

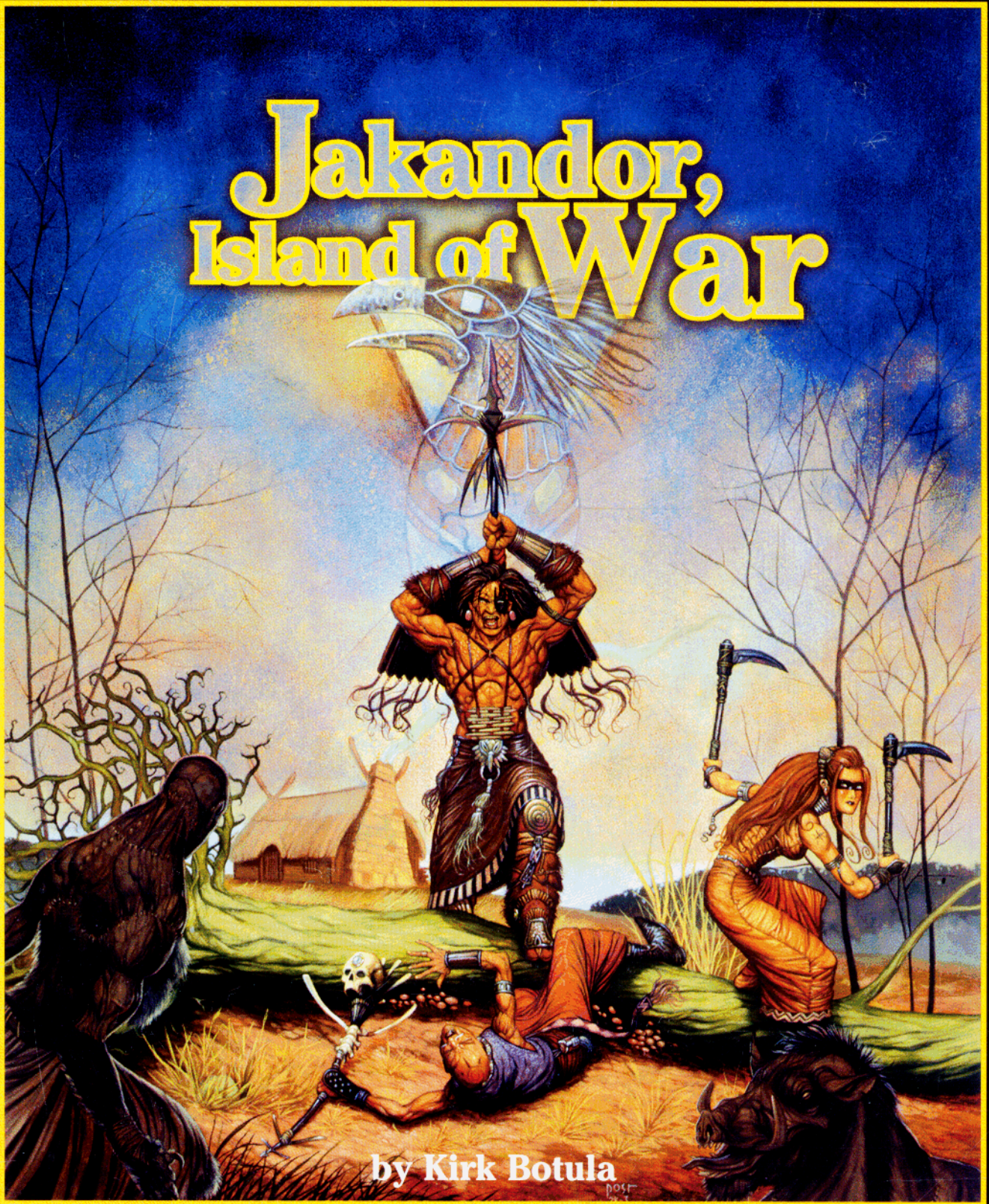


Advanced Dungeons & Dragons®

Campaign Setting

O d y s s e y™

Jakandor, Island of War



by Kirk Botula

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**JAKANDOR:
ISLAND OF WAR**

PLAYER'S GUIDE

Written by Kirk Botula
Edited by Kim Mohan
Editorial Assistance by Anne Brown
Creative Direction by Harold Johnson
Graphics Coordination by Dawn Murin and Paul Hanchette
Cover Art by rk post
Interior Art by Todd Lockwood
Graphic Design by Dee Barnett
Cartography by Roy Boholst and Diesel
Typesetting by Angelika Lokotz
Special Thanks to Jeff Grubb and David Wise

U.S., CANADA,
ASIA, PACIFIC, & LATIN AMERICA
Wizards of the Coast, Inc.
P.O. Box 707
Renton, WA 98057-0707
+1-206-624-0933



EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 34
2300 Turnhout
Belgium
+32-14-44-30-44

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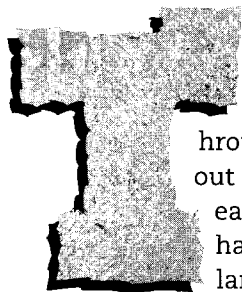
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Introduction:

WELCOME TO JAKANDOR

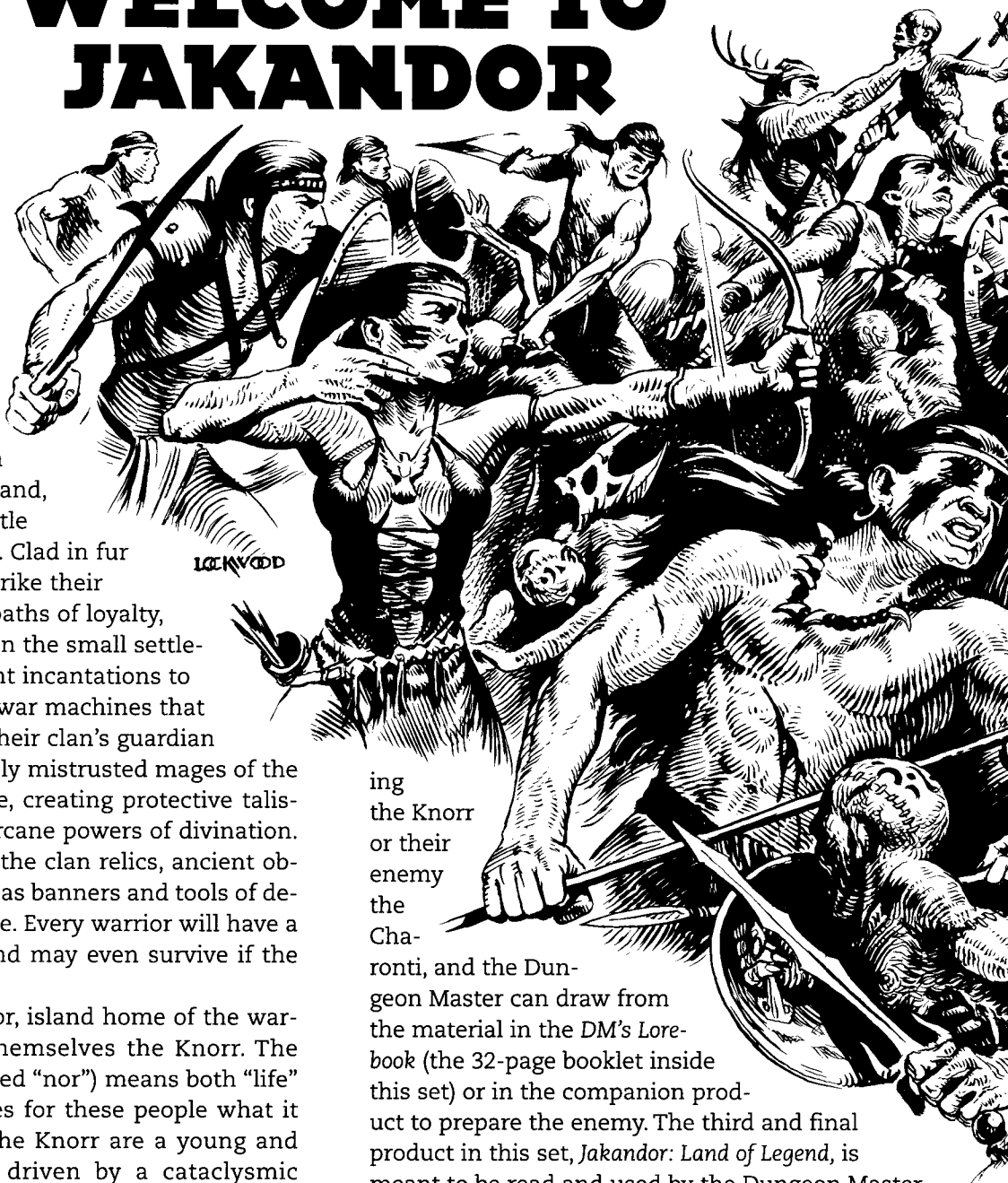


Through-
out the
eastern
half of a
large island,

warriors prepare for battle against their hated foes. Clad in fur skirts and boots, they strike their blades together, swear oaths of loyalty, and drain horns of ale. In the small settlements, clan priests chant incantations to animate the enormous war machines that serve as the totems of their clan's guardian spirits. Even the generally mistrusted mages of the clans provide assistance, creating protective talismans and using their arcane powers of divination. From the sepulchers of the clan relics, ancient objects are drawn to serve as banners and tools of destruction for their people. Every warrior will have a chance to seek glory, and may even survive if the War Mother wills it.

Welcome to Jakandor, island home of the warrior people who call themselves the Knorr. The word "Knorr" (pronounced "nor") means both "life" and "honor," and defines for these people what it means to be human. The Knorr are a young and vital people, refugees driven by a cataclysmic storm to this island sanctuary.

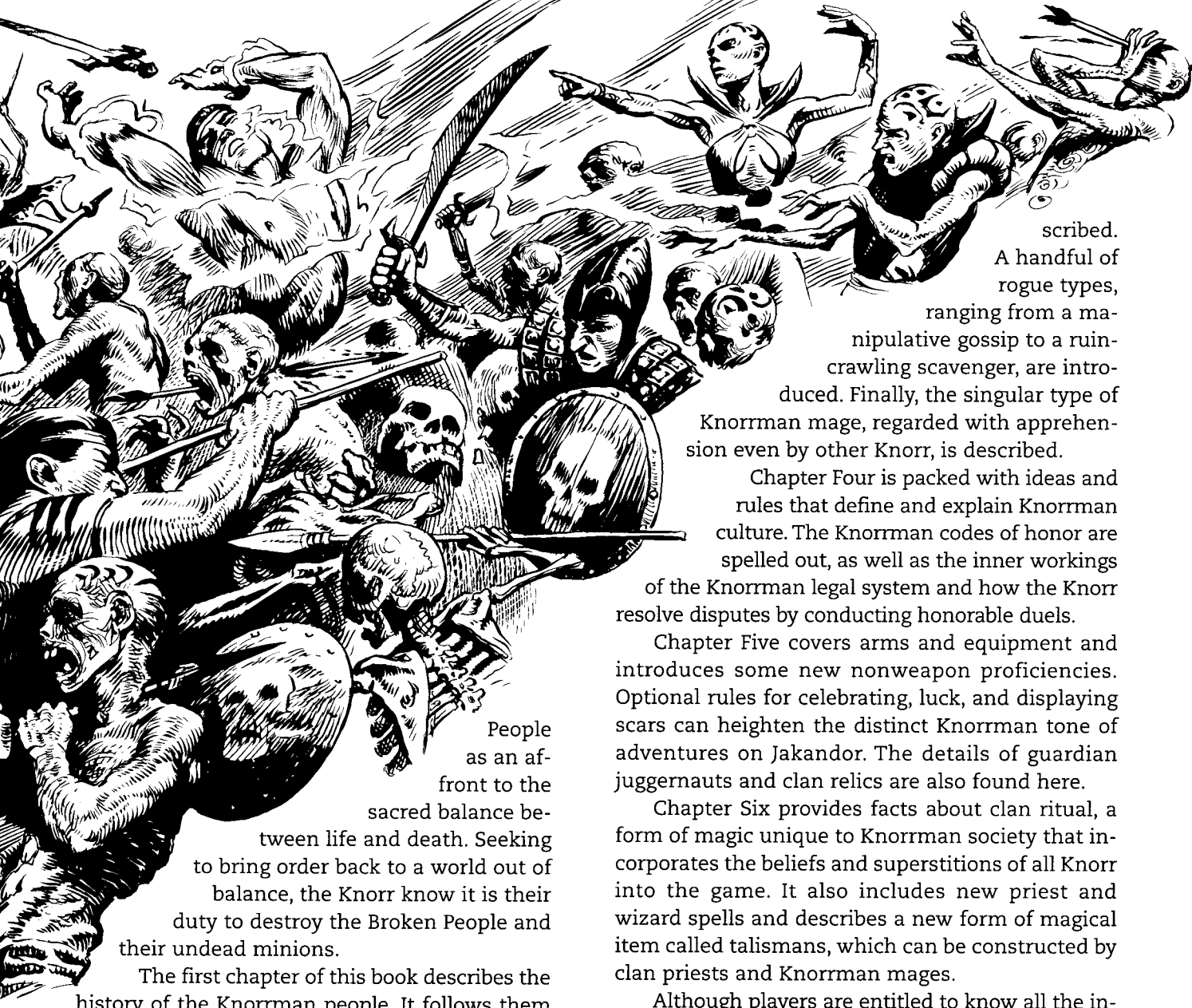
Jakandor: Island of War is one of three products providing source material for adventures on Jakandor. This set and its companion product, *Jakandor: Isle of Destiny*, are designed to be read and used by players of the ADVANCED DUNGEONS & DRAGONS® game. Each product describes a culture that sees itself as the highest form of civilization, and the other society as decadent and destructive. Using the *Player's Guide* (this 112-page book) and other materials in either *Jakandor: Island of War* or *Jakandor: Isle of Destiny*, players may generate characters represent-



ing the Knorr or their enemy the Charonti, and the Dungeon Master can draw from the material in the DM's *Lorebook* (the 32-page booklet inside this set) or in the companion product to prepare the enemy. The third and final product in this set, *Jakandor: Land of Legend*, is meant to be read and used by the Dungeon Master.

Players will find the Knorr to be a violent and vital people, a spiritual race of hunters and warriors. Theirs is an iron-age culture that places personal honor and loyalty to kinsmen above all things, including life itself. The Knorr are the survivors of an apocalyptic war who have taken refuge on the island of Jakandor.

Their enemies the Charonti, whom the Knorr call "The Broken People," are the decadent and corrupt natives of the island—all that remains of a once-high culture decimated by a plague. The Knorr view the necromantic magic of the Broken



People as an affront to the sacred balance between life and death. Seeking to bring order back to a world out of balance, the Knorr know it is their duty to destroy the Broken People and their undead minions.

The first chapter of this book describes the history of the Knorrman people. It follows them from the time before the Cleansing War to their arrival at the shores of Jakandor. It is a story of survival, discovery, and conquest. The memory of this history reminds each Knorr of the importance of duty and honor.

Chapter Two is an overview of Knorrman society. Many of the ideas introduced in this chapter are explained in detailed rules elsewhere in this book. This chapter describes all the important threads that form the fabric of Knorrman life and provides a context for the chapters that follow.

Chapter Three describes all the distinctive and varied Knorrman character kits. Eleven new warrior kits are provided. Most Knorrman warriors are members of one of the savage beast cults, which adopt distinctive fighting styles in pursuit of physical and spiritual mastery. Priest kits tied to each important facet of Knorrman spirituality are de-

scribed. A handful of rogue types, ranging from a manipulative gossip to a ruin-crawling scavenger, are introduced. Finally, the singular type of Knorrman mage, regarded with apprehension even by other Knorr, is described.

Chapter Four is packed with ideas and rules that define and explain Knorrman culture. The Knorrman codes of honor are spelled out, as well as the inner workings of the Knorrman legal system and how the Knorr resolve disputes by conducting honorable duels.

Chapter Five covers arms and equipment and introduces some new nonweapon proficiencies. Optional rules for celebrating, luck, and displaying scars can heighten the distinct Knorrman tone of adventures on Jakandor. The details of guardian juggernauts and clan relics are also found here.

Chapter Six provides facts about clan ritual, a form of magic unique to Knorrman society that incorporates the beliefs and superstitions of all Knorr into the game. It also includes new priest and wizard spells and describes a new form of magical item called talismans, which can be constructed by clan priests and Knorrman mages.

Although players are entitled to know all the information in this book, as well as the facts on the poster map of Jakandor, they should understand that the DM still has the right and the responsibility to delete or modify any of this material to create the type of campaign world he is most comfortable with. Regardless of how the DM chooses to change what is given here, the resulting world will be one with a high degree of built-in challenge and excitement.

The culture of the Knorr encompasses the traditions of many warrior societies, both real and imagined. *Island of War* describes a world that may seem familiar in many ways, but is also different from any other role-playing game setting. Players have the opportunity to enjoy the same sense of discovery that the Knorr experience as they try to conquer their enemies and take complete control of their new island home.

Death before dishonor!

Chapter One:

HISTORY

The History of the Knorr as written by Copan Dred Danna, clan priest of the Falonkenn for his dred Moira.

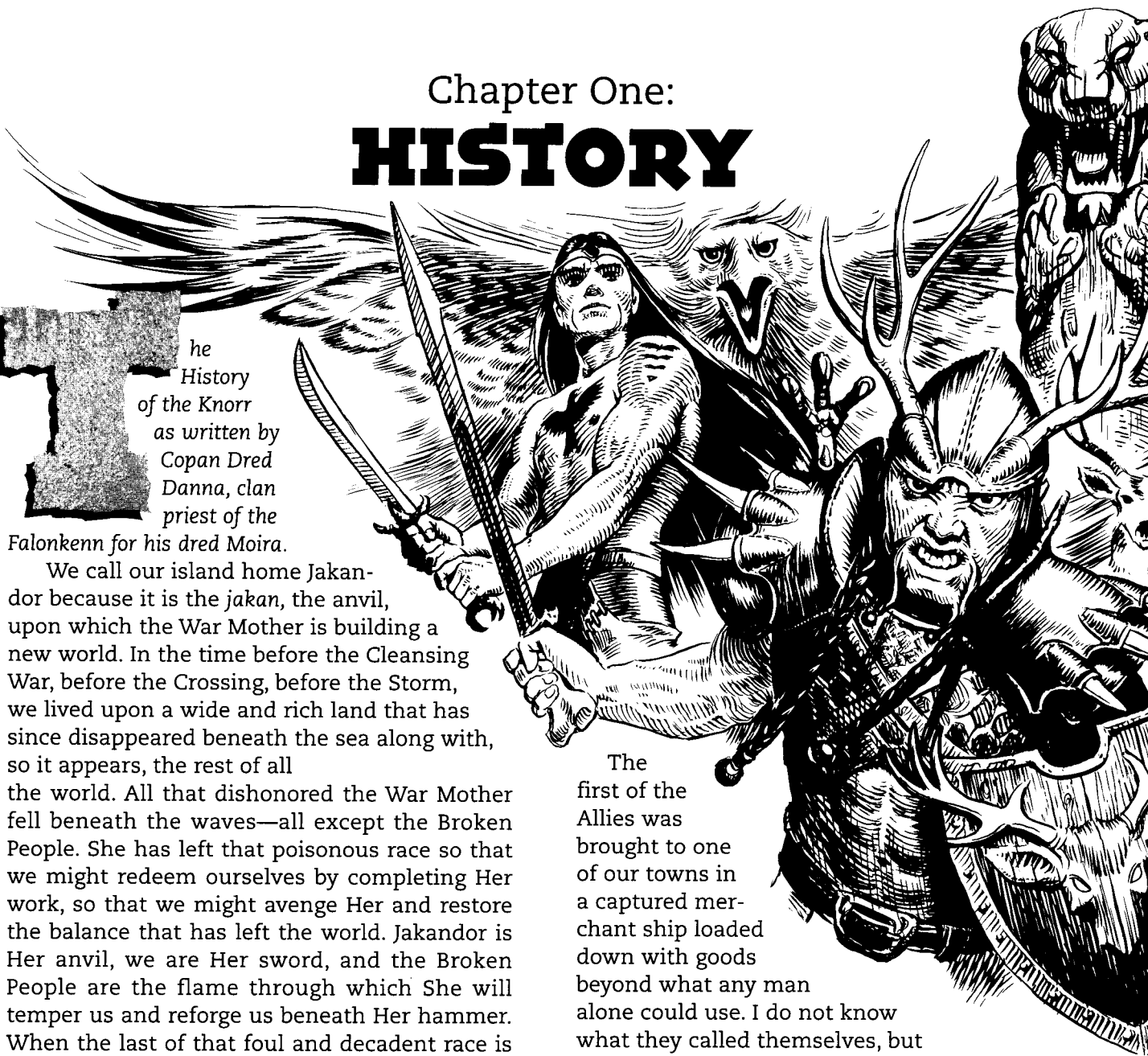
We call our island home Jakandor because it is the *jakan*, the anvil, upon which the War Mother is building a new world. In the time before the Cleansing War, before the Crossing, before the Storm, we lived upon a wide and rich land that has since disappeared beneath the sea along with, so it appears, the rest of all the world. All that dishonored the War Mother fell beneath the waves—all except the Broken People. She has left that poisonous race so that we might redeem ourselves by completing Her work, so that we might avenge Her and restore the balance that has left the world. Jakandor is Her anvil, we are Her sword, and the Broken People are the flame through which She will temper us and reforge us beneath Her hammer. When the last of that foul and decadent race is buried or scattered to the wind, only then will the world return to the balance it once knew.

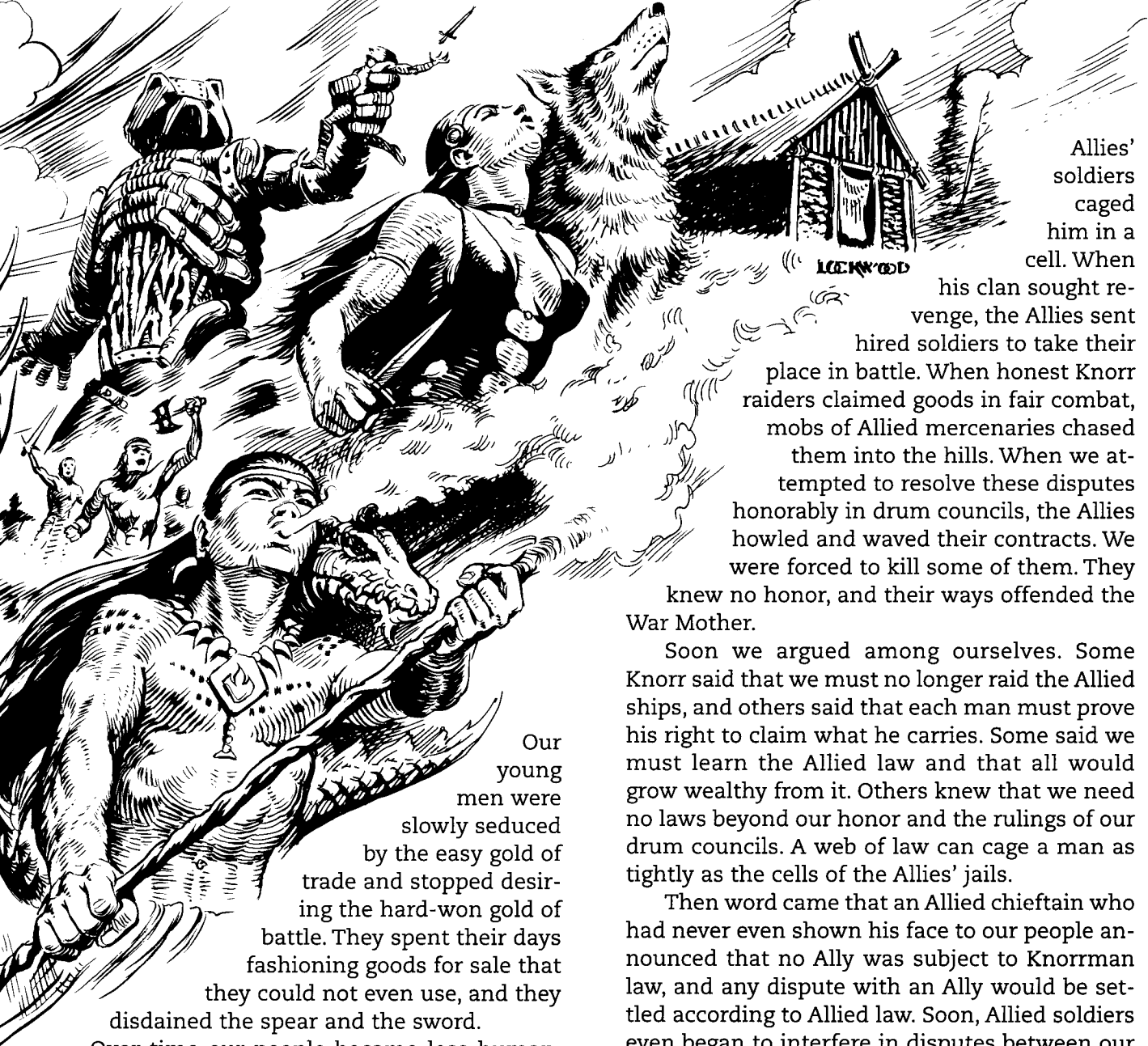
BEFORE THE CROSSING

In the time before the Cleansing War, we lived upon the western coast of a wide land. We lived much as we do today, seeking honor in the hunt and valor in battle. Our raiding bands ranged far on land and sea and demanded that each people we discovered fought valiantly to retain the things they claimed. They were glad times, and we were free.

The first of the Allies was brought to one of our towns in a captured merchant ship loaded down with goods beyond what any man alone could use. I do not know what they called themselves, but we called them "Ally," which, of course, means "friend." The men were allowed to roam freely, for the Knorr do not capture men like cattle. They marveled at the work of our craftsmen and swore they had never seen finer steel than a Knorrman blade. They traded their gold for a small boat and more odd items than they could ever use, and our people thought them mad but wished them well.

They returned in half a year with a ship stuffed with gifts to trade for more of our handiwork. Within another half year our ports were crowded with forests of masts from Allied ships that had anchored to trade more goods. The Allies saw no dishonor in selling other men's work.





Allies' soldiers caged him in a cell. When

his clan sought revenge, the Allies sent hired soldiers to take their place in battle. When honest Knorr raiders claimed goods in fair combat, mobs of Allied mercenaries chased them into the hills. When we attempted to resolve these disputes honorably in drum councils, the Allies howled and waved their contracts. We were forced to kill some of them. They

knew no honor, and their ways offended the War Mother.

Soon we argued among ourselves. Some Knorr said that we must no longer raid the Allied ships, and others said that each man must prove his right to claim what he carries. Some said we must learn the Allied law and that all would grow wealthy from it. Others knew that we need no laws beyond our honor and the rulings of our drum councils. A web of law can cage a man as tightly as the cells of the Allies' jails.

Then word came that an Allied chieftain who had never even shown his face to our people announced that no Ally was subject to Knorrman law, and any dispute with an Ally would be settled according to Allied law. Soon, Allied soldiers even began to interfere in disputes between our own people. They outlawed single duels and clan battles, trying to prevent men from seeking justice honorably.

Our young men were slowly seduced by the easy gold of trade and stopped desiring the hard-won gold of battle. They spent their days fashioning goods for sale that they could not even use, and they disdained the spear and the sword.

Over time our people became less human. They forgot their honor, they forgot they were Knorr. They dressed in the soft robes of the Allies. They spoke the Allies' language, played their games, and drank their wine. They slept in their beds and bore their sons. They grew weak and forgot the way of Her sword.

The Allies knew no honor. They brought men with arms, who were not even their kinsmen, to secure their trade. They brought with them paper contracts and laws that they believed could bind a man's word. There is no need for paper among the honorable, for a man's broken oath discredits his entire clan. The Allies hid behind their contracts and wove their words to deceive. When a loyal Knorr struck down a dishonorable Ally merchant with his sword, the

THE WAR OF THE ALLIES

It is said the war started when Solkon Dred Kolra, a clan priest of the Kenn Durem, found that the magic of his clan was beginning to fail. The young were no longer bound by the spirit of their kin. In despair, the priest attempted to muster war bands to drive the Allies from our settlements, but our people were divided and few would heed his call. Finally, over six months, with a small group of kinsmen, he fashioned the

huge guardian juggernaut of the Kenn Durem. The wooden statue towered thirty feet in the air and had the head of a mountain lion. He animated the war machine, and its helmsman piloted the behemoth into the harbor, where it swept through the masts of the Allied ships like a child through a pond of reeds. Each blow of its titanic limbs sent another vessel lurching to the bottom of the harbor. The Allied soldiers cowered on the shore and peppered it with arrows until it completed its task and waded back to sweep the soldiers from the ground.

The Allied chieftain called ships of soldiers from his homeland in vast numbers beyond imagining. It seemed that for every one of our people, the chieftain sent into battle a full score of his mercenaries. His army swept throughout our towns from the northernmost village, following the coastline toward the south. By the time of the war, many clans and even some families were deeply divided, and some Knorr disgracefully took up arms against their own people in an effort to gain favor with the side they believed would be victorious. Brother fought against brother and father against son.

From city to city flames spread, and the entire coastline was lit like the horizon when the sun sets over the mountains. Some of the clans had foreseen the trouble and had spent months preparing their guardian juggernauts. The massive war machines helped some settlements stand for as long as a week before falling to the sheer numbers of the foreign army. As the Allies advanced farther southward, they drove thousands of resisting Knorr before them. Eventually these refugees congregated in the port city of Martouk.

Alon Kenn Tobb carried his clan relic, the sword Throatcarver. As the last of his kinsmen, he called a drum council of the fragmented clans. Sacrifices were made, and auspices were bad. The seer Lasa Bohaikenn declared she saw a bear drowning in the sea and predicted that the War Mother planned to wipe the world clean of all that displeased Her. She said that the world had gone out of balance and men had forgotten their honor. She told the clans to resist the Allies valiantly, for death is better than dishonor.

All of the Knorrman longships were assembled to carry the tribes to the north. There we would attack Allied supply lines. Burning their



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ships, we would trap the Allies in the ruins of our villages through the winter and drive them from our coast once the elements had weakened their numbers. Men, women, and children were herded aboard the ships, and the fleet set sail for the north. Traitors, however, had alerted the Allies to our plans, and their navy met the small Knorrman fleet at sea.

THE STORM

Our people sang war songs and hoisted their clan colors. They lit torches and prepared to go to their fate. Alon Kenn Tobb set his own boat aflame to ram the lead ship of the Allies and give the other Knorr time to react. But as the flames leapt up his mast, dark clouds rolled in from the sea like a funeral pyre's smoke in a sudden change of wind. Gusts whipped the ships, and the ocean buckled. Lightning struck from the sky like serpents fleeing a flaming field. Both fleets were engulfed in a torrent that doused the flames of Alon's ship. No one could see, and our kinsmen clung to the oarlocks and prayed to the gods.

The Storm continued for six days and nights before our people again saw still water. When the veil of darkness lifted, they were amazed to find that they had not been driven apart. But although the sea was silent and our people still alive, there was no sign of land. The seers of the clans told us that the War Mother had cleansed the world of all other people. Only the loyal and honorable Knorr who had taken to the sea remained alive, and it was now our mission to sail westward in search of a new homeland to replace the one that had disappeared beneath the waves.

ARRIVAL AND THE CITY OF ETERNAL LIGHT

After weeks at sea, surviving only on fish and the food conjured by their priests, our ancestors finally sighted a beacon far to the west. They sailed steadily toward it, and at dawn rejoiced at the faint outline of land on the horizon. By nightfall they had reached the small island we call Landfall. They beached the ships and discovered to their dismay that the beacon lights were

spirits of the vengeful dead, emanating from the ruins known as the City of Eternal Light.

Our warriors were still disembarking when a small party of the Broken People, who call themselves Charonti, appeared on the beach. Even in their deprivation, our people extended hospitality to these frail creatures, who looked weaker than our children after weeks at sea. Their treacherous sorcerers retreated, hurling blasts of evil magical energy at our ships. Bands of weary fighters from a number of clans called the wizards out for combat. Many clansmen were struck down by their terrible magic before the wizards fell under the axes of honorable Knorr.

The island was swarming with living corpses and animated skeletons. Our people retreated to the safety of the water for the night. At dawn they cast off again and sailed to the land mass looming a short distance farther to the west. That land is the island we know as Jakandor—the new home the War Mother has provided for us.

THE WAR AGAINST THE BROKEN PEOPLE

The War Mother has provided us with rich timber and fine farmland. She laced the land with treasure to dazzle the eye and make the merest pauper a prince. Of all that displeased Her about the old world, only the Broken People and their armies of undead remain. The Charonti are all that still poisons the world. They know no honor, and deny the dead their proper rest. The War Mother left them so that we might redeem ourselves by restoring the world to its proper state. Our seers tell us that when life and death are again in balance, the War Mother will restore the lost world.

The first months on Jakandor were spent recovering from the journey and preparing a new life. Land was cleared and homesteads built. Families began to move inland to find the room to create homes for their clans. Trees fell along rivers, and farms spread across the hillsides. In the villages of the north, fishing boats were built, and in the forests of the south, game was stalked. Small battles were fought over fields, there was hard work for all, and spirits were high.

Half a year had passed when the Broken People massacred the people of a remote village in their sleep. Word reached the Dredhall settlement of an army of undead led by Charonti moving down the river valley. A call to arms went out, and blood feuds were set aside as all the clans mustered their warriors and summoned their guardian spirits to animate their guardian juggernauts. In their laziness, the Charonti did not keep watch and were entirely unprepared when our people fell upon them. Many good Knorr fell, but our juggernauts tore wide swaths in their puppet army and allowed our valiant warriors to reach their masters who hid behind the lines.

Maguor, a warlord of the clan Morgas, appealed to the Knorr and declared the Charonti were not worthy opponents. They knew no honor in combat, but relied on stealth and deceit. A seer confirmed that the Broken People must not be fought like men but hunted like beasts. It is the War Mother's will that we hunt them like game, hiding in shadows ourselves and bringing them down like rabbits with bowfire.

The Charonti retreated from the daylight and hid in their distant cities to the west. Since that time, we have never met the Broken People in open combat, but only in small nests hidden in their ruins.

EXPLORATION OF THE ISLAND

It was a year after our arrival on Jakandor before all of our first settlements along the coast had been erected and fortified. Only then did courageous explorers begin to range farther inland in search of enemies to slay and riches to plunder. One of the first adventurers was Silon Galkenn, who led a raiding party beyond the Sky Falls into the Blisswood of the Dead Mountains. Ruins were found, and many undead were laid to rest by the brave warriors. A lucky few returned home laden in gold and treasure beyond imagining. Many more found their glory in death.

Rawlon Kenn Rall led a fleet of three raiding ships that circumnavigated the island. The maps he made are still used today, but he could not complete his work by bringing his ships to land and mapping the interior of the western part of the island. The ships could find no safe harbor

anywhere beyond the settled lands. Swamps and rocky shoals obstructed the southern coast of the island, sheer cliffs blocked the west, and volcanic mud flats defended the north. The distant spires of a sinister-looking Charonti city could be seen along the southern shore, but no safe anchor nearby could be found. Along the northern coast, the ships attempted to sail up the Gray Spill but were driven back by volcanic showers from the Mud Forge and the Forge of Broken Gods which set the sea boiling.

In the years since Rawlon's journey, we have learned many other facts about the territory occupied by the Charonti, thanks to the courage of shapeshifting priests who changed themselves into great birds and risked death by flying over the lands to the west of our settlements. They returned with horrible reports of undead monsters blanketing the small areas of open countryside. The rest of the island is made up of treacherous and impassable terrain. Truly, the Charonti are well defended so long as they lurk like cowards in the mountains and caves and swamps. By giving the enemy such a place to live in, the War Mother has seen to it that only the truly brave will complete Her work and restore balance to the world.

THE GREAT WAR

Throughout the early years in our new home, many good wars and fine battles were fought among our people. The greatest war ended only thirty years ago when Maree Kenn Lokk drew her blade across the shoulders of good King Hanton and freed his head from his neck. Hanton had begun the war by leading raiding bands into the ruins of the Blisswood. Some remember him as a brave and generous man who always came home penniless for having given his gold away as gifts. Others recall he was quick to buy loyalty he did not earn. The Hankenn say he would claim the causes of poor farmers who could find no justice at the drum council. Others say he carried the favor of failed men and outlaws.

Over time Hanton had friends and followers among many families, and he devised plans that he claimed were for the common weal. He drew lines across fields and promised to champion the cause of any who would swear loyalty to his al-



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liance. He began to claim cattle and grain from those who lived within his sway, in return for the protection his warriors provided. Many Knorr hailed Hanton as an honorable chieftain, while others scorned him for trying to become the master of other men.

Hanton led three hundred armed men to the great drum council of Alcuin to back the cases of a few poor farmers. Many of the clans saw this show of force as a threat to those who would challenge him.

Maree Kenn Lokk met that evening with Goron, a lycanthrope and a respected warrior of the clan Forg. She warned Goron that Hanton was leading men unrelated by blood, and that his appetite for glory would reach into all the clans. Goron agreed that Hanton's show of force did not bode well for his neighbors, but said that all within his sway were prosperous and glad. Maree countered that Hanton was loved by the idle and the weak, as were the Allies at the time before the Crossing. She said that he was creating an imbalance, and that if any man is too prosperous, surely his neighbors would become destitute. If

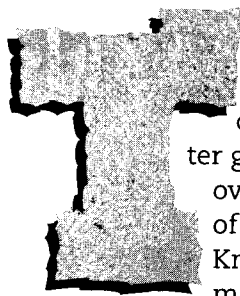
he becomes too powerful, every other Knorr is weakened. His honor becomes their dishonor.

Maree led the war against Hanton, who had already planned to raid her clan's villages. The Great War raged for twenty years, and nearly all the clans were drawn in on one side or the other before it ended. Every young Knorr sought the chance to win glory, and nearly every clan earned distinction. In spite of his unworthy aspirations to rule other men, Hanton proved to be an honorable adversary in war. To this day, the clans Lokk and Han consider one another the best of enemies.

Many of the heroes and villains of the Great War have become a part of our history. The alliances that were forged and broken during that time remain with us still.

When Maree finally slew Hanton, the war broke down into small feuds between the clans. These little wars have persisted to this day and are a fine sport to keep us strong and free. But never forget, while you must seek glory for your clan, the greatest glory is not found in the battles with your neighbors, but in serving the War Mother and cleansing the Broken People from Her world.

Chapter Two: **SOCIETY**



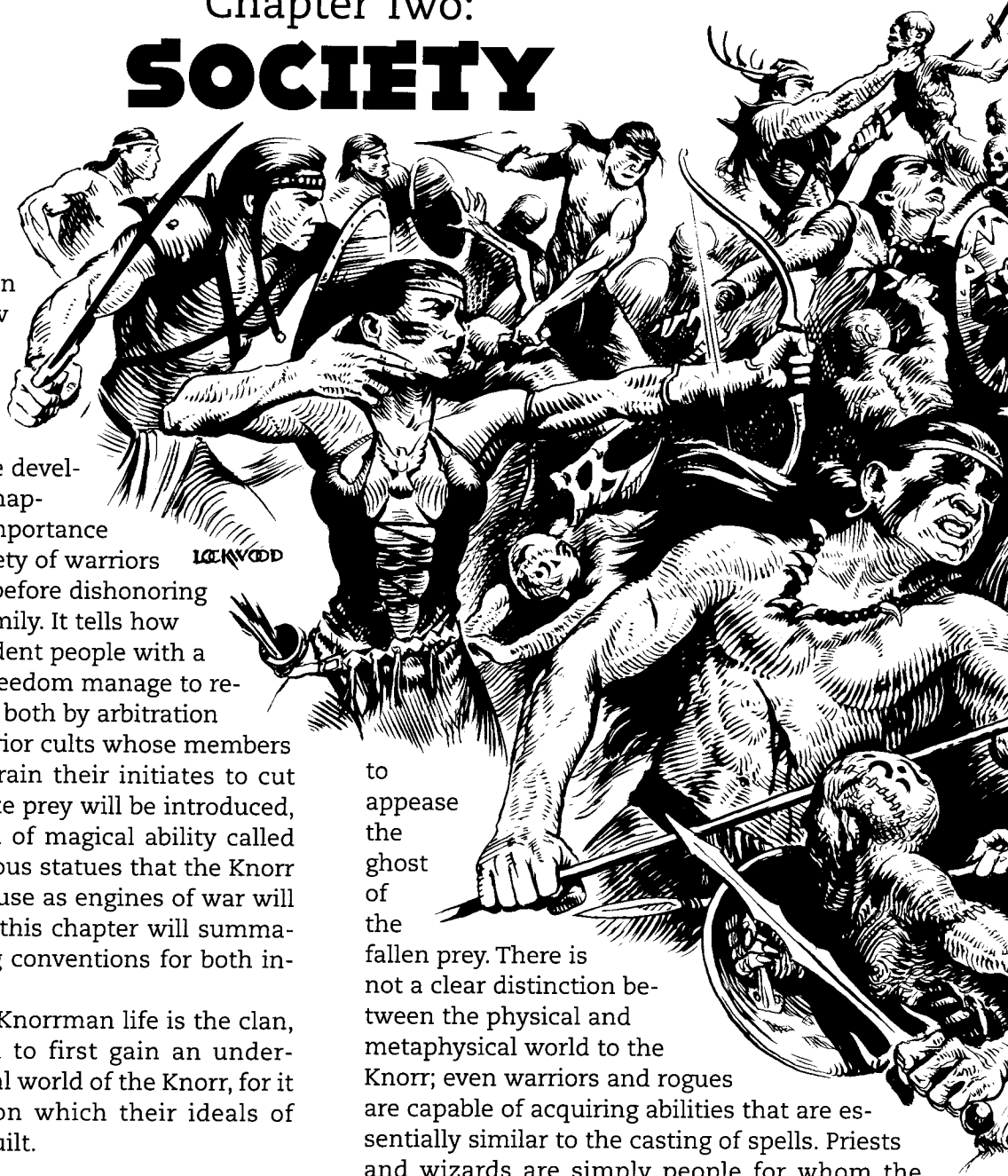
his chapter gives an overview of Knorrman

culture and introduces some ideas that will be developed further in later chapters. It describes the importance of the clan in this society of warriors who would gladly die before dishonoring themselves or their family. It tells how these fiercely independent people with a passion for personal freedom manage to resolve their differences, both by arbitration and by the sword. Warrior cults whose members venerate beasts and train their initiates to cut down their enemies like prey will be introduced, as well as a new form of magical ability called clan ritual. The enormous statues that the Knorr build and animate for use as engines of war will be introduced. Finally, this chapter will summarize Knorrman naming conventions for both individuals and clans.

The true center of Knorrman life is the clan, but it may be helpful to first gain an understanding of the spiritual world of the Knorr, for it is the foundation upon which their ideals of blood and honor are built.

KNORRMAN SPIRITUALITY

The Knorr are extremely pious people, and to the unenlightened this piety may appear to be superstition. Magic and ritual are a constant part of everyday life, not just the domain of a group of wizards and priests. A hunter speaks a prayer over a spear in order to call a boar to its path, and a small ritual is performed after the hunt in order



to appease the ghost of the fallen prey. There is not a clear distinction between the physical and metaphysical world to the Knorr; even warriors and rogues are capable of acquiring abilities that are essentially similar to the casting of spells. Priests and wizards are simply people for whom the boundary between those worlds is relatively weaker, and thus they have more spells and spell-like abilities at their disposal.

The Knorr have no churches or hierarchy of priests. The sky is the house of the War Mother, and every family's hearth is home to a little god. Priests follow a path of spiritual discipline and serve powers of the unseen world. However, in each household the family pronounces its own blessings and conducts its own religious rituals. Every Knorr, whether cleric, fighter, mage, or rogue, is in a certain sense a spiritual warrior.



THE UNSEEN WORLD

The world of the Knorr is alive with unseen beings and forces that must be tamed or appeased. Some are malign, some are indifferent, some are as protective as kin, but somehow all must be accommodated. The unseen world of the Knorr is inhabited by the War Mother, the hearth gods, the guardians, the spirits of nature, and ghosts.

THE WAR MOTHER

Only one deity is feared in every Knorrman settlement and farm. She is the War Mother, who is venerated in song and ritual and invoked as a witness to personal oaths. It is She who grants the glory of victory in war. It is She who inspires the divine madness that descends upon a man in battle. However, it is also the madness of the War Mother that so often brings grief and pits brother against brother. It is She who chooses who will be slain and capriciously kills the young and strong-hearted. The War Mother is neither loved nor trusted, but She is feared and respected. Perhaps it is because the most powerful of all gods cannot be fully relied upon that friendship and family are so crucial to the Knorr.

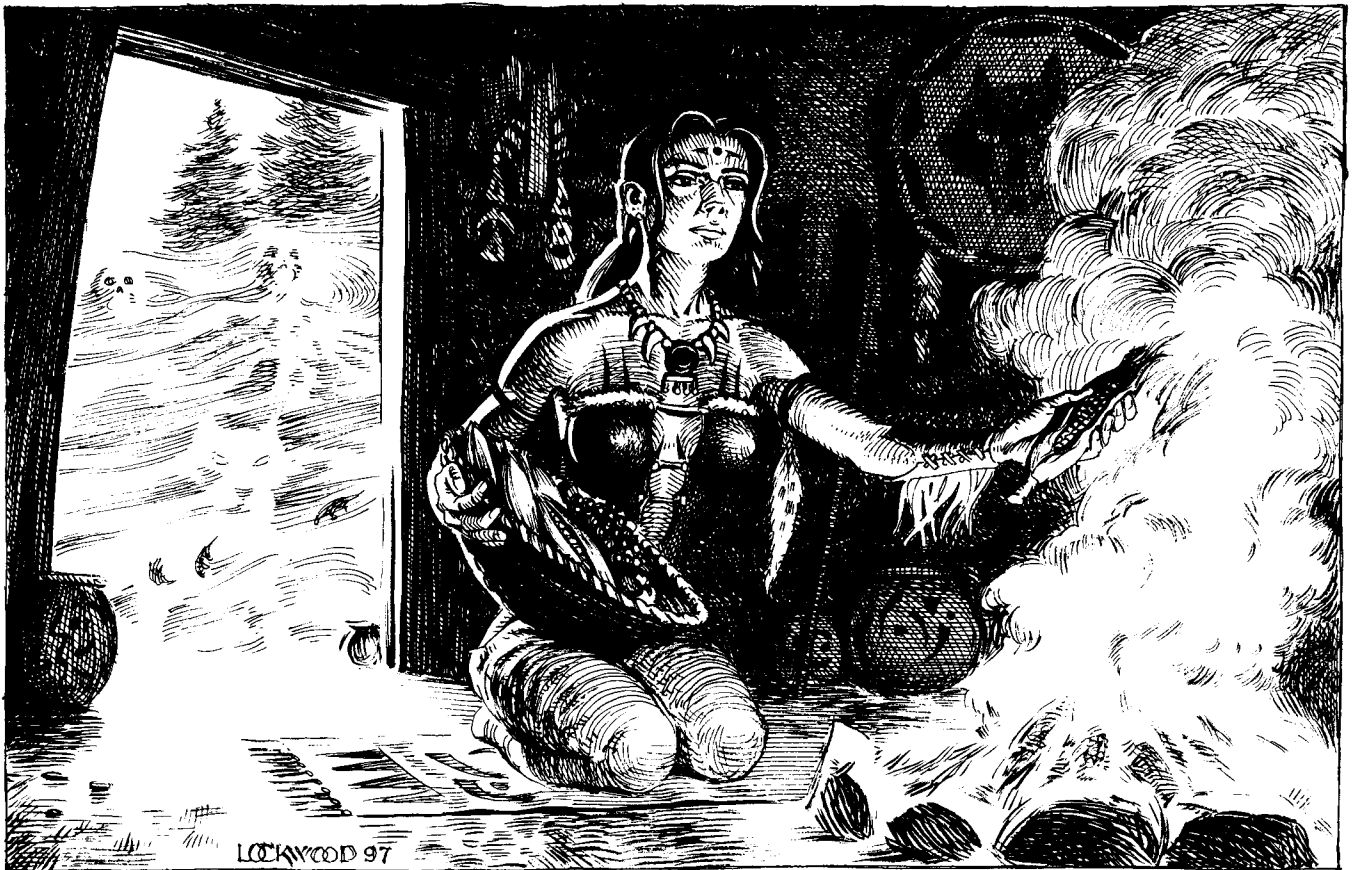
The War Mother is the oldest of all gods and the creator of humankind and the earth. Her physical appearance is not described in Knorrman stories or myths, because to do so would be considered a foolhardy act of disrespect. She is occasionally represented by small, crude stone idols that even the most skilled craftsmen purposely fashion into primitive and barely recognizable human form.

The Knorr believe that the War Mother holds dominion over the natural cycle of predator and prey. The animals are the favorite children of the War Mother. She created them to perpetuate the

BALANCE IN THE KNORRMAN WORLD

The spiritual life of the Knorr is dedicated to maintaining a balance between an individual and the world around him. A world out of balance brings misfortune to all. This belief is integral to the Knorr's relationships with one another and with the natural world. The Knorr are very sensitive to the delicate interdependence of all things and take personal responsibility for rectifying a world that has been thrown out of balance. The fundamental principle that lies at the heart of the Knorrman idea of righteous action is called *vengeance*. Through vengeance, one restores balance.

The bloody clan feuds that drag on for generations, the duels of honor between kinsmen, and the wild and sporadic wars that fill all of Knorrman history represent the efforts of virtuous Knorr to dutifully restore a proper state of balance. At their core, all of the Knorrman ceremonies and rituals are aimed at restoring or heightening one's personal state of balance in relation to the gods, the world, the clan, and one's enemies.



natural cycle of creation and destruction. She created man as the master hunter who must prey upon the animals to earn Her favor. By coming to understand the lives of the animals, the Knorr learn how to hunt and wage war.

Young Knorr define themselves by engaging in combat. It is through the ordeal of battle that the Knorr confront their fears, test their courage, defend their families, and conquer their foes. Through battle the Knorr establish their right to hold what they own and to challenge the claims of others. Through battle the Knorr attain freedom, honor, and a perfect state of spiritual balance.

The War Mother is served by a group of clerics known as war priests, who often join beast cults in order to more perfectly attend Her. Through prayer, war priests seek the favor of the goddess and hope to be granted victory in battle.

War priests can be heard enjoining their comrades before a battle with declarations such as: "Kindred, when you are called to fight, fight for all you are worth, for She has chosen who will live and who will die before the first blade is drawn. If you will live, no sword nor spear of your foe will bring you down. If you will die, no flight

can save you. So fight fiercely, brother, for nothing you do will change what She has willed."

THE HEARTH GODS

While the War Mother is the only god venerated by all the Knorr, She is by no means the only god of the Knorrman world. In fact, the Knorr believe that a small god dwells in the hearth of every Knorrman home. These hearth gods protect the family and clan of the residence. They are gods without names or physical form who are simply referred to as "our little god" by each family. The crops that sustain the Knorrman farms are believed to be under the protection of the hearth gods. A family must tend to its little god by making it feel a part of the family. A Knorr who has just arrived home from a journey will greet the hearth god as he would any family member. The first bit of food at every meal is tossed on the hearth for the god who dwells there. A hearth god that is well cared for will bestow good fortune and health on its family and bring a full, bountiful harvest to the household's fields.

A group of clerics known as clan priests serve these benign gods and preside over the many family ceremonies and celebrations that invoke their blessing. The Knorrman hearth fire usually burns around the clock and serves as the center of the home. The god dwells in the hearth whether it is alight or doused, as long as it is attended to. A neglected hearth god will flee a home, leaving illness and famine behind it.

THE GUARDIANS

While each family within a clan benefits from the protection of its hearth god, a single guardian spirit dwells among the entire clan and is seen as a kinsman who may be called upon in times of need. A guardian may be an animal spirit, the spirit of a special geographical feature, or a force of nature. For example, the clan Mora is cousin to the wolf spirit, the clan Hortag is guarded by the spirit of the Clear River, and the clan Tarr is kindred of the rain.

The guardian spirit is the totem of the clan and is represented in the clan members' art and dress. Kinsmen of an animal spirit consider it bad luck to kill their totem or witness its death, but will trade for its fur or feathers to decorate their clothing.

Guardians are not worshiped, nor served by priests, but simply regarded as unseen kin. A guardian helps to guard the honor of its kinsmen by enabling the clan priest to animate the huge guardian juggernaut that is fashioned in its image. These towering statues are used as engines of war by the clans.

Juggernauts are built usually from wood, but some have stone and iron spikes as well as bronze banding for structural strength. Construction of a juggernaut takes several months. Upon its completion, a warrior is chosen whose spirit will help to animate the totem. This process often culminates in a battle in which the juggernaut is destroyed by enemy clansmen or by another clan's juggernaut. Clans have been known to propose the resolution of conflicts by single combat between these titans. However, such battles usually turn into wholesale melees between the well-meaning clans, for few Knorr can stand idly by and watch another clan's totem get the better of their own.

SPIRITS IN NATURE

The spirits of the forces of nature also reside in the supernatural world of the Knorr. These forces are often destructive, but, like the storm that drove the Knorr to Jakandor, they can also be life-giving. The spirits of nature are believed to be largely indifferent to the affairs of men, but their potential destructive power as well as the good fortune they can bring requires that they be cajoled and appeased with festivals and rituals. The forces of nature are not personified as deities, but just seen as a part of the natural world. When the relationship between the Knorr and these forces are in balance, the wind is fair for travelers, the rain is gentle for the fields, and the earth is rich for those who till it.

One Knorrman legend tells of Kador Kenn Gor, a farmer whose daughter disappeared in a neighboring wood. When he could not find her for three days, he gathered his kinsmen, and all of them took their axes to the trees. The men had cut enough wood for three winters before the tree spirits thought better of playing with the little girl and allowed her to find her way home.

The spirits of nature are served by a group of clerics known as storm priests, who seek accord with those violent and unpredictable forces. Through their communion with the nature spirits, they may avert floods, fires, and storms. The practices of storm priests are highly individual and vary widely from one to another, but all acknowledge in some way the storm that carried the Knorr to Jakandor.

GHOSTS

The Knorr know that ghosts of ancestors and fallen enemies wander beyond their vision. They fear the restless dead and use charms and protective spells against these malign beings. Even Knorrman children know how to perform the ritual called *prayer for the dead*, which wards off spiteful ghosts and is even offered when a hunter brings down game.

The Knorr have no belief in an afterlife beyond the material world. There is no mythical outer plane where the dead pass on to. Immortality is achieved only by perpetuating one's bloodline. The Knorr believe that the dead remain in this world as formless and invisible

shades who have no memory of their former lives and look bitterly upon the living. But it is only the truly undead, refusing to yield to death's veil, who attempt to interfere with the living world. Those who die as the result of a dishonorable act often refuse to release their grasp on life and thus return to the world of the living as vengeful ghosts. The angry ghosts of humans and animals can cause sickness and death among the living.

Undeath is an affront to the natural balance between life and death, since any undead creature is neither alive nor truly dead. It is the duty of any Knorr to restore balance by destroying restless spirits if at all possible. No honorable Knorrman priest will ever willingly participate in reanimating the dead, but may turn or control them in order to see them laid to rest. The Knorr avoid even speaking the names of the dead, for it is believed that doing so may stir a spirit's faded memories of life and waken its wrath. The dead are simply referred to as "that kinsman who fell at Onaya," or "father's brother," or "that kinsman who was here."

All dead hate the living, but even so, the ghosts of honored ancestors are occasionally invoked to provide guidance or inspiration. While such spirits are believed to be hostile, they will not abide dishonor to their memory or their clan.

DEATH AND RESURRECTION

When the Knorr die, they are buried with their weapons or set atop a funeral pyre. If a kinsman, following the Knorr custom, takes it upon himself to avenge the death of a relative, he may take the weapon of the dead man with him.

A Knorr is resurrected or raised from the dead only for a specific and extremely important purpose. Raising a Knorr diminishes the dignity of his death. If he died in fair combat, raising him is also an affront to his killer. If a person who was killed honorably is raised, his killer is entitled to treat him as if he were still dead and is not required to acknowledge the former victim unless for the purpose of killing him a second time.

If a Knorr is raised or resurrected after dying by treachery or being defeated by dishonorable opponents, he is expected to avenge his own death as his first matter of business. If his death has already been avenged by a kinsman, the res-

urrected Knorr is said to owe a debt of service to that friend.

A Knorr who dies in an accident is almost never raised from the dead. An accident is the result of bad luck. Any Knorr who unbalances luck by reversing its outcome is likely to displace its effect upon himself.

THE CLAN

Knorrman culture revolves around a fierce sense of loyalty to family and clan. A Knorrman family extends well beyond parents and siblings. Grandparents, aunts, and uncles all teach the Knorrman child how to wield a sword, plow the earth, and protect the honor of the family and spirits who protect them in turn. The Knorrman family is infinitely flexible and extensive, reaching even into the unseen world of guardian spirits. Children of fallen victims, prisoners, and slaves are often adopted into a family and treated as kin. Only in extreme circumstances will Knorr who have dishonored their families and clans be abandoned by their people and disinherited.

The term "family" is used specifically to refer to the kinsmen who share a single hearth and home. A single family can contain several brothers, their wives, and all their children if they live under the same roof and share the same table. It is common, however, for children to begin their own families by building new homesteads when they are married. "Clan" is used to refer to all other blood relatives, ranging from the brother next door to a distant cousin in another settlement.

A Knorrman clan contains between 30 and 1,000 people. Knorrman settlements are scattered across the eastern part of Jakandor. Isolated farms, each tended by a single family or small clan, dot the inland regions, while small fishing and farming villages are often populated by members of several clans. Occasionally a single large clan will occupy its own stronghold or village, while a large settlement of 3,000 to 5,000 people can be the residence of members of many clans.

Clans serve to educate their own by providing a broad base of experience and many opportunities for the young to apprentice with their kinsmen. Clan priests also participate by teaching children clan history, as well as reading and writing to those who are interested. The most

important part of every Knorrman child's education is learning how to wield a weapon. All children are taught how to hunt and fight, for a Knorr who cannot fight cannot provide for his family and cannot defend his family, his possessions, or his honor.

Marriage in a Knorrman settlement is often the result of an arrangement or a conquest. Marriages are, however, almost never conducted against the wishes of the participants. A Knorrman warrior may take pride in marrying a swordswoman who led an enemy clan to honorable victory over his own people. Such an arrangement may provide the basis of a new and lasting peace between the rival clans. A marriage may be conducted to form an alliance or even to acquire farmland. Sometimes a husband or a wife is awarded as part of the legal settlement of a dispute. Regardless of the circumstances, every Knorr must marry outside his or her clan. When a couple is married, one partner leaves his or her clan to live with the family of the other. The family gaining the new member is responsible for compensating the other for the loss of the person's sword. This dowry usually takes the form of cattle or treasure. The newcomer is adopted into his or her new clan and is considered a blood member.

Property is usually inherited by the eldest child in a family. Consequently, younger sons and daughters must often seek their fortunes with raiding parties and war bands.

The clan is also the wellspring of Knorrman economic life, providing a constant flow of knowledge, tools, and people for hunting, farming, fishing, and raiding. Knorr typically produce only enough food and goods for themselves and their kinsmen. A family or a clan may produce a modest surplus of manufactured goods (tools, weapons, clothing, armor) or foodstuffs to trade for those things they cannot make or grow for themselves. No merchants, as found in other cultures, exist in Knorrman society who make their livings entirely through trade. Even in the largest settlements, market days occur only once a month.

While the Knorr subsist on hunting, farming, and fishing, raiding and combat is a vital part of their economic life. The Knorr believe a person is only entitled to own what he can defend, and that a proud display of wealth is a challenge to test this claim. Young people often get their first combat

experience in raiding a rival settlement with their cousins. Sea raids and piracy are part of the training for young fishermen. The most dangerous and potentially profitable opportunity facing a Knorrman settler lies among the many ancient Charronti ruins scattered across Jakandor. Hidden among the crags and forests of the island, deep within the cities of the dead, lie the tests that offer both glory and gold to the enterprising Knorr.

The Knorr are a fiercely independent people and do not take well to rulers in their political and social structure. They live in an essentially classless society and believe every person must choose his own path. There is no professional soldiering class in the Knorrman world. Any man, woman, or child is a potential fighter. The Knorr prize individual honor, effort, and ability above all other measures of character.

Slavery is unknown among the Knorr, and although hostages are sometimes traded for political reasons, they are never kept in captivity for any length of time. The Knorr believe that a man who dies in captivity will wander as a vengeful ghost. Even criminals are exiled or killed rather than being imprisoned.

Most decisions affecting more than one family in a clan are made by a council composed of the men and women who are the heads of those families. Clans tend to administer their own affairs and only get involved in the business of other clans when necessary. Sometimes councils representing all the clans in a village will meet over a matter of common interest, but the Knorr believe that less government is better government.

Of course, leaders are necessary when it comes to military matters. War bands, groups of raiders, and adventuring parties are usually led by chieftains who are selected by their followers. The Knorr are aware that a mob makes a poor counselor in war and they will strictly follow orders in a crisis, but will hold the leader accountable for mistakes. Knorr will sometimes pledge their lives to the service of a chieftain, adding a further obligation to those already binding them to their family and clan. The chieftain, who is usually a kinsman, is expected to provide his followers with booty and opportunities for valor. To improve his chance of remaining in favor, an honorable leader will divide all treasure evenly among the group members and then give half of his own share back to his followers as gifts.

Occasionally a military leader will gain a loyal following of retainers and begin to assume political as well as military authority. From these ranks, warlords and hero kings occasionally rise to positions of rulership over their villages and kinsmen. While they may be celebrated in clan history and song, these rulers do not usually last long. The Knorr are as disinclined to suffer the sway of a kinsman as they are that of a belligerent neighbor.

Some clans are traditionally hostile to one another, and others are allied. These relationships may change because of shared interests or marriage, but tradition is a strong force in Knorrman life. Much of Knorrman history is told in the story of blood feuds between clans that have lasted for generations.

CLAN RITUAL AND WIZARD MAGIC

In a certain sense, almost every Knorr is both a warrior and a priest. Every kinsman who is not a wizard can use some spell-like abilities. These abilities, called clan ritual, are a form of magic that pervades Knorrman life. This body of simple magic is proof to the Knorr that the bond between kinsmen extends beyond the visible world.

Wizard magic is another matter entirely. The Knorr look upon mages, whom they refer to as seers, with suspicion and some discomfort. There is something seemingly unnatural about their power, which seems to come from nowhere. No deity, spirit, or clan bond fuels the wild power of wizards. Yet at the same time the far-reaching vision of the seers is respected and valued for the benefits it can provide.

CLAN RELICS

Each clan is the custodian of a unique magical item that serves as a thread that can be traced back through the fabric of a clan's history. Clan relics are often weapons, but some are unusual objects such as an anvil or a sheep. It is often through the history of their clan relic that Knorrman children first learn the legends of their people. The story of a single sword may serve to introduce the heroes and villains of the clan as the relic is passed from one generation to the next. Children memorize the accounts of battles and blood feuds in which the relic has served

prominently. Through these stories they come to know their blood line and the importance of loyalty and honor.

Each relic is kept in its own special sepulcher, under the protection of a clan priest who knows the secrets of the relic's magical power. Any relic can be used as a morale booster, to inspire clansmen in the face of battle. However, the magical power of a relic is used only when the welfare of the entire clan is threatened, for the loss or destruction of a relic is believed to portend ill fortune. Some clans leave the decision to remove a relic from its sepulcher to the priest who protects it. Others require that a clan council be held to determine if it may be used. A warrior chosen to bear a relic in a conflict must undergo days of ritual purification and must recount the clan history in order to use the item to full advantage. One legend tells of Mahattor Kenn Falon, the hero king who stole his clan's relic, a two-handed broad sword called Skysaw, and went on to accomplish great deeds. But it was the theft of the relic that eventually caused his downfall. The sword failed him in a conflict against his brother, who had performed the proper rituals to receive the full service of the weapon.

THE KNORRMAN CODES

The Knorr place an extraordinary value on individual freedom, but they are even more passionate about personal honor. The Knorrman ideal of honor helps to regulate the behavior of these volatile and often violent people. Three codes are used to define right conduct for the Knorr. The Code of the Clans, the Code of the Hunter, and the Code of the Warrior permeate the lives of all people.

The Knorrman codes call for generosity and bravery in all actions. Hospitality is extended to friend and stranger alike. Combat is only to occur when opponents are face to face and evenly matched. The Code of the Warrior shuns craftiness and stealth in combat and celebrates open force and valor. Only cowards strike their foes down like animals from a distance with bows or missiles. The codes are simple in letter but far-reaching in spirit, and serve as a guide to every Knorr on his path through life.

These codes, detailed in Chapter Four, should be carefully reviewed by players, for a character's standing in the community will be a measure of his honor, and his honor will be a measure of his outward ability to exemplify these codes. Even characters with a disposition toward evil will abide by the codes and maintain an outward show of decency, for to do otherwise is to risk being banished from Knorrman society.

THE LAW

An individual's personal oath and sense of honor is the basis of Knorrman law. The strength of Knorrman social conventions and religious beliefs serves as a solid basis for contracts and the resolution of disputes. An insult to one member of a family is an insult to all. A disgrace incurred by one is incurred by all. The Knorr are extremely sensitive about personal honor—any slight, real or imagined, requires compensation or retribution. It requires the restoration of balance through the process the Knorr call vengeance.

Two Knorr will always try to resolve a grievance between themselves honorably without involving others. They can do this through negotiation, or by means of a formal combat called a duel. If the dispute remains unresolved, one party is likely to make a complaint, or declare a claim, against the other. Claims in need of resolution are taken up at the Great Drum, an inter-clan council that meets once a year. This rowdy meeting is a great occasion for feasting and revelry and renewing old friendships. The Great Drum recognizes only one representative from any clan desiring to participate, but representatives often bring large contingents of armed men to add some steel to the strength of their arguments. If an accused person does not appear at the council to defend himself, it is likely that any decision will go against him.

If the Great Drum council recognizes the legitimacy of a claim, the accuser is traditionally allowed to define his own settlement. This tradition ensures that the aggrieved Knorr will feel satisfied with the outcome; however, such settlements often become the impetus for a new blood feud. The drum council also serves to punish crimes such as murder, theft, or the gross dishonor of cowardice.

THE BEAST CULTS

While the bond of blood is the strongest force in Knorrman life, cults of warriors have arisen that actually cross clan boundaries. These beast cults attract members from various clans who share an interest in the mastery of a particular fighting style. An animal totem serves as a spiritual focus and a model for each cult's rituals and traditions. While the practices of the cults vary, members are always forbidden to kill the animal that serves as the group's totem. A member of the boar cult may never willingly kill a boar, even in self-defense. Each member of a beast cult observes this totem in addition to that of his clan.

Beast cults play no role in the political or economic life of the Knorr and do not act as factions, but simply dedicate themselves to the discipline of combat. The fact that they are made up of members from rival clans with conflicting interests prevents the beast cults from acting in a unified manner. A cult provides training and assistance to its members, but no Knorrman warrior would ever place a beast cult ahead of his clan. Many warriors form friendships within these professional associations, and later find themselves facing their friends in battle when their clans clash.

Most of the cults have meeting halls, called lodges, scattered across Jakandor where members may perform rituals and devote themselves to improving their combat skills. The lodge of a beast cult may have as many as a hundred members in residence or as few as a dozen. Warriors of the ram cult's lodge on the north coast may have no affiliation with those of the same cult who have a lodge in the south, but they are certain to welcome one another should they meet.

Membership in a beast cult is restricted, and petitioners are usually required to perform a quest or endure a particular ordeal in order to gain admittance. These tasks must be performed while the candidate adheres to the philosophy and restrictions of the cult. A few of these societies admit rogues as well as warriors. Every lodge has at least one war priest among its membership, to preside over ceremonies and provide blessings before and after combat.

LYCANTHROPY

Lycanthropy has been present in Knorrman society throughout recorded history and legend. The ability of a person to change into an animal is considered to be divinely inspired by the War Mother. Lycanthropy is not treated with fear or disgust, but is seen as a potentially dangerous blessing—not unlike the view that Knorr have toward certain warriors who work themselves into a frenzy prior to combat. A person suffering from lycanthropy may be confined during the period of transformation, but more commonly is encouraged to leave settled areas and hunt animals while in nonhuman form.

Occasionally a lycanthrope will go on a rampage of destruction, and in these cases the offender is treated as a dangerous animal—he or she will be hunted and killed. An isolated killing may be settled by the family of the lycanthrope compensating the victim's family.

A Knorrman character suffering from lycanthropy has an ability that derives from the spiritual strength of his or her clan. An afflicted

Knorrman character is entitled to make a Wisdom check each time he or she assumes animal form. If the check is successful, the lycanthrope will be able to differentiate kinsmen from other potential victims and will not attack such a person.

THE CHARONTI

The Knorr believe that the War Mother destroyed the world beyond Jakandor because it had gone out of balance. She has left the Charonti alive so that the Knorr may redeem themselves. By eliminating the imbalance that the Charonti represent, the Knorr may prove themselves worthy to inherit the earth. They believe that when the Charonti and their undead slaves are laid to rest, the War Mother will restore the world to its former glory.

The Knorr see the Broken People as a foul race of manlike creatures who know no honor. They do no work, and each Charonti lives only to enslave others and subject them to its bidding. They even wake the dead from their graves that they may hold sway over them. All their study is devoted to



escaping work, so that one day, like nursing babes, they need not even feed themselves. They hoard wealth beyond what the wisest man can use or the strongest man can carry. They hide it in their ruined cities, where spirits are wakened to hover over it like pathetic hounds.

The Charonti lurk in shadows and prey upon the weak, feeding on the flesh of their dead kinsmen. Their arms are frail, and their skin milky like thin winter ice. Their craning necks can barely support their bulging and swollen heads.

The Knorr call the Charonti the Broken People because it is clear that they possess nothing resembling a human spirit.

KNORRMAN NAMES

The Knorr have distinct conventions for describing an individual's relationships to family and clan through his or her name. A wide variety of given names is used. The only convention that is consistently followed is the use of "-on" and "-or" as suffixes only for male names, and "-ee" and "-a" only for females. Thus, Daron and Daror are both male forms of the neutral name Dar. The female equivalents are Daree and Dara. Although a clan name may end in one of these suffixes, the ending is not significant in such a case; clan Mora, for instance, is not composed entirely of females, nor is clan Diron made up of nothing but males.

The word "dred" means "child of" and is used to associate a person with one of his or her parents. If Daree's parents are Malor and Nira, she could be called Daree Dred Malor or Daree Dred Nira interchangeably. This could also be shortened to just Dred Malor. The word can also be attached to the end of a parent's first name, as in Daree Malordred or Daree Niradred.

The word "kenn" means "kindred of" or "clan." It can be added to either end of a clan name. If Daree is a member of clan Magg, her full name could be expressed as Daree Dred Malor Kenn Magg. Within her clan she would usually be called by her "dred" name, Daree Dred Malor, because of course it is understood that she is a member of clan Magg. When among outsiders she would usually refer to herself as Daree Kenn Magg or Daree Maggkenn. "Kenn" is also used to denote a group of people from a clan. A Knorr

might say, "There are twenty armed Maggkenn on their way here," or, "Will the Kenn Magg be at the drum?"

Either "kenn" or "dred" can be used with the name of a person's clan totem to denote respect for that totem. Daree might choose to call herself Daree Kenn Wolf or, to connote greater respect for and a deeper spiritual tie to her guardian, Daree Dred Wolf.

"Dred" and "kenn" are also used as affectionate slang names. In this form "dred" is used among family and friends and becomes the equivalent of "brother," "sister," or "child," as in "Come here, child," or "How are you, brother?" "Kenn" is less personal and is used to express the more general bond between kinsmen, as in "For all mankind" or "Brother, can you spare a dime?"

The Knorr are great lovers of nicknames. Most reflect physical attributes or personality traits. Names such as Mad Lothor, Karnon Forked Beard, and Rauda the Deep-Minded are all typical of Knorrman habit.

The terms "aunt," "uncle," "grandfather," "grandmother," "brother," "sister," and even "mother" and "father" are used somewhat broadly by the Knorr to denote respect or affection for people outside one's blood family.

Below is a short list of typical Knorrman names.

Given Names

Badiron
Bashela
Falena
Gallor
Hadee
Halaton
Hantor
Indina
Jalanor
Kata
Lon
Marilee
Maslon
Nonee
Penora
Rappor
Senna
Shador
Taron

Clan Names

Ber
Bohai
Diron
Doril
Forg
Gal
Han
Hortag
Karn
Lokk
Magg
Miral
Mora
Morgas
Muja
Rall
Tarr
Teled
Tuntoll

Chapter Three:

CREATING KNORRMAN CHARACTERS

This chapter brings to life the various types of characters who make up the Knorrman world. The creation of the families and clans that serve as the center of Knorrman life is described below.

CLAN TREES

While the Knorr are passionate individualists, they are also an extremely cohesive lot. Knorrman unity is reflected in the clan tree system of character generation. When a player first rolls up a character he should generate not one, but three. Each of these characters may be of a different class and come from a different family, but all will be of the same clan. They are likely to be related to one another in some way, by blood or marriage. Depending on the campaign, a DM may choose to determine the clan the characters belong to as well as how they are related. Alternatively, the DM may leave this up to the player.

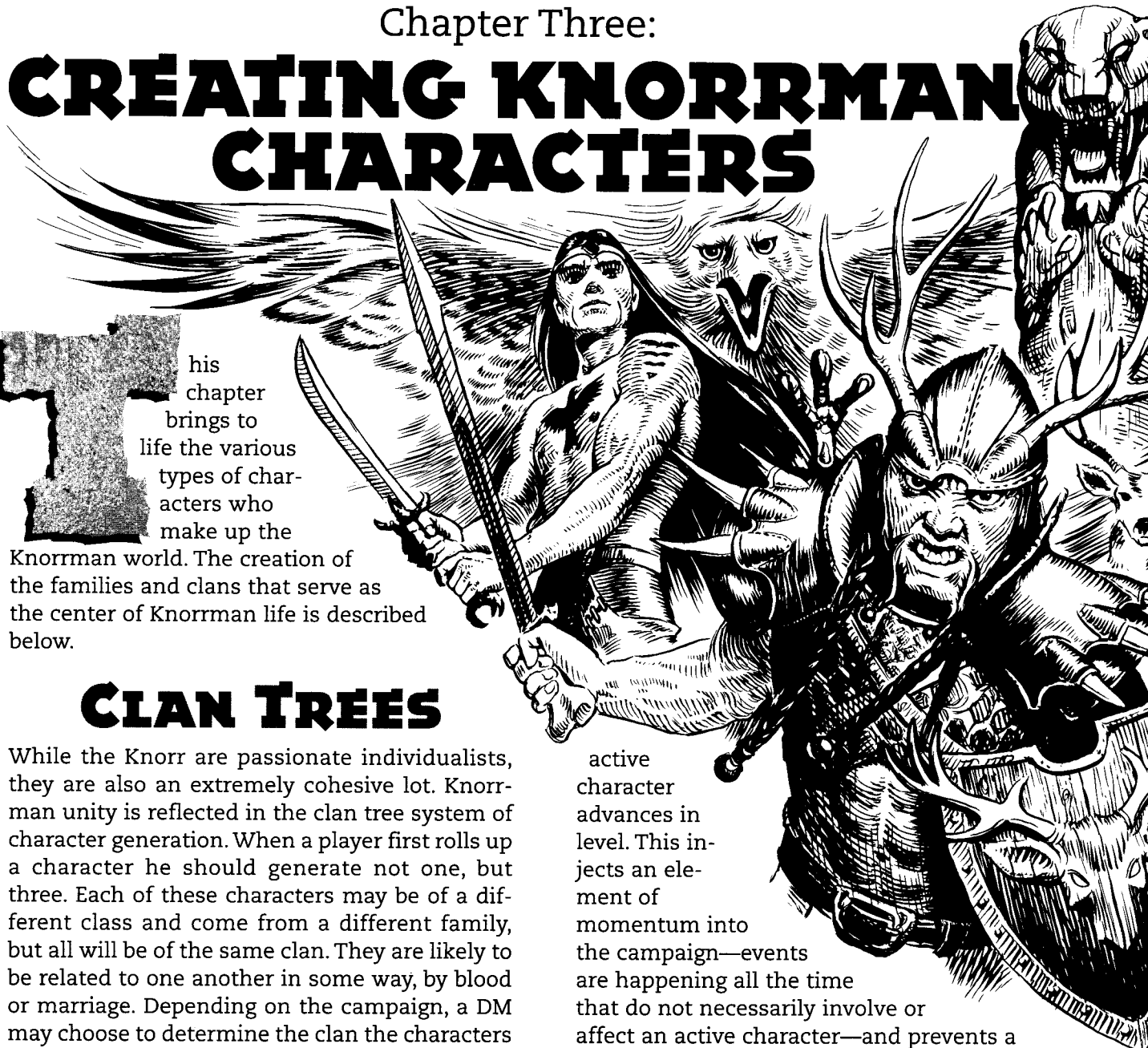
While a player will use only one character in any game session, the active character can be changed from one session to the next (with the DM's consent, of course). This can be an effective way to keep the events of the campaign moving when one character is forced to take time out while training to advance to a higher level, or when a character must spend a long time recuperating from wounds.

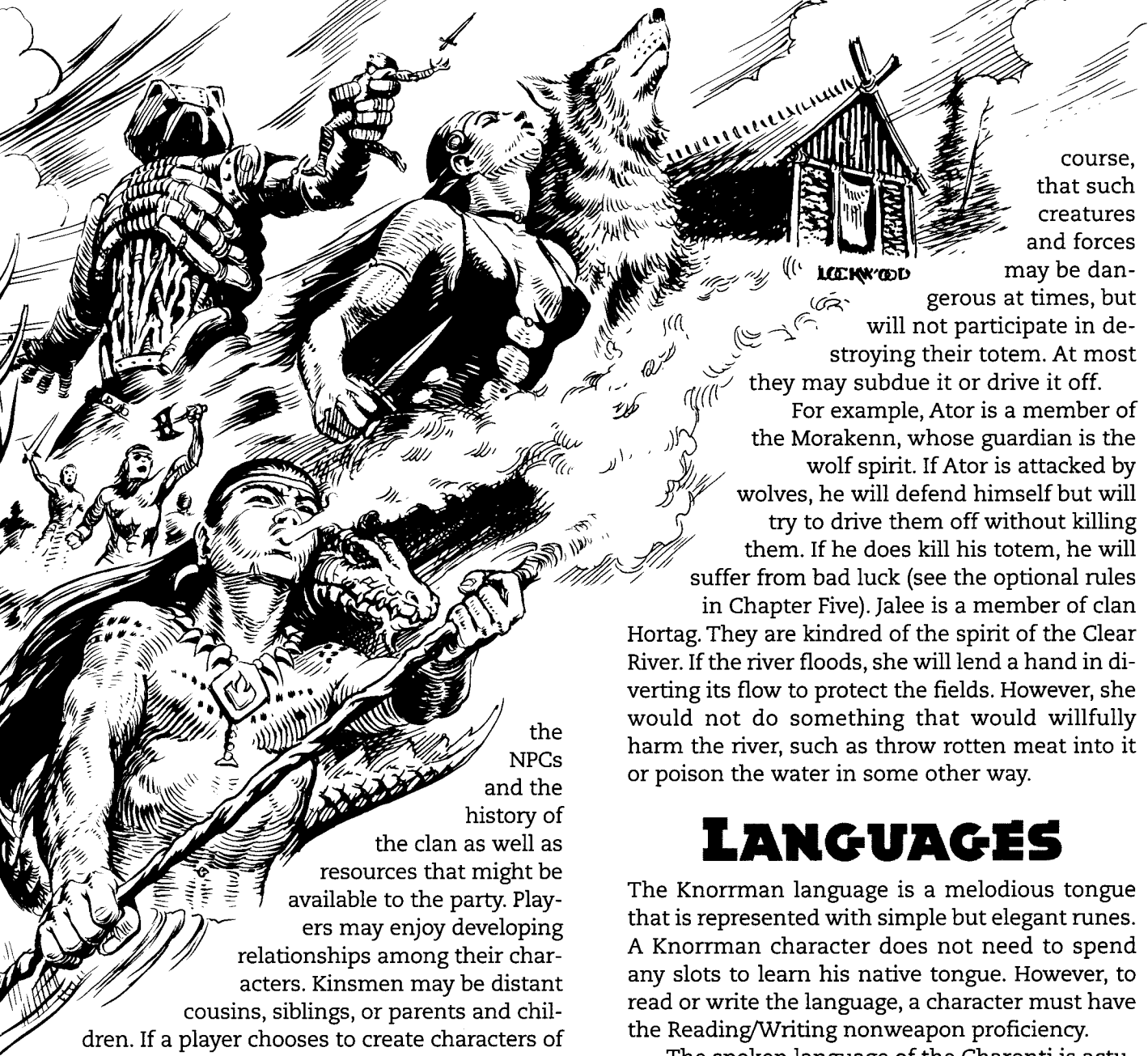
Just because a character is not active (i.e., being used as a PC) doesn't mean nothing is happening in that character's life. In some cases, the DM may allow one of a player's inactive characters to gain a level of experience whenever the

active character advances in level. This injects an element of momentum into the campaign—events are happening all the time that do not necessarily involve or affect an active character—and prevents a player from having to switch active characters frequently to ensure that all of his characters have equal opportunity to improve.

When an active character dies or retires, a new character is generated for the player's clan tree. The player may then activate a previously existing inactive character, or bring the new one into the game. The death of a kinsman provides an excellent opportunity for introducing a new character—someone who arrives to take up the cause of avenging his kinsman's death.

The powers of clan ritual, described in Chapter Six, provide specific benefits to kinsmen of the same clan. Players are encouraged to create characters who are members of the same clan as the other players' characters. The DM may flesh out





LENNWOOD

course, that such creatures and forces may be dan-

gerous at times, but will not participate in destroying their totem. At most they may subdue it or drive it off.

For example, Ator is a member of the Morakenn, whose guardian is the wolf spirit. If Ator is attacked by wolves, he will defend himself but will try to drive them off without killing them. If he does kill his totem, he will suffer from bad luck (see the optional rules in Chapter Five). Jalee is a member of clan Hortag. They are kindred of the spirit of the Clear River. If the river floods, she will lend a hand in diverting its flow to protect the fields. However, she would not do something that would willfully harm the river, such as throw rotten meat into it or poison the water in some other way.

the NPCs and the history of the clan as well as resources that might be available to the party. Players may enjoy developing relationships among their characters. Kinsmen may be distant cousins, siblings, or parents and children. If a player chooses to create characters of another clan, those characters may be allies, enemies, or strangers to the rest of the party's clan.

Parties from rival clans may even develop in a single campaign in which the DM pits two teams against one another. If a player grows weary of running characters from the same clan, he or she may, with the DM's consent, begin a new clan tree. Choosing this option, however, requires that a player retire any other characters.

CLAN TOTEM

Every clan has a guardian spirit that it regards as a totem. Characters consider themselves to be kindred of their guardian spirit. They regard the earthly counterparts of the guardian with the same respect due to a kinsman. They know, of

LANGUAGES

The Knorrman language is a melodious tongue that is represented with simple but elegant runes. A Knorrman character does not need to spend any slots to learn his native tongue. However, to read or write the language, a character must have the Reading/Writing nonweapon proficiency.

The spoken language of the Charonti is actually close enough to the Knorrman tongue to allow simple communication between a Knorr and a Charonti if a character who is listening makes a successful Intelligence check. The written language of the Charonti is a difficult construct of symbolic glyphs and can only be learned by a Knorr who has the Languages, Ancient nonweapon proficiency.

THE FAMILY HEARTH

The hearth is the center of Knorrman social and spiritual life. For religious purposes and for the use of clan ritual, characters may require access

to their family hearth or that of a kinsman. A Knorrman hearth is more than a mere firepit. It is the home of a hearth god.

When creating characters, players should ask the DM where their family lives. This is essentially the same as asking where their hearth can be found. Remember that the Knorr are very flexible in their notion of a family and actually define it as a group of kinsmen living under the same roof. Consequently, even if characters are only distantly related by blood, they are considered a family and may share the same hearth if they live together in a permanent dwelling.

A family hearth must be built using at least one stone from the hearth of a character's parents or closest living kinsman. A family may only have one hearth, although the residence may have any number of simple firepits. A hearth must be under the roof of a family's primary dwelling. The building must be constructed of sod brick, wood, or stone.

To maintain a hearth as the home of a family's little god, a portion of every meal cooked on the hearth must be tossed upon it. If the home is empty for more than one week, a kinsman must occupy the home long enough to cook a meal over the hearth to prevent the hearth god from leaving. He must continue this practice once a week until the family returns; otherwise the neglected god will flee the hearth.

If a god leaves a hearth, the family members will suffer from bad luck (as described in the optional rules for luck in Chapter Five) until a new hearth is built. The neglected god will not return, but a new hearth god may come to reside with the family in a new hearth. The old hearth must be destroyed and the stones buried. A new hearth must be built following the conditions described above, and it must be tended as if a god dwelled there. There is a 10% chance each week thereafter that a little god will come to inhabit the hearth. Any family that has been abandoned by three hearth gods because of neglect will never be able to induce another one to live with them.

If a family relocates, the old hearth must be destroyed and a new hearth built using one of the stones from the old hearth. The family's little god will certainly follow them to the new hearth as long as the family does not relocate more than once a year. If a family builds more than one new hearth in the space of a year, there is

only a 50% chance each time that the hearth god will follow.

KNORRMAN CHARACTER KITS

This section describes the various characters that make up Knorrman society. Every player character must take one of the kits listed here. Standard characters as described in the *Player's Handbook* and kits from other AD&D® game products are not found on the island home of the Knorr.

Knorrman culture has thrived in isolation on Jakandor for 150 years. During their stay on Jakandor, the Knorr have encountered no race but the evil Charonti. Demihumans do not even appear in Knorrman legend. The only race known to the Knorr are humans. If a DM should choose to allow some castaway elf or dwarf NPC to wash up on the shores of Jakandor, the ensuing hunt may prove interesting.

It is possible that a young Knorr will discover a new warrior path or master a new style of thievery. DMs and players may agree to create new kits if they are consistent with Knorrman culture and grow naturally from the other aspects of the campaign.

Each character kit description follows a specific format, which is explained below.

KIT DESCRIPTIONS

Each kit begins with a brief statement of the character's special status in the Knorrman world.

Requirements: The minimum ability scores and (in some cases) other necessary attributes for each Knorrman kit are provided here. All kits are open to both males and females.

Animal Totem: This category applies only to members of beast cults. The totem is a creature honored by characters of this kit in addition to the totem of their clan. The character may adorn himself or herself with feathers or furs from the animal, and may wear tattoos, ritual scars, or paint to honor the animal. In almost all cases it is considered bad luck for a Knorr to kill or witness the death of his totem animal. (See Chapter Five for optional rules on luck.)

Role: This entry explains how a character type fits into the Knorrman community. Players should not feel that their characters are bound by this information, but it may provide insight into how the character is perceived within the community. It may also provide clues to how nonplayer characters of this kit are regarded.

Weapon Proficiencies: The AD&D® game rules for proficiencies are essential to the creation of a uniquely Knorrman world in which characters distinguish themselves with specific skills and abilities. Many character kits restrict the weapon proficiencies that can be chosen when the character is created.

Nonweapon Proficiencies: Character kits are distinguished by the typical skills that a character may possess. *Bonus* proficiencies are skills that a character has automatically, without having to use nonweapon proficiency slots for them. *Recommended* proficiencies are skills that a typical character will have, but they are not mandatory for player characters. *Barred* proficiencies may not be adopted when the character

is created. It is possible, in extraordinary circumstances, for the DM to allow a character to learn a proficiency that was initially barred.

Equipment: If a character is required to use particular types of weapons or armor, these restrictions are indicated here.

Special Benefits: Unique advantages of each kit are described here.

Special Hindrances: Unique vulnerabilities, weaknesses, or obstacles the character faces are given here.

Magical Abilities: This section describes what spells or spell-like abilities (clan ritual) a character can use. Priests and mages have access to certain spells, and almost every Knorrman character is able to perform clan ritual. The ability to turn undead is also noted here if the character has it.

Wealth Options: Initial funds for each kit are given here, superseding the rules for starting money in the *Player's Handbook*. Any restriction or requirement regarding spending or collection of wealth is also given here.

NECESSARY GAME RULES

In order to faithfully capture the essence of Knorrman society and culture, three sets of optional rules from the AD&D DUNGEON MASTER® *Guide* and *Player's Handbook* must be used in any *Jakandor* campaign.

First, the rules for nonweapon proficiencies (Chapter 5, *Player's Handbook* and *DMG*) are essential. These specific skills help to individualize every Knorrman character, and nonweapon proficiency slots are also used for most characters to "hold" the types of clan ritual those characters are able to use.

Second, the idea behind the rules for training to advance in experience level (as given in Chapter 8 of the *DMG*) is an important part of the Knorrman world. What this means is that almost all types of Knorrman characters must be instructed by a mentor before they can attain a higher level of experience—or, in some circumstances, a character may be allowed to serve as his own instructor, but in any event this training must take place before the next level can be achieved. Unless otherwise specified in the description of a particular character kit, it takes a number of weeks equal to the level to be attained for a Knorrman to receive training to gain a certain level—for instance, 3 weeks of training to advance from 2nd to 3rd level. This does not include the time it might take for the character to locate a mentor (who must be of higher level than the character) and persuade that person to provide the training. It may also be necessary for the character to compensate the mentor with gifts—and even if such compensation is not required, offering to pay one's mentor would certainly be a respectful and honorable thing to do.

Third, the "Hovering on Death's Door" optional rule is not optional in this type of campaign. A Knorrman character who is reduced to 0 hit points is unconscious, not dead. If your Dungeon Master does not ordinarily use this rule, ask him to refer to Chapter 9 of the *DMG* and become familiar with it.

Lodge: Each beast cult has a meeting place called a lodge where members undergo training and perform religious rituals. Player characters of many kits begin as members of beast cults and have access to training, resources, and shelter offered by their lodge. The membership and resources of each cult are described in this entry.

WARRIOR KITS

The Knorr are, above all else, a warrior people. Almost every man, woman, and child is at least proficient in the use of sword, axe, spear, or bow. While each Knorr is taught to fight, the notion of a professional soldiering class—trained warriors who hire out their swords for money—is alien to the Knorrman culture. The Knorr fight for themselves, their families, and their friends. Even retainers who swear allegiance to a chieftain and accept bracelets of gold for their service think of themselves as bound by honor and not by money.

Many fighters who choose to perfect their mastery of battle will try to gain membership in the beast cult that specializes in a particular style of combat. Each beast cult has a totem animal through which it believes the War Mother teaches them to fight. It is from these animals that the cults take their names. However, the characters of a particular kit are more frequently referred to by a name that the Knorr use to describe their style of combat. For example, the members of the hyena cult are called howlers because of their characteristic bellowing before battle. The members of the ram cult have earned the name bonebreaker from their habit of delivering crushing blows with their heads. With the exception of the doombringer and the clandred, every warrior character kit is affiliated with a beast cult.

BACKLASHER (CULT OF THE HAWK)

Backlashers are master hunters who specialize in the ability to bring down game with a unique weapon called a backlash, a boomeranglike throwing club that returns to their hand after each attack. These warriors are easily recognized by their long braids, which they tie in a topknot.

Requirements: Dexterity 13.

Animal Totem: Hawk.

Role: Backlashers are highly valued as game hunters and are often found among clan hunting parties. Because of their tracking skills, they also serve well as bounty hunters when a dishonorable Knorr has been condemned as an outlaw. Like all Knorr, backlashers may not honorably use their missile weapons against other Knorr who are not outlaws. Missile attacks on foreigners, Charonti, animals, and monsters are permitted.

Weapon Proficiencies: A backlasher must spend one of his initial weapon proficiency slots on the backlash and another on the bolo. He may specialize in either of these weapons. He may never attain proficiency with any other weapon; all unused weapon proficiency slots are treated as nonweapon proficiency slots. Thus, a backlasher at 1st level can use his two remaining weapon proficiency slots to become specialized in both of his weapons, or he can take five slots' worth of nonweapon proficiencies.

Nonweapon Proficiencies: Bonus: Tracking. Recommended (# of slots required): Animal Handling (1), Hunting (1), Religion (2), Rope Use (1), Set Snares (1). Barred: Astrology, Blacksmithing, Weaponsmithing.

Equipment: A backlasher may only acquire proficiency in the backlash and the bolo. However, he may not use these weapons effectively when wearing armor better than hide (AC 6). In armor of AC 5 or better, a backlasher wields his special weapons without proficiency (-2 to hit).

Special Benefits: These warriors are experts in the use of a specially shaped club known as the backlash. In the hands of a backlasher, this club becomes a dangerous missile weapon that delivers 1d8 points of damage on a successful hit and returns to the thrower in the next round—whether or not the attack hits the target. A backlasher can catch the club on its return automatically, but only if he takes no other action in the round following a throw. The backlash may also be used as a melee weapon. (See the information on new weapons in Chapter Five for statistics on the backlash.)

A backlasher also has the unique ability to cause a bolo (see Chapter Five) to return to the thrower in the next round if it misses its target. Catching a bolo on its return is automatic, but prevents a backlasher from making any other actions in that round other than preparing to throw the weapon again in the following round.

Special Hindrances: A backlasher may use any weapon, but cannot be proficient with anything except the backlash and the bolo and always suffers the normal -2 penalty to hit for non-proficiency when using any other weapon.

The unique skills of the backlashers can only be used honorably when hunting. However, the Knorr define "hunting" as combat with anything that is not Knorrman. Fair game includes monsters, animals, undead, and Charonti. The Knorr also consider their own outlaws to be less than Knorrman and thus suitable targets for missile attacks. But in most battles with other Knorr, a backlasher must rely upon the use of his special club as a melee weapon.

Backlashers do not gain multiple attacks with the bolo or the thrown backlash at higher levels. They may, however, make multiple attacks when using the backlash as a melee weapon.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 5 gold pieces.

Lodge: The hawk lodge normally convenes on a weekly basis in specific large open fields. Members are not required to attend but often meet to practice their fighting style. Between these regular meetings, backlashers must be sought out at their homes. A priest affiliated with a particular lodge generally attends only for religious ceremonies and rites of passage about once a month. The priest, however, can usually be located fairly easily if needed by lodge members. Training is provided by fellow members, but hospitality and shelter must be sought at private homes rather than in the open field.

BATTLEDANCER (CULT OF THE MOUNTAIN LION)

These agile warriors specialize in a form of unarmed combat that can be alternately offensive or defensive. They are recognized by their loose-fitting clothing, their bare feet, and their unusual practice of traveling unarmed.

Requirements: Dexterity 13.

Animal Totem: Mountain lion.

Role: Battledancers are known for their religious and celebratory dancing as well as their combat prowess. The performances of these extremely spiritual warriors are always the highlight of clan celebrations and observances.

Their movement in combat involves complex turns and spins that extend from their dancing. Beautiful to watch and terrifying to confront, battledancers are respected by all Knorrman warriors.

Weapon Proficiencies: A battledancer must use three of his initial slots to obtain proficiency in the special hand-to-hand fighting ability that is unique to this cult, and must use his fourth initial slot to become proficient with the club.

Nonweapon Proficiencies: *Bonus:* Dancing. *Recommended (# of slots required):* Animal Handling (1), Artistic Ability (1), Endurance (2), Jumping (2), Religion (2), Running (1), Tumbling (2). *Barred:* Armorer, Astrology, Weaponsmithing.

Equipment: Battledancers may not wear armor heavier than hide. They may wield any weapon but can only gain specialization with the war club (see new weapons in Chapter Five).

Special Benefits: Battledancers are experts in unarmed combat, using their hands and feet to deliver 1d4 points of damage (plus Strength bonus, if applicable) for each successful attack. They may make multiple unarmed attacks at a rate of 3/2.

Beginning at 2nd level, a mountain lion cultist may improve his chance to hit in combat by accepting a higher chance to be hit in return, or may choose to adopt a defensive posture and thereby reduce his chance to hit. In game terms, a battledancer can exchange 1 point of THAC0 for 1 point of Armor Class up to a maximum adjustment of 3 points.

This adjustment can never cause a character's Armor Class to be worse than 10, nor can it leave the character with a THAC0 of more than 20. In most cases, this allows a battledancer to make a 1-point adjustment at 2nd level, a 1-point or 2-point adjustment at 3rd level, and as much as a 3-point adjustment at 4th level and beyond. The amount and type of adjustment may be changed before every round but must be declared before initiative is rolled; otherwise THAC0 and AC for that round are the character's normal figures. A battledancer cannot use this special benefit if he is more than moderately encumbered.

The adjustment may be applied to any single attack in a round or divided between multiple attacks. For example, in a round when a 4th-level battledancer gets two unarmed attacks, he could make the first attack with a +3 bonus to hit (and

a 3-point penalty to AC) and make the second attack at no adjustment. Or, he could make the first attack with a +2 bonus to hit and the second attack with a +1 bonus.

A battledancer may use this special benefit when wielding a melee weapon of size S, but not when using any larger weapon.

Special Hindrances: A battledancer can never make more than one attack per round with any melee or missile weapon, regardless of the character's experience level or degree of specialization with the weapon. He cannot gain specialization in his unarmed combat skill.

A battledancer cannot combine a weapon attack and an unarmed attack in the same round, and cannot make more than one unarmed attack in a round if he is carrying a shield.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 3 gold pieces.

Lodge: Mountain lion cultists spend a great amount of time practicing their ritualistic form of combat. Their lodges are usually hide-bound buildings with large open dirt floors for combat training. A mountain lion lodge will have as many as 30 members with up to 10, including a priest, visiting the building at any time. Mountain lion lodges are typically found in well-populated areas. Training, shelter, and clerical services are available to lodge members. All the largest Knorrman settlements, including Dredhall, Stormbreak, Falkrest, Krallrest, and Borhall, have lodges.

BLOODJUGGLER (CULT OF THE OTTER)

Bloodjugglers are unusually dangerous adversaries, able to improvise a weapon from virtually any object without penalty. More than one fully armed opponent has had the humiliating experience of being defeated by a bloodjuggler fighting with nothing but a wooden plank.

Brawls around the campfire are often dominated by bloodjugglers swinging ale horns or benches. Bandits have had the tables turned on them by a bloodjuggler who defended herself with only a rock or a large stick. These warriors dress in a wide variety of manners with no particular outward sign of their membership in the otter cult.

Requirements: Intelligence 12, Dexterity 12.

Animal Totem: Otter.

Role: Bloodjugglers think well on their feet and are valued for their problem-solving ability. Consequently, kinsmen often look to family bloodjugglers for advice. Otter cultists tend to keep their heads when others about them are losing theirs. They see problems as puzzles and enjoy any opportunity to engage in a test of ability or wits.

Weapon Proficiencies: A bloodjuggler must spend three of his initial slots to gain the special proficiency of fighting with improvised weapons. Slots beyond that may be used in any manner. See "Special Benefits" below for new types of weapon specialization that only a bloodjuggler can obtain.

Nonweapon Proficiencies: *Bonus:* Tumbling. *Recommended (# of slots required):* Blind-fighting (2), Fire-building (1), Fishing (1), Hunting (1), Juggling (2), Jumping (2), Musical Instrument (2), Religion (2), Rope Use (1), Set Snares (1), Swimming (1). *Barred:* Astrology.

Equipment: A bloodjuggler may wield and become proficient (but not specialized) in any melee or missile weapon. He may not use his special talent for weapon improvisation while wearing anything stronger than hide armor or while using a shield.

Special Benefits: A bloodjuggler has the ability to use almost any object as a weapon. Small objects of up to 1 cubic foot in size (bottles, dishes, rocks) cause damage as daggers (1d4/1d3). Medium objects of up to 3 cubic feet (chairs, barrels, sacks of grain) are treated as maces (1d6+1/1d6). Any object of larger size that can be lifted and manipulated by one person, such as a small table, bench, or plank, delivers damage as a long sword (1d8/1d12). Small objects may also be used as missile weapons, with a rate of fire of 1 per round and the range of a hand axe. Medium and large objects cannot be thrown effectively. A bloodjuggler gains multiple attacks with improvised weapons normally and may fight two-handed at standard penalties.

A bloodjuggler can use weapon proficiency slots to gain specialization in one or more of the above sizes of improvised weapons. For instance, at 1st level the character could become specialized in the use of small objects (or medium, or large) instead of using his remaining initial slot for proficiency with a normal weapon.

The quick reflexes of the bloodjuggler also



provide a bonus to his initiative rolls in combat. During the course of a battle a bloodjuggler may allocate a number of points equal to his experience level to modify one or more of his initiative rolls. No roll may be adjusted by more than 3 points. The decision to modify a roll must be made before the roll is made. For instance, a 4th-level bloodjuggler has 4 bonus initiative points to use during the course of a battle. He may decide to modify four rolls by 1 point each, or one roll by 1 point and another by 3 points. If the rules for individual initiative are not being used, he may use a number of points equal to half his level (rounded down) to improve group initiative.

Special Hindrances: When a bloodjuggler hits an opponent with an improvised weapon on a roll of 20, the weapon must make a saving throw vs. crushing blow or it becomes useless. A successful attack delivers normal damage even if the weapon is destroyed in the process. It requires at least one round for the bloodjuggler to prepare another improvised weapon, assuming materials are available.

A bloodjuggler may not use any living animal or undead creature as a weapon.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 5 gold pieces.

Lodge: Bloodjugglers gather twice a month at specific sites where pavilionlike tents are erected for the duration of the meeting. Training and cleric services can generally be found at these meetings. Contests of agility and improvisational ability are often held at the lodges of the otter cult. Bloodjugglers will frequently seek one another at their homes rather than wait for a convocation in times of emergency or need. Many coastal villages have otter lodges.

BONEBREAKER (CULT OF THE RAM)

Members of this beast cult tend to be large men and women of oxlike proportions who disable their opponents by delivering a stunning blow with their own heads. Bonebreakers can be identified in any Knorrman encampment by their shaven heads. Males often grow thick beards.

Requirements: Constitution 13, Strength 13.

Animal Totem: Ram.

Role: Bonebreakers are often chosen as personal retainers to Knorrman chieftains. Their simple and direct manner of combat embodies the Knorrman ideal of personal courage and honor. Bonebreakers vary in demeanor from boisterous and charismatic to sullen and brooding. All members of the ram cult have a long-standing reputation for generosity.

Weapon Proficiencies: A bonebreaker must use one of his initial slots to gain proficiency with the club and another for the quarterstaff.

Nonweapon Proficiencies: *Bonus:* Mountaineering. *Recommended (# of slots required):* Armorer (2), Brewing (1), Endurance (2), Engineering (3), Religion (2), Stonemasonry (1). *Barred:* Astrology, Disguise.

Equipment: A bonebreaker may wear any armor but may never wear a helmet. Ram cultists have no weapon restrictions but prefer blunt, crushing weapons.

Special Benefits: A bonebreaker can deliver a powerful blow with his head that is capable of stunning a man-sized or smaller opponent. The blow inflicts 1d6 points of damage plus any Strength bonus. A victim must make a saving throw vs. paralyzation or be unable to take any action for 1d4 rounds.

Members of the ram cult receive a +1 bonus to any damage they deliver with Type B (Bludgeoning) melee weapons. A bonebreaker also receives a -2 modifier to the die roll for any Open Doors attempt, assuming the character uses his head to try to break down the door.

Special Hindrances: A bonebreaker must concentrate, focusing his attention, for two full rounds before making a stunning attack with his head. During this time the character can take no other action. If he moves or is struck, he must begin his preparation again at the start of the next round. Once the attack is readied, a bonebreaker may move up to half of his normal movement rate in the same round the attack is carried out. The stunning attack cannot be combined with any other attack in the same round.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 10 gold pieces.

Lodge: These warriors spend most of their time with their clan in their own community and convene only semiannually at a lodge for religious observances. The bonebreakers use

mountain caves for their gathering places; each lodge can contain as many as 50 members. The lodge offers shelter, training, and clerical service to members. Bonebreaker lodges are found in the mountains of the Kaskashadi, the Totoshadi, and the northern spur of the Goranshadi that runs through the Dironesta forest.

DOOMBRINGER

The doombringers make up the honor guard of any clan. They dedicate their lives to their kinship with their clan's guardian and emulate the clan's mighty guardian juggernaut in their fighting style. Doombringers dress in dramatic costumes and headdresses that embody the spirit of their clan guardian. Thus, a doombringer whose clan guardian is the falcon spirit may wear a cape of feathers flowing off his shoulders and a helmet in the form of a falcon's head. A doombringer of a clan whose guardian is the wind may wear billowing robes of sailcloth. The costumes, worn over metal armor when the doombringer is in a combat situation, are always consistent within a clan and follow a strict tradition.

Requirements: Wisdom 14, Strength 14.

Animal Totem: As do all clan members, doombringers regard their clan guardian as a totem, but do not have an additional totem because they are not members of a beast cult.

Role: Doombringers are recognized as the closest kin of their clan's guardian spirit and represent the guardian spirit's human incarnation during clan ceremonies. These warriors serve as an honor guard for clan leaders traveling to drum councils, and they place the welfare of their clan above all else. Doombringers do not wear their elaborate battle gear every day, but don it only for religious ceremonies and combat. Disputes between clans are sometimes settled by single combat between doombringers when the matter is an issue of clan honor rather than personal honor and when it does not warrant the animation of guardian juggernauts. In this sense, doombringers sometimes become proxies for the juggernauts. It is also doombringers who are usually chosen to inhabit juggernauts when they are animated.

Weapon Proficiencies: A doombringer must use one initial slot to become proficient with the spear, and another one for either the broad

sword or the battle axe. If his clan's relic is a weapon other than one mentioned above, a doombringer must also use a slot to have proficiency with that type of weapon. Although a doombringer might never use or even see the clan relic, it is necessary for him to be prepared.

Nonweapon Proficiencies: *Bonus:* Ancient History, Local History. *Recommended (# of slots required):* Animal Lore (1), Blind-fighting (2), Dancing (1), Endurance (2), Heraldry (1), Hunting (1), Running (1), Singing (1), Survival (2). *Barred:* Astrology, Disguise.

Equipment: A doombringer has no weapon restrictions, but cannot wear any armor other than leather unless he is outfitted in his ceremonial costume and armor. The ceremonial armor, consisting of either banded mail or chain mail plus a shield, has an Armor Class of 4.

Special Benefits: If a doombringer waits to attack last in a melee round, he gains a bonus to his attack and damage rolls. This benefit starts as the equivalent of a +1 magical weapon, increases to +2 at 7th level, and reaches the maximum of +3 to attack and damage at 13th level. The bonus allows the doombringer to strike a creature that can be hit only by magical weapons. Doombringers are known for taking blows unflinchingly as they wait for their turn to strike.

Special Hindrances: The player of a doombringer must announce at the beginning of a melee round before initiative rolls are made if his character plans to allow an opponent the first strike. If so, the doombringer does not make an initiative roll and automatically attacks last in the round (even if the opponent is a zombie). The character can take no action and does not receive the benefit of any Armor Class bonus due to Dexterity or a shield. If the doombringer moves or attempts to defend himself in any way, his attack for that round is forfeited. Multiple attacks per round are not possible when the character waits to attack last. In combat with another doombringer who also chooses to strike last, both characters' attacks are simultaneous.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 10 gold pieces. The ceremonial armor and costume of a doombringer costs 400 gold pieces, and the character must save his money until he can afford to have it made. An additional 100 gold pieces must be

spent each year to repair and maintain the armor and costume.

Lodge: Doombringers have no lodge, but may seek training and shelter from family members and other kinsmen. Clan priests are always willing to assist a doombringer.

FIREBREATHER **(CULT OF THE FIRE LIZARD)**

Most Knorr dread the thought of having a firebreather as an enemy. The cultists of the fire lizard have mastered the destructive power of flame. These fighters are easily recognized because of the patterns of black soot that they use to stain their skin.

Requirements: Dexterity 13, Constitution 13.

Animal Totem: Fire lizard.

Role: The firebreathers are one of the oldest of the Knorrman beast cults. Their totem animal had been hunted to extinction in the Knorr homeland by the time of the crossing, and no fire lizards have been seen on Jakandor since the Knorr landed on the island (at least, not by anyone who returned to tell about it). The firebreathers keep their totem's memory alive, however, through tales of ancient battles between their ancestors and these beasts. The firebreathers are unique among Knorrman beast cultists in that each warrior hopes to one day encounter and slay his animal totem.

Firebreathers are often sought to take part in sea raids because of their ability with flaming weapons. They are also mustered for battle when their clan will be facing a guardian juggernaut, for fire can be an effective weapon against those destructive titans.

Weapon Proficiencies: A firebreather must spend two initial slots to gain proficiency in the use of flaming clubs, the cult's special weapon. He must also be proficient with the short bow, which is used for hunting. Additional slots may be used to gain the benefits of specialization in either weapon.

Nonweapon Proficiencies: *Bonus:* Fire-building. *Recommended (# of slots required):* Bowyer/fletcher (1), Healing (3), Hunting (1), Juggling (2), Religion (2), Running (1). *Barred:* Astrology.

Equipment: The only melee weapon other than his flaming clubs that a firebreather may use is the dagger. A firebreather may wear no

armor stronger than hide, but may use shields and helmets freely.

Special Benefits: Firebreathers wield a special club made of a 2-foot-long shaft with a fist-sized wooden knob on one end. This knob is coated with pitch, then set aflame before its owner enters combat. A blow from the weapon causes damage as a normal club (1d6/1d3)—and a victim struck by a flaming club must make a saving throw vs. poison or suffer an additional 1d6 points of damage from fire in the following round. A victim may extinguish the flames immediately, taking no additional damage, if he does nothing else in the round after being hit.

Firebreathers may use flaming arrows when hunting with their short bows, inflicting normal damage plus 1d6 points of flame damage in the following round if the fire is not extinguished. A firebreather's club may be used as a missile weapon, but it has only half the range of a normal club when employed in this fashion.

A firebreather may enter combat with a mouthful of oil and spit it across his club at an opponent up to 10' away, doing 2d6 points of flame damage on a successful hit. Again, a victim will take an additional 1d6 points of flame damage in the following round unless he immediately puts out the fire.

Special Hindrances: Each time a firebreather strikes a victim with his club, he must save vs. poison or take 1 point of damage from spraying tar. This penalty also applies to any other adjacent characters in melee with the same target. A firebreather may wield a club or shoot an arrow that has not been ignited, but does so at a -2 penalty to hit.

A flaming club will burn for only 1d6+8 rounds. It requires 1d4+1 rounds for a firebreather to refuel and reignite a club. The character may not take any other action during the time in which he does this. A firebreather may carry up to two extra prepared clubs in his belt, but there is a 5% chance each time the character strikes an enemy with a flaming club that hot tar spraying from the club will ignite one of these weapons. A firebreather who makes a successful juggling proficiency check may draw a club from his belt, ignite it from a club that is still burning, and attack with the new club in the same round. Otherwise, it takes the character a full round to switch clubs and ignite the fresh one.

If a firebreather is struck while holding oil in his mouth, he must save vs. poison or swallow the oil and do nothing but retch for 1d4 rounds thereafter. A firebreather may not fill his mouth with oil once he has entered melee and must rest for a full turn after a battle ends before he is able to take another mouthful of oil.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 10 gold pieces.

Lodge: There is only one lodge for fire lizard cultists, located halfway between Shatayet and the Clear Wall on the shore of the River Dred Sky. This large, one-story, circular stone structure surrounded by a low stone wall can accommodate all of the approximately 500 firebreathers on Jakandor. A war priest presides over the rituals of the firebreathers, and training and clerical services are available to members who visit the lodge. While firebreathers only hold three formal convocations a year, at any given time there are at least 10 members visiting or in residence at the lodge.

FORESTWALKER (CULT OF THE STAG)

These warriors rely upon their ability to hide and move quickly in the shadows of the woodlands. Forestwalkers are noted for the green and black pigments with which they cover their skin and the distinctive leather laces they use to keep their clothing close-fitting. Forestwalkers place as much importance on their boots as on their weapons and will spend time and money decorating the leather with intricate motifs.

Requirements: Dexterity 12, Wisdom 12.

Animal Totem: Stag.

Role: Forestwalkers enjoy the shaded pathways of the woods. The clan of a forestwalker frequently looks to him to act as a scout or guide. Because of their ability to blend into their surroundings, forestwalkers are often the first to arrive and the last to flee on a raid. Although they may use their talent for stealth to get an advantage over opponents, they still observe the code of the warrior: a forestwalker may suddenly appear in a clearing, apparently out of nowhere, but will not attack without warning or from the shadows.

Weapon Proficiencies: A forestwalker must use one initial slot to become proficient with the short bow.

Nonweapon Proficiencies: *Bonus:* Direction sense. *Recommended (# of slots required):* Animal Handling (1), Animal Lore (1), Bowyer/fletcher (1), Cobbling (1), Disguise (2), Fire-building (1), Healing (3), Herbalism (3), Hunting (1), Leatherworking (1), Musical Instrument (2), Reading Lips (3), Religion (2), Set Snares (1), Singing (1), Tracking (2), Weather Sense (1). *Barred:* Astrology, Navigation, Seamanship.

Equipment: The forestwalker has no weapon restrictions but can only wear leather or hide armor and may not carry a shield.

Special Benefits: When in wooded terrain, a forestwalker is able to hide in shadows and move silently with the skill of a ranger two levels higher than himself. Thus, a 1st-level forestwalker's base hide in shadows ability is 20% rather than 10%. (Adjustments for Dexterity and armor apply, as per Tables 28 and 29 in the *Player's Handbook*.) The forestwalker may disappear from the view of anyone who is at least 15 feet away by making a successful hide in shadows roll.

Anyone trying to track a forestwalker suffers a -5 penalty to the attempt unless the character is deliberately leaving signs on the trail.

Special Hindrances: The forestwalker's affinity for woodlands is a disadvantage when he is anywhere other than in a forest. In any area that does not contain trees or dense shrubs, the character suffers a -2 penalty to his attack rolls. Also, as noted above, his hide in shadows and move silently abilities can only be used in wooded terrain.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 10 gold pieces.

Lodge: Forestwalkers meet in large long-houses built of mud and timber. These halls are places of merriment where the nights are passed in bouts of drinking and archery contests. A lodge hall can accommodate as many as 50 people, although lodge membership may number as high as 100. A forestwalker's lodge will generally have 10 people in residence at any given time, including a priest. The lodge offers its members temporary shelter, training, and clerical services as necessary. Forestwalkers also extend hospitality to small groups of travelers in the forest. Stag lodges can be found in the forests of the Dironesta, the Totonesta, the Lodredwood, the Onanesta, the Hadiranesta, and the Moranesta.

HOWLER (CULT OF THE HYENA)

These cultists are the most feared of all Knorrman warriors. Known for their ferocity and refusal to yield in combat, these fighters are a danger even to their own kinsmen. Howlers often wear the pelts of hyenas and never comb or clean their wild and matted hair.

Requirements: Constitution 13, Intelligence 11 or lower.

Animal Totem: Hyena.

Role: Howlers are both prized and feared within their clans because of their unpredictability and ferocity. They are often the first to draw blood in a feud and will fight until they have no blood left to give. Their brutal tempers make them difficult to manage, and a clan that cannot control its howlers risks the wrath of its neighbors.

Weapon Proficiencies: A howler must spend three of his initial slots to become proficient with the battle axe, the club, and the bastard sword.

Nonweapon Proficiencies: *Bonus:* Blind-fighting. *Recommended (# of slots required):* Endurance (2), Fire-building (1), Religion (2), Weaponsmithing (3). *Barred:* Astrology, Etiquette.

Equipment: Howlers have no weapon restrictions but may only use hide or leather armor.

Special Benefits: A howler is able to work himself into a frenzy just before entering battle. When he is enraged, a howler must attack with two weapons (assuming he has two to use) and his bite. A howler in a frenzy can carry a small or medium shield, but the shield will be used as a weapon (damage 1d3/1d2) and provides no benefit to the howler's AC. The howler suffers no penalty for fighting two-handed while in a frenzy. A howler's bite counts as a free extra attack that delivers 1d4 points of damage (but no Strength bonus applies). The howler receives +1 to hit, +1 to damage, and 1d6 extra temporary hit points while enraged. Damage is applied to the temporary hit points before any of the howler's actual hit points are lost.

Special Hindrances: The howler frenzy requires 1d4+2 rounds of uninterrupted "howling" to prepare. During this time, a howler may do nothing but make loud cackling noises and either roll on the ground or gnaw on his shield.

It is virtually impossible for a howler's bellowing to go unnoticed, for it must be performed as loudly as the character can shout. Striking a howler will not disrupt this preparation as long as he continues howling for the full duration.

The frenzy is contagious to other howlers within earshot of a character who is howling or who is already in a frenzy. Any howler who hears one of his fellow cultists in action will begin howling, whether he wants to or not.

A frenzy lasts 1d6+4 rounds and costs the howler 1d6 hit points at completion. These hit points are removed first from any of those temporarily gained at the start of the frenzy. Other temporary hit points remaining, if any, are lost immediately when the frenzy ends.

Once he has entered a frenzy, a howler will voluntarily flee only in the most dire circumstances. If a howler player character chooses to flee a battle, the DM will determine the direction, duration, and distance of the flight. Howlers have been known to "flee" directly into enemy lines.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 10 gold pieces.

Lodge: Because of the risks involved when any number of howlers gather in one place, Knorrman society dictates that they do not meet in large groups or maintain a physical site for their lodge. Any howler may take on a young warrior as an apprentice for training with the approval of a war priest. Every howler knows at least one other member of the hyena cult, and all cult members have access to clerical services from their cult priests.

SENTINEL (CULT OF THE FOX)

The acute awareness of the sentinels has made them valuable members of any clan. They dye their hair bright red in homage to their totem animal and as a warning to those who might be foolish enough to challenge them.

Requirements: Intelligence 13, Dexterity 13.

Animal Totem: Fox.

Role: Sentinels are often called upon to act as guards. They are most effective when working alone or accompanied by other sentinels, and



are sometimes enlisted for sentry duty at remote outposts or on the outskirts of a village or town. Their heightened awareness is always valuable in a potential combat situation.

Weapon Proficiencies: Two initial slots must be used by a sentinel to gain proficiency with the dagger and the spear for hunting.

Nonweapon Proficiencies: *Bonus:* None. *Recommended (# of slots required):* Blind-fighting (2), Cooking (1), Fire-building (1), Hunting (1), Religion (2), Survival (2). *Barred:* Astrology, Disguise.

Equipment: Other than their spears, sentinels may not use any melee weapon with a Speed Factor greater than 5. Sentinels may wear any armor, but may never use a helmet.

Special Benefits: When alone or in the company of other sentinels, a sentinel is never surprised even if he is asleep just as an encounter begins. When in the company of anyone who is not a fox cultist, a sentinel may be surprised but always receives a +1 bonus to his surprise roll (whether he is awake or asleep). A sentinel's awareness of an encounter is instantaneous if he is not surprised, meaning that he may act in response immediately rather than needing a round to wake up and/or ready a weapon. This ability is negated if the sentinel is unconscious (not just sleeping) or if he is under the effect of magic such as a *sleep* spell.

Special Hindrances: Because a sentinel has trained himself to sleep lightly, his rest is vitally important. For every day during which a sentinel does not get at least 8 hours of uninterrupted sleep, he loses 1 point from both his Dexterity and Constitution scores. Lost points are regained at the rate of 1 point per ability score for every 8 hours the sentinel spends asleep, so that someone who pulled strenuous duty for three days in a row could regain all of his lost points by staying in bed for a full day thereafter.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 10 gold pieces.

Lodge: Sentinel lodges are small buildings of sod brick construction, designed to accommodate only two or three people since most of their rituals involve solitary meditation. Sentinels do, however, congregate in larger numbers outside the lodge building. A priest usually visits the lodge at least once a week to meditate and bless

the site. Training and temporary shelter can be obtained at a lodge by any cult member. Sentinel lodges can be found on the fringes of many populated areas.

CLANDRED

Clandred make up the bulk of Knorrman warriors. These are the simple farmers, herders, and craftsmen who, like all good Knorr, are raised to defend their clan. Clandred may take any appearance and often dress in the local manner of their clan.

Requirements: None. Any fighter can be a clandred.

Animal Totem: None other than clan guardian.

Role: The clandred are the men and women who keep food on the tables of Knorrman homes, plow the fields of the Jakandor coast, and tend the cattle who roam its hills.

Weapon Proficiencies: Clandred must use three initial slots to gain proficiency with the broad sword, the battle axe, and the spear.

Nonweapon Proficiencies: *Bonus:* Local History. *Recommended (# of slots required):* Agriculture (1), Appraising (2), Armorer (2), Brewing (1), Cooking (1), Hunting (1), Leatherworking (1), Pottery (1), Religion (2), Stonemasonry (1), Weaving (1). *Barred:* Astrology.

Equipment: Clandred have no weapon or armor restrictions, but commonly wear nothing better than leather or hide armor.

Special Benefits: Clandred benefit from the support of their friends and families. Because they require no specialized equipment, they may begin the game with the weapons of their initial proficiencies as well as a set of leather armor at no financial cost. Clandred also have more general skill in the use of clan ritual: They may use weapon proficiency slots as well as nonweapon proficiency slots for the acquisition of clan ritual and are not restricted to the one-ritual-per-level limit that most other characters have. (See Chapter Six for details on clan ritual.) Clandred have the additional benefit of having no special combat abilities. Consequently, they require no special training to advance in level.

Special Hindrances: None.

Magical Abilities: Superior ability to perform clan ritual (see "Special Benefits" above).

Wealth Options: 5d4 x 10 gold pieces. Clاندرد do not need to spend money on their initial arms and armor.

Lodge: Clاندرد have no affiliation with a beast cult. They do, of course, share the strong ties of family and clan. They may get shelter and assistance from any kinsman.

WINDLORD (CULT OF THE EAGLE)

These solitary warriors are known for their blinding speed in combat. They are easily identified by the decorative feathers that hang from their sleeves and the black stain of tardana root upon their teeth and gums. A steady diet of tardana root alters the metabolism of the cultists of the eagle and allows them to deliver multiple attacks—but takes its toll by hurrying them to an early grave.

Requirements: Dexterity 15, Constitution 12.

Animal Totem: Eagle.

Role: While as loyal to family and clan as any Knorr, windlords do not spend much time in their home. They prefer a solitary life in the discipleship of the bird of prey. They are often soft-spoken and slow to anger as a matter of discipline and for the sake of conservation of energy. Unlike some of the other beast cults, the society of eagles meets infrequently and generally in small numbers. The windlords' dependence upon the tardana root seems unnatural to other warriors, who treat them with reserve.

Weapon Proficiencies: A windlord must spend two of his initial slots to master the dagger and the short sword.

Nonweapon Proficiencies: *Bonus:* None. *Recommended (# of slots required):* Ancient History (2), Blind-fighting (2), Dancing (1), Endurance (2), Herbalism (3), Hunting (1), Jumping (2), Religion (2), Running (1), Tightrope Walking (2), Tumbling (2), Weather Sense (1). *Barred:* Astrology.

Equipment: A windlord may use any weapon, but cannot make multiple attacks per round with weapons with a speed factor greater than 5 or a weight greater than 3 lbs. Windlords prefer to use daggers and short swords. They may not specialize or make multiple attacks per round with any missile weapon. A windlord is restricted to leather or hide armor which affords the mobility necessary to use their special abilities.

Special Benefits: A windlord may increase his metabolism to move twice his normal movement rate each melee round or double his number of attacks. Optionally, a windlord can choose to move and then make a single attack in the same round—moving a distance up to his full normal movement and then delivering an attack when the movement is ended. The character gains multiple attacks with melee weapons as any warrior does as he increases in level, but beyond that may double the number he is entitled to deliver in a particular melee round. For example, a 7th-level windlord who gets three attacks every two rounds would normally strike once in the first round and twice in the second. The character could, instead, increase his metabolism and be able to attack twice in the first round and four times in the second. (These multiple attacks may not be divided into three attacks in each round.) Windlords may choose to fight two-handed, but suffer the normal penalties described in the *Player's Handbook*.

Special Hindrances: For each round after the first in which a windlord increases his metabolism, he temporarily loses 1 point of Strength. This loss accumulates and remains in effect until the windlord has rested for a number of turns equal to the total points lost. Penalties to hit and to damage, as well as a reduction in Weight Allowance, are applied as Strength is lost. A windlord may slow his metabolism to normal at the start of any combat round but will suffer the Strength loss until he has rested. If a windlord's Strength reaches 0, he will collapse and remain unconscious until fully rested.

A windlord requires a steady diet of tardana root to alter his metabolism at will. The character may not use his special ability unless he has eaten a four-ounce dose of the root within the last 24 hours. Tardana root is generally easy to find in the forests of Jakandor but retains its medicinal value for no more than a week after being harvested. Having tardana available should not be a problem unless a windlord has had his supply stolen or has been prevented from reaching the forest for more than a week. The root stains the inside of the mouth black, making windlords easy to identify.

The steady diet of tardana reduces the life expectancy of a windlord to half that of a normal human. Aging effects given in the *Player's Hand-*

book are adjusted so that middle age begins at 23 years, old age at 30, and venerable at 45. A windlord has a maximum age of 45+1d20. Ordinary people who consume tardana root will be unaffected by it. For a character who has not been through the training of the eagle cult, regular consumption of tardana root will have the same detrimental effects on his life span but none of the benefits of an increased metabolism.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 5d4 x 5 gold pieces. Windlords will never carry or collect more than 100 coins of any denomination. They choose instead to have excess money melted into jewelry for ease of mobility.

Lodge: The eagle cult maintains small, loose-knit affiliations. Members build no permanent structure for their lodges, but rather have a half-dozen sacred sites where they meet in large numbers a few times a year for their wind dance. This is a three-day ritual during which new members are inducted and experienced members undergo ordeals of ability and endurance in order to advance in their skills. Each of the sacred sites on Jakandor is visited at least once a week by a war priest in order to sanctify the area and assist members in need. Windlords maintain small caches of food and basic equipment, which may be used in times of emergency, throughout the countryside. There is usually enough food in one of these caches to sustain a single person for a week, as well as a quiver of arrows and a hunting knife. A windlord is expected to replace anything taken from one of these sites.

PRIEST KITS

Knorrman priests have no churches, temples, or formal organizational structure. While priests may form loose affiliations with one another for purposes of study or prayer, the Knorr have no religious institutions. Knorrman priests are holy men and women who devote themselves to their relationship with their kinsmen and the unseen world.

Chapter Six includes new priest spells for use by player characters, as well as descriptions of all the types of clan ritual. For classification purposes, the new spells comprise the sphere of

Clan, and the various clan rituals (plus one of the new priest spells) are collectively known as the sphere of Ritual. This distinction is important in the case of the clan priest, who is able to learn and use many more types of clan ritual than any other character.

CLAN PRIEST

Each clan priest serves the hearth god of his family. Clan priests are expected to preside over all important rituals and occasions of their family and clan. Each of these priests wears traditional clan garb and may bear a tattoo representing his clan totem on his forehead as a sign of his devotion to home and hearth.

Requirements: Wisdom 13.

Animal Totem: None other than clan guardian.

Role: Clan priests preside over all important rituals, rites of passage, and celebrations of their family and clan. They assist in tending the fields to which the hearth gods bring their bounty. They specialize in protective and plant magic.

A clan priest is deeply involved in his community and often plays a role in the clan council. Often serving as counselors and confidants to clan leaders, clan priests are the most influential of all clerics.

Weapon Proficiencies: A clan priest must use his initial two slots to become proficient with the awl pike and the spear.

Nonweapon Proficiencies: Bonus: Agriculture, Healing. Recommended (# of slots required): Ancient History (1), Brewing (1), Cooking (1), Firebuilding (1), Heraldry (1), Herbalism (2), Languages, Ancient (1), Languages, Modern (1), Local History (1), Pottery (2), Reading/Writing (1), Religion (1). Barred: Astrology.

Equipment: Clan priests have no armor restrictions but may only use pole arms, spears, and daggers.

Special Benefits: Clan priests have the power to create talismans enchanted with protective spells that may be worn by any character. The rules for the creation of talismans are explained in Chapter Six.

Characters of most other kits must spend nonweapon proficiency slots to acquire clan rituals, and may learn only one ritual per level. Clan priests acquire rituals by learning them

from an instructor, as do other characters, but need not use proficiency slots to “hold” them. Also, clan priests have no limit to the number of clan rituals they may learn; for them, the rituals simply become part of their pool of 1st-level priest spells. See Chapter Six for a full description of the rules for clan ritual.

Special Hindrances: A clan priest must be spiritually tied to his kinsmen. He loses all spell-casting power and the ability to create talismans if he is disinherited. A clan priest who is adopted into a new clan must begin as a 1st-level character in his new life. (See Chapter Six for descriptions of the new priest spells *adoption* and *disinherit*.) These disadvantages do not apply to any other type of Knorrman character.

Magical Abilities: Clan priests have major access to the spheres of All, Charm, Clan, Creation, Guardian, Healing, Necromantic, and Plant. They have minor access to the spheres of Combat, Divination, Protection, and Ritual. Clan priests can turn or control undead normally. They have unique ability to perform clan ritual, as described above and in Chapter Six. (Note that only the clan priest has access to the sphere of Ritual. This ability is what enables him to treat clan rituals as if they were 1st-level spells.)

Wealth Options: 3d6 x 10 gold pieces. A clan priest must donate 10% of all funds he acquires to needy kinsmen.

Lodge: A clan priest has no lodge but considers his family home the center of his spiritual world. Here the priest finds both food and shelter.

A clan priest must seek training from a higher-level clan priest until attaining 5th level, after which the character can train himself. A clan priest can only be trained by a kinsman. If a clan has no other priest to train a character of 4th level or lower, he may train independently—in effect, the character is his own mentor—but must spend twice as much time as usual (next level x 4 weeks) before his training is completed.

SHAPESHIFTER

These peculiar characters are believed to be the closest to the War Mother of all Knorrman priests. Each shapeshifter is blessed with the ability to transform himself into a predatory animal and hunt among the War Mother’s children.

Requirements: Wisdom 13, Constitution 13.

Animal Totem: Shapeshifters make a totem of the animal whose form they take. If the guardian spirit of a shapeshifter’s clan is a predatory animal, that is the form the shapeshifter is able to transform into; for instance, all shapeshifters of clan Mora become wolves when they change form.

Role: Potential shapeshifters are often identified as children because of their powerful affinity for wild animals. Children who seem to have a calming effect on wild beasts are said to be touched by the War Mother. They are a sign of man’s closeness to the children of the goddess. Shapeshifters are seen as holy people and held in extraordinarily high esteem by the Knorr.

Shapeshifters tend to be solitary beings who prefer the company of their kindred animals. On rare occasions they will join a beast cult whose totem is the animal they venerate. They do not acquire the benefits or hindrances of the warriors of a beast cult but serve the group in a clerical capacity.

Shapeshifters have a unique power to pacify lycanthropes. This ability has made it possible for werebeasts and victims of lycanthropy to function as valued members of Knorrman society.

Weapon Proficiencies: None.

Nonweapon Proficiencies: *Bonus:* Animal Handling, Animal Lore. *Recommended (# of slots required):* Fire-building (1), Fishing (1), Hunting (2), Jumping (2), Religion (1), Tracking (3), Tumbling (2), Weather Sense (1). *Barred:* Agriculture, Armorer, Astrology, Blacksmithing, Engineering, Weaponsmithing.

Equipment: A shapeshifter can use any weapon, but because he can never attain proficiency must always suffer a –3 penalty to hit when attacking with a weapon. This penalty does not apply to punching, wrestling, or overbearing. A shapeshifter can wear any type of armor, but cannot change into animal form when wearing any armor stronger than hide (AC 6).

Special Benefits: A shapeshifter is able to transform into one specific animal (and back to human form) as often as desired. A change from one form to the other requires a full round. (Note that shapeshifters are *not* lycanthropes, and a shapeshifter in animal form is vulnerable to nonmagical weapons just as a normal animal of the same type would be.) The character retains

his own mental and psychological characteristics (Intelligence, Wisdom, alignment, ability to distinguish kinsmen from enemies, etc.) when in animal form. Possible choices for a shapeshifter's animal form are given below.

Shapeshifter Forms

Black Bear: AC 7; MV 12; HD 3+3; THACO 17; #AT 3; Dmg 1d3/1d3/1d6; SA hugs for 2d4 additional damage if a paw hits with a roll of 18 or better; SZ M (6' + tall)

Mountain Lion: AC 6; MV 12; HD 3+1; THACO 17; #AT 3; Dmg 1d3/1d3/1d6; SA Rake with rear claws for 2d4 if both forepaws hit; SD surprised only on a 1; SZ M (5' long)

Normal Constrictor Snake: AC 6; MV 9; HD 3+2; THACO 17; #AT 2; Dmg 1/1d3; SA constrict for 1d3 per round; SZ M (15' long)

Wild Boar: AC 7; MV 15; HD 3+3; THACO 17; #AT 1; Dmg 3d4; SD continues to fight until reduced to -7 hit points; SZ M (5' long)

Wild Eagle: AC 6; MV 1, Fl 30 (C); HD 1+3; THACO 18; #AT 3; Dmg 1d2/1d2/1; SA +2 attack bonus and double damage with talons on dives of 100+ feet; SD never surprised; SZ S (3' tall)

Wild Stag: AC 7; MV 24; HD 3; THACO 17; #AT 1 (antlers) or 2 (hooves); Dmg 2d4 or 1d3/1d3; SZ L (7' tall)

Wolf: AC 7; MV 18; HD 3; THACO 18; #AT 1; Dmg 1d4+1; SD +1 vs. charm; SZ S (4' long)

When a shapeshifter character is generated, his hit points in animal form ("hpa" hereafter) should be rolled as well as his hit points in human form ("hph"). Once the character's experience level as a priest exceeds the hit dice of his animal form, an additional 1d4 hit points should be added to the animal form for each new level attained by the character.

Damage suffered by a shapeshifter while in animal form is taken from both hph and hpa if the character's base hph total is greater than his base hpa total. If the character's base hpa is the greater number, damage is applied against hpa only until the difference between the two totals has been used up.

Example: If Lotar has 10 hph and 8 hpa and he takes 6 points of damage while in animal form, he is reduced to 4 hph and 2 hpa. But if he has 15 hpa and 10 hph and takes 6 points of

damage in animal form, the first 5 points are applied only against his hpa (reducing that number to 10). The final point is applied against both totals, leaving him with 9 hpa and 9 hph.

If a shapeshifter is reduced to 0 or fewer hit points while in animal form (or -7 in the case of a wild boar), he immediately reverts to human form and is unconscious with 1 hit point.

Damage taken by a shapeshifter in human form never affects animal hit points. Healing applies separately to hph and hpa; the character must decide which type of hit points he wants to regain before restoring hit points through magic. To heal naturally, a shapeshifter must take the form appropriate to the hit points he wants to heal. (A wild boar begins healing from 0 hit points even though the animal may have lost more.)

A shapeshifter has unique influence over most characters and creatures afflicted with lycanthropy, including true lycanthropes (those who have the disease naturally) and infected lycanthropes (those who got the disease by being wounded by a true lycanthrope). When a shapeshifter attempts to use his power against lycanthropes in animal form, consult the Pacifying Lycanthropes table and apply the appropriate result. As with a cleric's attempt to turn undead, this power may be used against as many as 2d6 targets at one time.

If the appropriate table entry is a number, a 1d20 roll equal to or greater than that number calms an infected lycanthrope. The creature will remain calmed for as long as it stays in animal form unless it is attacked. A result of "P" pacifies the creature, returning it to human form in a calmed state; if it is attacked, it will revert to animal form and will no longer be calmed. A result of "C" represents a chance that the lycanthrope will be cured—if the creature fails a saving throw vs. spell, the disease is eradicated and the recipient of the cure resumes human form permanently. If the saving throw succeeds, the cure does not work but the creature becomes pacified as described above. In this case, the shapeshifter cannot attempt another cure on the same lycanthrope until gaining at least one level of experience (until then, all "C" results are treated automatically as "P").

Against a true lycanthrope, a number result has no effect. A result of "P" or "C" on the table indicates that the creature has been turned—it

will behave the same as a free-willed undead that has been turned by a cleric. Note that true lycanthropes cannot be pacified or cured, only driven away (perhaps preventing them from infecting the shapeshifter and his kinsmen).

An evil shapeshifter may control true lycanthropes, forcing the creatures to do his bidding with a result of "C" on the table. However, because of their strong wills, controlled true lycanthropes are allowed a saving throw vs. spell once every 2d4 days. Success means the creature has broken free and cannot be controlled again by the same shapeshifter until that character has gained at least one level.

Special Hindrances: Changing form in either direction requires the shapeshifter to spend one full round concentrating, during which time he cannot attack or defend himself. When he changes from human form to animal form, his armor, weapons, clothing, and other carried possessions are dropped in the place where the change occurred and must be recovered later. If he changes back to human form with his possessions nearby, at least one round and possibly as many as 1d4 rounds will be needed to put on his clothing and armor and rearm himself.

A shapeshifter may not cast spells or wield any weapons or magical items while in animal form.

Magical Abilities: Shapeshifters have major access to the spheres of Healing and Animal. They have minor access to all other spheres

except the sphere of Ritual, and have normal ability to perform clan ritual. Shapeshifters can turn and control undead normally.

Wealth Options: 3d6 x 5 gold pieces. Shapeshifters have little interest in or understanding of money matters. They do not collect wealth beyond what they can carry with them and tend to give the excess to whomever they happen to be around.

Lodge: Shapeshifters prefer the companionship of animals to men. They rarely join a beast cult, and rely on their kinsmen for shelter. Until attaining 5th level, a shapeshifter must train with a shapeshifter of higher level for 1 week per experience level the character has gained (for instance, it takes 4 weeks of training to advance from 4th to 5th level). The character's mentor does not need to venerate the same animal.

STORM PRIEST

Storm priests venerate the natural forces that bring the wind and weather. They are the youngest of the priesthoods, having been founded by a war priest who was impressed by the power of the storm that drove the Knorr to Jakandor and delivered them from the hands of their enemies. They see the natural elements as indifferent spirits who must be appeased or controlled in order to protect the Knorman world. Like the other Knorman clergy, they have no formal organization but occasionally form small groups for purposes of

PACIFYING LYCANTHROPE TABLE

Type or HD of Lycanthrope	Level of Shapeshifter											
	1	2	3	4	5	6	7	8	9-10	11-12	13-14	15+
1 HD	10	7	4	P	P	C	C	C*	C*	C*	C*	C*
Lesser Seawolf or 2 HD	13	10	7	4	P	P	C	C	C*	C*	C*	C*
Wererat or 3 HD	16	13	10	7	4	P	P	C	C	C*	C*	C*
Werebat, wereraven, or 4 HD	19	16	13	10	7	4	P	P	C	C	C*	C*
Werewolf	20	19	16	13	10	7	4	P	P	C	C	C*
Wereboar or 5 HD	-	20	19	16	13	10	7	4	P	P	C	C
Weretiger or 6 HD	-	-	20	19	16	13	10	7	4	P	P	C
Werbear or 7 HD	-	-	-	20	19	16	13	10	7	4	P	P
Werefox or 8 HD	-	-	-	-	20	19	16	13	10	7	4	P
Greater Seawolf or 9 HD	-	-	-	-	-	20	19	16	13	10	7	4
10+ HD	-	-	-	-	-	-	20	19	16	13	10	7

* An additional 2d4 creatures are cured or pacified.



study and prayer. Storm priests wear a variety of clothing but can be recognized by their thick, unruly braided hair and beards, which they often coat with incense and wax.

Requirements: Wisdom 12, Charisma 13.

Animal Totem: None other than clan guardian.

Role: Storm priests are seen as wild visionaries who can influence forces beyond the reach of the War Mother and the hearth gods. Viewed somewhat as outsiders, storm priests are greatly respected but not entirely understood by the Knorr. A storm priest is devoted to his kinsmen, like all Knorr, but prefers to live alone, often exposed to the elements. He may seek the shelter of his family's home in times of extremely foul weather.

Weapon Proficiencies: A storm priest must spend his two initial slots to acquire proficiency in the short bow and the mace.

Nonweapon Proficiencies: *Bonus:* Weather Sense. *Recommended (# of slots required):* Bowyer/fletcher (2), Dancing (1), Fire-building (1), Languages, Modern (1), Reading/Writing (1), Religion (1), Singing (1), Survival (3). *Barred:* Agriculture, Animal Lore, Astrology.

Equipment: A storm priest may wear any armor and may use any missile weapons. He may not use pole arms and is restricted to the use of blunt (type B) melee weapons.

Special Benefits: Storm priests are the only Knorr who may use missile weapons against other Knorr without fear of condemnation or loss of personal honor. The Knorr believe the arrows, sling bullets, and crossbow bolts of the storm priest are the righteous and vengeful weapons of the wind. The community sees missile fire from a storm priest as punishment for victims who have offended the spirits of the storm, not as acts of cowardice. Storm priests are expected to observe the other restrictions of the Knorrman codes, and will call out to an opponent before releasing an arrow.

If he coats the ends of his braids with wax and incense ahead of time (which most storm priests do, assuming materials are available), a storm priest may then ignite the braids before or during melee. It requires a full round for a storm priest to properly ignite his braids. If he is interrupted (by a successful attack, for instance), he must begin the process anew. When ignited, the

wax and incense smokes and smolders, creating a small cloud around the priest. Would-be attackers of the priest have a -1 penalty to hit because their target is partially obscured. Opponents who attempt to strike the priest with melee weapons must save vs. poison to avoid suffering irritation of the eyes and nose, which brings with it an additional -1 penalty to their attack rolls for the following 1d4 rounds. This defensive tactic may be used once per day, and lasts for 1d6+3 rounds before the wax and incense are used up—at which point the priest must spend one round extinguishing the embers to prevent his hair from catching fire.

In an emergency a storm priest may allow his braids to burn for an additional 1d6 rounds, but suffers 1d4 points of damage and may not use this tactic again for 1d4 weeks while the hair grows back.

A storm priest will sometimes ignite his wax-soaked braids as a ceremonial gesture or as an expression of reverence—for instance, when praying to receive spells.

Special Hindrances: The distinctive odor of a storm priest gives opponents a +2 bonus on their surprise rolls.

Magical Abilities: Storm priests have major access to the spheres of All, Astral, Creation, Divination, Elemental, Guardian, Healing, Necromantic, Protection, Summoning, Sun, and Weather. They have minor access to the spheres of Clan and Plant, and no access to the sphere of Ritual. Storm priests may turn or control undead normally. They have normal ability to perform clan ritual.

Wealth Options: 3d6 x 5 gold pieces. A storm priest generally does not amass wealth beyond what he can carry and tends to donate any surplus to the needy.

Lodge: Storm priests have no lodge, nor do they join beast cults. They tend to be wanderers and often spend long periods of time away from their homes. They occasionally meet in small prayer groups to learn from one another and to perform rituals. Receiving proper training can prove a challenge for storm priests, because mentors are given to wandering off and being difficult to locate when they are needed.

WAR PRIEST

These clerics serve the War Mother. They preside over the many rituals conducted prior to battle and are welcomed into beast cults to provide spiritual guidance. They do not gain the benefits or hindrances of warriors belonging to the cults, but they are subject to the same restrictions regarding their totems.

War priests always wear garb made of animal skins and often wear headdresses made from the skulls of predators. They favor dangling metal jewelry that makes percussive sounds when they walk.

Requirements: Wisdom 13, Strength 12, lawful alignment.

Animal Totem: Clan guardian and (if applicable) beast cult animal.

Role: These fierce priests, like the other Knorrman clergy, have no organized hierarchy or church but simply serve the War Mother as individuals. They specialize in destructive magic and those spells relating to the animal children of the War Mother.

A war priest is often found at a forge hammering out axe blades or swords. Weaponsmithing is a form of spiritual meditation to these clerics, who often stock armories in their villages with weapons they have manufactured.

War priests are often sought to bless duellists, raiding parties, and full-scale war bands. More than just spiritual leaders, war priests serve as examples to all Knorr as they pursue glory in combat. They shun stealth and deceit and celebrate simple valor and bravery.

Weapon Proficiencies: A war priest must use his first three slots (two initial, one at 4th level) to become proficient with the battle axe, the long sword, and the short bow.

Nonweapon Proficiencies: *Bonus:* Animal Lore, Weaponsmithing. *Recommended (# of slots required):* Ancient History (1), Animal Handling (1), Animal Training (1), Armorer (3), Blacksmithing (1), Bowyer/fletcher (2), Hunting (2), Languages, Modern (1), Religion (1), Riding, Land-based (1), Set Snares (2). *Barred:* Agriculture, Astrology, Pacify (see Chapter Five), Weather Sense.

Equipment: War priests can use any armor and weapons.

Special Benefits: A war priest can become a specialist in the use of a single particular type of

melee weapon (battle axe, long sword, etc.). However, the benefits of specialization (extra attacks, +1 to hit, +2 to damage) only apply when the priest is using a weapon he has made for himself. Note that the priest must be at least 8th level to gain this benefit, since that is the earliest point at which he gets a proficiency slot that he can use any way he wants.

Special Hindrances: Because of their status as disciples and representatives of the War Mother, war priests are absolutely bound to follow the Code of the Warrior and are punished if they disobey the code, even unintentionally. The exact form and severity of the punishment is determined by the DM, and can include the withholding of some or all spells, a requirement to do penance, or excommunication from the priesthood until an *atonement* spell can be cast upon the offender.

Magical Abilities: War priests have major access to the spheres of All, Animal, Combat, Healing, Protection, and Summoning. They have minor access to the spheres of Divination, Necromantic, Plant, Sun, Weather, and Clan, and no access to the sphere of Ritual. They can turn or control undead normally, and they have normal ability to perform clan ritual.

Wealth Options: 3d6 x 10 gold pieces. A war priest can use his money only to purchase weapons, armor, and essential personal equipment. Beyond that, the character must donate his excess wealth to a beast cult, regardless of whether he is a member.

Lodge: It is not necessary for a war priest to join a beast cult, but he will be more than welcome if he chooses to do so. A war priest must receive training from any war priest of higher level, who will provide instruction in exchange for a service or donation to the mentor's beast cult or clan.

ROGUE KITS

Rogues play an interesting role in the Knorrman world. While the society scorns deceit and stealth, every Knorr knows the value of surprise in battle. The Knorr accommodate open roguery, and while they may band together to drive off a highwayman, they do not consider him to be a criminal if he introduced himself to those he ac-

costed and defeated them in fair combat. It is the thieves who work unseen in the night that earn the true enmity of the Knorr. Rogues make some of the best scouts and raiders on the shores of Jakandor. Most rogues are uninterested in the intense focus of the beast cults and choose instead to learn a broader range of skills to help them get by in the world.

COMPANION

These rogues have a strong affinity for the animal children of the War Mother—so strong that they actually form bonds with certain animals similar to the bond between a wizard and a familiar. A companion is equally comfortable in the company of animals and men, and has a special rapport with most animals that prevents the rogue and his friends from being attacked by predators.

Requirements: Dexterity 13, Wisdom 13.

Animal Totem: Each companion venerates an animal that he considers to be kin—referred to here as his familiar—in addition to his clan guardian.

Role: Companions are hunters who keep constant companionship with certain types of wild predators. They are often seen stalking game trails with their familiars. Because of their special skills, companions are often asked to tend herds and protect them from the depredations of wild beasts. They are also sought after as escorts through wilderness areas, since any group containing a companion seems less likely to be attacked by dangerous animals. Companions are respected for their relationships with the children of the War Mother and are frequently invited to join a beast cult. They ordinarily only accept such an invitation when the totem of the lodge is the same type of animal as their familiar.

Weapon Proficiencies: A companion must spend his initial slots to gain facility with the dagger and the spear.

Nonweapon Proficiencies: *Bonus:* Animal Lore, Hunting. *Recommended (# of slots required):* Ancient History (1), Animal Handling (1), Animal Training (1), Blind-fighting (2), Fire-building (1), Jumping (1), Local History (1), Musical Instrument (1), Religion (2), Running (2), Set Snares (2), Tracking (3), Ventriloquism (1). *Barred:* Astrology.

Equipment: A companion may wield a spear, plus any other weapon ordinarily available to thieves. He may wear leather, studded leather, or padded armor.

Special Benefits: Every companion starts at 1st level with an animal familiar (determined randomly by using the table below). At 6th level and 12th level, additional familiars of the same type are gained.

A companion has an empathic link with his familiar and can issue it mental commands at a distance of up to one mile. The character's familiar will fight alongside the rogue if directed to do so, but will not willingly expose itself to danger if it is out of sight of its companion. Having a familiar makes a companion more difficult to surprise (+1 bonus on any surprise roll, not cumulative for additional familiars).

If a familiar is separated from its companion by more than a mile, the animal loses 1 hit point immediately and another one for every day that goes by. When a familiar is in sight of its companion and no more than 20 feet away, the animal gains the advantage of using its companion's saving throw numbers. Plus, any attack against the animal for which a saving throw is allowed will do no damage if the saving throw is successful and only half damage even if the saving throw is failed.

If a companion's familiar dies, the rogue must successfully roll a system shock check or die. Even if he survives, the rogue loses 1 point from his Constitution when the animal dies.

Deliberate mistreatment, failure to feed and care for it, making continuous unreasonable demands on it, or exposing it to danger without exposing oneself equally may cause a familiar to abandon its companion. In such a case, the animal does not lose hit points as a result of being separated from the rogue, and the character does not risk dying but must make a system shock roll or else lose 1 point of Constitution permanently. If a familiar dies or abandons its companion, the character may (50% chance) receive a new familiar of the same type after gaining a level of experience.

Possible familiars are listed below, along with a heightened power the rogue gains depending on the animal.

1d20

Roll	Familiar	Heightened Powers*
1-3	Black bear	Superior olfactory power
4-6	Mountain lion	+10% to climb walls
7-9	Normal constrictor snake	+10% to move silently
10-15	Wolf	+10% to hide in shadows
16-18	Wild eagle	Superior distance vision
19-20	Wolverine	+10% to detect noise

* Benefits are not cumulative with additional familiars.

Black Bear: AC 7; MV 12; HD 3+3; THACO 17; #AT 3; Dmg 1d3/1d3/1d6; SA hugs for 2d4 additional damage if a paw hits with a roll of 18 or better; SZ M (6'+ tall)

Mountain Lion: AC 6; MV 12; HD 3+1; THACO 17; #AT 3; Dmg 1d3/1d3/1d6; SA Rake with rear claws for 2d4 if both forepaws hit; SD surprised only on a 1; SZ M (5' long)

Normal Constrictor Snake: AC 6; MV 9; HD 3+2; THACO 17; #AT 2; Dmg 1/1d3; SA constrict for 1d3 per round; SZ M (15' long)

Wolf: AC 7; MV 18; HD 3; THACO 18; #AT 1; Dmg 1d4+1; SD +1 vs. charm; SZ S (4' long)

Wild Eagle: AC 6; MV 1, Fl 30 (C); HD 1+3; THACO 18; #AT 3; Dmg 1d2/1d2/1; SA +2 attack bonus and double damage with talons on dives of 100+ feet; SD never surprised; SZ S (3' tall)

Wolverine: AC 5; MV 12; HD 3; THACO 17; #AT 3; Dmg 1d4/1d4/1d4+1; SA +4 to hit for ferocity; SZ M (5' long)

Special Hindrances: Companions cannot pick pockets, open locks, find/remove traps, or backstab. They cannot employ thieves' cant and never gain the ability to use scrolls.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 2d6 x 10 gold pieces.

Lodge: Companions do not ordinarily join beast cults, and rely upon their family and clan for shelter and assistance. On the rare occasions when a companion does join a beast cult whose animal totem is that of his familiar, he does not gain any additional abilities or restrictions but is accorded a position of honor and respect within the group. A companion may be trained by any other rogue of higher level who shares his thieving abilities.

SCAVENGER

These rogues like to spend their time scouring the ruins of Jakandor for treasure. Often living a solitary existence in a small camp away from home and family, the scavenger's goal is the unearthing of treasure or artifacts that will bring glory to himself and his kinsmen. During their long periods of isolation, some scavengers are negligent of personal hygiene, while others become obsessively fastidious.

Requirements: Dexterity 13, Intelligence 13, Strength 12 or less.

Animal Totem: None other than clan guardian.

Role: Scavengers are drawn from a variety of personalities in Knorrman society, but they are all distinct individualists. Some have a scholarly fascination for the past, while others exhibit the wild obsession of gold prospectors. In a society where the strong are often accorded positions of greatest honor, those with less impressive physical attributes have to seek other ways of gaining glory and honor for themselves.

Weapon Proficiencies: A scavenger must spend one of his initial slots to gain proficiency with the short bow, which is essential to bring down the game that sustains him in the wilderness. Beyond that, a scavenger may become proficient with any weapon permitted to thieves.

Nonweapon Proficiencies: *Bonus:* Ancient History, Mining. *Recommended (# of slots required):* Appraising (1), Brewing (1), Cooking (1), Firebuilding (1), Hunting (2), Languages, Ancient (2), Musical Instrument (1), Religion (2), Rope Use (1), Set Snares (1), Survival (3). *Barred:* Astrology.

Equipment: Scavengers can use any weapons available to thieves and will only wear leather, studded leather, or padded leather armor.

Special Benefits: A scavenger spends much of his time sifting through debris among the ruins of Jakandor. He has a 5% chance at 1st level to identify the general purpose and function of any magical item (just as a bard does), and thereafter this ability improves by 15% per level, to a maximum of 95% at 7th level and higher.

When living alone, a scavenger must sometimes sacrifice personal honor in order to protect himself and his possessions. For this purpose he is able to use the backstabbing abilities of a thief.

Scavengers can learn and cast wizard spells as bards but are given none to start with (at 2nd level) and must acquire them through adventuring.

Special Hindrances: Scavengers cannot pick pockets or open locks. At 1st level they receive only 30 discretionary percentage points to add to their abilities (maximum of 15 points to any single skill), and at succeeding levels they receive only 20 points.

Although a scavenger has limited use of wizard spells, he will only cast a spell in a life-or-death situation or when he is alone. Using magic in front of witnesses is liable to get the scavenger condemned as an outlaw—particularly if it is known or determined to be Charonti magic.

Likewise, scavengers are well aware of the dishonor of backstabbing and will only use this attack when there will be no surviving witnesses.

Magical Abilities: Normal ability to perform clan ritual, plus the potential to use wizard spells at the same rate as bards.

Wealth Options: 2d6 x 10 gold pieces.

Lodge: Scavengers spend most of their days away from friends and family, although they can certainly turn to any kinsman for help. They never join beast cults and must seek other scavengers for training. Optionally, a scavenger may train himself, but it takes twice as long to finish training without the benefit of a mentor.

WASTREL

These characters are unique among the Knorr for their ability to shirk hard work and flee from danger without dishonoring themselves or their clan. Wastrels tend to be identified within a community more by their behavior than by their appearance. However, soft hands, clean nails, and round bellies are common attributes of the wastrel.

Requirements: Charisma 14, Dexterity 12, any nonlawful alignment.

Animal Totem: None other than clan guardian.

Role: The wastrel serves as something of a clown in Knorrman society. The difference between being seen as a laggard, who is despised by his kinsmen, and a wastrel, who is tolerated, seems to be a matter of charisma and personal flair. In essence, wastrels succeed by being an utter failure at everything; their way of tending

crops is to trample seedlings or “accidentally” uproot maturing plants. In a hunting party, a wastrel will manage to miss anything he shoots at (if possible, breaking a bowstring in the process). After enough experiences of this sort, a wastrel’s kinsmen will realize they are better off leaving the bumbler in the village.

Wastrels carefully cultivate this image of ineptness, causing other Knorr to view them with a combination of amusement and pity. They ingratiate themselves to the Knorrman community by playing the role of the guy who always gets beat up. Never unwilling to publicly embarrass themselves in any contest of physical strength or courage, wastrels often find themselves the objects of good-natured jeers and applause. Parents will point out a wastrel to their children as an example of what not to become when they grow up, and in this way the character actually serves a meaningful role in Knorrman society.

Weapon Proficiencies: A wastrel must spend one initial slot gaining proficiency with the knife. Beyond that, a wastrel may become proficient with any weapon normally available to thieves.

Nonweapon Proficiencies: *Bonus:* Running. *Recommended (# of slots required):* Ancient History (1), Appraising (1), Brewing (1), Cooking (1), Dancing (1), Disguise (1), Etiquette (1), Fire-building (1), Fishing (1), Forgery (1), Gaming (1), Gem Cutting (2), Juggling (1), Jumping (1), Local History (1), Musical Instrument (1), Reading Lips (2), Set Snare (1), Singing (1), Swimming (1), Tightrope Walking (1), Tumbling (1), Ventriloquism (1). *Barred:* Any not mentioned above.

Equipment: The wastrel may use any weapons and armor available to thieves, subject to the usual constraints regarding thieving abilities.

Special Benefits: Wastrels have the ability to flaunt Knorrman values without being punished or banished. Most Knorr consider victory by stealth to be dishonorable: opponents are to be called out onto the field of combat, not silenced in their sleep. Consequently, the use of thieving abilities based on trickery or deceit—picking pockets, moving silently, and hiding in shadows—is considered disreputable at best.

Wastrels avoid censure for these activities by practicing them out in the open. A wastrel may humiliate himself by stumbling from person to person in a crowd, begging for a coin or a scrap of food—and then suddenly stop after picking

the pocket of an unsuspecting victim, earning cheers for his performance (and often whatever loot he pilfered, as the victim feels too foolish to demand that it be returned).

Wastrels will hide behind cover and hurl insults at an opponent. This is a practice the Knorr find terribly funny, as it contradicts their strong sense of issuing challenges. The more public the display of his roguery, the less likely a wastrel is to run afoul of tempers and the law. However, thievery committed through stealth is always considered despicable.

The wastrel has a singular ability to run away in combat. Ordinarily, a character who flees combat by simply turning and running away exposes himself to a free attack (or multiple attacks if a creature has several attacks per round) by his opponent. A wastrel may simply turn and run from combat at any time without becoming a target for this free attack. Some characters have reputations for fleeing combat with the most dramatic displays of fear and panic.

Special Hindrances: A wastrel PC has a morale rating of 6 to 9 (1d4+5), which is determined when the character is created. Thereafter, the character is subject to morale checks whenever the DM calls for one. Usually such a check is only necessary when the wastrel tries to exhibit bravery (i.e., not flee from combat). If the morale check is failed, the wastrel runs away regardless of what the player may have wanted his character to do.

A wastrel’s success in his profession depends largely on his ability to survive without taking chances or assuming (even unwillingly) a role of leadership. As a consequence, most of these characters do not advance in levels as quickly as other types do. A wastrel does not earn any experience points for success in combat or combat-related activities such as subdual, driving opponents from the field, and besting (see Chapter Four). A wastrel receives no experience points for success in any group activity in which he is the highest-level character among his peers and allies.

Wastrels cannot use thieves’ cant or backstab and never gain the ability to use scrolls.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 2d6 x 3 gold pieces.

Lodge: Wastrels form no societies and require no special training to advance in levels.

They can always find food and shelter at the homes of their kinsmen.

WEASEL

There is almost always a weasel in every Knorrman community or among the retainers of a chieftain. These rogues are manipulators of public opinion and experts in freeloading. Weasels usually adopt the fashion and manner of dress of the most prominent members of the community in which they live.

Requirements: Intelligence 13, Charisma 13.

Animal Totem: Clan guardian and (if applicable) beast cult animal.

Role: Weasels are the gossips and rumor-mongers among the settlements of Jakandor. They are often responsible for aggravating blood feuds and conflicts between clans when it suits their interest. However, they can also be conciliators, helping to convince conflicting parties that they can have peace without dishonor.

Weasels are excellent demagogues and enjoy manipulating public opinion to their own advantage. They are often found in clan halls and councils, ready to whisper in the ears of any who will listen.

Weapon Proficiencies: A weasel must spend his two initial slots to become proficient with the broad sword and the spear.

Nonweapon Proficiencies: Bonus: Etiquette, Pacify (see Chapter Five). *Recommended* (# of slots required): Animal Handling (1), Animal Training (1), Artistic Ability (1), Cooking (1), Dancing (1), Etiquette (1), Hunting (2), Local History (1), Religion (2), Singing (1), Weaving (1). *Barred:* Astrology.

Equipment: Weasels can use spears in addition to any weapons normally available to thieves. They can wear leather, studded leather, or padded leather armor.

Special Benefits: Weasels have the power to sway public opinion through broad appeals. Once per day a weasel may choose to make an oration in front of one or more people, attempting to muster support for his opinion. He may influence 5 HD of listeners per experience level; thus, at 1st level a weasel could try to influence five 1st-level warriors or one 5th-level leader. If the audience contains more people than the weasel can influence, the choice of target listener(s) is up to the character. Each target of the

weasel's efforts can resist the oration by making a saving throw vs. spell. (A listener cannot voluntarily fail this saving throw.)

As a weasel advances in level he becomes more adept at engendering various emotions. At 1st level the character may only attempt to inspire hatred. At 2nd level he may choose between hatred and friendship. The effects of successfully inspiring an emotion in a crowd are given below, as well as the level at which each emotion becomes available to the weasel.

To make a public appeal the weasel must speak for a number of turns equal to the level required to inspire the emotion (1 turn for hate, 3 turns for happiness, etc.). The audience must listen voluntarily for the duration of the speech in order to have a chance of being affected. The effect of the oration lasts for 2 rounds per level of the weasel, beginning at the conclusion of the speech.

The emotions a weasel can induce are as follows:

1st level: *Hate*. The affected creatures react more negatively (e.g., tolerance becomes negative neutrality).

2nd level: *Friendship*. The affected creatures react more positively (e.g., tolerance becomes good will).

3rd level: *Happiness*. This effect creates a feeling of confidence and complacent well-being, adding +4 to all encounter reaction rolls.

4th level: *Sadness*. This creates unhappiness and a tendency toward maudlin introspection. This emotion increases the chance of being surprised by -1 and adds +1 to initiative rolls.

5th level: *Courage*. The affected characters or creatures become berserk, fighting with a +1 bonus to hit, causing +3 points of damage, and temporarily gaining 5 hit points. The recipients fight without shield and regardless of life, never checking morale until the battle is ended.

6th level: *Fear*. Affected characters or creatures flee in panic for 2d4 rounds.

7th level: *Hope*. Morale, saving throw rolls, attack rolls, and damage rolls are all increased by +2.

8th level: *Hopelessness*. The affected listeners submit to the demand of any opponent: surrender, get out, etc. If no such demand is issued, those affected are 25% likely to do nothing in a round and 25% likely to turn back or retreat.



Weasels have the additional ability to overstay their welcome. Such a character may stretch demands on Knorrman hospitality for as long as a week before offending his host. He may eat at a host's table while offering gifts of only 10% of a meal's value. (This only applies to food consumed personally by the weasel.)

Weasels also gain normal thieving abilities, except as restricted below.

Special Hindrances: Weasels do not have the ability to find/remove traps or climb walls. They do not gain backstabbing ability, thieves' cant, or the use of scrolls.

Weasels also stand the risk of occasionally pushing their luck with the people they attempt to influence. If the weasel attempts to influence an audience and gets a hostile reaction, the offended party will consider the weasel to have dishonored him/them. Depending on the circumstances, the issue may be resolved through a peaceful settlement or may demand a duel. Alternatively, the weasel may just be run out of town with his friends.

Magical Abilities: Normal ability to perform clan ritual.

Wealth Options: 2d6 x 10 gold pieces.

Lodge: Weasels have no lodge of their own but somehow occasionally manage to insinuate themselves into a beast cult. While they gain none of the benefits of warriors in these groups, they often demonstrate exaggerated devotion to the rules of the society and are tolerated as mascots of a sort. Weasels require no special training for advancement.

WIZARD KIT

SEER

With his unique ability to divine the future, the seer is a feared and resented, yet important, part of Knorrman society. If the seer's ability to foresee the future is a blessing, then the corresponding curse is that he cannot get away with telling a lie.

Requirements: Intelligence 12, Wisdom 16, Strength 13, any nonchaotic alignment.

Animal Totem: None other than clan guardian.

Role: Seers are generally treated like outcasts even by their kinsmen, because the magical powers at their disposal (not just their divinatory powers) are drawn from a source that other Knorr do not understand or trust. Also working against the seer's acceptance by his kinsmen is the fact that divination magic often yields results that are vague, or incomplete, or subject to interpretation—leading on many occasions to a situation where the seer's prediction is later determined to have been incorrect. Such was the fate of Sebon Kenn Han, who pleased his kinsmen one year by correctly proclaiming that generous rains would make that season's harvest lush and bountiful—but who failed to mention (because he did not know) that a root disease would ruin the crops and poison the field they were grown in.

Seers are often perceived to be disrespectful of clan traditions and beliefs, but this trait varies among individuals. Occasionally a warlord will make a trusted confidante and counselor of a seer, allowing him to rise to a position of social prominence and power in the community.

Weapon Proficiencies: A seer character can gain proficiency with the dagger, staff, dart, and sling. In addition, a seer can wield a long sword,

a battle axe, or a spear and can spend weapon proficiency slots to reduce his penalty for lack of proficiency with those weapons (see “Special Benefits” below).

Nonweapon Proficiencies: *Bonus:* Astrology, Reading/Writing. *Recommended (# of slots required):* Ancient History (1), Cooking (1), Disguise (2), Fire-building (1), Hunting (2), Languages, Ancient (1), Local History (2), Religion (2), Spellcraft (1). *Barred:* Armorer, Blacksmithing, Blind-fighting, Bowyer/fletcher, Etiquette, Weaponsmithing.

Equipment: A seer can wear no armor but may carry a shield.

Special Benefits: A seer begins his career with a crow familiar; it is not necessary for the seer to learn and cast *find familiar* in order to obtain this companion. (If the crow is killed or abandoned, the spell must be cast successfully in order for the familiar to be replaced—and it will always be a crow, not some other animal).

Crow familiar: AC 7; MV 1, Fl 36 (B); HD ½; hp 3 +1 per level of seer; THACO 20; #AT 1; Dmg 1; SA 10% likely to attack an eye, victim loses eye if attack hits; SD superior eyesight; can't be surprised in daylight; SZ S (2'-4'); ML Average (8-10); Int Semi- (4); AL N; XP 15.

As noted above under “Weapon Proficiencies,” a seer is able to use a long sword, a battle axe, or a spear in combat. The normal -5 penalty to attack rolls for lack of proficiency with the weapon applies; however, a seer can use weapon proficiency slots to lessen this penalty by 1 for each slot spent for this purpose. And, a seer gains additional weapon proficiency slots at the same rate as a warrior—one for every experience level attained that is evenly divisible by 3. So, for example, a seer can begin at 1st level by using his weapon proficiency slot to reduce his penalty to -4 when wielding a long sword, battle axe, or spear, and at 3rd level can use the slot he gains to lessen the penalty to -3.

Special Hindrances: A seer can never knowingly tell a lie, even to an enemy. If a seer speaks an untruth or in any way conveys false information (by sign language, writing, gestures, body movement, etc.) to any such person or persons, the lie is immediately seen for what it is—in effect, just as if the person(s) receiving the false information had successfully cast a *detect lie* spell on the seer.

It is believed that the seer's close connection

to divination magic (some Knorr would call it an “unnatural” connection) is what makes it impossible for him to misrepresent or mislead anyone with false information. In simple terms, since the seer is able to see the truth through the use of divination magic, he is correspondingly compelled to speak the truth or else suffer whatever consequences are deemed appropriate by the offended person(s).

Note that withholding information is not (for these purposes) the same as lying. To prevent being caught in a lie, a seer may try to sidestep a question or try to satisfy the questioner by responding with a riddle or a parable. (This evasiveness is part of the reason why seers often have trouble fitting into the mainstream of Knorrman society.) Also, a seer cannot be accused of lying if he makes a prediction that later turns out to be incorrect; the falsehood must be a statement that can be immediately recognized as being untrue.

A seer cannot cast any spell while holding or even wearing any weapon other than a dagger (or knife), dart, staff, or sling.

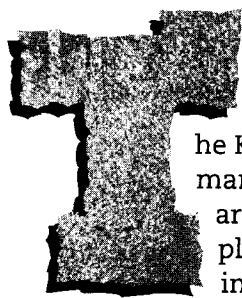
A seer cannot cast any spell while holding a shield unless it is one that requires only a verbal component.

Magical Abilities: The seer is treated as a specialist in the school of Greater Divination who has access to all other schools except Invocation/Evocation, Enchantment/Charm, and Illusion/Phantasm. (Note that this is at variance with the standard game rules concerning opposition schools.) If a spell belongs to more than one school and any one of the given schools is inaccessible to the seer, then he cannot learn that spell. The only exceptions to this rule are the Divination/Enchantment spell *magic mirror* and the Divination/Illusion spell *screen*. The seer has no ability to perform clan ritual, but can be the recipient of clan ritual just as any other Knorr can be.

Wealth Options: 1d4+1 x10 gold pieces. A seer may amass and spend wealth freely, and often uses his money to send adventurers in search of rare spell components.

Lodge: Seers tend to live in isolated huts away from any other buildings in a clan settlement and are visited only when their services are required. They form no organizations among themselves but will occasionally find a friend in a peer. A seer must be trained by another seer of higher level.

RUNNING KNORRMAN CHARACTERS



he Knorrman codes are simplified in the

following descriptions. Players should not be limited by the few points presented here, but should extend the Knorrman ideal of right conduct into all aspects of their characters' lives. No Knorrman hero has ever been faulted for an excess of valor.

THE KNORRMAN CODES

The Knorr have developed a body of traditions that embody their ideal of honor. The Code of the Clan instructs them in their social conduct. The Code of the Warrior directs the Knorr in combat. The Code of the Hunter is, above all else, a spiritual code.

The Knorrman ideal of honor extends into every part of life, and should not be regarded as a list of rules but rather a path to follow to achieve a life in balance. The Codes of the Clan, the Warrior, and the Hunter define what it means to be Knorr.

THE CODE OF THE CLAN

This code describes the obligations Knorrman characters have toward their kinsmen. It also defines a few customs that are observed among all Knorr, not just those related by blood.

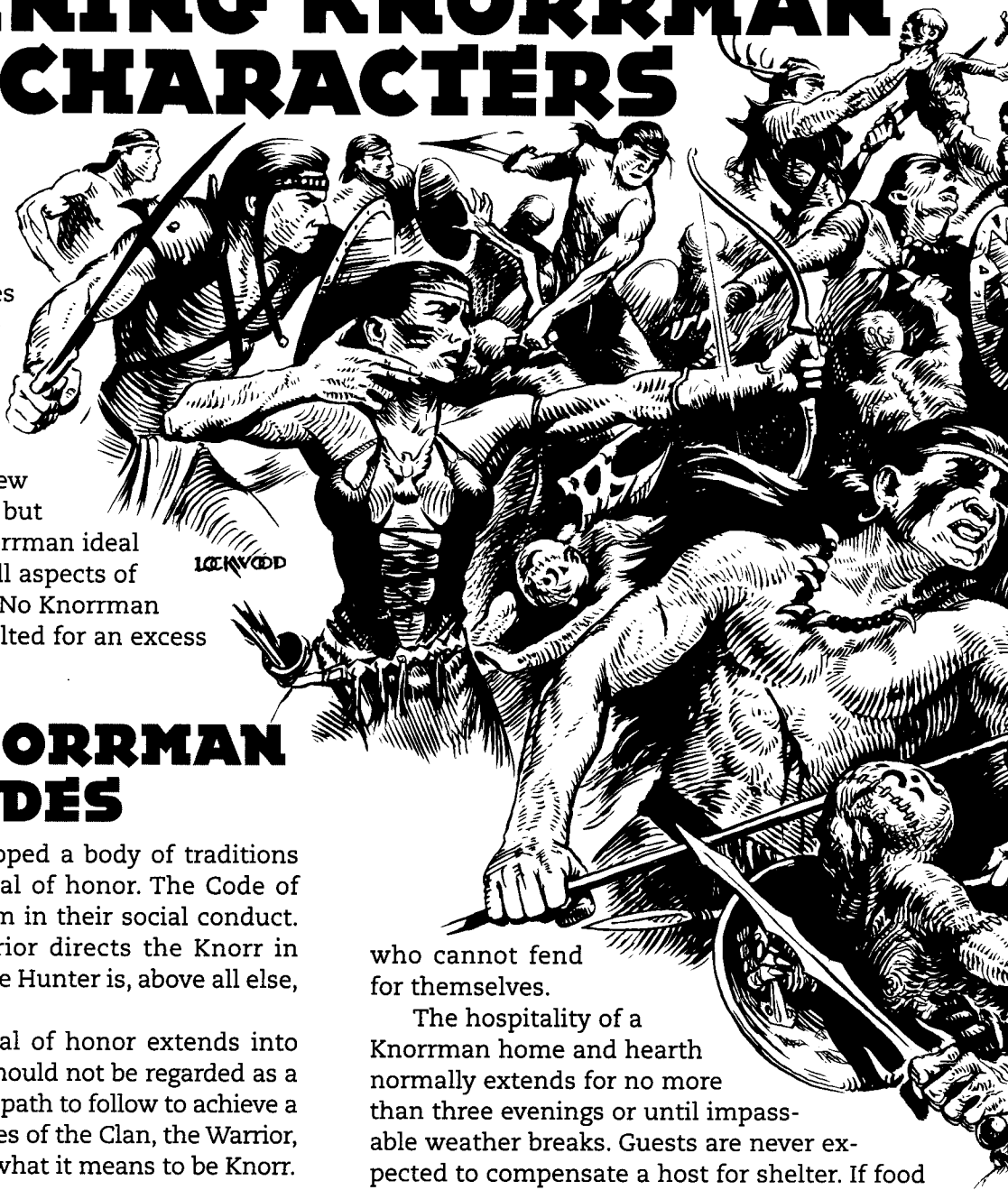
1. Extend kindness to those who cross your door.

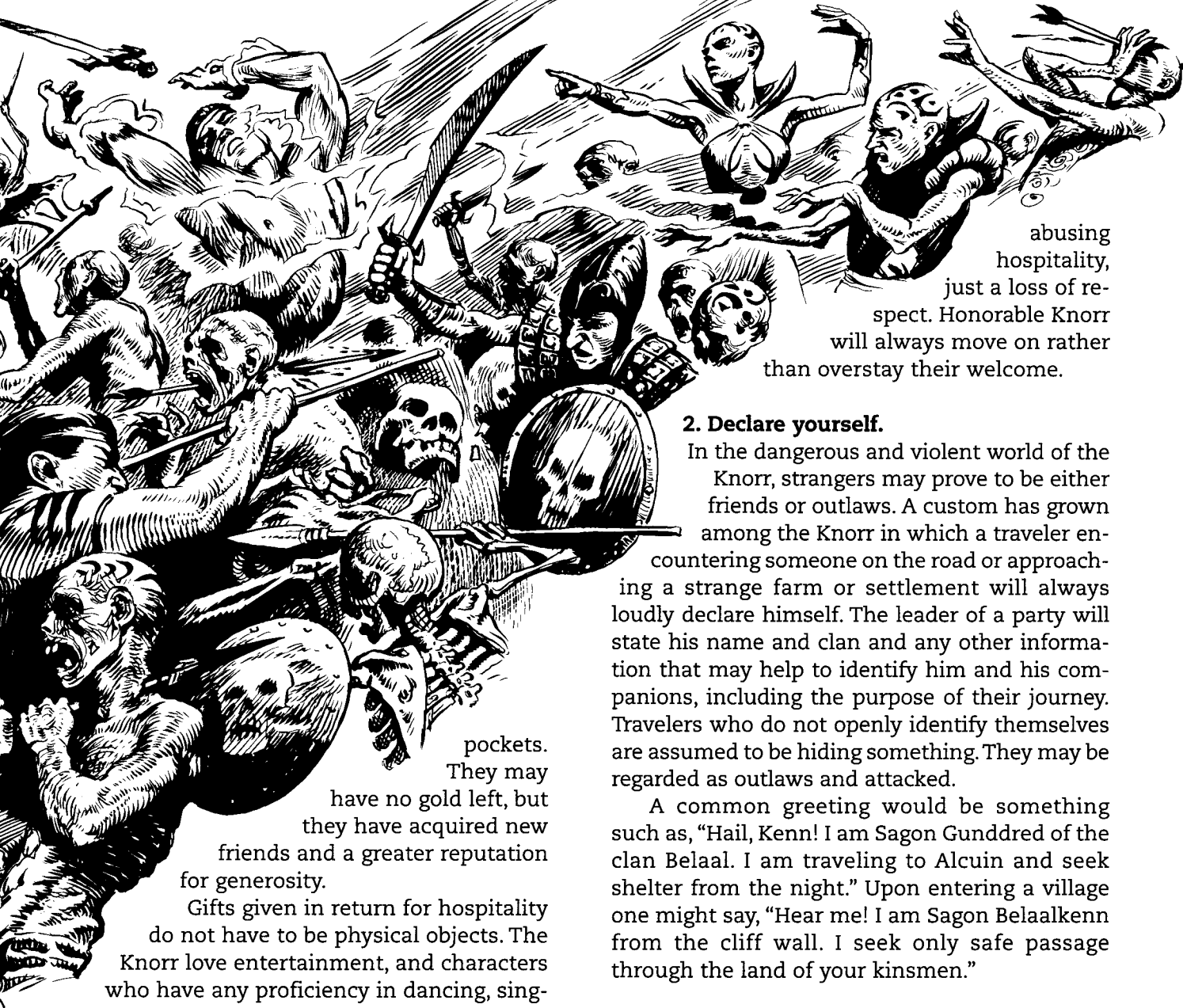
The Knorr have a long tradition of hospitality, which applies to kinsmen and strangers alike. There are no beggars or indigents in Knorrman settlements. The Knorr support honorable people

who cannot fend for themselves.

The hospitality of a Knorrman home and hearth normally extends for no more than three evenings or until impassable weather breaks. Guests are never expected to compensate a host for shelter. If food is also provided, an honorable Knorr will end his visit by giving the host gifts of gratitude with a value equivalent to the meal(s) consumed. A typical meal of ordinary quality is worth 3 sp (or 5 sp for a good-quality repast, or just 1 sp for something small and simple).

The Knorr are great givers of gifts. Their obsession with generosity sometimes leads to people competing to bestow ever grander gifts upon one another. Returning adventurers will often leave so much treasure with strangers on their way back that they arrive home with empty





abusing hospitality, just a loss of respect. Honorable Knorr will always move on rather than overstay their welcome.

2. Declare yourself.

In the dangerous and violent world of the Knorr, strangers may prove to be either friends or outlaws. A custom has grown among the Knorr in which a traveler encountering someone on the road or approaching a strange farm or settlement will always loudly declare himself. The leader of a party will state his name and clan and any other information that may help to identify him and his companions, including the purpose of their journey. Travelers who do not openly identify themselves are assumed to be hiding something. They may be regarded as outlaws and attacked.

A common greeting would be something such as, "Hail, Kenn! I am Sagon Gundred of the clan Belaal. I am traveling to Alcuin and seek shelter from the night." Upon entering a village one might say, "Hear me! I am Sagon Belaalkenn from the cliff wall. I seek only safe passage through the land of your kinsmen."

3. Assume the claim of a kinsman who has died or cannot resolve it on his own.

Drum councils are often more interested in peace than in justice. A small farmer who is carrying a claim against a powerful warlord is unlikely to succeed. A Knorr is expected to take care of his own claims, but the honor of the clan may require relatives to support or even assume the claim of a weak kinsman. The warlord who runs roughshod over a poor farmer may later discover he is facing a contingent of armed men led by a strong warrior of the farmer's clan who has taken the claim on as his own.

Regardless of how a Knorr dies, a kinsman must take up his unresolved claims to ensure that the spirit of the departed may rest peacefully. Angry ghosts can weaken the clan, bringing sickness, failed crops, bad luck, and other problems.

pockets. They may have no gold left, but they have acquired new friends and a greater reputation for generosity.

Gifts given in return for hospitality do not have to be physical objects. The Knorr love entertainment, and characters who have any proficiency in dancing, singing, musical instrument, juggling, tumbling, ventriloquism, or history can reward a host for an evening meal by making a successful proficiency check. (This will usually only work once in a single visit, for even a farmer in the hills can only take so many nights of ventriloquism.)

Except in cases of terrible weather that makes traveling impossible, guests staying beyond three days are expected to contribute services to the household. A group spending the winter with a farmer might repair his fences, build a smokehouse, and help tend his livestock. It is considered a gross act of discourtesy to deplete the resources of one's host. An adventuring party should not descend upon the home of a poor farmer and then empty his larder without being sure that he will be able to feed himself.

A Knorr is not subject to punishment for

4. Avenge the killing of a kinsman.

Whether a Knorr is killed by man or monster, a kinsman must make a claim of the death and see it avenged through the process of law or by bloodshed. Violence and death are prevalent in Knorrman life. Arguments can often lead to blows. Disputes may end up being resolved by combat. A Knorr who kills another Knorr openly is generally not considered guilty of murder. He is, however, responsible to the victim's family for compensation. In this way vengeance, or the restoration of balance, may be achieved without further bloodshed.

A murder—usually meaning a dishonorable killing achieved by stealth—can only be avenged by the death of the murderer, and it is the obligation of the victim's kinsmen to see this done.

Monsters or dangerous animals that have purposely killed Knorr are often hunted by kinsmen seeking vengeance. Only accidental killings are believed to be exempt from the need for vengeance. Knorr who attempt to avenge the victims of accidents may bring the bad luck that caused the accident upon themselves.

THE CODE OF THE WARRIOR

This code is observed not only by characters of the warrior class but by any Knorr engaged in a conflict. The courtesies of the Knorrman warrior code are, however, reserved only for other Knorr. When confronted by foreigners, monsters, Charonti, or even some dishonorable Knorr (in a case where vengeance is being sought against another Knorr, for instance), a kinsman abandons the Code of the Warrior in favor of the Code of the Hunter. Those without honor do not deserve to be treated honorably.

1. Never strike your opponent without warning.

In melee, a Knorr will call out a warning to a foe he intends to strike. A warrior might call out a general challenge: "Defend yourself, Knorr!" Or, if he knows the opponent's name or clan, he may say, "Dalkenn!" or "Hanon Dred Hanee!" Colorful threats may also serve as warnings and are often heard in battle. A cry of "Prepare to die!" or "Stand still so I can free your head from its perch!" may serve both as fair warning and as an expression of personal style. This practice is so deeply in-

grained in Knorrman culture that even some thieves lying in ambush will announce an attack with a harrowing battle cry.

2. Do not engage in mortal combat with an opponent who is less than your equal.

Equality in this sense does not refer to social standing, but rather fighting ability and experience. A Knorr gains no honor from bullying weaklings. If attacked by an inferior opponent, he will try to drive off the foe rather than engage earnestly in combat. This does not mean that a Knorr may not freely defend himself if attacked, just that he will use appropriate force—refraining whenever possible from killing someone of lesser ability. Refusing to fight an opponent on the grounds of one's own superior ability is an easy way to insult another Knorr's honor, so a more experienced warrior will usually at least put up some resistance instead of simply ignoring an inferior opponent.

3. Never strike an opponent until he is ready to receive your blow.

An honorable Knorr will not strike an unarmed opponent. Stories are told of noble warriors who have paused after breaking an opponent's shield or knocking a weapon from his hand, giving the enemy time to recover his equipment and return to combat.

Also, the Knorr frown upon tactics based entirely on stealth and surprise. One warlord was asked by a young warrior if they might begin a battle while the enemy was crossing a stream. The warlord refused, saying his troops would wait until they could face their opponents on equal footing. Again, as the enemy was clambering out of the water, the young man asked if they might meet the enemy on the shore, and again the warlord refused and waited until the enemy warriors had arrived on the bank and had an opportunity to prepare themselves properly for battle. When melee was finally enjoined, events turned against the warlord and he lost the battle. He is, however, held up by both his own clan and the kinsmen of his enemy as a model of an honorable Knorr.

4. Do not gang up on an opponent.

Any melee resolved between two individuals is considered an honorable action. To the Knorr,

it is better to be beaten than to win by sheer force of numbers. Consequently, as a battle winds down it is not uncommon to see some Knorr standing around as they allow their friends to settle “their fights” on their own. Kinsmen will rally to a friend’s aid, however, if he is confronted by an opponent of significantly greater ability. They will consider it dishonorable of the superior warrior to have picked on their weaker friend in the first place.

5. Do not pursue a foe fleeing from the field.

By the very act of fleeing, an opponent has acknowledged the superiority of a Knorr combatant. It earns the victor no further esteem to hunt and kill an opponent who has already conceded defeat.

6. Do not mock your opponent.

While Knorrman threats are very colorful, it is not honorable to show contempt for your opponent. The greatest honor comes from defeating worthy adversaries. Even in the face of an opponent who has proven treacherous and cowardly, a Knorr sees no glory in derision.

7. Missile weapons are for killing animals, not men.

The Knorr find no honor in killing an opponent from a distance. For this reason, missile weapons are never used on respected Knorrman foes. This is also part of the reason for the low opinion the Knorr hold of wizards, who defeat braver men from behind a veil of spells. The Knorr do, however, use missile weapons freely when hunting game and when combating opponents whom they perceive as less than human, such as monsters, Charonti, outlaws, and foreigners.

8. Pray for your fallen enemy.

When a Knorr kills an opponent in battle, he will always pause after the conflict to pray that the deceased may rest peacefully and with the assurance that his death ennobled his family and his clan. All Knorr will perform this prayer regardless of how they actually feel about a fallen foe, in order to protect themselves from the vengeful ghost of a victim. See the clan ritual *prayer for the dead*, described in Chapter Six.

KNORR XP BONUSES AND RESTRICTIONS

- +10% for having a score of 16 or higher in at least one prime requisite. A prime requisite is any ability cited in the “Requirements” entry of a character kit description, or the prime requisite of the basic character class for that kit (warrior, rogue, priest, or wizard).
- +15% for singlehandedly subduing an opponent.
- +10% for any opponent of equal or higher level who fails a morale check in combat and flees.
- No XP for killing another Knorr completely by stealth (for example, cutting the throats of sleeping guards or firing a missile weapon from cover). This restriction does not apply when fighting creatures other than Knorr.
- No XP (except for wastrels) for a combat from which the character flees, regardless of any opponents he may have defeated before fleeing. Fleeing combat is considered to occur when a character leaves an enemy behind who is willing to continue fighting.

THE CODE OF THE HUNTER

The Knorr reserve the tactics of stealth and craftiness for hunting, an activity they see as a test of courage and wits. They freely employ traps, snares, and missile weapons to bring down their targets. The Knorr will use these tactics anytime they are confronting something that is less than Knorr—that is to say, less than human. As explained above, the Knorr will employ any form of guile or surprise to kill a monster, outlaw, foreigner, Charonti, or dishonorable Knorr. Likewise, many dishonorable Knorr employ these tactics against other Knorr.

1. Do not hunt your brother.

“Brother” here means specifically the totem of one’s clan and (if applicable) beast cult. It is considered bad luck for someone to kill an animal that he views as a totem, and the optional rules for luck (see Chapter Five) can be applied if this occurs.

2. Hunt only what you must.

Knorr will kill only enough prey in a hunt to provide for the needs of themselves, their families, and their clan. Likewise, when hunting to eliminate a danger such as a marauding band of monsters or wild animals, the Knorr will only destroy as many creatures as they must to guarantee the safety of their people.

3. Pray for your fallen quarry.

As in the Code of the Warrior, to protect themselves from vengeful ghosts, Knorr will always perform a *prayer for the dead* when a conflict is ended.

SUBDUAL

Honor and glory come to those who defeat their enemies. Greater honor is due those who defeat their enemies and allow them to live. A Knorr with enemies continues to face danger beyond the victory of the battle. A Knorr with enemies will remain strong and never grow lazy or idle. Great Knorr do not kill their enemies, because they do not need to.

These beliefs and others like them cause many Knorr to leave their wounded enemies on the field of battle. In combat, some Knorr will actually strive to simply subdue or drive off their opponents rather than kill them outright. If a Knorrman character succeeds in defeating an opponent without killing him, he gains a 15% XP bonus for the combat.

The Knorr train to subdue opponents with their weapons. Subdual involves striking an opponent with the intent of stunning him or knocking him unconscious rather than killing him. A Knorrman attacker suffers a -3 penalty to hit when handling his weapon in this relatively clumsy way.

A character who attempts to deliver subdual damage must announce his intention before his attack roll is made. A Knorrman fighter may choose to attack aggressively until he believes his opponent is close to defeat, and at that point he may begin making subdual attacks to knock his foe unconscious. (For details concerning damage and recovery of hit points lost in a subdual attack, see "Nonlethal Weapon Attacks" in Chapter 9 of the *DUNGEON MASTER® Guide*.)

Subdual is used primarily when the Knorr are fighting among themselves. It is also often resorted to when a Knorr is attacked by a totem animal. Through subdual, he may fight defensively and protect himself without violating a taboo by killing the animal. Subdual is used only rarely against monsters and almost never against the Charonti. Leaving a Charonti alive on the field of battle is considered dangerous and irresponsible. This is only done when there is a specific reason for allowing a Charonti to live.

DRIVING OPPONENTS FROM THE FIELD

Knorrman warriors who cause their opponents to retreat from combat may earn even greater respect than warriors who subdue them. Routing an enemy contributes to a character's formidable reputation, but only when the opponent was a worthy one. A Knorr gains a 20% XP bonus when an opponent of equal or higher level flees from combat.

In combat, the average Knorrman NPC has a morale of 14 when with his kinsmen and 12 when alone or with unrelated people.

BESTING (OPTIONAL RULE)

Besting is a Knorrman tradition similar to counting coups. A Knorr who approaches an opponent, taps the foe harmlessly with a weapon or a stick, and then walks away without being struck himself is considered to have bested his opponent. Duels can sometimes take the form of besting contests, and it can be particularly humiliating for an armed opponent to be bested by one who is not. Large games are sometimes held between clans whose members compete in mock skirmishes armed with nothing but besting sticks. In these games the ends of the sticks are coated with soot or sap; each clan scores points for making its mark on opponents' fronts and is penalized for an enemy's marks on the backs of its members.

Any Knorrman characters except wastrels can gain additional XP for besting opponents of

greater or equal level. Naturally, in most combats the players will have only a vague idea of the level of their characters' opponents and will have to wait until the encounter is resolved before finding out if they have earned a bonus.

To make an attempt at besting someone, a character may carry nothing other than a besting stick, a 4-foot-long piece of wood that delivers 1d2 points of damage. (See the new weapon description in Chapter Five.) He must approach an armed opponent who is not engaged with anyone else in melee and try to strike the opponent with the stick. Whether or not the hit is made, the character will try to dart away as quickly as possible afterward and reclaim his other weapon(s) and shield (if he has one). It takes at least one round for the character to get back to his weapons and another round to rearm himself. If the attack with the besting stick succeeds and the character is not struck by the opponent before being able to rearm, a full XP award is gained for having defeated the opponent. The character will again be awarded full XP for the combat if he later succeeds in killing, subduing, or driving the opponent from the field.

The opponent gains a free attack when the besting character turns and flees to his weapons. If the foe pursues the character, he gains another attack as the character rearms. A character attacked from behind does not gain any Dexterity-based Armor Class bonus, and his attacker gets a +2 bonus to his attack roll. Because of the obvious danger involved in besting, it is not seen as an act of cowardice to flee from an opponent in these circumstances, but as a demonstration of skill. Still, because of a distaste for turning one's back on an opponent, some Knorr prefer to withdraw from a bested opponent by backing away instead of turning to run. In this case, a character continues to face his opponent and backs away at 1/3 of his movement rate. If the besting character is pursued, the opponent gets at least 3 free rounds of attacks before the character can reach his weapons. Characters gain no additional XP for withdrawing from opponents slowly.

A Knorr can only gain XP from besting an opponent who presents a true danger to him. For instance, a warrior does not get credit for besting a fire lizard while enchanted with protection



from fire, or for succeeding against an opponent who has been magically *held* or *confused*. No character under the effect of a spell that improves his Armor Class or THACO may earn XP for besting an opponent. A character may wear a magical item that improves his Armor Class while besting an opponent, as long as the item does not eliminate the danger to him and as long as it is one the character ordinarily uses in combat. Some Knorr will actually strip themselves of their defenses (becoming AC 10) before attempting to best an opponent, as a way of seeking the greatest possible honor and glory.

KNORRMAN LAW

The Knorr have no constitution or encyclopedia of rules to regulate people's behavior. Instead, they rely upon cultural traditions and an emphasis on personal honor to enable people to negotiate their way through life. The Knorr look to each family to teach their children the difference between right and wrong as well as the limits of personal freedom. They do not use written contracts but trust in the blood oath and individual honor to bind agreements. Pressure within the community helps to enforce customs and pacts, for the dishonorable act of an individual dishonors his entire clan.

The Knorr consider it a matter of honor to be able to resolve their own disputes. They prize the wisdom to negotiate settlements that can restore balance and cool tempers. However, conflicts often escalate beyond someone's ability to resolve with his honor intact. When parties in conflict cannot arrive at a negotiated settlement, they will usually turn to the duel or the drum. Both of these paths of Knorrman justice—one violent, the other peaceful—seek to restore balance or, to use the Knorrman term, achieve vengeance.

THE CLAIM

Knorrman justice, whether meted out by bargaining or bloodshed, centers around imbalance and its rectification. When a person suffers a breach of honor at the hands of another, he is said to carry a claim against that person. To resolve a claim is to gain vengeance. A claim may be resolved between individuals, or the problem

may escalate to involve the community. A claim is a tangible stain to individual honor that will never be forgotten even though it may take years to resolve. Claims can be carried for generations from one kinsman to another, each seeking to restore the slight against his family or clan.

DRUM COUNCILS

"Drum" is the term that defines any group of Knorr who have assembled to democratically resolve an issue. A small raiding band may form a drum to settle an internal problem dividing the group. Within a clan, a drum may be called to solve a problem between members or to plan against an external threat. Conflicting clans sometimes send representatives to a drum that is called in the hope of reaching a peaceful settlement. More frequently, however, disputes between clans (or between individuals from different clans) are resolved at the great drum council at Alcuin, an enormous open field on the extreme eastern end of the island.

The Alcuin drum council meets only once a year, and representatives from every clan are in attendance. The drum council serves as a high court system; grievances are brought and judgments are rendered by vote. Witnesses are heard, but sometimes force of arms is the major factor in a decision. The annual assembly serves as an opportunity to renew friendships, strike deals, and raise bands for raiding or war. Many oaths are sworn over ale, and both pride and gold are lost in contests of strength and skill.

The roads leading to Alcuin at the time of the drum, and the field itself, are considered to be neutral ground on which a truce between all contestants is in effect. Even so, more than a little blood is spilled. Although smaller drums meet in each of the various settlements to help resolve problems within clans, only the rule of the great drum is recognized by all the people of Jakandor.

The drum has been held in late spring every year at Alcuin since the time of the Crossing. The field is vacant throughout the year, except for the period beginning a week before the drum (when participants begin to arrive) and ending a week afterward, by which time everyone has broken camp and headed back to their own settlements. The council itself can last anywhere

from three days to two weeks, depending on the number of claims that need to be settled.

RESOLVING A CLAIM

How the Knorr bring claims to the drum and how they are resolved is best explained by example. Here is a case of an honest disagreement.

Daree of the clan Doril has been allowing her cattle to graze in an unused field that, unbeknownst to her, belongs to Hator Kenn Han. Many weeks passed before Hator visited the field and found the strange cattle. He chased a young herder from the ground and began driving the cows down a path toward his homestead.

It is not long before Daree hears the report of her young kinsman, grabs her battle axe, and storms across the valley to reclaim her cows. Talking to Hankenn along the way, she determines that Hator Kenn Han was seen driving a herd toward his home. When she finds him, the two argue and accuse one another of theft. Daree declares that if Hator had come to her honorably after finding her cattle, she would have settled with him for using the field that she did not know was claimed. Now, however, she sees his behavior as more extreme than merely collecting a debt and demands the return of her cows. Hator knows that Daree can overpower him and does not stop her from taking the cattle, but he shrieks that she has wronged him and hurries to the clan hall of the Hankenn.

Among his friends and cousins, he makes his complaint and announces his claim: Daree Kenn Doril stole the use of his land, and when he sought reparations she refused him. His kinsmen listen thoughtfully, and one suggests a raid against her farm. Another draws his sword and swears an oath to defend Hator and the honor of the Kenn Han. A cooler head advises that a raid against such a close neighbor will start trouble that will outlive all the cows in Hator's field. Additionally, he points out that the clan Doril has always behaved honorably and Daree is not a troublemaker. He recommends that Hator take his claim to the drum council.

Hator's kinsmen nod in agreement with this wise counsel. Nine of the kinsmen in the clan hall pledge to testify to Hator's good character at the drum. One refuses, saying Daree lent him a plow in the spring, and as a matter of personal honor

he cannot witness against her. His companions nod approvingly. Hator spends the rest of the evening visiting the homes of Hankenn until he finds three more people to witness for him.

When the hard winter has passed and the spring thaw begins, Hator hires a young kinsman to carry a summons to Bordo, the neighboring settlement where the hall of the clan Doril stands. The boy arrives at the clan hall and declares that his kinsman, Hator, summons Daree Dred Morr Kenn Doril to the great drum at Alcuin. His announcement meets a stormy response as Daree's kinsmen demand to be told the nature of the claim. The boy explains the little that he knows and calls upon the hospitality of the clan Doril to provide him with shelter for the night. While some of the Dorilkenn are belligerent, the mention of a claim has heightened their sense of honor and they are careful not to let themselves be accused of impropriety.

Two weeks before the drum, a merchant passes by Hator's farm and tells him a large band of 30 armed Dorilkenn are already headed to Alcuin. Hator visits his kinsmen and reminds them of their pledges to witness for him. Some had already forgotten their oaths of months past but are quick to reaffirm their loyalty. Hator knows his kinsmen expect no violence over the matter but will consider it prudent to travel with a band of equal size to the drum. The Han party sets out on the week-long journey to Alcuin to see Hator's claim resolved.

After they arrive at Alcuin, the Hankenn enjoy themselves, eating, drinking, and competing in contests of all sorts. Hator waits nervously for four days before his case is called.

When Hator finally enters the large tent of the drum council, he is accompanied by his witnesses. Through the door on the opposite side, Daree and her witnesses file in as well. Hator states his grievance against Daree before the representatives of the many clans (including one each from Han and Doril). When he finishes, each of his witnesses speaks up for him in turn. None mentions the dispute itself, but each cites examples of Hator's strong and generous character. They speak of times when Hator gave them a gift or helped them out of a problem.

Next it is Daree's turn to speak. She insists she did not know the land belonged to Hator, who can hardly hold a right to something he

never uses. She says that if she had known, she would have asked Hator to lend her the use of the land or would have traded for it outright. She argues that it is wasteful to let land lie in disuse, just as it is wasteful of the council's time to call her to task for using it. She assures the clansmen that she will graze her cattle elsewhere in the future and regrets her misfortune at having made an honest mistake on the property of such a small-hearted and greedy man.

There is some commotion as Hator's witnesses decry the slander against their kinsman and their clan. One of the clansmen of the council stands and bellows to the others, asking whether this Hator of the clan Han is entitled to a settlement from Daree Dorilkenn. Fists raise in the air amid shouts, and the vote is carried in the favor of Hator. The councilman tells Hator that he may claim a settlement, but advises him to do so wisely, for a foolhardy settlement will only lead to bloodshed, and no amount of grass is worth bringing misfortune upon your clan.

Hator stifles his anger, recognizing the wisdom of the councilman's words, and decides against demanding ownership of Daree's cows. He announces to the assemblage that while a small-hearted man would insist on taking the entire herd, he believes that he deserves the calves that were born this spring as a result of the richness of his grass. The muttering of the crowd alerts Hator immediately that he has impressed them with his judiciousness. Even Daree and her kinsmen appear to be satisfied. The two slap open palms as a sign of agreement.

The story of Daree and Hator serves to illustrate each of the steps in the formal process of Knorrman justice. These steps can be summarized as follows:

1. Declare claim.

Before seeking retribution for any grievance, a person must announce his complaint. Usually, this declaration is made directly to the offending party in an effort to solve the problem. If vengeance is not realized, a public announcement is then made before one's kinsmen or companions.

2. Collect witnesses.

A person may bring as many as twelve witnesses to testify on his behalf at a drum. These

witnesses make a personal pledge to show up at the drum and vouch for their friend's character. Their testimony usually has more to do with how honorable their friend is than with the events surrounding the dispute. Someone who can find no witnesses to vouch for him may continue with a claim, but the case will be considerably weaker.

3. Issue summons.

The plaintiff must notify the defendant of his intention to bring a claim to the drum council. A person who does not show up to defend himself is almost certain to have a ruling go against him. No self-respecting Knorr will allow a case to be made against him without being present. If a defendant is unable to attend the drum because of illness or some other legitimate reason, he will arrange for friends or kinsmen to assume his claim and pursue it for him at the council.

4. Collect armed escort and attend drum.

The plaintiff and the defendant usually bring armed kinsmen with them to the drum. This tradition probably arose out of unsuccessful efforts to settle blood feuds at drum councils. Depending on the nature of the people involved in a dispute, bloodshed is sometimes difficult to avoid. There is, however, a strict taboo against violence at a drum council, and offenders are subject to exile, which all participating clans swear to uphold at the beginning of the drum. Although blood may not be spilled on the ground of Alcuin, a strong display of force may suggest future threats. Despite the best of Knorrman intentions to resolve all disputes equitably, individuals backed by large forces of arms have a tendency to win favorable rulings.

5. Plaintiff and defendant testify.

Both parties get an opportunity to speak before the drum council. The plaintiff and his witnesses speak first, followed by the defendant and his witnesses. This process is a simple matter of swaying a crowd. Popular and persuasive witnesses can be extremely valuable.

6. Assembly testifies.

At this time, council members may speak freely regarding what they have heard. They may also ask questions of the people who have testi-

fied. Sometimes, as in Hator's case, there is virtually no testimony or discussion among the assembly. In other cases, particularly involving decisions such as trade laws that will affect all the clans, this part of a case can continue for days.

7. Cast votes.

One representative from each clan present may now vote on the decision. Many of the smaller clans only attend a drum council when a kinsman is involved in a claim. If a clan is not represented at a council, it is simply left out of the process.

If the vote carries in favor of a plaintiff, he may demand a settlement. Normally, decisions in favor of a defender simply result in dismissal of the claim, although sometimes the council will award a settlement to the defender.

8. Define settlement.

The Knorr allow a victorious plaintiff to define his own settlement. The goal of a settlement is to restore balance to a situation that was perceived to be in disequilibrium, and to do so while maintaining the personal honor of both parties involved. Thus, wise vengeance dishonors neither the plaintiff nor the defendant. A settlement that is considered unfair by the defendant can result in bad blood between parties that may persist for generations.

Winners will often request the council to suggest a settlement, because accepting the council's judgment is a good way to ensure community support for the settlement. It is considered dishonorable to demand an unreasonable settlement, and an exorbitant demand may become the basis of a new claim.

There are traditional amounts of compensation for certain transgressions. For example, compensation for the life of a man killed unjustly is normally set at 30 head of cattle. The loss of a field of crops because of someone else's negligence is often paid for by the defendant relinquishing an equivalent amount of his farmland to the plaintiff.

Special circumstances can result in unusual decisions. In one case, a warrior killed the only son of an aging man who could not tend his farm alone. The warrior agreed to take the place of the son and see that the man was cared for in his old age. He was later adopted by the old

man's clan and became a leader among those people. In another case, a man who had justifiably killed three of a chieftain's retainers was accepted by that chieftain as a retainer in resolution of his claim.

DUELS

Not all disputes are resolved through negotiation or the process of the drum council. Many matters of honor can be settled more directly through combat.

In the story of Hator and Daree, two decisions caused their dispute to be carried to the Alcuin drum. First, when Daree showed up at Hator's farm to reclaim her cattle, he decided he could not defeat her in single combat. Second, when Hator declared his claim at his clan hall, the suggestion to raid Daree's farm got little support. The issue between them could have been resolved sooner if either Hator or Daree had seen fit to pursue a duel.

Single combat is not only the most popular form of resolving disputes among the Knorr, but also a widespread form of entertainment.

Common Duel

This is a simple fight conducted between two belligerents who observe the Code of the Warrior. For game purposes they are conducted as simple melee combat. Duelists will occasionally fight with bare fists or wrestle, but more frequently use a single melee weapon and shield. These fights are the model of Knorrman honor.

Opponents square off after both are prepared. Once engaged, combatants will show courtesy by waiting for the opponent to pick up a dropped weapon or replace a broken shield. No honorable Knorr wants a victory won by an unfair advantage.

A duel normally ends only when one party yields by dropping his weapon and shield and displaying open hands. An opponent who collapses is considered to have yielded whether he is conscious or not. No honorable duelist ever strikes an opponent dead after he yields. Duelists may fight to the death if they choose.

Duel by Turns

In this form of combat, two opponents square off and proceed to take turns attempting

to strike one another with their weapons. It is considered more courageous to allow one's opponent the first attack. If both combatants insist on attacking last, the honor of receiving the first blow is determined by lot. Alternating blows continue until one opponent drops to the ground either dead or unconscious.

Combat of Champions

Opposing clans sometimes choose to resolve a dispute by single combat between champions. If any members of the clan are doombringers (see warrior kits), the champion is almost always chosen from that group.

As dawn breaks on the day of a combat between champions, the contesting clans line up along opposite ends of a field reciting war chants and singing battle songs. The warriors begin to beat their weapons against their shields, and amid this thundering din the single warrior who has been chosen by his kinsmen emerges onto the field. The combatants approach and circle one another. One of the opponents calls out his name and lineage, listing clan heroes and great victories of clan legend. The opponent returns this ritual form of heraldry in turn.

When both are ready, the combat begins—and continues without pause until one of the champions falls to the ground. This usually only happens if a champion is killed (for these warriors do not go down easily); however, a champion who falls unconscious is never killed outright, for it is dishonorable to attack a defenseless opponent. A combat of champions sometimes settles a dispute, and sometimes provokes a wider conflict: more than once a line of Knorrman warriors has charged across the field upon seeing their champion fall.

Duel of the Guardians

In issues of greatest importance to a clan, a decision will sometimes be made to resolve a dispute by single combat between clan guardians. For these battles, enormous guardian juggernauts (described in Chapter Five) are constructed, animated, and brought to the field of battle to defend their clan's honor. The process is almost identical with the combat of champions, but the construction of the war engines often requires months of preparation. The field of combat is prepared with ceremonial torches and

incense that covers the ground like fog. Just as with a combat of champions, these duels incite wars at least as often as they avert them. The loss of a guardian is such a gross injury to a clan's honor that few kinsmen can let matters rest after such a defeat.

Blood Feuds

The common response of a clan to a breach of honor is a raid. These attacks are most frequently used to settle disputes over property or territory. In the dispute we used as an example above, a raid to reclaim Daree's cattle would have been an honorable way for Hotar to try gaining vengeance. But then Daree's clan might have conducted a raid in retaliation, marking the beginning of a blood feud.

The Knorr define "war" as a continuing armed conflict between three or more clans. Anything less is just feuding. Much of Knorrman history and legend revolves around the extraordinary lengths heroes will go to avenge slights against the honor of their clans. Feuds can flare up and cool down unpredictably, and often serve as a type of sport to keep Knorrman warriors fit and trained. The Knorr generally do not interfere in the feuds of their neighbors. They understand the importance of having enemies, and members of one clan may be friendly with both of the rival clans in a blood feud, believing both sides to be conducting their feud honorably.

CRIME AND PUNISHMENT

Drum councils are used to resolve disputes, but they also can mete out punishment. Only four crimes are recognized in every Knorrman settlement: murder, theft, dishonor, and refusal to accept a drum settlement.

What Is Murder?

A killing that results, as many often do, from an honest dispute and a fair fight is not considered murder by the Knorr. If two drunken Knorr begin to argue over a real or imagined slight and draw swords, the battle is an honest fight. The survivor may be expected to compensate the family members of the victim for killing their kinsman, and the matter could end there. But killers who do not act honorably may find a claim or a blood feud on their hands.

A killing committed by stealth or against a defenseless victim is considered murder. Stabbing a victim from behind, slitting someone's throat in his sleep, or surprising someone who is unarmed and unprepared are all forms of murder. In rare cases, an open fight between two grossly mismatched opponents has been seen as murder, since the more powerful of the opponents failed to act honorably by simply knocking out his foe.

What Is Theft?

Theft is the appropriation of property by stealth. Simply raiding another clan's larders by force is not theft, but conquest. Such an act may provoke honorable retaliation, but it is not a crime. If a Knorr band steals something under the cover of night without alarming the victims, they may be considered thieves. Bandits who terrorize roadways openly are not seen as thieves, but those who ambush weak victims certainly are. Open raiding, piracy, and banditry justify counterattacks on the part of the victims.

What Is Dishonor?

All Knorr are responsible for protecting their personal honor and that of their clan. When a Knorr behaves disgracefully, he dishonors all of his kinsmen. What is considered a gross enough breach of honor to be considered a crime varies wildly from one community to another. Whether a kinsman has committed treason or simply abandoned the family farm during the harvest, crimes against a clan's honor may be judged in a clan council.

The Wages of Crime

When a family has suffered at the hands of a criminal and seeks justice through its clan drum or the assembly at Alcuin, there are several possible outcomes. Within a clan, kinsmen found to be criminals may be executed or disinherited. The only sentence handed down to criminals at the great drum is banishment as an outlaw.

Punishment Within a Clan

The corpses of common robbers swing from posts erected along the cattle roads of Jakandor, a grim reminder to all that a Knorrman clan will suffer no breach of honor. The condemned are not enemies from rival clans, but men who have been found by their kinsmen to be thieves. Only

the drum council of a clan can sentence a member to death.

The most devastating power, however, of a clan drum is the ability to disinherit a kinsman from the clan as punishment for a gross act of cowardice or dishonor. Disinheritance denies a Knorr any claim to his rights as a clan member. He may no longer look to his kinsmen for food, shelter, or support in arms. Disinheritance is a spiritually devastating sentence that causes the criminal to lose all access to the clan rituals of his kinsmen. Clan rituals cannot be used by others for the direct benefit or harm of a disinherited person. The disinherited often become wanderers, freebooters, or mercenaries.

Punishment at the Great Drum

When a criminal victimizes someone outside of his clan and none of the victim's kinsmen has brought the wrongdoer to justice, the victim or his family may carry a claim to the great drum. A troublemaker who is found by the drum council to be living "outside the law" is condemned as an outlaw.

An outlaw is branded and banished to exile beyond the settled lands. He may be freely hunted and killed by a kinsman of the victim. In fact, any honorable Knorr may kill an outlaw without sanction. It is considered good form, however, to allow the transgressed clan to resolve the matter.

The outlaw is treated as an animal, no longer deserving the respect of the warrior code. Thus, a pursuer may bring an outlaw down with an arrow or by a sneak attack in the dark of night and feel no loss of honor. Many Knorr, however, choose to avenge themselves openly in a display of lawfulness and strength. They meet treachery with honor.

Outlaws are never safe in settled lands. Some are branded at the drum council; others never show up to defend themselves and flee directly to the hills. Some form into bands and pledge loyalty to one another. Others live peacefully in small communities hidden away from settled areas. More commonly, however, they turn to raiding and piracy. An outlaw is considered to have dishonored his clan and is usually disinherited. Some kinsmen will take it upon themselves to kill an outlaw in order to restore their clan's honor.

Chapter Five:

NEW RULES AND TOOLS FOR THE KNORR

This section provides a look at the economic life of the Knorr as well as a variety of new proficiencies and tools.

EQUIPMENT: WHAT'S AVAILABLE

The Knorr have lived in isolation for more than 150 years. The types and variety of the equipment and supplies present on Jakandor may seem somewhat limited compared to the abundance of goods found in the merchant emporiums of many AD&D® game campaigns. Here characters will not do business in bazaars with wide selections of exotic foods and trained animals, but are more likely to trade a clutch of pheasant for a basket of fish with a fisherman at his home.

MERCHANTS AND TRADING

Most Knorrman settlements are essentially self-sufficient—a small cluster of farms populated by kinsmen who manage to sustain themselves primarily through their own efforts. Most craftsmen are simply farmers with additional skills. In small settlements, only the smith supports himself entirely through a trade.

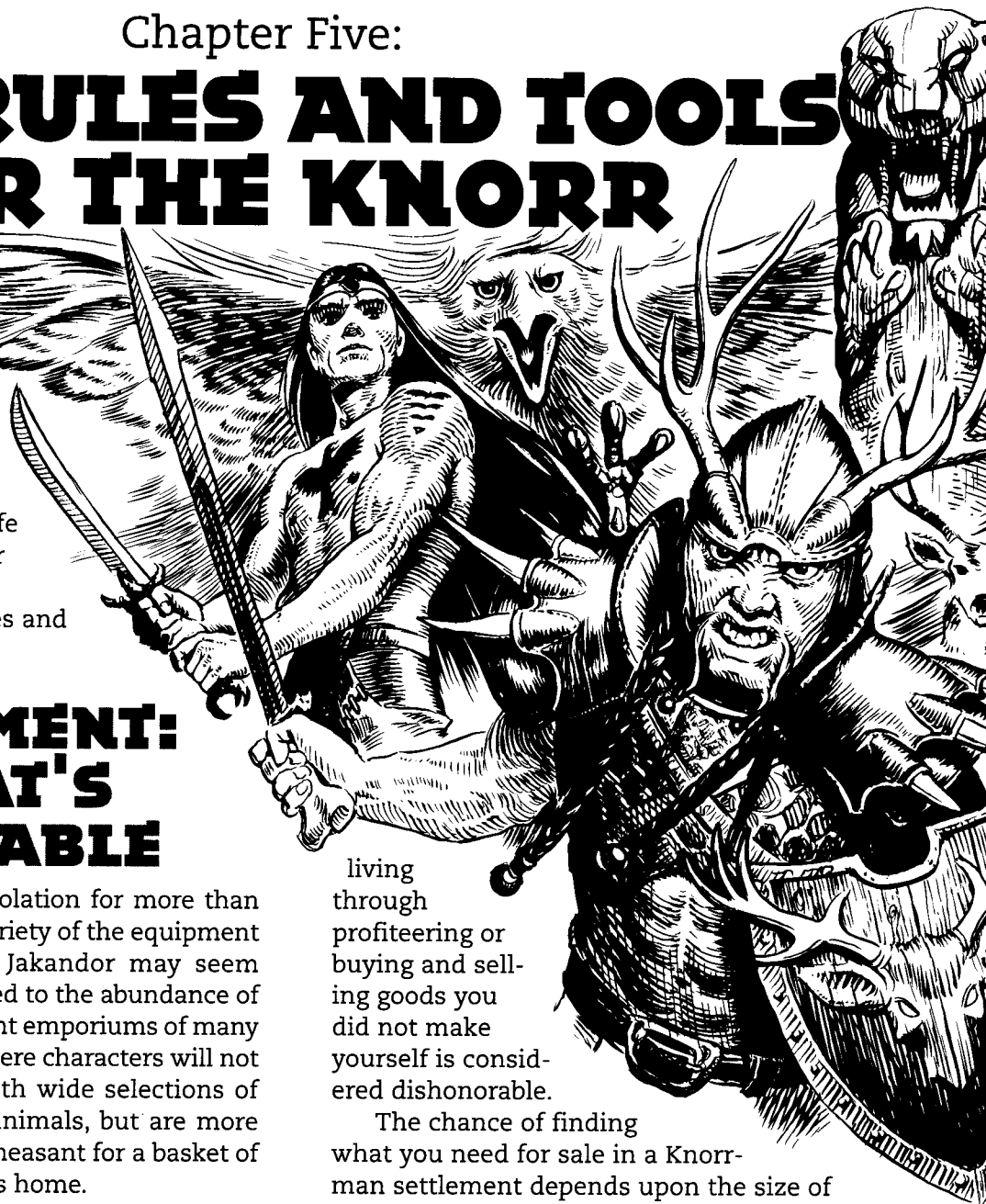
The Knorr barter with one another, trading goods and services as their requirements demand. Most economic activity occurs as exchanges between individuals. No large trading concerns or merchant operations exist, as they may in other cultures. To the Knorr, making a

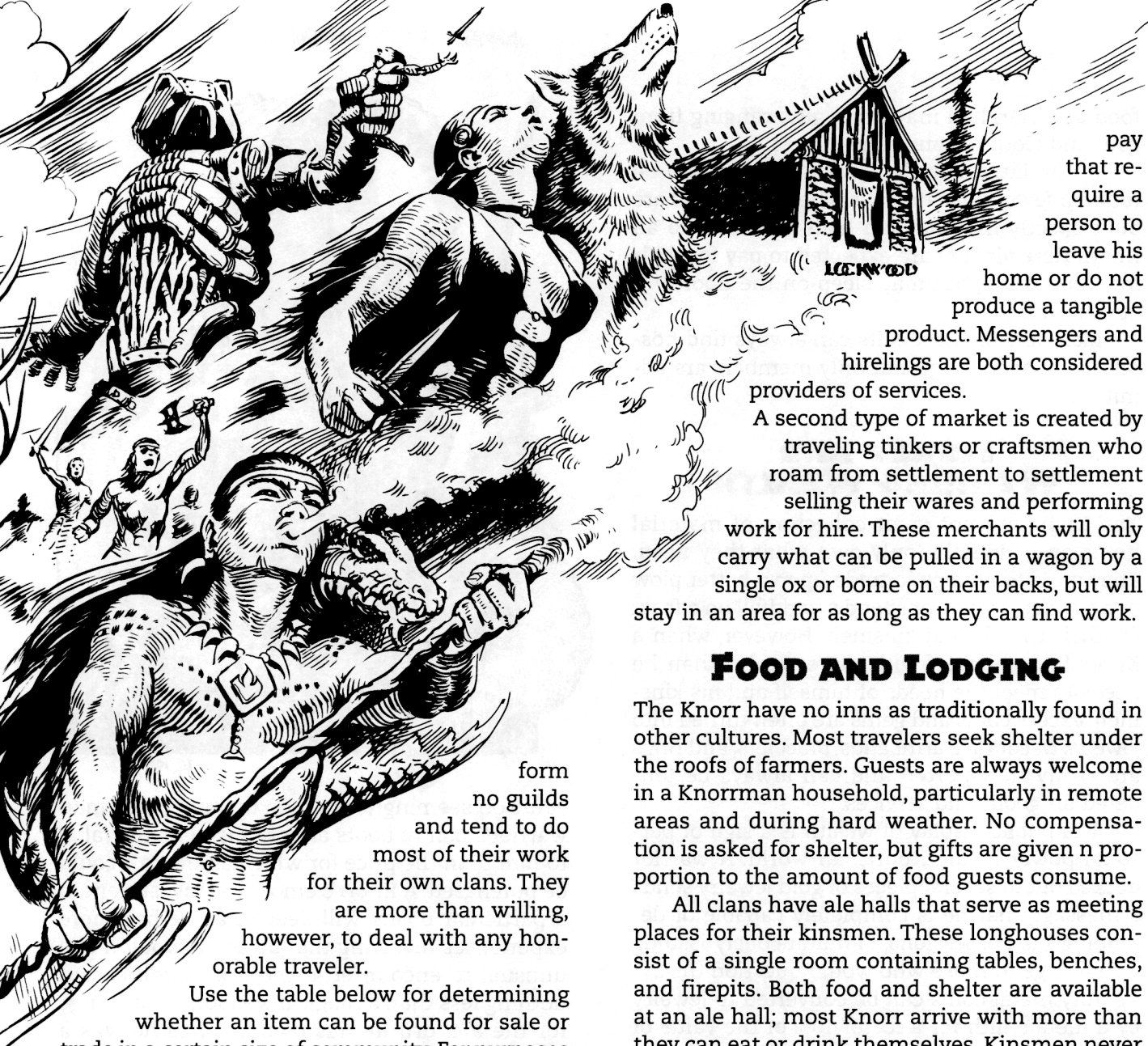
living through profiteering or buying and selling goods you did not make yourself is considered dishonorable.

The chance of finding what you need for sale in a Knorrman settlement depends upon the size of the community you are looking in and the time of year. The Knorr do not create a tremendous amount of surplus goods, and consequently it is sometimes easier to find a craftsman to make something than it is to buy that thing.

Large settlements and ports have monthly market days on which farmers, fishermen, and craftspeople meet to sell and exchange goods. (During harvest season these occasions often last for two days.) Farmers from remote areas will travel with wagons of produce to these markets to purchase provisions. Fishermen who bring in large hauls will haul extra baskets of smoked fish to the center of town and sell them.

Large settlements are also home to a variety of professional craftsmen. These tradespeople





pay that require a person to leave his

home or do not produce a tangible product. Messengers and hirelings are both considered providers of services.

A second type of market is created by traveling tinkers or craftsmen who roam from settlement to settlement selling their wares and performing work for hire. These merchants will only carry what can be pulled in a wagon by a single ox or borne on their backs, but will stay in an area for as long as they can find work.

FOOD AND LODGING

The Knorr have no inns as traditionally found in other cultures. Most travelers seek shelter under the roofs of farmers. Guests are always welcome in a Knorrman household, particularly in remote areas and during hard weather. No compensation is asked for shelter, but gifts are given in proportion to the amount of food guests consume.

All clans have ale halls that serve as meeting places for their kinsmen. These longhouses consist of a single room containing tables, benches, and firepits. Both food and shelter are available at an ale hall; most Knorr arrive with more than they can eat or drink themselves. Kinsmen never pay for the services of the clan ale hall, but are expected to contribute food or barrels of ale when they can. All travelers who are not kinsmen are welcomed with hospitality in clan ale halls. They are not a place for people seeking privacy, for the only accommodations are benches in the single open room. Travelers in search of

form no guilds and tend to do most of their work for their own clans. They are more than willing, however, to deal with any honorable traveler.

Use the table below for determining whether an item can be found for sale or trade in a certain size of community. For purposes of this table, goods are any items other than weapons and armor found on the equipment lists that follow. (Note, however, that boats are only available in coastal villages and river towns.) Craftsmen are people who can create works for hire, other than weapons and armor, as well as sell and evaluate them. Services are any tasks for

Community	Population	Goods	Craftsmen	Services	Smith or Armorer
Farm	1-10	20%	20%	10%	20%
Village	11-500	50%	50%	40%	85%
Settlement	501-4,000	80%	90%	60%	100%
Port	501-5,000	90%	95%	80%	100%

Note: During the harvest season, the chance of finding craftsmen or services drops 10%, but the chance of finding any specific food increases 10%.

food at a clan hall may bring gifts ranging from gold and cloth to songs and stories.

In the largest settlements and ports can be found a few public ale halls. These buildings are built exactly like the clan halls but cater to all Knorr. Here visitors are expected to pay for their food and drink, but may sleep on the floor or a bench for free.

Members of beast cults can always find hospitality at their lodge, but only members are admitted.

MONEY AND WEARING WEALTH

The Knorr are not great collectors of material items and generally only own what they need. They are often happy to trade up to a better plow or a stronger sword, or spend a windfall on a feast for their friends and kinsmen. However, when a Knorr finds himself with more wealth than he needs to meet the needs of himself and his kinsmen, excess coins and gems are often turned into jewelry. Decorative armbands, bracelets, and rings are easily transported and can always be tendered for goods and services.

The public display of wealth is a sign of personal power in the Knorrman world. A warrior decked out in several pieces of gold jewelry sends a message that he is completely capable of defending his possessions, simultaneously issuing a challenge to those who would question this.

Any metal coins can be converted to jewelry by a metalsmith for a fee of 10% of the value of the coins. At least two coins must be used to provide enough metal for a ring. Four must be used for a bracelet, and seven for a phylactery or an armband. There is no limit to the amount of money that can be spent to create a piece of jewelry; for instance, a Knorr who owns the princely sum of 500 gold pieces could have that coinage converted into a single ring (for a fee of another 50 gp). Coinage above and beyond that needed for the ring itself is used to purchase gems that are mounted in the metal.

PERSONAL ITEMS

The Knorr are somewhat peculiar about their possessions. Because of the relative simplicity of their lifestyle, some people place great personal



value on seemingly common items. A Knorrman warrior's pair of boots are of much greater value to him than the price for which a new pair could be purchased. A Knorr's emotional investment in a particular object will deepen as he has more experiences involving that object. It wouldn't be unusual to encounter a Knorr who will accept nothing less than a magical weapon in exchange for the alehorn he has owned since he was a youngster. The loss of a favorite cup or hat can sometimes set a Knorr to brooding for what might seem like an inordinate amount of time to a foreigner.

EQUIPMENT LISTS AND TABLES

All of the items mentioned in Table 44 in the *Player's Handbook* can be found within Knorrman settlements on Jakandor, at the same average prices given in that book—except for equipment specifically identified as not available in the following lists. Included in the tables on the following

pages are new items not mentioned in the *Player's Handbook*, as well as standard items that have different average prices from those given in the PHB.

Clothing

New or Altered Item	Price
Boots, soft	2 gp
Breechcloth	5 sp
Cloak, rough fur	25 gp
Hose, wool	2 gp
Hose, leather	4 gp
Kilt, wool	4 gp
Kilt, rough fur	15 gp
Phylactery	10 gp
Vest, cloth	6 sp
Vest, leather	5 gp
Vest, rough fur	10 gp

Not available: Boots, Riding; Breeches; Girdle; Silk jacket; Surcoat; Toga.

Daily Food and Lodging

New or Altered Item	Price
Banquet (per person)	10 sp

Not available: City rooms; Inn lodgings; Separate latrine for rooms.

Household Provisioning

New or Altered Item	Price
None	—

Not available: Rations, standard; Rations, iron; Spice.

Tack and Harness

New or Altered Item	Price	Wgt (lbs.)
Blanket	3 sp	4
Blanket bag, large	4 gp	8
Blanket bag, small	3 sp	5

Not available: Barding; Saddle; Saddle bags; Saddle blanket.

Transport

New or Altered Item	Price
None	—

Not available: Caravel; Carriage; Coaster; Cog; Curragh; Dromond; Galleon; Great galley.

Miscellaneous Equipment

New or Altered Item	Price	Wgt (lbs.)
Ale horn	5 gp	1

Not available: Bolt case; Chest; Lantern, Beacon; Lantern, Bullseye; Magnifying glass; Map or

scroll case; Papyrus; Parchment; Perfume; Rope, Silk; Signal whistle; Signet ring; Spyglass; Water clock.

Animals

New or Altered Item	Price
Horse, Knorrman	800 gp
Pheasant	8 cp
Quail	6 cp
Rabbit	1 cp

Not available: Camel; Donkey, mule, or ass; Elephant; Guinea hen; Horse (any except Knorrman); Pigeon, homing; Pony; Songbird.

Services

New or Altered Item	Price
Guide, in wilderness (per day)	5 sp

Not available: All except Clerk.

Armor

New or Altered Item	Price	Wgt (lbs.)
Doombringer ceremonial	400 gp	50

Not available: All except banded mail (AC 4), chain mail (AC 5), hide (AC 6), leather (AC 8), scale mail (AC 5), studded leather (AC 7), and shields.

The list above includes the types of armor that are manufactured in Knorrman communities. Other types may be discovered among treasure in the ruins of Jakandor.

EQUIPMENT DESCRIPTIONS

Below are descriptions of any items that are distinctly Knorrman or require special explanation. Those commonly found in other AD&D game campaigns and included in the *Player's Handbook* are not described.

Clothing

Breechcloth: In rural areas, a young male Knorr will often work in nothing but boots and a kilt or breechcloth. The breechcloth is a single strip of cloth about a foot wide and 4 feet long that is run between the legs and pulled out over a belt. The cloth is normally dyed a single color and decorated with beads or embroidery.

Cloak, Rough fur: The traditional outerwear of the Knorrman people, a rough fur cloak is simply a large cape made from a single bear hide or stitched together from beaver or deer pelts. These cloaks are commonly peaked with the

head of an animal for a hood. A Knorr will wear a pelt of his beast cult animal or clan totem for luck, but will not make the cloak himself. Consequently, cloaks made from the hides and skins of totem animals are often traded between clans.

Hose, Wool and Leather: These tight-fitting leggings are worn for warmth and protection from the elements. Wool hose are similar to knit pants with socks attached to the bottom. Leather hose are two wide tongues of hide knotted to a belt and laced up the legs to form a snug fit from ankle to hip; they have no feet or crotch and are similar to tightly bound chaps. Leather hose are often worn over woolen hose or beneath a kilt, breechcloth, or long tunic.

Kilt, Wool and Rough fur: These popular skirts are wrapped around the waist and extend to the knees. Wool kilts are normally dyed a single color and decorated along their edges with beads and strips of braided leather. Rough fur kilts are normally worn without ornamentation. Kilts are the preferred garment of adult men, while youths prefer breechcloths.

Phylactery: An arm bracelet worn above the elbow, this is the most popular of the many and varied forms of Knorrman jewelry. The listed price, 10 gp, is for a piece made from about 9 gp worth of gold (accounting for the value of the gold plus the smith's fee).

Tack & Harness

Blanket: The Knorr do not use saddles for riding horses, and would find such a construction unwieldy and a dangerous separation between horse and rider. Instead they throw thick blankets across the backs of their horses for the comfort of both horse and rider. The blankets are not usually ornamented, since they often serve as sleeping surfaces when their owners are traveling.

Blanket bag: A pair of wool or leather bags tied together with a strap is often thrown across the rear or withers of a horse to carry supplies.

Animals

Horses: The Knorr are great lovers of horses. Unfortunately, none of the few horses aboard the Knorrman longships survived the Crossing. When they got to Jakandor, the Knorr were thrilled to discover little herds of wild horses roaming the island. These small and beautiful horses may have descended from a stock once tamed by builders of the ruined cities, but they have run wild on the island for thousands of years. The horses of Jakandor have a smooth gait that allows them to trot without jarring the rider. The first Knorr to arrive on Jakandor caught and tamed many of the horses, but later found that although this proud animal could be domesticated, it would not breed in captivity.

The initial taming of the horses greatly

Weapons

New or Altered Item	Price	Wgt (lbs.)	Size	Type	Speed Factor	Damage	
						S-M	L
Backlash	1 gp	2	S	B	3	1d8	1d6
Besting Stick	5 sp	3	M	B	5	1d2	1
Bolo	5 sp	2	M	B	8	1d4	1d4
Flaming Club	5 sp	2	M	B	4	1d6	1d3
War Club	5 sp	3	M	B	4	1d8	1d4

Not available: Arquebus; Blowgun; Footman's pick; Horseman's flail; Horseman's mace; Horseman's pick; Javelin; Lance; Mancatcher; all polearms except Awl pike, Halberd, and Lucern hammer; Khopesh; Scimitar; Two-handed sword; Trident.

Missile Weapon Ranges

Weapon	ROF	S	M	L	
Backlash	1/2	10	20	30	For specialists with the backlash, point-blank range is 6 to 20 feet.
Bolo	1/2	20	40	60	
Flaming Club	1	5	10	15	For specialists with the bolo, point-blank range is 6 to 30 feet.
War Club	1	10	20	30	

thinned the wild herds. Now only the wealthiest, most powerful, and most skilled of the Knorr own horses. Horses are almost never sold on Jakandor, and when they are, they go for a dear price. Legends are told of heroes who were given horses as gifts or rewards for great acts of courage.

A Knorr who desires a horse may attempt to find, capture, and tame an animal in the wild. This is a feat requiring tremendous skill and courage and taking at least six weeks of dedicated work to accomplish. (Those who succeed acquire the nonweapon proficiency "Riding, Land-based" as a bonus proficiency.) No honorable Knorr will keep a horse for more than three years; at the end of that time, he will set his horse free on the Plain of Distant Thunder, where the few remaining herds run wild, allowing the animal to return to its own and enabling it to continue its bloodline.

Horses are rarely found on individual farms, and even large settlements will only have a few. Use the table below to determine how many horses are in a community. There are a few exceptions, notably in places occupied by the Horselords of Galkenn, a clan that makes horse taming a part of every child's education. In such places, the chance of finding any horses and the number available (if any are present) will be greater than the figures on the table.

Community	Population	Chance of	
		Horses	No. of Horses
Farm	1-10	10%	1d2
Village	11-500	20%	1d6
Settlement	501-4,000	50%	1d20
Port	501-5,000	40%	1d20

Oxen: The cattle of Jakandor are huge, shaggy beasts with enormous, hulking withers. Their hooves are heavy and wide, making them sure-footed draft animals. Whole oxen are often roasted over spits for feasts at clan halls. The gift of an ox is considered an act of great generosity, for an ox can sustain life through its labor as well as its flesh.

Armor

Doombringer Ceremonial: This is the decorative armor worn by a doombringer during clan ceremonies and battles. It is fashioned in the traditional image of the clan's guardian. It in-

cludes a helmet and shield that are incorporated into the richly decorated costume. Helmets often take the form of animal heads or stylized forces of nature, depending upon the clan's guardian. The armor improves a character's Armor Class by 4 points, with an additional 1 point improvement for the helmet and another for the shield. The Armor Class of a doombringer fully outfitted in nonmagical ceremonial armor is 4.

Weapons

Backlash: This 2-foot-long club is fashioned out of wood in an angular "J" shape that is reminiscent of half the lower jawbone of a horse. It can be used as a melee weapon or as a missile weapon. It is favored by members of the hawk lodge, who have mastered the unique ability to throw the backlash in such a way that it will return to the thrower after striking its target. The wielder's strength bonus is only applied to damage from a backlash when it is used as a melee weapon.

Besting Stick: This thin, 4-foot-long stick delivers only minimal damage. It is used by a Knorrman warrior in a demonstration of courage and prowess known as "besting" (see the optional rule in Chapter Four). The stick is often decorated with feathers or small carved totems to personalize it; a warrior's besting stick is one of his prized possessions, and he will not allow anyone else to use it.

Bolo: This weapon is made of a 3-foot-long leather cord with a small stone tied at either end. It delivers 1d4 points of damage to any target it strikes when thrown. Size S and M opponents struck by a bolo must make a saving throw vs. paralyzation or be immobilized until the bolo is removed. A victim can free himself by spending one round untangling the cord. A target struck by a bolo may still be able to attack, but suffers an Armor Class penalty of 2 for being immobile and cannot move from the spot where he is located.

A full round is required to prepare for a bolo attack by spinning the weapon over one's head (hence the weapon's slow rate of fire). If this preparation is disturbed, it must be started over. A bolo cannot immobilize an opponent of larger than man-size, but will still deliver 1d4 points of damage to such a target.

War Club: The Knorrman war club is a 2-foot-long piece of wood wrapped tightly in a

leather thong and mounted with a fist-sized stone. It may be used as a melee weapon or thrown when hunting.

SCARRING (OPTIONAL RULES)

This section contains rules for incorporating the toll that years of battle will begin to take upon characters, as well as the respect that such a life bestows upon them. These rules allow characters to roll up their sleeves on the anniversary of a great battle and show the scars they won there, earning the envy and admiration of onlookers. Scars are badges of honor in Knorrman culture as well as reminders of the past. A well-scarred traveler can earn his keep for an evening simply by telling the tale of each mark to his host. A scar-telling session can often turn into a competition. Describing scars can also be a polite way of threatening or challenging another person. Scars initially have no effect on a character, but as they accumulate they become badges of honor and personal history. However, it's possible to go overboard: a character with an inordinate number of scars may begin to take on a frightening appearance or be perceived as lucky but inept.

Note that a public display of one's scars could be considered an unspoken threat in some situations, and a form of bragging under other circumstances. It is unwise to enter an audience with a warlord while showing off one's scars.

Scars can directly influence three aspects of a character's life. First, they can enhance (and eventually detract from) a character's Charisma. Second, they can become a form of entertainment when used in the Knorrman custom of recounting the stories behind one's scars. Last, they can intimidate one's enemies in battle.

RECEIVING SCARS

Scars can only result from situations in which a character faced a life-threatening danger. A young Knorrman warrior will not gain character-building scars by chasing rabbits or bullying children. A good rule of thumb is that if a character has suffered damage and earned experience points from an encounter, there is a possibility of earning a scar from the episode.

Any time a character suffers damage in one round equal to more than half of his full normal hit points, he will earn a scar from the wound regardless of how it is healed.

Any character who dies violently and then is raised from the dead will acquire a scar.

Any character reduced to unconsciousness in melee combat will acquire a scar.

Healing a wound by the use of magic or the healing nonweapon proficiency will not leave a scar. However, whenever a wounded character chooses to allow a scar to develop (to commemorate an important battle, for instance), he may do so simply by allowing all of his current damage to heal naturally. Alternatively, a character with 10 points of damage may choose to heal most of it magically but allow the last few points to heal naturally to create a scar. (The more points of damage healed naturally, the more impressive the scar.)

THE EFFECTS OF SCARS

A character with two scars (or less) per experience level is not benefited or hampered by any of the effects described below. A character with three to five scars per level is considered "weathered," and one with more than five scars per experience level has become "hacked." These conditions are not permanent; a character's scar effects may change back and forth as he advances in levels.

Weathered

A character whose appearance is weathered by an abundance of scars is held in high esteem by his fellows; his Charisma is treated as 1 point higher than actual for determining maximum number of henchmen, loyalty base, and reaction adjustment.

A weathered character may perform a scartale, in which he sits in an informal setting and describes each of his scars and how he received it. This form of tale-telling is greatly enjoyed in the ale halls and around the campfires of Jakan-dor. A scartale is considered a fair exchange for a meal. It is poor form to say you will tell a scartale in exchange for a hot meal, but once hospitality has been extended, a good scartale is considered to settle a guest's obligation. (This only works the first time a character describes his or her scars to a specific host. Few people are interested in hearing the same tales twice.)

Weathered characters often compare scars. Sometimes a scartale will turn into a sort of good-natured competition between two Knorr. In a spirit of one-upmanship, an entire evening can be spent taking turns describing scars. This activity often forms a foundation of respect and friendship between strangers. A character permanently benefits from a +2 reaction bonus from another character with whom he has compared scars.

Hacked

A character whose appearance is hacked by an overabundance of scars becomes the object of mild revulsion or fear; his Charisma is treated as 1 point lower than actual for determining maximum number of henchmen, loyalty base, and reaction adjustment. (Note that this is a 2-point drop from the effective Charisma of a weathered character.

Someone about to engage a hacked character in melee will be put off by the character's appearance and will hesitate before attacking; the opponent of a hacked character suffers a +2 penalty to his initiative roll prior to the first round of combat.

CELEBRATING (OPTIONAL RULES)

The Knorr have a long tradition of vigorous celebration and the swearing of oaths of fealty just before battle. Sometimes raids are conceived in the ale hall and undertaken on the spot by a rowdy group of companions who have consumed a little too much ale. In order to incorporate this aspect of Knorrman society, as well as allow for drinking contests among these boisterous people who are inclined to turn any activity into a competition, the following rules can be used.

When a character consumes a full portion of wine or beer, he must make a Constitution ability check with a +1 adjustment to the die roll for every portion the character has consumed during the current drinking bout. Failing this check means that the character is starting to feel the effects of intoxication. For instance, a warrior with a Constitution of 12 who consumes one drink will remain sober if the 1d20 ability check is 11 or lower. After a second drink, the die roll adjustment is +2 and a 10 or lower is needed to avoid intoxication.

An intoxicated character receives a +2 bonus to his morale, a -1 penalty to hit, a -1 penalty to damage, and a -1 penalty to Dexterity for the purpose of ability checks and AC adjustments. After every additional drink an intoxicated character consumes, he must make a successful Constitution ability check (with the ever-increasing die roll adjustment) or become even more intoxicated: all of the above penalties become -2 (then -3, and so on), although the morale bonus does not change. If he fails a number of Constitution checks equal to half of his Constitution score (rounded up), he passes out and remains unconscious for a number of hours equal to the number of drinks he has consumed. When he awakens, he is no longer intoxicated.

The negative effects of intoxication will wear off at the rate of 1 point of penalty for every hour the character refrains from taking a drink. The morale bonus disappears when the character is no longer intoxicated.

LUCK (OPTIONAL RULES)

The Knorr believe that good and bad luck are a part of the natural world. Men, beasts, and even the War Mother can be targets of fluctuating fortune. A person can invoke the clan ritual *good will* to bring good luck upon a kinsman, or can bring bad luck upon himself by killing his clan guardian or his beast cult totem animal. The Knorr put a lot of stock in omens, which can portend a string of good or bad luck. The off-season pregnancy of a cow may bring good fortune to a farm, while the stillbirth of a calf will be seen as a bad omen.

Luck can be incorporated into the game in a simple way. When a player's character is suffering a spell of bad luck, the player makes two die rolls every time a roll is called for and takes the worse of the two rolls as the result. The character's bad luck continues until the player rolls two successful results. For example, it is a bad omen if Elda witnesses the death of a deer, her totem animal. If she then tries to strike the killer, her player must make two attack rolls. As it turns out, both die rolls are successful results and Elda has already shaken her bad luck. If one had failed, she would have used that result as the outcome of the attack and continued under the shroud of bad luck.

A character cannot shake bad luck on a roll that has no measure of success or failure—a roll to determine damage, for instance. In such a case the roll is made twice, the worse of the two results is applied, and the character's string of bad luck continues.

Good luck works in the opposite manner. If Elda's mother casts the clan ritual *good will* to bestow good luck upon her daughter, or if Elda experiences a good omen, Elda's player will make two rolls whenever a die roll is called for. The better of the two results is used to determine the outcome of the roll. Her player keeps making two rolls as long as at least one of them is a successful roll; when both die rolls indicate failure, this means Elda's good luck has run its course, and play continues normally from that point on.

A player enjoying good luck who sees a bad omen will return to his normal state but not become unlucky. Likewise, a sign of good fortune can cancel bad luck.

NONWEAPON PROFICIENCIES

In Knorrman culture, some nonweapon proficiencies have specific meanings. "Local history" refers to the events that have transpired within a 50-mile radius around a character's home base. "Ancient history" refers specifically to the history of the Knorr before the Crossing. This may provide insight into clan relics, or ancient alliances and animosities between clans. Characters must gain an understanding of Charonti history, or the history of Jakandor before the arrival of the Knorr, through adventuring. "Religion" refers specifically to Knorrman religion; again, knowledge of the Charonti culture must be gained through rumors and experience.

Following are some new proficiencies that may prove useful to Knorrman adventurers.

BOASTING (CHARISMA, 1 SLOT)

The Knorr are a proud people who respect self-confidence. Boasting is an important part of many Knorrman gatherings and enables characters to impress their listeners. It is particularly helpful when looking for work. A failed profi-

ciency check, however, will result in the character sounding like a windy braggart and will elicit a negative response. A successful boasting check allows a -1 bonus to be applied to the reaction roll of listeners. A failed roll results in a +1 penalty, as listeners find a character boorish. (In role-playing the use of this proficiency, a player should actually speak the boastful words, and not merely announce that the character is boasting.)

The Knorr most commonly use boasting when looking for work, as a way of presenting one's qualifications for a job. A proficiency check cannot yield favorable results if the boasting does not actually claim that the character is suited for the task.

The Knorr enjoy coloring their boasts with euphemisms and mild exaggerations. They are, however, always careful to present enough hard facts to genuinely impress a listener. When a character hears that a local warlord is seeking to have a boat constructed, he may arrive and announce, "I hear you are looking for a boat builder. I have built more sturdy boats than I can remember. I worked on the Dragonship of my people before my thirteenth summer. I supervised construction of the longship Kutter for the siege of port Hannorest. Only this summer I returned to my father's farm and helped my brother clear the trees from a field and single-handedly dug out four war canoes. In fact, I once dug a ditch in the ground, sat in it and rowed it out to sea. I traveled that way for three days until the ground became muddy and I had to return to shore."

In the case of employment opportunities, a boasting proficiency check may modify an encounter reaction roll by -2 or +2 depending on the success or failure of the check. (Player characters are immune to the effects of boasting because they are not required to make encounter reaction rolls. Players are encouraged, however, to give latitude to NPCs who display a talent for bravado.)

REVELRY (CONSTITUTION -1, 1 SLOT)

Characters with this proficiency are generally able to celebrate longer and more boisterously than other people. This proficiency gives a character a greater chance of avoiding the effects of intoxication when consuming large quantities of ale or wine. (If the DM chooses not to use the op-

tional rules for celebrating given earlier in this chapter, the revelry proficiency cannot be taken.)

When a character with this proficiency takes part in a celebration, he makes a proficiency check after each full portion of ale or wine is consumed. If the check is successful, the character does not become intoxicated; if the check is failed, the character begins making Constitution checks as described above in the optional rules for celebrating, counting the portion just consumed as his first drink.

Example: The great warrior Parteon is a veteran of many celebrations. On this occasion he consumes four horns of ale without feeling any ill effects (he makes four consecutive proficiency checks). After the fifth drink, he fails his proficiency check. If he continues to imbibe, he must make a Constitution check after each new drink, with a steadily increasing penalty (-2 after the sixth drink, -3 after the seventh, etc.), to avoid becoming intoxicated.

FORAGING (INTELLIGENCE, 1 SLOT)

This proficiency allows a character to find enough food to sustain one person for a day. Each foraging attempt takes 1d4 hours; at the end of that time, a successful proficiency check indicates that food was found. A -4 penalty applies to the check if the character is searching in any terrain other than clear pasture, grassland, or forest. This proficiency cannot be used by a character aboard a ship or a boat.

Only one proficiency check can be made in a single day, but successive checks need not be 24 hours apart. For instance, a character can attempt to forage in the evening and again the following morning if he desires—but if the proficiency check in the morning is failed, another foraging attempt cannot be made until the following day.

PACIFY (WISDOM, 2 SLOTS)

This ability enables a character to smooth someone's ruffled feathers and back down from a hostile situation without losing face. The ability to walk away from trouble is very valuable in a culture where hesitating to defend one's honor with

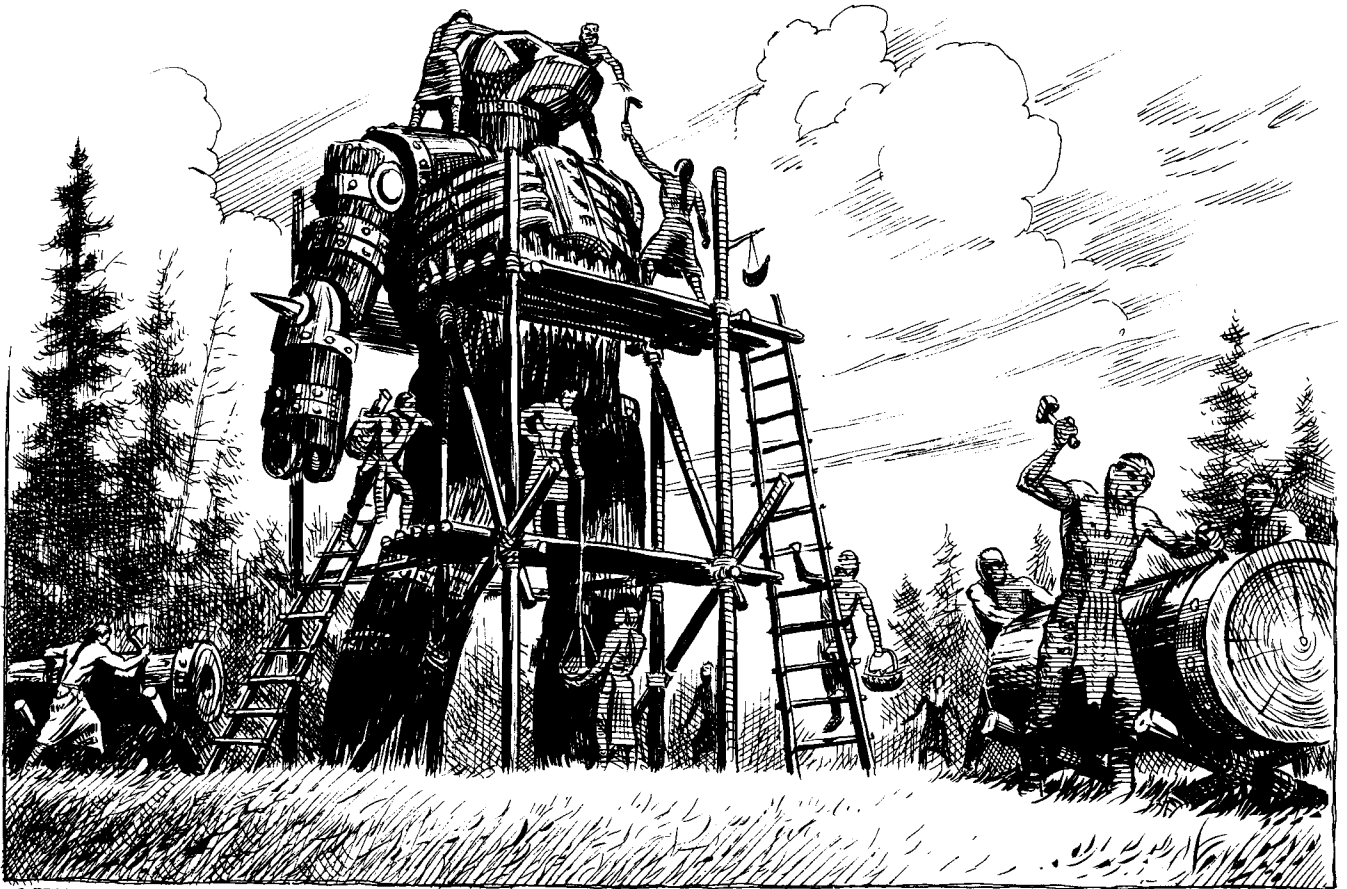
force is often seen as cowardice. When a bully shoves a character for looking at him funny, the character can laugh, shove him back, and make a friend out of a potential enemy. When a hot-tempered warrior thinks he has been offended, a character may joke that he cannot get into a fight for fear of being killed and missing a duel that he has pledged to appear at tomorrow. Whether through jest, flattery, or simple sound reasoning, a character with this proficiency has the ability to defuse a dangerous situation.

Pacifying is only possible if the object of the attempt is an individual NPC or an intelligent monster with which the PC can communicate. This ability cannot be used on a group of characters or creatures or on another player character, nor will it work if a character deliberately provokes hostility before attempting to use it.

When a character tries to use this proficiency, the player of that character must describe or demonstrate through role-playing how the character attempts to resolve the awkward situation. If the DM decides that the character's course of action is appropriate, he will allow the player to roll a proficiency check. (The DM may provide some hints to the player, if necessary, to prevent the character from doing something that would logically aggravate the problem.) If the proficiency check is successful, the hostile character or creature is calmed and will not take aggressive action.

THE GUARDIAN JUGGERNAUTS

As mist rises in the morning from an open field, the sound of thunder rolls across the earth and sends a flock of birds scattering for the cloudless sky. This is not a sign of foul weather, but the approach of a towering statue crudely fashioned into the form of an enormous wolf-headed man. Each leg is built from the boles of three trees bound together with bands of bronze. Its hulking torso is made of tightly dovetailed beams that form a wooden box larger than an oxcart. At the end of each of its arms is a large wooden club bristling with steel spikes. Its head sways slowly from side to side. Steel teeth fill its gaping mouth, and its dead eyes stare unblinkingly forward. Each step drives its pillarlike legs into the ground, leaving a



LOCKWOOD

trail pocked with craters. When members of the enemy clan charge the juggernaut, the brave warriors at the front of the attack disappear beneath the furious onslaught of this war machine.

Any clan can construct a juggernaut in the image of its guardian spirit. These machines are invested with the consciousness of a lone kinsman and sent into battle, usually with devastating results for the enemy. This section describes the attributes of these titans as well as how they are constructed.

Each of the three types of war machines was developed for a specific purpose. The stone juggernaut is the strongest of the three; it is slow-moving and used for defense or to hold ground. Wooden juggernauts, the most common, are fast-moving and destructive. The wicker juggernaut is a dark device that has fallen into disuse; the secrets of its construction are only preserved by the clan Lokk.

Wooden juggernauts are used as an example throughout the following rules. The unique qualities of stone and wicker juggernauts are given at the end of the section. Printed on one of the pages at the end of this book is a Juggernaut

Record Sheet that can be used to calculate and record the characteristics of any war machine that might be constructed.

THE HELSMAN

A juggernaut is controlled by the conscious will of a single Knorr—the helmsman—whose spirit is invested into the machine when it is animated. Any person can serve as a helmsman, but most are chosen from the warrior class. The details of the spell *create guardian*, which establishes the connection between a helmsman and a juggernaut, are given in Chapter Six.

A helmsman uses a form of magical remote control to dictate the actions of a juggernaut. He stands within the confines of a circle of control that is drawn upon the dirt floor of a ceremonial tent. Each motion the warrior makes within this 10-foot-diameter circle is mirrored by the juggernaut on the battlefield: As the helmsman walks in place, the juggernaut strides across a field. When the helmsman sweeps an arm before him, the statue does the same.

The helmsman can see through the eyes of

the statue, and can hear the sounds surrounding the juggernaut. He is not aware of anything inside the tent except what lies within the boundaries of the circle of control.

Although a helmsman perceives what is happening in the vicinity of the juggernaut, he is immune to any magic from the school of Enchantment/Charm or the sphere of Charm cast upon the juggernaut. He is also not affected by attacks involving poison or gas.

The helmsman is vulnerable to magical and physical attacks that result in direct physical damage to the juggernaut. During every round of combat, 10% (rounded down) of the total damage done against the juggernaut is taken from the helmsman's hit points. For example, if a juggernaut receives 18 points of damage in one round, the helmsman loses 1 hit point (10% of 18 = 1.8, rounded down to 1) and the juggernaut loses 17 hit points.

If the helmsman dies before the statue is destroyed, the juggernaut will remain inert until *create guardian* is used to reanimate it with a new helmsman. If the juggernaut is destroyed while the helmsman is still alive, he immediately loses 80% (rounded down) of his remaining hit points and must make a successful system shock roll to avoid dying.

A helmsman is also vulnerable to attack from inside the tent where the circle of control is located—which is why Knorr will almost always surround the tent with defenders whose only responsibility is to prevent the helmsman from being harmed. If the helmsman is forced to leave the circle of control, the connection to the juggernaut is broken and can only be reestablished by the casting of another *create guardian* spell. Any magic requiring line of sight that is used directly upon the helmsman while he is in the circle of control will interrupt control of the juggernaut for the duration of the magic. Whenever his control is disrupted, the helmsman's awareness of his immediate surroundings is restored—he will defend himself if possible, but will fight to the death before voluntarily leaving the circle of control.

When determining spell effects, the DM should remember that the juggernaut is just a massive wood or stone construction. Spells that drain life cannot harm the statue (it's not alive), and spells that might harm it indirectly (such as *warp wood*) may interfere with the statue but will

not pass actual damage back to the helmsman. The juggernaut does feed auditory and visual information back to the helmsman. Thus, a *color spray* or *phantasmal force* may be effective as a means of confusing the helmsman and causing him to misdirect the juggernaut.

COMBAT STATISTICS

A juggernaut is 30 feet tall and occupies the width of two man-sized creatures. Consequently, one may be surrounded by as many as ten man-sized opponents. Each juggernaut uses the base scores of its helmsman as a foundation for its own statistics; those scores are then modified depending on the type of totem. A wooden juggernaut has a total number of hit points equal to the helmsman's plus an additional 5d10. The base THACO and Armor Class of a wooden totem are those of the helmsman, improved by a modifier of 2 (THACO goes up, AC becomes lower). If it is not equipped with a weapon, a juggernaut's base damage is considered equivalent to a punch from the helmsman for 1d2 points plus any Strength bonus, which is then further modified by an additional 2d6 points of damage (rolled after every successful hit). A wooden juggernaut suffers a -1 penalty to all of its initiative rolls.

A wooden juggernaut makes saving throws as does the helmsman, or as an object made of thick wood, depending on the type of attack being saved against.

MOVEMENT

A wooden juggernaut has a base movement rate of 15 and may attack later in the same round in which it has used its full movement allowance. However, a juggernaut may only move in a straight line forward unless part of its movement for the round is spent in turning. In one round, a wooden juggernaut may make three turns of up to 120 degrees each at a cost of one-third of its MV for each round. Thus, it would take a wooden juggernaut all of its movement to turn 360 degrees. However, if it only turned 180 degrees it would still have 5 points left for forward movement.

ATTACKING

A juggernaut may make one attack each round in addition to its movement. The helmsman

does not need to plan the attack in advance, but may attack as the opportunity presents itself. A juggernaut may not move any farther in a round after it attacks.

A juggernaut can make three types of physical attacks. An ordinary melee attack is made by striking a single target with its fist. The attack roll is made using the helmsman's THACO plus the juggernaut's +2 bonus, and the damage is determined by the helmsman's punching damage (1d2+Str bonus) plus the juggernaut's bonus (2d6 for wooden totems). A juggernaut has all the basic combat abilities of its helmsman; thus, it may fight two-handed with normal penalties or use multiple attacks per round if the character is capable of doing so.

The second type of physical attack from a juggernaut is a special attack called a sweep. This attack costs a juggernaut two-thirds of its movement for the round, and it can only be made once per round regardless of the capabilities of the helmsman. To sweep, the juggernaut swings both arms, striking all adjacent creatures except any occupying its rear facing. To perform this attack, the player representing the helmsman makes one attack roll for each of the juggernaut's arms. Any creature within range who would normally be hit by the roll takes the full damage of a melee attack. A creature occupying the statue's front facing may take damage from both arms if the player rolls successful hits. The helmsman cannot be selective when sweeping with a juggernaut's arms; any target in range, friend and foe alike, might be hit.

The third type of physical attack a juggernaut can make is called a crush. On a turn when a juggernaut chooses to crush, it may not move. It spends the entire round stomping on a creature directly in front of it. The juggernaut moves into the space occupied by the opponent and makes an attack roll. If the attack is successful, the victim must make a saving throw vs. death magic or take 5d10 points of damage. (On a successful saving throw, damage is halved.) The player representing the victim then rolls 1d10 and consults the scatter diagram for grenadelike missiles in Chapter 9 of the *DUNGEON MASTER® Guide*. The victim is thrown 5 feet in the direction indicated by the diagram and delivers 1d6 points of damage to any creature standing there. A roll of 1 indicates the victim is trapped beneath the jug-

gernaut and takes an additional 5d10 points of damage each round until the helmsman chooses to have the juggernaut move. If the juggernaut misses its attack roll on a crushing attempt, it remains standing where it is and may take no further actions that round. Juggernauts may not attempt to crush opponents of size L or larger.

ARMING A JUGGERNAUT

The power of a juggernaut may be dramatically enhanced by stocking it with weapons and armor. These items are not worn or wielded by the statue but are contained within it. They are controlled by the helmsman, who uses wooden models of each item so that the juggernaut may benefit from their effect.

Replicas of the helmsman's weapons and armor are fashioned out of wood. It is these items that he will actually wear and wield while moving within the circle of control. The actual weapons and armor are placed inside cavities within the limbs, torso, and head of the juggernaut. While moving about in the circle of control, the helmsman actually swings a wooden model of his weapon in order to make melee attacks with the arms of the juggernaut.

During the casting of the *create guardian* spell, the helmsman adorns himself with all of his real weapons and armor; he then draws the wooden replicas from the juggernaut and replaces them with the actual items. All of the helmsman's combat statistics in full regalia become the base for the juggernaut's statistics. A juggernaut is never armed with missile weapons.

For example: Kallee is wearing enchanted *hide armor* +1 and wielding a *long sword* +2. Her modified THACO, Armor Class, and saving throw numbers become the base for the statue that she will direct. The *long sword* +2 will enable a wooden juggernaut to deliver 1d8 base damage plus its standard 2d6 modifier. Her Armor Class of 5 becomes the base for the totem, and is then improved by an additional 2 points to 3. If she carries no weapon in her left hand, the base damage of attacks made by the juggernaut's left arm remain at 1d2 plus her Strength bonus and the juggernaut's 2d6 modifier. If she is forced to drop any of the wooden models while in the circle of control, their benefit to the juggernaut ends and cannot be regained. If Kallee is carrying a model of a

shield and drops it, the juggernaut loses a point of Armor Class but may now fight with both hands.

The number of items that can be stored in the war engine is limited to the number that the helmsman can actually wield at one time in combat. Thus, no backup swords or daggers may be carried. These items must be stored in cavities within a body part appropriate to the item's use. A one-handed weapon could be stored in each arm. Alternatively, a pole arm could be stored in one arm and no weapon or shield placed in the other. A helmet can be secured in the juggernaut's head cavity, and armor in the torso. Because the juggernaut carries actual weapons and armor, it may be looted by the enemy if it is destroyed.

MAGICAL ITEMS

In addition to weapons or armor, a juggernaut can carry magical items that the helmsman could ordinarily wield in combat. The helmsman must have a wooden model of each item and actually manipulate it as though it were real in order for the juggernaut to activate it. A wizard helmsman waving a wooden model of a *wand of fire* will cause balls of flame to erupt from the fist of the juggernaut, as if it had activated the wand. A model of a *ring of protection +1* worn by the helmsman protects the juggernaut as long as its genuine counterpart is stored in one of the statue's arms. The use of magical items may prevent a weapon from being carried if they fill the helmsman's hands. A helmsman may not activate a magical item in the same round when he makes a physical attack.

A juggernaut can use a magical item that provides a direct benefit to its Armor Class, THACO, or saving throw numbers without altering its appearance, size, or shape. The totem can also use an item that delivers damage directly. It cannot use any item that affects movement in any way, such as *boots of levitation* or *boots of speed*. Nor may it use potions, books, ropes, bags, or any miscellaneous items that require more than pointing and a command word to activate. The DM may rule that items that would cause illogical results are not effective.

As with weapons, only a total number of items that a helmsman can actively wield at one time can be carried into battle by a juggernaut. Thus, no backup magical items can be stowed away.

A clan relic (see the next section) may not be carried in a juggernaut.

SPELLCASTING

For the purpose of determining his base combat statistics, a helmsman cannot benefit from any spells cast upon him prior to the animation of a juggernaut. A helmsman cannot cast any spells himself while piloting the statue. (Wicker juggernauts constitute a unique exception to this rule, as described at the end of this section.) Any spell cast upon a helmsman while in the circle of control will disrupt his control of the juggernaut for the duration of the spell.

THE LEVEL BONUS

The final modifier to a juggernaut's combat ability is the helmsman's level. The player representing the helmsman may apply a 1-point adjustment to any one of several juggernaut statistics for each level of the character. These points may be divided freely across the eligible scores, but no single statistic may be adjusted by more than 5 points. The statistics that may be modified are Armor Class, THACO, specific saving throw numbers, hit points, damage, and initiative. For instance, a 9th-level helmsman could improve his juggernaut's Armor Class by 2 points, its THACO by 3, and its saving throw vs. spell by 4, for a total of 9 points' worth of adjustment.

CREATING A JUGGERNAUT

Construction of a guardian juggernaut requires six months of steady work by the members of a clan. Once it is built, the totem may remain idle for 1d4 years before losing its capacity for animation. Beyond that time, it may serve as a decorative object but is otherwise powerless. For this reason, the roads leading to communities are sometimes lined with the totem heads of juggernauts that were never animated as well as those that served in past battles. A clan may only possess one juggernaut with the potential to be animated at any given time.

A juggernaut is constructed according to clan tradition. Once every month the clan ritual *good will* (see Chapter Six) must be cast upon the work in progress. High-quality wood and stone must often be hauled over long distances from

remote mountains and forests. When construction is completed, a banquet is held to celebrate the occasion.

DESTROYING A JUGGERNAUT

When a juggernaut is reduced to 0 hit points, it sways momentarily before collapsing to the ground. As it falls, it may crush bystanders in a rectangular area 20 feet wide and 30 feet long. Anyone in the path of a falling juggernaut must make a saving throw vs. death magic to jump out of the way and avoid suffering 10d10 points of damage. The direction in which a juggernaut falls (forward, backward, or to either side) is determined randomly by a roll of 1d4. An additional saving throw vs. crushing blow should be made for each item carried by the juggernaut to determine if it survives the fall. Once the juggernaut is down, the torso, the head, and each limb will take an additional 1d10 points of damage before breaking open to reveal any surviving items.

Juggernauts take damage normally and have no unusual defenses beyond those that magical items may provide. An attacker may attempt to disable any of the weapons, armor, or magical items carried within a juggernaut. By making a successful called shot at a juggernaut's torso, head, or one of its limbs, the attacker forces one of the items stored there to make a successful saving throw vs. crushing blow or become disconnected from the helmsman. This does not actually damage the item or cause it to be dropped, but prevents the juggernaut from benefiting from its use.

To make a called shot, a player must announce his intended target before initiative rolls are made. Upon doing so, the player's character suffers a +1 penalty to initiative and the character makes his called-shot attack with a -4 penalty to hit. If the attack succeeds, the player representing the helmsman rolls randomly to determine which item in the targeted storage cavity is hit. That player then makes a saving throw for the item vs. crushing blow. The saving throw in this case should be based upon the material of the item and not the material of which the juggernaut is made. If the throw is failed, the helmsman loses the use of the item. If it succeeds, there is no effect.

For example, Joron may have seen some friends fall before flames exploding from a juggernaut's left hand. He mutters a short prayer for success, calls his shot, and hurls his throwing axe at the juggernaut's arm. The blade cuts deep into the titan's treelike limb, which holds within it not only a *wand of fire* but also a *ring of protection*. A die roll indicates that the wand has been hit, and a saving throw for the item does not succeed. The helmsman suddenly drops the wooden model of the wand and knows he will have to rely on melee attacks for the rest of the combat. He curses, but is grateful that his wooden ring remains on his finger.

Another way to eliminate a juggernaut is to attack its helmsman. The moment a helmsman is driven from the circle of control or killed, the juggernaut reverts to an inanimate state. Also, a spell requiring line of sight cast upon the helmsman while he is within the circle of control will disrupt his connection to the juggernaut for the duration of the spell.

STONE JUGGERNAUTS

These massive constructions are hewn from large blocks of granite. They are not as mobile as wooden juggernauts but are more difficult to bring down. Stone juggernauts are often used defensively, to help clan warriors hold a position, or as a powerful vanguard that can batter in the doors of a fortress. The mortar used to join the stones becomes slightly flexible when the statue is animated.

A stone juggernaut has 7d10 hit points above those of its helmsman. Its THAC0 and Armor Class are the same as its helmsman, plus a 2-point bonus to each score (the same as for a wooden juggernaut). A stone juggernaut's melee damage is based upon the damage ability of the helmsman with an additional 3d6 points. The initiative penalty for a stone juggernaut is -5 instead of the -1 penalty for a wooden juggernaut.

A stone juggernaut's base movement is 15, the same as for a wooden totem, but its mobility is inferior. This type of juggernaut must pay one-half of its movement (rounded up) to negotiate a turn of up to 120 degrees, compared to one-third for a wooden juggernaut. Also, the movement of

a stone juggernaut must be declared at the beginning of a round and cannot be changed thereafter. (The player representing the helmsman must announce the direction of movement, distance, and any turns planned for the round just as he would declare spellcasting for a wizard, before any initiative rolls are made.) If part of its move brings the stone juggernaut into a position where it can attack, the attack can be made, and in such a case any further movement that had been declared for the totem is disregarded. Because a sweep attack costs two-thirds of a juggernaut's MV, it is not possible for a stone totem to sweep and turn in the same round.

A stone juggernaut has the saving throws of its helmsman or those of a metal item, depending on the circumstances.

WICKER JUGGERNAUTS

In statistical terms, wicker juggernauts differ from wooden ones in the following ways: Additional hit points above and beyond those of its helmsman are only 3d10 instead of 5d10; its THACO and Armor Class figures are adjusted by 1 instead of 2; and its additional damage is only 1d6 instead of 2d6. Its movement rate and abilities are the same as for wooden juggernauts, but it has no penalty to its initiative rolls (compared to -1 for wooden juggernauts and -5 for stone ones).

The secrets of the construction of wicker juggernauts persist only among the Clan Lokk. These highly magical totems are woven together so that each part of the juggernaut's body serves as a cage in which weapons and other items may be contained. In addition to the helmsman, a wicker juggernaut requires the service of a single volunteer who is bound into the torso of the statue in order to provide a life force for the channeling of magic. During the final stages of animation, the juggernaut is doused in oil and set alight. A *ring of fire resistance* prevents the wicker and the volunteer from being consumed, but any magical items being carried are subject to normal fire damage. If the magical items make successful saving throws, they will endure the flames and do not need to make repeated rolls on successive rounds. The flames burn for as long as the juggernaut is animated.

A wicker juggernaut is unique in that a helmsman who is a seer may cast spells while piloting the engine—as long as the volunteer inside the juggernaut remains conscious. Any such spell may not be one that affects the caster, it may not have a range of "Touch" or "0," and it may not include the helmsman or the juggernaut in its area of effect. And, of course, it must be a spell the seer could cast under normal circumstances.

For example, the helmsman of a wicker juggernaut could cast *hold portal* or *light* but not *color spray* or *shocking grasp*. A caster may not use any spells requiring communication with the recipient, and the DM should adjudicate to prevent illogical results. Spells cast by the helmsman are not interrupted by blows to the juggernaut.

Because of the flames that blaze outward from them in all directions, wicker juggernauts are less vulnerable to called shots than other totems (-6 to hit instead of -4). The volunteer inside the torso of the juggernaut is magically protected, such that he can only be hit (and only on a called shot) by a weapon of +1 enchantment or better, he has an Armor Class of 2, and is entitled to a saving throw vs. death magic to avoid damage altogether on a successful hit by an enemy.

A victim struck by a wicker juggernaut in melee should be treated as though he has been hit by flaming oil. A wicker juggernaut makes saving throws as its helmsman or as a thin wood item, whichever applies.

GREAT KNORRMAN JUGGERNAUTS

Following are the statistics for three memorable juggernauts in Knorrman history. While in battle, a juggernaut is referred to by the guardian spirit it embodies, such as "the Wolf Spirit" or "the Wind Spirit." Once the battle has ended, it is called by a name that incorporates the name of the helmsman to help distinguish which battle or event is being discussed. Thus, after Morash piloted the Wolf Spirit, the surviving statue—which now stands as a monument on the shore of the Lake of the Dred Wolf—is called the Wolf Morash.

THE WOLF MORASH

Guardian of the Morakenn

Wooden juggernaut: AC 2; MV 15; HD 10; hp 50 (pilot 22); #AT 1; THACO 12; Dmg LH none (with shield) except as part of sweep attack for 1d2+2d6+2, RH 1d8+1+2d6+2; SA sweep, crush; SZ G (30' tall); -1 penalty on initiative rolls.

Morash was a 5th-level clandred.

The Wolf Morash carried *hide armor* +1, a shield, and a *long sword* +1.

THE WIND TAROLA

Guardian of the Dolkenn

Stone juggernaut: AC 2; MV 15; HD 14; hp 91 (pilot 40); #AT 1; THACO 11; Dmg LH none (with shield) except as part of sweep attack for 1d2+3d6; RH 1d6+2+3d6; SA sweep, crush; SZ G (30' tall); -5 penalty on initiative rolls.

Tarola was a 7th-level clandred.

The Wind Tarola carried doombriinger armor, helm and shield, and a *footman's mace* +1.

THE HARVEST HALON

Guardian of the Lokkenn

Wicker juggernaut: AC 5; MV 15; HD 8; hp 27 (pilot 12); #AT 1; THACO 19; Dmg LH 1d2+1d6, RH 1d2+1d6; SA sweep, crush; SZ G (30' tall).

Halon was a 5th-level seer.

The Harvest Halon carried a *wand of fire* and a *ring of fire resistance*.

CLAN RELICS

According to Knorrman legend, Eolon Skull-crusher Kenn Gor held the Blankenn at bay for an entire day with the sword *Black Cinder* as the elders and children of his settlement were led to safety. Glada Dred Galee of the Kenn Dun is said to have felled the walls of Gorkeep with a single blow of the staff *Stonestriker*. The wielders of these weapons were able to accomplish those superhuman feats because the weapons themselves belong to the unique class of items known as clan relics.

Each Knorrman clan has a single special item that serves as a reminder of the clan's history as well as a source of inspiration in times of crisis. Each relic is entrusted to the protection of a clan priest of at least 5th level, known as the keeper of the relic, who must be able to demonstrate an ex-

haustive knowledge of clan bloodlines and the relic's history. The keeper must also be initiated into the secrets of the relic's power and use. Player characters are unlikely to serve this role within their clans, for keepers may not leave the community. (This may be an appropriate job for a character who has retired from adventuring.)

A relic is always kept in a small, one-room sod brick or stone hut known as the relic's sepulcher. The keeper also resides within this place. The keeper's bed is a bench built across the doorway to prevent accidental or unwanted entry at night. A small dais, usually hidden by a curtain, stands near the far wall and serves as the relic's repository. Because a relic is brought out when a great danger faces the clan, the history of many clans can be told as a series of dramatic and disparate stories in which the relic plays a recurring role.

POWERS OF CLAN RELICS

Relics of the clans are different from the artifacts often found in other AD&D® game campaigns. One important difference is that not everyone can use a clan relic at full effectiveness. Some of its powers will only function if the object is in the hands of a kinsman of the clan that created the item.

Each clan relic has a set of *general powers* that are common to all such items. Beyond that, each relic has one or more special magical functions known as *clan powers*. General powers and clan powers can only be employed by a wielder who is a kinsman.

Finally, a relic that was created from a magical item has one or more *core powers* that were part of the item before it became a relic. These powers will function regardless of who wields the relic.

A clan relic can take the form of almost any object, ranging from a powerful weapon to a living animal. Typical clan and core powers can be found among the example relics described later in this section. The general powers and characteristics shared by all clan relics are given below.

GENERAL POWERS

- Clan relics are unique. Only one of each exists in a campaign setting.
- A *detect magic* spell will reveal that a clan relic has intense power and has been enchanted with clan ritual.



- The Intelligence of the wielder of a clan relic is increased by 1 point whenever the relic is being held or used.
- Clan relics have no ego or alignment.
- The wielder of a clan relic may exhort his kinsmen to be courageous in combat by speaking for at least three full rounds before a battle begins. This inspirational power grants a +1 bonus to attack rolls and a +1 bonus to saving throws. The power affects all listeners within a circle of 10 feet diameter per experience level of the wielder. The effect lasts one round per level. If battle is broken off, the power may be reinvoked if the wielder again speaks to rally his kinsmen.
- All kinsmen who have a line of sight to the wielder of a clan relic receive a +2 bonus to their morale. The kinsmen do not have to be facing the wielder of the relic to gain this bonus; they may simply look over their shoulder or glance to the side as long as nothing is blocking their vision. Thus, a band of warriors engaged with the enemy on a distant hill who can glance behind them to see the wielder of their clan relic hacking away at their enemies will benefit from the relic's morale-boosting power.
- Enemies of the clan who are within 30 feet of the wielder suffer a -1 penalty to their morale. This power only works against those who have had the priest spell *declare enemy* (see Chapter Six) cast against them.
- A clan relic forces its wielder to behave honorably. No matter what the alignment of the character may be, while wielding a clan relic he must adhere strictly to the spirit and code of the Knorrman warrior, and he will find that it is impossible to lie.
- The wielder of a clan relic that is a weapon is automatically proficient in the use of the relic (but not other ordinary weapons of the same type), even if the relic is a sort of weapon the character cannot normally use.
- Losing a clan relic in battle or to a usurper can be devastating to the people of the clan. A clan relic serves as a sort of battle flag and rallying point for the warriors of a clan. The loss or capture of a clan relic causes a -2 morale penalty for all kinsmen. This penalty takes effect regardless of whether the clansmen are aware of what has transpired. They simply suffer from a weakness of spirit that will last until the relic

is recovered. If the relic has been destroyed, this malaise persists for six months or until a new relic is created. If a relic is stolen, there are always some clansmen who will seek to restore the clan's honor and win personal glory by reclaiming it.

- Again, the general powers of a clan relic are only usable by a kinsman of the clan that created it. This includes a character who has been brought into the clan by the casting of the priest spell *adoption*, but does not include a former kinsman who has been expelled through the casting of the spell *disinherit*. Becoming the wielder of a relic involves meeting other requirements, as described below.

OBTAINING A RELIC

There are three ways to gain the use of a clan relic. The first and simplest way is to ask for it. The second and most common way is to be chosen to wield it by one's kinsmen. The third way is dangerous, but not unheard of, and that is to take it without the consent of one's kinsmen or the relic's keeper. This section describes each of these alternatives, as well as the ritual of purification that must be undertaken to prepare oneself for assuming the relic.

Asking for the Relic

When a Knorr becomes aware of a danger or threat posed to the safety, well-being, or honor of his clan, the clansman may request the use of the clan relic to eliminate the threat. The decision to grant use of the clan relic generally lies with the clan council or with the keeper of the relic. The relic is only taken out of its sepulcher when the welfare of the entire clan is at stake, and never for a mere personal feud. A petitioner must demonstrate the need for the relic, the means to successfully deal with the threat, and the individual worthiness to carry the relic. If a character is prepared to do this, he may begin the ritual of petition.

A young Knorr who is untested within the clan may be assigned a task or quest to complete before being permitted to petition for the use of the relic. If, however, the petitioner is respected in the community as an honorable and experienced Knorr, the very process of requesting the use of a relic serves as a test of worthiness.

The ritual of petition begins with a week of fasting and prayer at the sepulcher of the relic. The petitioner must draw a 10-foot circle in the dirt in front of the keeper's hut and remain exposed to the elements, kneeling in the circle for the duration of the ceremony. Each day the petitioner performs the clan ritual *purify spirit* and recites the history of the clan. The petitioner must repeat the clan's long bloodlines without error or begin the ceremony again. As the sun sets each day, the petitioner states that the clan is in danger and must be protected.

On the morning of the eighth day after the process began, the head of the clan council or the keeper approaches the petitioner and asks how he would defend the clan. The petitioner now explains the plan and names the kinsmen who have pledged to join the venture. This is done without mentioning the use of the relic. The arbiters of the decision then assemble in another location to discuss the situation and make a ruling. If they decide in favor of the petitioner, they will offer instruction in the use of the relic and dictate when it is to be returned. If they decide against the petitioner, they will explain that the path the petitioner has described is not protected by the guardian. This is simply their way of indicating that they do not approve.

Being Called to the Relic

When a clan recognizes an impending danger, a war council or clan drum will consult with the keeper of the relic to draft a plan and select a champion to wield the clan's relic. The events that demand such measures may range from a full-scale battle to a clandestine rescue mission. Technically, the candidate may refuse the mission, but in all of Knorrman legend there is no story of a warrior who refused to carry a clan relic when called. Even if a kinsman has been selected to bear the relic, he must still conduct the ritual of petition described above. Once the kinsman has received the relic, compatriots may be enlisted as the wielder sees fit for the adventure. As with the leader of any Knorrman band, the wielder is responsible for rewarding his party.

Stealing the Relic

The Knorr tell stories of brazen kinsmen who have actually stolen the relic of their clan from its sepulcher. Whether it is taken by open force

or by stealth, removing the relic without performing the ritual of petition has dire consequences. In most of the stories, usurpers have performed this ritual away from public view prior to entering the sepulcher. One story tells of a thief who attempted to remove the relic without having conducted the sacred ritual and found himself set upon by angry ancestral spirits. For game purposes, anyone removing a clan relic from its sepulcher without successfully completing the ritual of petition will confront 1d4 ghosts (as per the *MONSTROUS MANUAL™* book) that cannot be turned. An outsider can never successfully cast *purify spirit* as though he were a member of the clan in question, and thus cannot perform the ritual of petition even if he knows the clan history. Not only will he have to fight the ancestral spirits, but the relic will only act as an item reduced to its core powers.

If a Knorrman character steals the relic of his clan, he will almost always gain the enmity of his kinsmen. Parties are likely to be sent after him to recover the relic. The legends diverge in the treatment of these thieves. In one story, Dara of the Guldán openly seized the sword *Skullsplitter* from its sepulcher when her kinsmen ignored her warnings of an enemy war band massing to destroy their village. She was disinherited, and a hunting party was sent out to recover the relic. Her trail led the hunters to the enemy encampment. When they arrived, Dara was already engaging a superior force with a small band of compatriots. Although the *disinherit* spell had weakened the power of the relic in Daree's hand, the hunters came to her assistance and the enemy was routed. Upon her return to the village, Dara was adopted back into the clan but punished for her defiance of the law.

In stories from other clans, usurpers have met failure in their endeavors, been tracked down and killed by hunting parties, or hailed as heroes upon their successful return. Still other tales tell of usurpers who were welcomed home but saw their compatriots slain for abetting a traitor.

CREATING A RELIC

A clan relic is created through a combination of clan ritual and heroic tasks. The first ingredient in the process is an item of some sort (usually a magical item, but not necessarily one from the

AD&D® game rules) that has played a role in a defining moment of the clan's history.

At least six months are needed to turn an item into a clan relic. Once the item has been chosen, the spell *bind relic* is cast over it by a priest. It is then sent with a kinsman on a mission for the benefit of the clan. After the return of the kinsman, a second *bind relic* spell is cast—but this casting can take place no sooner than two months after the first one. This process is repeated twice more (not necessarily involving the same kinsman every time): another mission is undertaken, and another *bind relic* spell is cast upon the item no less than two months after the previous casting. If any of the missions requires more than two months to complete, the binding process can take longer than six months. If any of the missions is a failure, or if *dispel magic* is cast upon the item at any time during the process, the whole procedure must begin again.

The general and clan powers of the relic do not manifest themselves until the last *bind relic* spell is cast. A priest has no control over the clan powers that become imbued in the newly created relic. (The DM will determine these abilities, which may only become apparent to characters as the relic is used.)

Only one item at a time may hold the concentration of clan ritual that defines a relic. If a relic is lost or stolen and a new one is created, the special power will immediately drain from the old relic, turning it back into the item it was originally.

EXAMPLES OF CLAN RELICS

Following are descriptions of some relics used by Knorrman clans. Use these as models when creating relics for new clans of your own invention.

Ark of the War Mother's Bond

This strange device is the relic of the clan Lökk. The ark is an ornately decorated wrought-iron chest about 2 feet wide, 3 feet long, and a foot and a half deep. It has a pair of iron bars extending 5 feet from each end that allow it to be carried on the shoulders of four bearers. The markings on the ark are of a crude and primitive craftsmanship, which testifies to its antiquity.

The Lökkenn are a brooding people who are believed to be the closest of all Knorrman clans to the War Mother. In a time so distant it is lost



in legend, the Lokkenn promised to sacrifice their defeated foes to the War Mother in return for victory in battle. The great goddess promised that as long as the Lokkenn continued this practice, their clan would not perish. To this day the Lokkenn maintain the very un-Knorrman practice of slaying their wounded enemies. The Ark is believed to contain some proof of the War Mother's promise, but only the keeper of the relic is permitted to open the chest and view it. Maree Kenn Lokk wielded the Ark when she led her victorious army against Hanton at Dredhall.

Clan power: The Ark extends a *minor globe of invulnerability* to the four kinsmen who are required to carry it—so long as one of the four is the wielder of the relic. To use its powers when it is stationary, the wielder must be touching the Ark.

Core powers: The Ark can throw three *lightning bolts* per day as if they were cast by an 8th-level mage. It can also cast *chain lightning* once a day at the 12th level of ability.

Anchor Arrow of Alamar

This arrow made entirely of steel (including the fletching) appears to be more of a decorative

weapon than a deadly missile. In fact, the *Arrow* can strike true and with devastating effect. In the time before the Crossing, the clan Miral had been plagued by a githyanki knight under the control of a dark mage. The warriors of the clan had failed to defeat the creature, which could disappear in the face of danger. As a remedy to this peril, the great war priest Alamor is said to have spent six months forging the *Arrow* and imbuing it with arcane power.

When it was finally completed, a warband was sent bearing the *Arrow* to defeat the mage and his evil servant at their lair. The arrogant githyanki appeared before the Knorrman warriors and mocked them before a young archer let the *Arrow* fly, pinning the creature. The enraged monster slew half of the Miral warriors before it was overwhelmed by their onslaught. The mage then appeared, intending to exact his revenge, and was immediately slain by a strike from the same arrow.

Clan power: The *Arrow* acts as a sort of time/space anchor. A victim struck by this relic cannot move from the location it occupied when it was hit, and cannot use *teleport*, *plane shift*, *dimension*

door, or any other similar powers or spells to change its position in time or space. The victim can still fight, however (which is why the githyanki was still a fierce adversary even after it was immobilized). The victim may become invisible, but not by means of going ethereal, since that would require a spatial shift. An invisible victim will still be held fast, and the protruding shaft of the arrow will remain in plain sight. The Arrow can only be removed by a Miral kinsman or after casting *remove curse* on the wound.

Core power: The relic was originally an *arrow of wizard slaying*. It acts as an *arrow +3* against other opponents, but will instantly kill any wizard it hits.

Landwaster

A 15-foot-long oak staff surmounted by a crossbeam and topped with the skull of a stag, *Landwaster* is the battle standard of the clan Han. Hanging from the crossbeam is a tattered cloth that now appears to be a featureless brown field; it once displayed striking embroidery that is now obscured by bloodstains and the ravages of time. The enormous rack of antlers from the stag's skull sweeps upward in a wide "V" atop the staff. *Landwaster* was carried by the Han in the great war against the Allies prior to the Crossing.

The standard flew above an earthen palisade erected to hold off the enemy while Knorr families hurried from the hills to the coast to prepare for the naval counterattack. For two months the palisade held against superior numbers, and Knorr of many clans took heart at the sight of the banner silhouetted against the sky. Of all the Knorr defending the wall, only the standard-bearer survived. His name is lost in memory, but it is said he waited until the last Knorrman warrior fell and the Allies had swarmed past him before he left his post. When he arrived at a Knorrman war camp behind the lines he was peppered with minor wounds from magical arrows and soaked in his own blood. He reported the fall of the palisade, but would not rest or yield the standard until one of his kinsmen arrived to relieve him of it two days later. He died as his clan brother took the battle flag from his hands.

King Hanton later wielded *Landwaster* during the Great War in the siege of Dredhall.

Clan powers: *Landwaster* extends protection

from normal missiles to its bearer. It also has the unique power of extending its +2 morale bonus to other clans fighting as allies of the Han.

Core power: The relic was originally a staff-sized version of a *wand of fear*, and can be used in this fashion once per day.

Windcrusher

This large warhammer is the relic of the clan Gal and is a true masterpiece of Knorrman weaponsmithing. The head of the hammer is steel inlaid with stamped bronze. The bronze bands form a wide basket-weave pattern around the barrel-shaped head. The thick wooden shaft of the hammer is decorated with bronze bands mounted with rings of iron studs. The handle is wrapped in worn and oiled Knorrman leather.

According to legend, the hammer was forged by Eron, a Gal kinsman, after he had been challenged to a duel by a warrior of the Kenn Ber. The contestants agreed to meet in a grove one year hence, and Eron spent the time crafting *Windcrusher*. As he traveled the road to keep his appointment, he was ambushed by the brothers of the Ber warrior. They planned to kill Eron and claim he had been defeated in a fair fight. Eron slew all six brothers without difficulty and continued on to meet his opponent.

He told the Berkenn of the incident and said that he would not go through with the duel now because it would be dishonorable to leave the warrior's mother without a son to work her farm. But the Ber warrior flew into a rage and attacked anyway, whereupon Eron brought *Windcrusher* down upon his head.

Being a man of honor, Eron then traveled to the farm of the Berkenn's mother and told her of the deaths of her sons. The mother grieved over the dishonorable acts of her children until Eron offered to support the old woman in the place of the sons whom he had killed. Eron worked the woman's farm until her death, and his name became equated with Gal generosity and honor. *Windcrusher* served at the front of a number of clan battles before becoming the relic of the people. It was carried in the Great War against the Dironkenn in the battles along the Gorashaditaw.

Clan power: The wielder of *Windcrusher* always has an initiative of 1.

Core power: *Windcrusher* is a *warhammer +2*

that allows its wielder to attack in wide, sweeping arcs, potentially striking multiple targets. A single attack roll is made, and any target adjacent to the wielder whose Armor Class would have allowed a successful attack takes full damage from the weapon. For example, if *Windcrusher's* wielder is surrounded by six man-sized opponents, five of whom have AC 5 and one who has AC 4, he rolls a single die to determine which opponents are struck as he swings the hammer in a full circle. With a THAC0 of 17, he rolls a 12, hitting each of the opponents with AC 5 but missing the one with AC 4. All who are hit take 1d4+3 points of damage.

Mujakenn Ram

This creature is perhaps the most unusual of all the clan relics, because it is not a magical item but simply a herd animal. This sheep is believed by the Mujakenn to bring them luck, and it accompanies them to any important battle.

The Kenn Muja once kept a powerful spear as a relic, but it was lost at sea two years ago. A seer of the clan denounced his kinsmen for their carelessness and proclaimed that they would have good fortune only as long as they could manage to protect a common ram. The wielder of the relic, in this case, is a kinsman who leads the ram by a short halter and has sworn to fight to the death to protect the animal.

The seer further predicted that upon the death of the ram, whether by natural causes or otherwise, the clan would suffer bad luck unless the animal's skin was fashioned into hide armor and honored as a relic. Curiously, the sheep has already manifested all the general powers of a relic and even has a clan power.

Clan power: The *Mujakenn Ram* brings good luck to the clan. During a battle any kinsmen within 50 feet of the ram benefit from good luck, making all of their die rolls twice and using the better of the two as the result. This effect lasts for each kinsman until he moves out of range or until his luck changes. Kinsmen who move out of range and then return will still benefit from good luck as long as they have not had an episode of bad luck in the meantime.

Core powers: The sheep has no core magical powers, but the Mujakenn plan to enchant the armor made from its hide when it dies to avoid the danger of the seer's prediction.

Jakanteled

This extraordinary anvil appears to be nothing more than a common smith's tool. It is wheeled into battle on a small platform mounted on 4-foot-diameter wagon wheels, all of which are engraved with decorative patterns of runes. Four 10-foot-tall poles mounted at the corners of the platform support a canopy that makes the vessel holding the anvil easy to see from almost any vantage point on a battlefield.

The anvil first appears in Teled legend when it was used as a makeshift anchor upon the clan's arrival at Jakandor. It served the clan for generations, and many of their greatest weapons were forged upon it. Eventually, the anvil itself was believed to be responsible for the success of the warriors who carried those weapons. Actually, the anvil's power does not affect weapons that are forged on it, but any weapon that is struck against it. The keeper of the anvil is the only Teled kinsman permitted to use it to forge weapons, but many kinsmen benefit when it is hauled onto the field.

Clan power: Striking one's weapon against the anvil affects the wielder as if a *cloak of bravery* spell had been cast upon him. The beneficiary receives a +4 bonus to his first saving throw against any form of fear encountered within the following eight hours. This benefit can be renewed by returning to the anvil and striking it again, but only if the earlier *cloak of bravery* has expired; if someone strikes the anvil while he is still under the effect of its clan power, he gains no additional benefits.

Core power: If an ordinary weapon is struck against the anvil, it receives a +1 enchantment for the next 24 hours. This power can only be used to affect ten weapons at the same time; as soon as the tenth one is enchanted, the core power becomes inert until at least one of the affected weapons loses its enchantment. This power does not affect weapons that are already magical.

Bloodharvest Axe

This relic of the clan Ell is an oversized double-headed battle axe with no special markings or decorative work. It is almost crude in its construction and is notable only for the leather hood that is kept over its blades when the weapon is being transported. The *Bloodharvest Axe* has played a role in many battles and raids

in Ellkenn history. Its status as a relic seems to predate the clan's oldest legends.

Clan powers: The axe is treated as a +3 weapon for purposes of determining whether it can hit a creature affected only by magical weapons. However, it provides only a +2 bonus to attack and damage rolls. Victims slain by a blow from the axe cannot be raised from the dead by any means short of a *wish* spell.

Core power: Any wound inflicted by the *Bloodharvest Axe* cannot be healed by magic or by any special ability (such as regeneration). A victim can only recover damage through the natural healing process.

Waking Horn of the Tuntoll

This relic was fashioned from the hollowed-out horn of a steer. It has a metal mouthpiece over its tip and is bound with a leather strap to allow it to be slung over the shoulder.

As legend tells it, in the final days before the Crossing, the Allies sneaked into a Tuntoll village under cover of night and slaughtered almost all of the inhabitants. Unbeknownst to the enemy soldiers, the wielder of the clan relic and several of his comrades were away on a mission, but they returned to the outskirts of the village at sunrise the following day. When the wielder saw what had happened to his kinsmen, he placed the horn to his lips and brought forth a high-pitched, piercing sound. Suddenly, from the heaps of bodies that the enemy soldiers had stacked for a funeral pyre, barely conscious Knorrman warriors began to climb to their feet and took the startled Allies by surprise. While the weakened Tuntoll only managed to kill a few of the enemy, the terrified soldiers fled the village and did not return.

Clan power: When the horn is sounded, all kinsmen within 100 feet who have been reduced to exactly 0 hit points in combat gain 1d4 hit points and become able to continue fighting. If a kinsman roused by the horn survives thereafter, he may regain the remainder of his lost hit points normally. This power can be used once per day.

Core power: The horn may be sounded to cast *animal summoning I* once per day.

Sword of the War Mother

This long sword has a lengthy and bloody history as the relic of the clan Mora. The intri-

cately etched blade was found on a bloody battlefield by a passing member of the clan. Legends do not tell who was involved in the battle, only that there were no survivors left on the field. A priest of the Morakenn claimed the sword belonged to the War Mother herself, who had joined in the battle for Her own entertainment. The divine madness that descends upon the wielders of this weapon seems to lend credence to the tale.

The *Sword of the War Mother* was carried by Gor Morakenn during the Great War.

Clan power: The wielder of the *Sword of the War Mother* is resistant to the negative aspects of its core power (see below): he will not attack a kinsman, and can negate the berserking effect of the sword at any time by simply dropping or sheathing the weapon.

Core power: This weapon was originally a cursed *berserking sword*, and functions as a magical item of that type in the hands of any Knorr other than a member of clan Mora.

Hide of the Diron

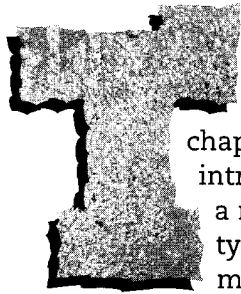
This skin was the gift of a bear who came during a severe winter to an isolated farm to provide food to a starving Dironkenn family. The need of the people wakened the bear from its hibernation and led it to their home. The beast provided enough food to sustain the family, and the clan came to understand that the spirit of the bear was its guardian. The bear's hide became a symbol of the guardian's compassion for its clan. Since that time the Diron have observed the bear as a totem and have never again willingly taken one's life.

The hide was lost toward the end of the Great War to a Galkenn warband. It was returned as part of a treaty that did not last. The hostility between the two clans persists today.

Clan power: The wielder (wearer) of the *Hide of the Diron* gains the attributes of a werebear as described in the *MONSTROUS MANUAL™* book. He is able to change back and forth from human to werebear form as often as desired. When he is in bear form, the *Hide* becomes part of his body and cannot be removed.

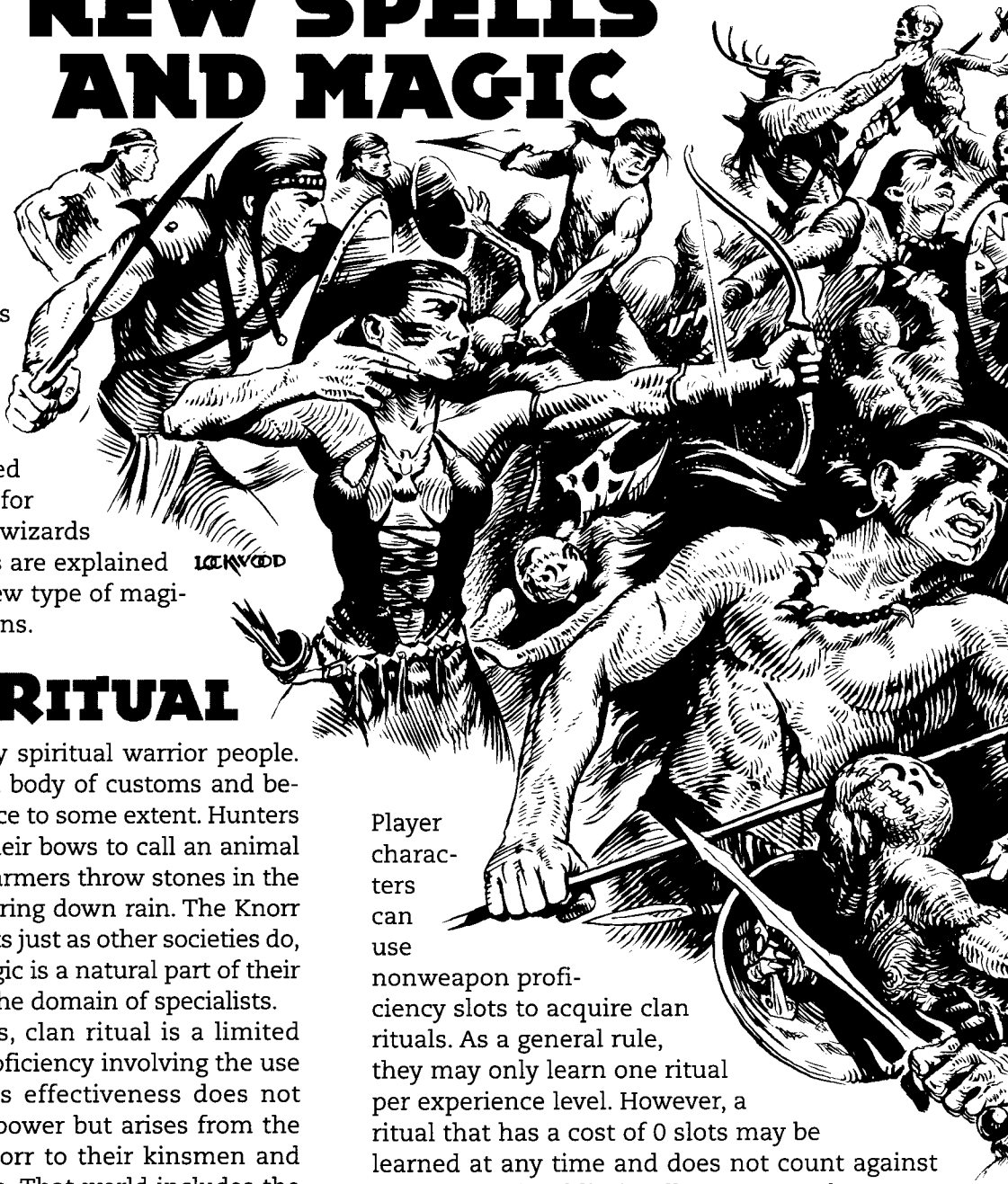
Core power: The hide functions as *hide armor* +2 for any wearer other than a member of clan Diron, and for any Dironkenn wearer when he is in human form.

Chapter Six: NEW SPELLS AND MAGIC



This chapter introduces a new type of magi-

cal ability unique to Knorrman culture called clan ritual. New spells for Knorrman priests and wizards are listed. Finally, rules are explained for the creation of a new type of magi-



CLAN RITUAL

The Knorr are a deeply spiritual warrior people. They have developed a body of customs and beliefs that they all practice to some extent. Hunters mutter a prayer over their bows to call an animal to their arrow's path. Farmers throw stones in the air on cloudy days to bring down rain. The Knorr have wizards and priests just as other societies do, but to some extent magic is a natural part of their world and not strictly the domain of specialists.

For game purposes, clan ritual is a limited type of nonweapon proficiency involving the use of spell-like power. Its effectiveness does not come from a deity or power but arises from the relationship of the Knorr to their kinsmen and the world around them. That world includes the War Mother, the clan spirit guardians, the hearth gods, and the forces of nature—but the rituals are not granted from any of these sources, seeming instead to grow from the balance in a kinsman's relationship with these things and his clan.

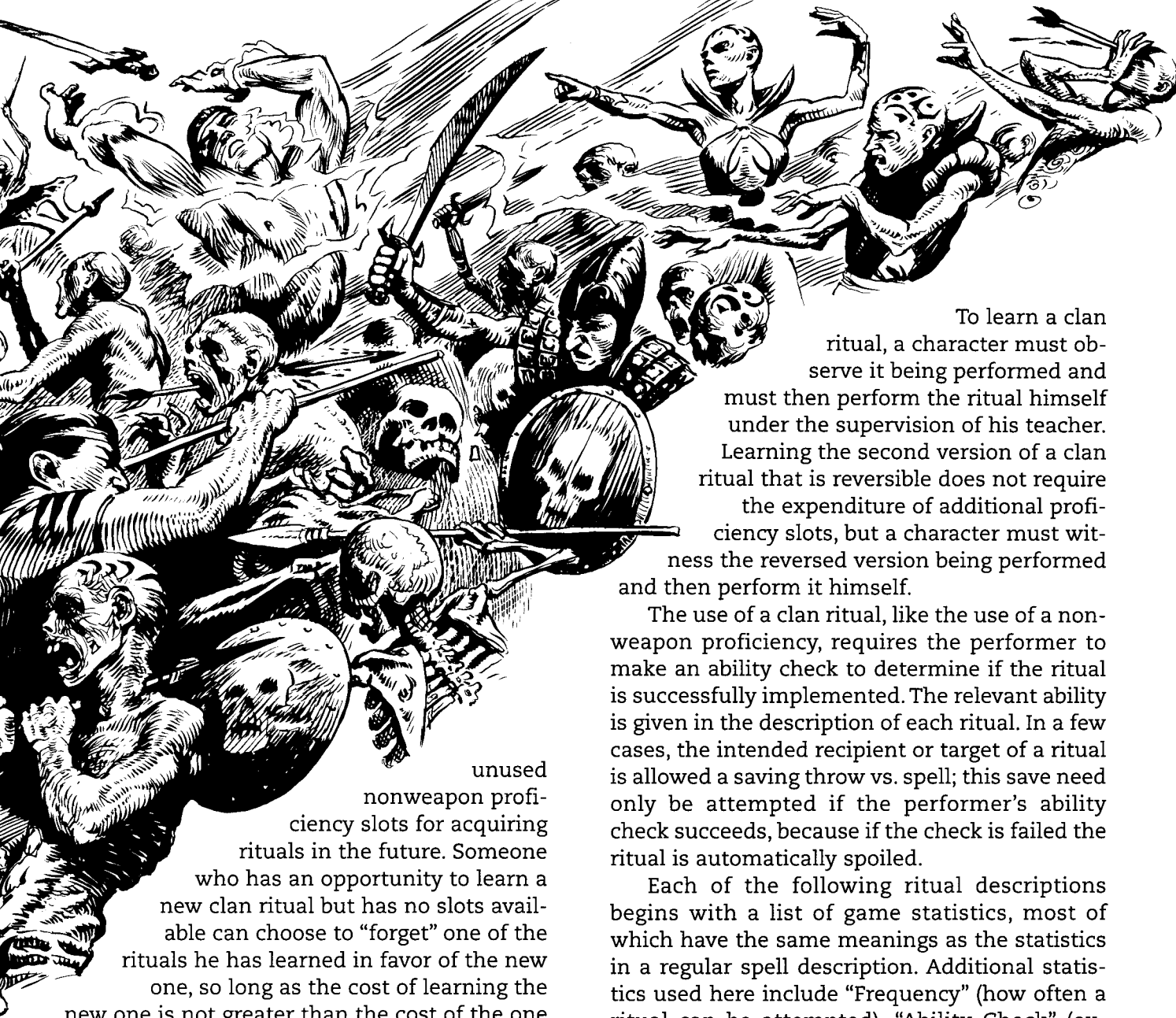
ACQUIRING RITUALS

In Knorrman settlements clan ritual is taught in much the same manner as skills: Family and kinsmen share what they know with one another in the process of going about their daily business.

Player characters can use

nonweapon proficiency slots to acquire clan rituals. As a general rule, they may only learn one ritual per experience level. However, a ritual that has a cost of 0 slots may be learned at any time and does not count against the one-per-level limit. All Knorrman characters automatically begin with one of these 0-slot rituals, *prayer for the dead*.

A character may not immediately use one or more of his initial nonweapon proficiency slots for another clan ritual. With the exception of *prayer for the dead*, a kinsman who can teach the ritual must be sought out and the ritual must be learned before it can be added to the character's repertoire. This applies to the other 0-slot ritual, *accept burden*, as well as any ritual that has a cost in slots. A character may reserve one or more



unused nonweapon proficiency slots for acquiring rituals in the future. Someone who has an opportunity to learn a new clan ritual but has no slots available can choose to “forget” one of the rituals he has learned in favor of the new one, so long as the cost of learning the new one is not greater than the cost of the one being forgotten.

Clan priests are exempt from most of the requirements just described. For these characters, all the clan rituals are treated simply as additional 1st-level priest spells belonging to a special sphere known as Ritual. It is necessary for a clan priest to learn a ritual from a kinsman before being able to use it (except for *prayer for the dead*), but he is not limited to knowing one ritual per experience level and he does not need to use nonweapon proficiency slots to acquire new ones. Because clan priests usually have a wide variety of clan rituals at their disposal, they are often sought out as teachers by their kinsmen.

The following rules apply to any Knorrman characters able to use clan ritual, including clan priests:

To learn a clan ritual, a character must observe it being performed and must then perform the ritual himself under the supervision of his teacher. Learning the second version of a clan ritual that is reversible does not require the expenditure of additional proficiency slots, but a character must witness the reversed version being performed and then perform it himself.

The use of a clan ritual, like the use of a non-weapon proficiency, requires the performer to make an ability check to determine if the ritual is successfully implemented. The relevant ability is given in the description of each ritual. In a few cases, the intended recipient or target of a ritual is allowed a saving throw vs. spell; this save need only be attempted if the performer’s ability check succeeds, because if the check is failed the ritual is automatically spoiled.

Each of the following ritual descriptions begins with a list of game statistics, most of which have the same meanings as the statistics in a regular spell description. Additional statistics used here include “Frequency” (how often a ritual can be attempted), “Ability Check” (explained above), and “Slots” (the number of non-weapon proficiency slots that must be spent to acquire the ritual). In addition, “Performing Time” is used in place of “Casting Time.”

As with normal spell casting, if a character takes damage or is otherwise forcibly interrupted during the performance of a ritual, the attempt to perform the ritual fails.

When a material component is listed for a clan ritual or priest spell, the ritual requires a miniature replica of the clan’s totem. The totem is not consumed in the casting.

Unless otherwise stated, a clan ritual is only effective when performed on a kinsman (a person of the same clan as the performer).

RITUAL DESCRIPTIONS

Accept Burden (Enchantment/Charm)

Reversible

Sphere: Ritual

Range: Touch

Components: V, S

Duration: Permanent

Performing Time: 1 turn

Area of Effect: 1 kinsman

Ability Check: Intelligence

Saving Throw: None

Frequency: Once per day

Slots: 0

The performer of this ritual agrees to take up the claim or task of a kinsman as his own. Such action is common among the Knorr, who are usually quick to help their kinsmen in time of need. The claim or task may be a legal, economic, or moral obligation, but it must be natural, not magical, in origin. (In other words, this ritual cannot be used to transfer the burden of a *geas* or *quest* spell from the recipient to the performer.) The recipient must be conscious and must be willing to be freed of his obligation; the ritual will simply not work if it is performed on someone who does not want it.

The recipient must kneel in front of the performer, who then places his hands on the other person's shoulders. For five rounds, the recipient describes his obligation and expresses his desire to be rid of it. In the next five rounds, the performer repeats the obligation and states his willingness to take it over. At this point the performer makes an Intelligence ability check. If it succeeds, he concludes the ritual by clasping the right hand of the kinsman in his own, helping the recipient to his feet, and loudly proclaiming, "Worry not, kinsman, I take your burden from your shoulders and carry it as my own."

The performer of the ritual is treated as if he is under the effect of a *quest* spell for as long as it takes to remove or resolve the obligation. He cannot perform another *accept burden* ritual while under the effect of a previous one.

The reverse of this ritual is *reclaim burden*. By the use of this ritual, a Knorr can take back an obligation that he was relieved of by an earlier

use of *accept burden* performed on his behalf. The only other way to be freed from the obligation of an *accept burden* ritual is to have the claim or obligation taken over by yet another kinsman through his own performing of *accept burden*. Even *disinherit* cannot dispel the effect of *accept burden*.

Blessed Hunt (Enchantment/Charm)

Sphere: Ritual

Range: Touch

Components: V, S, M

Duration: Special

Performing Time: 1 rd.

Area of Effect: 1 weapon

Ability Check: Wisdom

Saving Throw: None

Frequency: Once per day

Slots: 1

This is the prayer that Knorr recite over their weapons at the beginning of a hunt. The performer cradles his weapon and whispers a blessing directed at the weapon and at the target of the hunt. (The creature to be hunted is asked to run before the path of the weapon.) Thereafter, the weapon gains an enchantment of +1 for its first strike at any creature encountered of the type being hunted. If the weapon is used for another purpose prior to this attack, it does not benefit from the enchantment and the ritual is spoiled. The blessing has no effect on weapons that are already magical, but is often recited anyway for the sake of custom and tradition. The blessed weapon only gains its benefit against normal animals and Knorr who have been disinherited. It is not effective against giant animals, monsters (including Charonti), or other sentient creatures. The ritual does not have any cumulative effect and can only be performed upon a particular weapon once at any given time.

Bond of Trust (Enchantment/Charm)

Reversible

Sphere: Ritual

Range: Touch

Components: V, S, M

Duration: Permanent

Performing Time: 8 hrs.

Area of Effect: 1 nonkinsman

Ability Check: Charisma (special)

Saving Throw: None
Frequency: Once per week
Slots: 2

The Knorr feel very passionately about friendship and use *bond of trust* to make kindred spirits of those who have proven their allegiance. The recipient and the performer regard each other as kinsmen from the moment the ritual is concluded, even though they are not members of the same clan. Knorr who have been *bonded* can perform clan rituals for the benefit of each other, and are bound to each other by the Knorrman code of the clans. They are not, however, recognized as kinsmen by other members of either person's clan.

Before a character can perform *bond of trust* upon a friend, the two individuals must have fought alongside each other in a life-threatening situation. This ritual is only performed when profound trust and respect exist between the performer and the friend, and it will fail if attempted out of mere tactical expediency.

The ritual is performed by drawing a 10-foot circle and building a campfire in the center. The performer and the recipient must hunt game together and cook it within the circle. As they prepare and eat their meal, they may not leave the circle. They spend the rest of the performing time recounting the history of their people to each other. Finally, both the performer and the recipient must make successful Charisma ability checks in order for the ritual to succeed.

The reverse of this ritual is *sever bond*, which allows a performer to reverse the effects of a *bond of trust* that he has performed or received. Killing the totem animal of a bonded friend's clan will also end the effect of the ritual.

Cry of the Clan (Alteration)

Sphere: Ritual
Range: Unlimited
Components: V, S
Duration: 1 rd.
Performing Time: 1 rd.
Area of Effect: All kinsmen
Ability Check: Strength
Saving Throw: None
Frequency: Once per week
Slots: 1

When a performer uses this ritual, some of his kinsmen—no matter how distant they may

be from the performer's location—will gain the momentary insight that he is in danger and requires aid. To produce this effect, the performer must throw his arms out to his sides, drop to his knees, and scream out the cry of the clan. Each clan's cry is distinctive and recognizable by kinsmen, but simply sounds like an anguished and angry wail to outsiders. The cry cannot be issued quietly or without attracting attention.

Only kinsmen who are in the performer's immediate family (parents, grandparents, siblings, and offspring) or who have seen the performer within the past year have a chance of being affected by the ritual. Any of those kinsmen who make a successful Wisdom check will be aware the performer is in trouble. The cry of the clan does not, however, provide any knowledge of the location of the performer. Those who know where the performer is may attempt to come to his aid, while others may feel compelled to make inquiries or may simply have a vague feeling that something bad has happened to the performer.

Good Will (Enchantment/Charm)

Reversible
Sphere: Ritual
Range: Touch
Components: V, S, M
Duration: Special
Performing Time: 1 rd.
Area of Effect: 1 kinsman
Ability Check: Wisdom
Saving Throw: Special
Frequency: Once per week
Slots: 4

By conducting this ritual at his family hearth, the performer may grant good luck to any one kinsman who is present. The performer takes a pinch of ashes from the hearth and sprinkles them on the recipient while clapping him on the shoulder and wishing him good fortune and the protection of the clan. The effect lasts until the recipient's good luck runs out. (The optional rules for luck, as described in Chapter Five, are necessary in order for this ritual to be useful.)

The reverse, *ill will*, is performed in a similar manner at the family hearth, but ale is thrown on the recipient while the performer hurls disparaging remarks at him. The recipient is allowed a saving throw to avoid the effect. If the

ritual succeeds, bad luck is bestowed upon the victim until his luck turns.

Know Condition (Divination)

Reversible

Sphere: Ritual

Range: Unlimited

Components: V, S, M

Duration: See below

Performing Time: 1 rd.

Area of Effect: 1 kinsman

Ability Check: Wisdom

Saving Throw: Special

Frequency: Once per day

Slots: 2

This ritual allows the performer to determine the general status or condition of an absent kinsman. The performer might learn that a kinsman is dead, captured, injured, or safe and among friends. The ritual will not reveal a kinsman's specific location, although vague information of that sort may be discerned: The performer may learn that a kinsman who is lost in a cave is in a cold, dark place and is hungry. If the kinsman is in an extreme emotional state, there is a 20% chance for the performer to detect fear, anger, or joy.

This ritual must be performed at the family hearth of the kinsman about whom information is sought. A handful of dirt from the floor is tossed into the flames of the hearth, and the performer says, "Our friend who has walked on this earth is missed at our table." If the recipient is alive and there is a reason why he does not want his condition known, he is allowed a saving throw to negate the ritual's effect. If the ritual succeeds, its duration is effectively instantaneous: The performer will know the condition of the kinsman immediately after the ritual has been performed, but will not be able to tell if that condition changes even as soon as one minute thereafter.

The reverse of this ritual, *hide condition*, enables the performer to protect a kinsman from scrying or detection. The performer must sit at the family table in the place of the missing kinsman. He then tosses a piece of food from the meal into the fire and says, "It is well we are all here tonight."

The successful performance of the reversed form of this ritual increases a kinsman's chances

of moving silently or hiding in shadows by 10% for a duration of 1 turn per level of the performer. It also, for the same duration, allows the recipient a saving throw against any form of divination magic for which a saving throw is not ordinarily permitted (*clairvoyance*, *clairaudience*, *detect invisibility*, and so forth).

Lend Health (Necromancy)

Reversible

Sphere: Ritual

Range: Touch

Components: V, S

Duration: 8 hrs.

Performing Time: 1

Area of Effect: 1 kinsman

Ability Check: Constitution

Saving Throw: Special

Frequency: Once per day

Slots: 2

This ritual allows a Knorr to temporarily lend hit points to a kinsman by laying hands upon him. The touch transfers 1d8 hit points from one character to the other—but if losing this many hit points would leave the performer with a negative number of hit points, only enough points to reduce the character to unconsciousness are transferred. To perform this ritual, a kinsman simply clasps a hand to the recipient's forearm, and the recipient must in turn clasp the forearm of the performer. Because the recipient must grasp the performer's arm for the ritual to succeed, it cannot be performed on an unconscious or unwilling kinsman. To complete the ritual, the participants exchange words that indicate their willingness to give and receive the benefit.

Hit points that are transferred will disappear from the recipient when the duration of the ritual expires, if they are not lost sooner than that. If the performer is still alive when the duration expires, he regains the hit points he gave up.

The reverse of this ritual, *steal health*, allows a character to temporarily take 1d8 hit points from a kinsman. This will immediately kill a kinsman who is reduced to fewer than 0 hit points in this way. Performance of the reversed form requires only that the performer touch his kinsman and demand, "Lend me your health, kinsman!" The recipient must be conscious and must be willing to undergo the ritual—and whether or not the recip-

ient is willing, both the performer and the recipient must make successful Constitution ability checks in order for the ritual to work. An unwilling recipient is also allowed a saving throw (if necessary) to resist the ritual.

Lift Unseen Veil (Divination)

Sphere: Ritual

Range: 0

Components: V, S, M

Duration: 1 rd./level

Performing Time: 2 rds.

Area of Effect: 60 ft. line of sight

Ability Check: Wisdom

Saving Throw: None

Frequency: Once per day

Slots: 2

This ritual allows the performer to look beyond the ordinary world of everyday things and into the unseen world of spirits. The performer cannot see living beings that are invisible or hidden by illusions by means of this ritual. He can, however, see any undead beings that are indiscernible to normal vision regardless of whether they are invisible, ethereal, polymorphed, or covered by illusion.

In order to perform this ritual, a character must close his eyes and place his head behind that of a living animal. While facing the same direction as the animal, the performer must then look out between its ears. As the performer peers outward he says, "What do you see out there, friend?" The character must maintain this position to benefit from this ritual's effect; once he moves out of position the ritual ends even if the duration has not expired.

The Knorr believe that animals can see the dead, and people often perform this ritual if a pet suddenly reacts as if to an unseen intruder.

Mark Trap or Trail (Alteration)

Sphere: Ritual

Range: 0

Components: V, S, M

Duration: 1 week

Performing Time: 1 rd.

Area of Effect: 10 ft. radius

Ability Check: Wisdom

Saving Throw: None

Frequency: See below

Slots: 1

This ritual enables a performer to mark a trap or trail in such a way that it is obvious to his kinsmen but not to outsiders. The trail or trap is marked by the performer bending a twig, moving a small rock, or drawing a faint line on the ground. As he does this he announces, "Now my cousins will know I have passed this way." A kinsman who comes within 10 feet of the marker must make a successful Wisdom ability check to sense that he should avoid a particular spot or that a kinsman has passed this way sometime within the last week (the duration of the ritual). If the performer has marked a trail, the kinsman will know the direction in which the performer moved away from the marker.

Each use of the ritual creates one marker. A performer may create up to two markers per experience level in one week.

Nourishment (Alteration)

Sphere: Ritual

Range: Unlimited

Components: V, S, M

Duration: 1 day

Performing Time: See below

Area of Effect: 1 kinsman

Ability Check: Constitution

Saving Throw: None

Frequency: See below

Slots: 2

This ritual allows a performer to alleviate the hunger and thirst of a kinsman who is not present at his family home, magically providing a day's worth of sustenance. At mealtime, the performer sits in the recipient's place at the family table and begins the ritual by tossing a small amount of food on the hearth. He then cleans his plate, drains a full flagon of ale or water, and announces that he is sated. Then he fills his plate and mug again, consumes a second full meal, and proclaims, "Now my cousin is full." At the moment the ritual is concluded, the recipient will feel his hunger fade and will not be hungry or thirsty again for one day.

A performer can use this ritual once a day, but only once a week for the benefit of a particular kinsman. Other people present at the family table may use this ritual on successive days to prevent a particular kinsman from starving, and a single character can use *nourishment* on con-

secutive days to aid a number of different kinsmen. However, a character may only perform this ritual safely on a number of consecutive days equal to half his Constitution (rounded down) before needing to take a break for an equal number of days. On each day when a performer persists beyond his limit, he must make a successful system shock roll to avoid being incapacitated for a number of days equal to 20 minus his Constitution score.

Prayer for the Dead (Abjuration)

Sphere: Ritual

Range: 5 feet or touch

Components: V, S

Duration: Permanent

Performing Time: 1 rd.

Area of Effect: 1 character or creature

Ability Check: See below

Saving Throw: None

Frequency: Once per round

Slots: 0

Every Knorrman character learns this ritual as a child and is able to use it freely at any time. The *prayer for the dead* is spoken as soon as possible after the life of a Knorr or a hunted animal has ended. Whenever an opponent or a friend falls in battle, this ritual is performed to wish the spirit a peaceful rest in the afterlife. Whenever game is taken in the forest or from the sea, Knorrman hunters and fishermen will murmur a blessing over their catch.

Physical contact with the dead character or creature is not necessary before the prayer can be uttered, and if contact is not made then no ability check is needed. But if the performer is able to touch the fallen being, and if he makes a successful Wisdom ability check, the *prayer* will actually have a powerful magical effect: The dead character or creature can never rise from the grave as an undead, nor can it be animated by any means.

Prayer for the dead has no effect on existing undead, outlaw Knorr, giant animals, or monsters (including Charonti). This ritual does not prevent a priest from being able to restore a dead creature to life by means of *raise dead* or *resurrection*. The 3rd-level priest spell *eulogy* (see the description later in this chapter) is a more powerful form of this magic that is often used at the end of a large battle.

Purify Spirit (Enchantment/Charm)

Sphere: Ritual

Range: 0

Components: V, S, M

Duration: Special

Performing Time: 4 hrs.

Area of Effect: The performer

Ability Check: Constitution

Saving Throw: Special

Frequency: Once per day

Slots: 1

This ritual is used by the Knorr to restore a personal state of balance. It is usually conducted at the performer's family hearth. It may be performed prior to pursuing an act of vengeance against an individual adversary. The act must be directed at redressing a transgression for which the character has taken on a formal claim (see the section on Knorrman Law in Chapter Four). The ritual is often used before duels and drum council hearings. It provides the performer with a +1 bonus to hit, a +1 bonus to damage, and a -1 bonus to individual initiative in any conflict involving his adversary. It also modifies encounter reaction rolls, which are made as though the performer's Charisma had increased by 1 point. These effects last for one encounter with the particular adversary, as long as the performer maintains the letter of the Knorrman codes; if he behaves dishonorably, the benefits are lost. A performer may use this ritual to address a claim against a particular individual only once per experience level.

Purify spirit can be performed at a family hearth to break bad luck. Upon completing the ritual, a performer must make a saving throw vs. spell—rolling twice and using the lower number as the result. If this saving throw succeeds, the bad luck is broken; otherwise it continues until it ends naturally. (See the optional rules on luck in Chapter Five.)

Also, *purify spirit* must be performed repeatedly in order to prepare a character to wield a clan relic (see Chapter Five for details of this process). This is the only case in which the ritual is not conducted at the family hearth. When used for this purpose, the ritual must be performed within the confines of a 10-foot circle drawn in the earth. The performer must bring a handful of ashes from his family hearth and kneel on the ground next to a bowl of water. The ashes are poured in

the water, which the performer then uses to wash his hands and face while praying aloud to be worthy of his or her ancestors.

Wakefulness (Enchantment/Charm)

Sphere: Ritual
Range: Unlimited
Components: V, S, M
Duration: 1 day
Performing Time: 8 hrs.
Area of Effect: 1 kinsman
Ability Check: Constitution
Saving Throw: Special
Frequency: Once per day
Slots: 1

A Knorr can help a kinsman stay awake by performing this ritual. The recipient is able to remain alert through an entire 24-hour period starting as soon as the performance of the ritual is begun; during this time, he gains a +1 bonus to his surprise rolls and receives a saving throw to resist the effect of a *sleep* spell.

The ritual is not, however, a substitute for rest. A full day and night spent awake under the benefit of this ritual reduces the beneficiary's Constitution by 1 point until he rests for 8 hours. This penalty is cumulative (2 consecutive days awake=2-point penalty), as is the need for rest (16 hours to restore 2 lost points), and the DM may rule that other penalties accrue to someone who goes without sleep for too long.

This ritual is often used to help kinsmen who are out hunting and don't want to risk going to sleep in the wilderness. It can also be used (for instance) to keep a person awake at a guard post. An unwilling recipient is allowed a saving throw to resist the effect.

To perform this ritual, a performer must spend all night (8 hours) at the home of the recipient, sitting awake in his bed while holding a bowl of cold water and wearing a pair of the recipient's boots. At the end of each hour he must sprinkle water on the pillow and call out the kinsman's name. The performer must remain awake for the duration of the ritual. If he fails to do so, or if his Constitution ability check at the end of the performance does not succeed, the recipient falls asleep immediately. A performer must sleep for 8 hours after completing the ritual before being able to use it again.

PRIEST SPELLS

FIRST-LEVEL SPELLS

Create Talisman (Abjuration)

Sphere: Ritual
Range: Touch
Components: V, S, M
Duration: 72 hrs.
Casting Time: Special
Area of Effect: 1 talisman
Saving Throw: None

This spell allows a clan priest to create protective talismans with the attributes of various source spells. See the section of this chapter on talismans for the list of available spells as well as the full instructions for creating a talisman.

This spell requires a piece of paper, a patch of hide, a leaf, or a leather pouch, plus a leather thong, as well as the component(s) of the source spell.

Detect Holy Presence (Divination)

Sphere: Divination
Range: 0
Components: V, S, M
Duration: 2 rds./level
Casting Time: 1 rd.
Area of Effect: 10-ft. cube
Saving Throw: None

This spell enables the caster to detect the presence of a hearth god in a Knorrman fireplace. The caster draws a handful of ash or a burning ember from the hearth and throws it in the air as he inquires aloud, "Is this house empty?" If there is a god in the hearth, the ash or ember will vanish in a shimmering sparkle of light. If there is no god present, it will simply fall back into the fire.

SECOND-LEVEL SPELL

Ghost Shirt (Abjuration)

Sphere: Protection
Range: Touch
Components: V, S, M
Duration: 1 turn/level
Casting Time: 1 turn
Area of Effect: 1 creature
Saving Throw: None

This spell protects the recipient from attacks of undead creatures. Any character protected by this spell gains a 1-point improvement to his Armor Class and a +1 bonus to his saving throws against any attacks made by undead creatures.

To cast this spell a priest must paint a white stripe in the form of a band around a character's arm, torso, or head. The band disappears when the spell duration expires.

THIRD-LEVEL SPELLS

Eulogy (Abjuration)

Sphere: Protection

Range: 10 yds./level

Components: V, S

Duration: Permanent

Casting Time: 1 hr.

Area of Effect: (1d6+1) x 10 sq. yds.

Saving Throw: Special

This spell is cast by priests at the sites of large battles where many kinsmen and enemies have fallen. It is used to prevent the dead from rising from the battlefield as vengeful spirits. It must be cast within one week of the end of the battle, either at the site of combat while the dead still lie on the field, or at the burial site of the fallen Knorr. The spell only protects those bodies that are within its area of effect, but it is possible to move bodies from a more distant location into the area of effect before the casting is begun.

As the result of the spell, any bodies within the area of effect of the spell will never rise as undead or be able to be animated from the grave. This does not prevent the dead from being restored to life by *raise dead* or *resurrection*. The magic has no effect on any persons or creatures other than honorable Knorr.

The casting of this spell serves as a funeral ceremony. Using flamboyant gestures and words of praise for those who died with honor, the priest and any mourners who may be present express their respect for all the victims, enemy and friend alike, in a liturgy that lasts for an hour and ends with the priest lighting a torch in dedication to the fallen.

Undead Taboo (Abjuration)

Sphere: Protection

Range: Touch

Components: V, S

Duration: 1 turn/level

Casting Time: 1 rd.

Area of Effect: 1 character

Saving Throw: None

The recipient of this spell is allowed a Wisdom ability check to resist the effect of any nonphysical attack or special ability of an undead creature, including life energy draining, paralyzation, fear, disease, suggestion, aging, and *magic jar*. The Wisdom check is in addition to any other saving throw that may be permitted and is attempted before the save is rolled.

FOURTH-LEVEL SPELLS

Adoption (Alteration)

Sphere: Clan

Range: Touch

Components: V, S, M

Duration: Permanent

Casting Time: 4 hrs.

Area of Effect: 1 Knorrman character

Saving Throw: None

This spell allows a clan priest to bring an outsider into his clan. Once a character has been adopted, he is bound by all the obligations and benefits of being a member of the clan. He is considered a kinsman for purposes of clan ritual and the effects of the clan relic and its guardian juggernaut. He loses all spiritual ties to the clan he belonged to prior to the casting of the spell. A character who leaves his family and is *adopted* into another clan may still feel a sense of personal obligation to his relatives and may still regard them as family for purposes of social and legal obligations; but they are technically no longer of the same people, and the interest of the clan must always come first.

A character cannot be *adopted* into a clan unless a particular family is willing to accept the newcomer as one of their own. This family is responsible for witnessing on behalf of the recipient's honor and also for teaching the new member the ways of their clan. The new member, in turn, accepts all the responsibilities of a family member.

To cast this spell a banquet table must be laid and a dinner held in celebration of the new kinsman at the house of the adopting family. In addition to the priest casting the spell, one member from each of three other families in the clan must be present. (Usually there are many

more.) This spell is used at marriages to join one partner to the other's clan. A dowry is given to the clan that is losing a member.

Bind Relic (Enchantment, Invocation)

Sphere: Clan
Range: Touch
Components: V, S, M
Duration: Special
Casting Time: Special
Area of Effect: 1 item
Saving Throw: Neg.

This spell must be cast repeatedly in order to transform an item into a clan relic. The procedure and requirements for casting it are the same in every major respect as the way in which the 6th-level wizard spell *enchant an item* is cast.

The spell must be cast on an item four times to transform the item into a relic. The castings must take place at intervals of no less than two months, and the item must be used in a successful endeavor for the benefit of the clan after each of the first three castings. The item gains no attributes of a relic until the completion of the fourth *bind relic* spell. (See the section on creating relics in Chapter Five.)

Create Guardian (Enchantment/Charm)

Sphere: Clan
Range: 30 feet
Components: V, S, M
Duration: 1 day
Casting Time: 1 hr.
Area of Effect: 1 kinsman and 1 guardian juggernaut
Saving Throw: None

This is the spell used to animate a guardian juggernaut with the consciousness of a kinsman. Prior to the casting of this spell, the juggernaut must be constructed over a period of six months, and the clan ritual *good will* must be performed upon the building materials once a month.

When construction of the juggernaut (see Chapter Five) is completed, the preparations for the casting of this spell can begin. When the kinsman (who will become the helmsman of the juggernaut) has finished equipping the juggernaut with the items it will carry into battle, he enters the tent that will become the site of the circle of control with the wooden replicas of his equip-

ment. At a command from the priest, the kinsman draws a 10-foot-radius circle in the dirt on the floor; this act, defining the circle of control, is how the casting of *create guardian* is begun.

Then the priest verbally summons the spirit of the guardian in a long invocation that establishes the connection between the helmsman and the totem. At the end of the casting time, the helmsman becomes able to operate the juggernaut from within the circle of control. The spell lasts for 24 hours or until the helmsman must sleep. If the link between the helmsman and the totem is broken but the helmsman does not leave the circle of control, the same priest who cast *create guardian* originally can reestablish the connection by performing the verbal components of the spell again. If a helmsman is disabled, a priest may *create guardian* again with another pilot, but the new helmsman will not have access to items carried by the juggernaut unless the ritual of drawing out the wooden replicas and replacing them with their real counterparts is performed.

Declare Enemy (Alteration, Enchantment/Charm)

Reversible
Sphere: Clan
Range: Unlimited
Components: V, S, M
Duration: Permanent
Casting Time: 1 hr.
Area of Effect: 1 clan
Saving Throw: None

By casting *declare enemy*, a priest proclaims an entire clan to be the enemy of his clan. In order for this spell to work, representatives from at least one-third of the families in the caster's clan must be present. The priest must have an item that represents the guardian spirit of the enemy clan—a bit of fur, a feather, a plant, or some such object. The priest must build a fire outside the hall of his clan and spend an hour denouncing the enemy. When he completes the speech an alehorn is passed through the crowd, and a representative from each family present must drink from it. When the alehorn is returned to the priest, he drinks the remainder and casts it into the fire along with the totem object.

After the casting of this spell, all kinsmen of the priest receive a +1 bonus to their attack rolls

against a member of the enemy clan. The hostility for a *declared enemy* is difficult to hide, meaning that all kinsmen have a -4 penalty on encounter reaction rolls involving the hated clan. Kinsmen of the priest will seek out enemy clan members in combat in preference to all other foes unless there is a greater imminent danger. A clan's relic has enhanced power against a *declared enemy*; see the information on general powers of clan relics in Chapter Five. This spell is only effective against one clan at a time; if a second clan is made a *declared enemy*, the effects of the spell on the first clan are negated.

The reverse of this spell, *declare peace*, can only be used to counter the effect of a previously cast *declare enemy*. Again, one-third of the clan must be represented for the spell to be successful. Also, a member of the former enemy clan must attend the casting ceremony. An alehorn is passed among all present, and the priest exchanges symbols of clan guardian spirits with the former enemy. This ritual ends the effects described above.

Disinherit (Alteration)

Sphere: Clan

Range: Unlimited

Components: V, S, M

Duration: Permanent

Casting Time: 4 hrs.

Area of Effect: 1 person

Saving Throw: None

This spell allows a priest to expel a member of his clan. Once a character has been *disinherited*, he is no longer considered a kinsman for purposes of social obligation, clan ritual, clan relics, or guardian juggernauts.

For the casting of this spell, representatives from at least six different families in the clan must assemble at the family hearth of a kinsman. Each person present must witness against the character of the recipient. The priest must have one personal possession of the kinsman being *disinherited*, which is cast upon the hearth. As the object burns the priest states, "Consume this in flame, for we know not to whom it belongs." Any remains of the object are cast in a stream. A *disinherited* character may later rejoin his clan or become a member of another through the application of the 4th-level spell *adoption*.

FIFTH-LEVEL SPELL

Create Clan (Alteration)

Sphere: Clan

Range: Special

Components: V, S, M

Duration: Permanent

Casting Time: 4d6 hrs.

Area of Effect: Special

Saving Throw: Neg.

This spell allows a priest to create a new Knorrman clan. The priest may only perform this spell if he is willing to forsake his previous ties and become a member of the new clan. To cast the spell, the priest must collect at least four other people to volunteer for membership in the new clan. There is no upper limit to the number of participants.

The group must sit outside, holding hands in a circle. They must fast for the casting of the spell and may not sleep or break the circle. During this time the priest recites the tale of how the group has come together and how their affinity requires that they become one people. All members of the circle must, in turn, identify themselves and declare their worthiness to the new clan. This may take the form of reciting accomplishments and heroic deeds, or simply listing helpful tasks that the character can perform around the farm. Children who are too young to participate in the ritual may be included within the spell's area of effect by keeping them inside the circle (along with one or more persons to care for them, if necessary) for the duration of the spell.

The DM must secretly make a saving throw vs. spell on behalf of the caster as well as randomly determine the casting time of the spell. If the saving throw is successful, the ritual will be interrupted after a number of hours equal to the DM's die roll for casting time. The interruption will take the form of the arrival of the new clan's guardian spirit. An animal may bolt into the circle before retreating to the woods. A sudden change in weather may bring lightning or rainfall. A leaf from a particular tree or a feather from a bird may fall into the circle. Whatever form this revelation takes, the caster will be immediately aware of the guardian's arrival. He breaks the circle, indicating the casting of the spell is over, and calls for a celebration to honor the new clan.

If the spell fails, the priest will become aware of this fact when 24 hours (the maximum casting time of the spell) have passed without the arrival of a guardian. A priest may only attempt this spell once a month and may only successfully create a new clan once per level.

WIZARD SPELLS

FIRST-LEVEL SPELLS

Create Talisman (Abjuration)

Range: Touch

Components: V, S, M

Duration: 72 hrs.

Casting Time: Special

Area of Effect: 1 talisman

Saving Throw: None

This spell allows a Knorrman seer to create protective talismans with the attributes of various source spells. See the section of this chapter on talismans for the list of available spells as well as the full instructions for creating a talisman.

This spell requires a piece of paper, a patch of hide, a leaf, or a leather pouch, plus a leather thong, in addition to the component(s) of the source spell.

Master Weapon (Alteration)

Range: Touch

Components: V, S, M

Duration: 1 rd./level

Casting Time: 1 rd.

Area of Effect: 1 weapon

Saving Throw: Neg.

By means of this spell, a Knorrman seer may temporarily overcome any weapon restrictions or penalties for wielding a weapon without proficiency. For the duration of the spell the seer may fight freely with the enchanted object, using any Dexterity and Strength bonuses that might apply.

To cast the spell, the seer must hold the weapon above his head and invoke the power of the War Mother. This incantation sounds very much like a war cry and cannot be performed quietly. If the seer makes a successful saving throw vs. spell, a vivid flash of light will burst from the weapon, indicating that the magic has taken effect. If the spell fails, the seer will face normal penalties for wielding the weapon, or will not be

able to wield it at all if it is a type of weapon normally forbidden to wizards. This spell may be used on any ordinary or magical weapon. A seer may only cast this spell once every 1d4+4 days (roll separately after each casting), and cannot use the spell to benefit any other character.

TALISMANS

Certain spellcasters among the Knorr have developed a distinctive form of protective magical item called a *talisman*. While talismans can only be created by clan priests and seers, they may be used by any character regardless of whether he is a kinsman of the creator or even Knorrman.

A talisman is a small amulet, often taking the form of a leather pouch in which an object or item is contained, or a bundle of small objects that are strung on a leather thong and worn as a necklace. Regardless of its appearance, a *detect magic* spell always reveals a faint magical radiation emanating from a talisman. The power of a talisman corresponds to a certain priest or wizard spell. A spellcaster can create a talisman once he learns the spell to which it corresponds (known as the source spell), but may only create one talisman of any sort in a single week.

To make a talisman the spellcaster must first combine the material component(s) of the source spell in a small bundle or contain the material in a pouch. (For some priest spells that do not require material components, see the list that follows for information on what is needed.) If a component is too large to be made into a small bundle, it need only be touched to the material that will serve as the actual binding agent, which is normally a small piece of hide, a large leaf, or a piece of paper.

The next step is the casting of the *create talisman* spell, which generally takes a number of hours corresponding to the casting time of the source spell—for instance, 1 hour for a *protection from evil* talisman and 3 hours for a *nondetection* talisman. (Exceptions to this general rule are noted in the list of source spells that follows.) The timing of the *create talisman* spell must be such that it is completed exactly at sunrise, at which point the creator must immediately cast the source spell (using a separate supply of material components). The talisman is enchanted from the moment the source spell is completed

and remains enchanted for 72 hours thereafter regardless of the duration of the source spell.

The talisman is not effective unless it is worn as a necklace. It can be transferred between characters as often as desired (unless otherwise specified), but a character may only wear one talisman at a time. If a second one is put on, it will dispel the enchantment of the first. The magic disappears after 72 hours whether or not the talisman is worn during all of that time. Thus, if a warrior is given a talisman at the moment it is created and carries it on his belt for a day before putting it on, he is not protected by it during those first 24 hours, and once he puts it on, it has only 48 hours of effectiveness remaining. If the source spell has a limitation on how its magic can be used (such as for *protection from evil*, which requires that the recipient of the spell not engage in melee), the same limitation applies to the talisman, and the enchantment will be dispelled if that limitation is violated. A talisman can be permanently neutralized by a *dispel magic* spell. The component(s) used to make a talisman cannot be reused for any other spellcasting purpose.

The following list identifies all the spells that talismans can be made from. Contained within parentheses are the level of the source spell and the casting time in hours for the *create talisman* spell necessary to imbue this magic in an object. Notes are included for talismans that require special handling.

PRIEST TALISMANS

Endure cold/Endure heat (1st, 2): The material needed for this talisman is a bit of fleece (for *endure cold*) or a small piece of iron (for *endure heat*).

Protection from evil/Protection from good (1st, 4): Water (holy or unholy) cannot be used as the material for this talisman; the incense or dung that is used need not be subjected to burning.

Sanctuary (1st, 4): The talisman does not need to contain the priest's holy symbol.

Ghost shirt (2nd, 5): A new spell, described earlier in this chapter. The talisman is created by painting a white stripe around any cylindrical object, such as a twig or a small bone.

Magical vestment (3rd, 10): The material needed for this talisman is a small piece of the armor being worn by the person to be protected. This talisman cannot be transferred between characters,

and loses its enchantment if any other person puts it on.

Protection from fire (3rd, 6): The material needed for this talisman is a small bit of fire-hardened stone from a hearth. The wearer is protected as would be the caster of the source spell.

Remove paralysis (3rd, 8): The wearer receives a +4 bonus to saving throws vs. paralyzation attacks or related magic. The talisman will not free a character from paralysis that occurred before it was put on. The material needed for this talisman is a piece of snakeskin soaked in oil.

Undead taboo (3rd, 10): A new spell, described earlier in this chapter. The talisman is only effective for one attack. The material needed is a piece of hide cut in the shape of the priest's open hand.

Protection from evil, 10' radius/Protection from good, 10' radius (4th, 7): The material requirement is the same as for the *protection from evil* talisman.

Protection from lightning (4th, 7): The material needed for this talisman is a shard of pottery. The wearer is protected as would be the caster of the source spell.

Repel insects (4th, 10)

Spell immunity (4th, 10): All the limitations of the spell apply to the talisman as well. If the specific spell the wearer is to be protected against has no material component, the talisman must be made from a small piece of the wearer's helmet or shield. This talisman is not transferable.

Antiplant shell (5th, 8): The material needed for this talisman is a freshly cut thorn or burr from a thistle.

Antianimal shell (6th, 10): The priest's holy symbol is not necessary to create the talisman.

WIZARD TALISMANS

Protection from evil/Protection from good (1st, 1)

Nondetection (3rd, 3)

Protection from evil, 10' radius/Protection from good, 10' radius (3rd, 3)

Protection from normal missiles (3rd, 3)

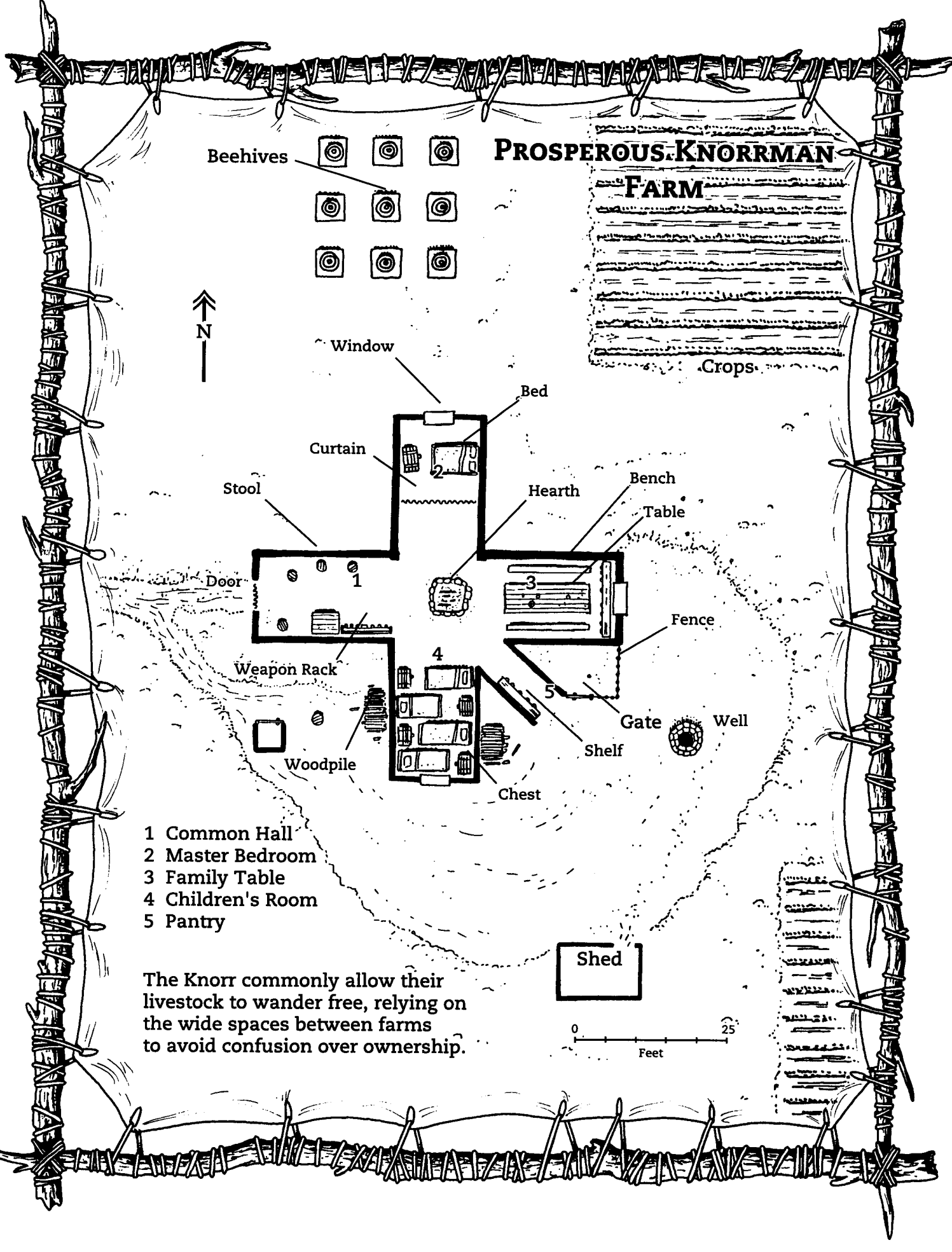
Minor globe of invulnerability (4th, 4): The enchantment is dispelled if the wearer of the talisman leaves the globe.

Globe of invulnerability (6th, 6)

Sequester (7th, 7): The talisman is only effective for the wearer.

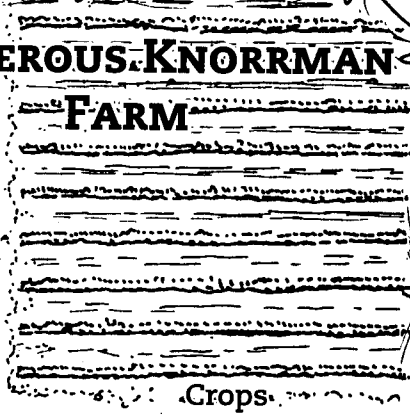
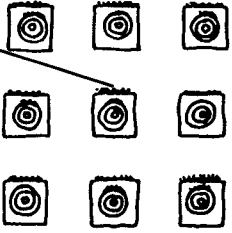
Spell turning (7th, 7)

Serten's spell immunity (8th, 10)



PROSPEROUS KNORRMAN FARM

Beehives



Window

Bed

Curtain

Hearth

Bench

Stool

Table

Door

1

3

Fence

Weapon Rack

4

5

Gate

Well

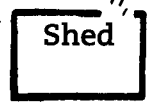


Woodpile

Shelf

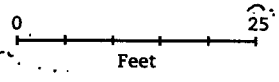
Chest

- 1 Common Hall
- 2 Master Bedroom
- 3 Family Table
- 4 Children's Room
- 5 Pantry



Shed

The Knorr commonly allow their livestock to wander free, relying on the wide spaces between farms to avoid confusion over ownership.



KNORRMAN SETTLEMENTS AND CITIES

Following is an alphabetical list of the major concentrations of Knorr on Jakandor, consisting of all places with populations of 200 or more. Several thousand other Knorr live in smaller settlements (which are not identified on the poster map) and on farms worked by as few as one or two families.

For each location described here, the number following a name indicates the total population. In many cases, one clan makes up a relatively large share of this population (10% or more). When the population number is not followed by a percentage figure, the location has no predominant clan.

Borhall: 4,000. Largest inland settlement; lies on the shore of Spirit Lake. Major center for herding and farming.

Detsahi (det-SAH-hee): 650. Farming village (with some fishing) along the coast south of the Dead Wood.

Dironhi (deer-ON-hi): 500, 30% Dironkenn. Fishing village on the south shore of the entrance to the Bay of Guardians.

Dredhall: 3,200, 10% Lokkenn. Large inland settlement and traditional home of the Hankenn. Heavily used portage road connects the River Dred Sky and the Clear River. Placed under siege by Maree Kenn Lokk during the Great War.

Falkrest: 5,000. Largest port on Jakandor. Closest city to the great drum at Alcuin.

Farfield: 300. Much-traveled farming village between Kralrest and Dredhall. Often used as a base for raids into the ruins of Hall Kenn Doom.

Gallet (GAHL-ett): 400, 20% Galkenn. Herding village founded for horse taming at the base of the Totoshadi.

Goklaya (go-CLAY-uh): 800. Large farming village on the northern shore of the Ranitaw. The southern border town of King Hanton in the Great War.

Hanahi (ha-NAH-hee): 400, 20% Hankenn. Fishing village north of Stormbreak. Founded by the Hankenn, many of whom moved west to Kaskahi after the Great War.

Hanfalk: 200, 20% Hankenn. Originally a fortress built by King Hanton, now a farming village.

Hoyoka (hoy-OH-kuh): 500, 40% Morakenn. Large hunting village on the shore of the Lake of the Dred Wolf.

Kaskahi (kas-KAH-hee): 300, 20% Hankenn. Fishing and hunting village on the western shore of the Bay of Guardians in the shadow of the Broken Mountains.

Kralrest: 3,000. Major port settlement and common base for excursions to Haylee's Fill.

Lanor's Stead (LAH-nor): 400. Farming village halfway between Dredhall and Hanfalk. Believed to have the richest soil on Jakandor. Founded by Lanor Kenn Han. Site of the Battle of Hanton's Head.

Lelaka (le-LOCK-uh): 600. Hunting village on the Ranitaw.

Lokkfalk: 200, 40% Lokkenn. Originally a fortress built by Maree Kenn Lokk, now a farming village.

Moraka (MOR-ah-kah): 500. Hunting and farming village founded by the Morakenn, who moved west for better hunting after the Great War.

Nunneka (noon-ih-KAH): 300, 30% Morakenn. Hunting village in the Moranesta.

Nunohi (noo-NO-hee): 800, 10% Dironkenn. Fishing and farming village at the mouth of the River of the Dead Mountains.

Onaya (OH-nah-yah): 400, 20% Lokkenn. Small farming village on the shore of the Cloud Lake.

Richground: 500. Farming village located at the crossing of the River to the Sea and the road leading from Suhanet to Onaya.

Sekohi (seh-KO-hee): 200. Fishing and farming village at the mouth of the Bay of Guardians.

Shatayet (sha-TAY-ett): 400, 20% Galkenn. Herding camp and cattle market along the trail leading south from the Plain of Distant Thunder.

Stormbreak: 2,800. Major port for seafaring clans. Common base for raids on the City of Eternal Light.

Suhanet (soo-HANN-ett): 400, 20% Galkenn. Herding camp on the crest of the Plain of Distant Thunder.

Tawya (TAW-yuh): 200. Farming and hunting village on the River of the Dead Mountains.

Urelhi (yuh-REL-hee): 600. Farming and fishing village along the eastern coast of the Clans-praw. Base for excursions into the Howling Ruins.

TYPICAL KNORRMAN SETTLEMENT

G = Clan G
B = Clan B
R = Clan R

Sepulcher of the Clan Relic

Clan B Hall

Public Hall

Stream

Beast Cult Lodge

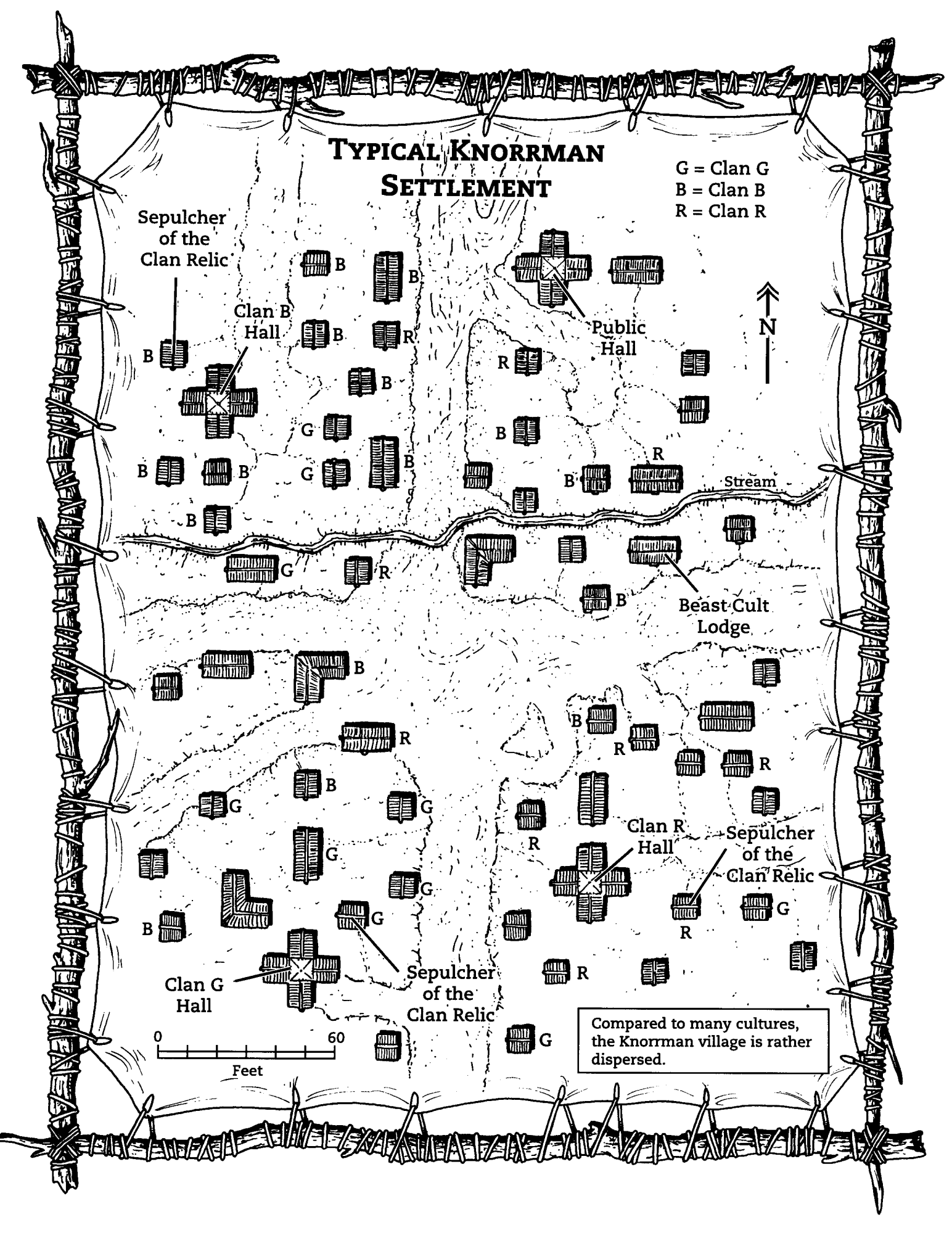
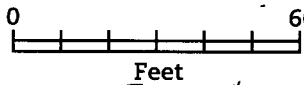
Clan R Hall

Sepulcher of the Clan Relic

Clan G Hall

Sepulcher of the Clan Relic

Compared to many cultures, the Knorrman village is rather dispersed.



CLAN: LOKK

Kinsmen: 1,000

Guardian Spirit: Harvest

Clan Relic: *Ark of the War Mother's Bond*

Major Allies: The Morakenn and the Dironkenn

Major Enemies: The Hankenn and the Galkenn

Location: The Lokkenn live primarily in the Lokkspraw along the River Dred Sky and the Clear River. The greatest concentrations of Lokkenn are in the city of Dredhall and the villages of Onaya and Lokkfalk.

Subsistence: Most Lokkenn have small farms in the river valleys. They enjoy some hunting in the nearby woods. The Lokkenn draw an equal measure of their livelihood from raiding both on land and at sea. They are the most notoriously aggressive of all the large Knorrman clans and consider their reputation to be an honor.

History: The Lokkenn are believed to be the closest of all Knorrman clans to the War Mother. According to legend, they once promised the goddess they would kill all of their fallen enemies, rather than let them live, in exchange for victory in a battle. The clan has maintained this practice, which other Knorr would find dishonorable were it not the result of a pact with the War Mother herself. The Lokkenn are brutal adversaries but profoundly loyal allies.

The Lokk is the only Knorrman clan to preserve the ancient secrets of constructing wicker juggernauts. The other clans had all abandoned the practices involved in animating the wicker war statues several decades before the Crossing.

After their arrival on Jakandor, the Lokkenn prospered by forging an alliance with the Morakenn and leading the war against King Hanton. Many battles were fought along the rivers, and Maree Kenn Lokk built the fortress Lokkfalk in order to support the siege of Dredhall and extend her reach into the Haffspraw. The success of the clan's military enterprises is attested to by its large population in Dredhall. During the war, the Lokkenn forged a historic alliance with the Dironkenn of the Bay of Guardians. They sought the raiding ships of that clan of fishermen to pressure the Galkenn, of the Plain of Distant

Thunder, who had allied with Hanton. The Dironkenn agreed to attack the Galkenn along the Gorashaditaw and the Onataw, but would not fight their allies the Hankenn.

NOTABLE LOKKENN

Maree "Dred Again": Level 8 sentinel, LN. Regarded as the chieftain of Lokkfalk, Maree is the granddaughter of Maree Lokkenn. Because her mother and grandmother shared her given name, she acquired her nickname. She is a brooding, melancholy woman who is passionately loyal to her allies.

Damon "Quickgrin": Level 6 battledancer, CG. A charismatic and good-humored fighter who is well liked by his friends as well as his enemies, Damon has been very influential in keeping peace between the Lokkenn and Hankenn of Dredhall.

Jalagon: Level 5 war priest, LE. He believes that a clan can only find glory through battle with other Knorr. Jalagon travels among Lokk settlements advising kinsmen on raiding and vengeance. He regrets having been born after the time of the Great War and dreams of inciting another age of heroes.

Suka the Deep-Minded: Level 6 clan priest, LN. She is respected among all the clans as a wise woman who is compassionate yet uncompromising of her clan's honor. Suka always attends the Alcuin drum as the representative of the clan Lokk and firmly believes the clans should keep their attention on the Charonti threat. She lives in Falkrest.

Kasson: Level 5 seer, LN. He serves as a counselor to Maree Dred Again. Fiercely intelligent with a constant awareness of the long-term consequences of clan decisions, Kasson is seen as a dour doomsayer and believed to be responsible for Maree's sad demeanor. He lives in Lokkfalk.

Fahalanee: Level 4 bear companion, CG. She lives in the Onanesta and is romantically involved with Jaston Hankenn, a scavenger and hermit who is encamped near the Howling Ruins. She watched over him for years, leaving food for him in hard weather, before they actually met and fell in love. Both their clans would consider their relationship treachery and grounds for disinheritance.

CLAN: MORA

Kinsmen: 700

Guardian Spirit: Wolf

Clan Relic: *The Sword of the War Mother*

Major Allies: The Lokkenn and the Galkenn

Major Enemies: The Hankenn and the Dironkenn

Location: The Morakenn live primarily in small hunting villages scattered through the forests of the Moraspraw, which takes its name from them. The largest concentration is in Hoyoka, on the shores of the Lake of the Dred Wolf. This hunting village lies deep within the Moranesta and is a center for trappers. It is believed that 2% of the population of Hoyoka are true lycanthropes. A large number of Morakenn live in the hunting village Nunneka, along the River Wolf.

Subsistence: The Morakenn live entirely by hunting and gathering. This dedication to traditional Knorrman life is a source of great respect among the other clans.

History: The Morakenn were a remote rural clan at the time of the Crossing. Upon their arrival on Jakandor, they quickly pushed past the shores and farmland into the game-rich forests. They have always had a large number of shapeshifters and companions among their people, and they have a strong relationship with the true lycanthropes of the Moranesta.

In the Great War, Maree Kenn Lokk allied with a lycanthrope of the clan Forg, named Gor. On the eve of the first battle between the Hannkenn and the Lokkenn, Gor married into the clan Mora and led one hundred of his new kinsmen to the battle. Gor carried the Morakenn relic, *The Sword of the War Mother*, through most of the Great War. The Morakenn considered it a gesture of respect that he chose to carry the sword rather than fight in his more natural wolf form. He remained an inspirational leader among the Morakenn, who are known as swift and vicious warriors.

The Morakenn had maintained friendly relations with the Galkenn on the Plain of Distant Thunder prior to the war. When the Dironkenn began to attack their neighbors from the banks of the Gorashaditaw in order to relieve pressure on the Lokkenn, the clan of the wolf scaled the Sky Falls and drove back the Dironkenn with an assault on their flank.

NOTABLE MORAKENN

Brujor "Thickhead": Level 7 bonebreaker, L.G. A gregarious warrior who has distinguished himself by driving advancing Charonti and undead from the western reaches of the Moranesta, Brujor is usually encamped along these outer trails and only occasionally visits the villages to take part in their contests and games.

Malon Dred Torr: Level 5 howler, NE. An impulsive and sometimes mean-spirited victim of lycanthropy (he is a werewolf), Malon is a distant descendant of Gor Morakenn, a true lycanthrope who married a human. He refuses a cure for his condition and fancies himself a true lycanthrope. He is tolerated by his kinsmen primarily because of the goodwill of his sister Luna.

Luna Dred Torr: Level 6 wolf shapeshifter, CG. Well loved by her kinsmen, Luna hunts the game trails of the Moranesta from Kralrest to the Clear Wall. She has been instrumental in establishing amicable relations with the lycanthropes of the Moranesta. She thinks of herself as a hunter and a healer. She is suspicious and reticent to speak with strangers, but effusive with friends.

Kralon Kennesta: Level 9 clan priest, LN. Kralon is called Kennesta, or "kindred of the trees," because of his advanced age. He fought in the Great War, and recently has kept the young people of his clan focused on fighting the Charonti rather than their Knorrman enemies. He is now known as a storyteller and an oral historian of the Morakenn. He lives in Lelaka.

Holtor "Stormstruck": Level 8 storm priest, CN. Holtor is seen more frequently by the Hankenn of the Clanspraw than by his own kinsmen. He frequently wanders the open fields of that territory, talking to himself. He has been seen standing on hilltops spinning with upraised arms during lightning storms. He is reportedly kind but incoherent.

Lanara Dred Hedra: Level 4 wastrel, N. Lanara endears herself to her kinsmen by pretending to be a fierce, Charonti-hating member of the clan, which other Morakenn who know her find entertaining. (They realize, as well as she does, that if she ever encountered one of the evil wizards, she would run screaming in the other direction.) She lives near Hoyoka but often travels to visit Brujor Thickhead in the forest, where she amuses him with her schemes of how to wipe out the Charonti.

CLAN: GAL

Kinsmen: 700

Guardian Spirit: Falcon

Clan Relic: *Windcrusher*

Major Allies: The Morakenn and the Hankenn

Major Enemies: The Lokkenn and the Dironkenn

Location: The Galkenn (GAHL-kenn) live primarily in three large herding camps on the plateau called the Plain of Distant Thunder. The territory bounded by the Gorashaditaw, the Onataw, and the River Dred Sky takes its name from this clan. Shatayet, Gallet, and Suhanet are all sparsely populated, wide-open encampments where cattle herders make their homes. The grass is rich for grazing on the plain, but the soil is too thin for farming. This area is also the home of Jakandor's wild horses that run free across the plateau.

The Galkenn trade at the towns and cities at the base of the plateau, including Borhall, Richground, Hanfalk, and Tawya. Small numbers of Galkenn have made their homes in all of these settlements.

Subsistence: The Galkenn are known as cattle herders but depend upon fishing and hunting for an equal portion of their food. Deer are hunted on the plateau, and boar live in the Totonesta. Both the Onataw and Gorashaditaw are well stocked with fish.

History: The Galkenn rose to prominence in Knorrman history shortly after their arrival on Jakandor, primarily because of their decision to move farther inland than other clans. They discovered and settled on the Plain of Distant Thunder, captured and mastered some of the wild horses they found there, and within a few years developed a high degree of skill in riding, which elders pass down to their descendants. The Galkenn believe that charging across the plains at a breakneck gallop is the closest a kinsman can come to the flight of their guardian spirit, the falcon.

In the Great War the Galkenn allied with the Hankenn, many of whom shared the Galkenn interest in herding. The Galkenn were so effective in stalling the advance of the Lokkenn across the Clanspraw that Maree Kenn Lokk swore friendship with the river-raiding Dironkenn in order to relieve the Galkenn attacks. The Gal captured the

Diron relic in a battle toward the end of the war. In an overture toward peace, they returned it and a treaty was forged. The alliance soon collapsed when the Gal's Morakenn allies continued to harry the Diron waterways. Throughout the war the Galkenn maintained honor in battle. Even their few mounted warriors would dismount before combat in order to avoid the appearance of a dishonorable advantage.

NOTABLE GALKENN

Fallon Horselord: Level 8 doombringer, NG. A fair-minded but stern leader of mounted raiders from Gallet, he is well liked by his kinsmen and considered an honorable warrior by his adversaries. Out of respect for his animal, Fallon never wears his heavy doombringer armor while riding.

Daree Dred Laron: Level 5 firebreather, NE. Daree reportedly watched her husband and father being torn apart by undead while they were raiding the Dead Drop ten years ago. She has not spoken since. She hates the Charonti and their minions, and often attaches herself to an adventuring party if she thinks she will have a chance to kill some.

Raina Dred Ronn: Level 6 clan priest, NG. Called "Mother Gal" by other Knorr as well as kinsmen, Raina is a compassionate priestess who is known for her generosity. She refuses to travel and has never been to Alcuin, although representatives often seek her advice before attending the Great Drum. She lives alone in Gallet.

Dala Dred Fallon: Level 6 falcon companion, LE. She believes her relationship with her birds reflects a sacred bond to the Galkenn clan guardian, and considers herself destined to rule her clan. She is extremely manipulative and is trying to act as an adviser to her father, Fallon Horselord. She lives with him in Gallet.

Falor Dred Fallon: Level 4 falcon companion, CG. Devoted to his older sister Dala, he is well-meaning and kind. He has an unfortunate reputation for impulsiveness that borders on dishonorable. Falor lives in Gallet with his father and sister.

Minitor: Level 5 seer, CN. A solitary soul, Minitor loves the Plain of Distant Thunder and its high grassland. He is said to speak in riddellike clues to those who seek his divination and advice. He lives in isolation near the Totoshadi.

CLAN: DIRON

Kinsmen: 680

Guardian Spirit: Bear

Clan Relic: *The Hide of the Diron*

Major Allies: The Hankenn and the Lokkenn

Major Enemies: The Morakenn and the Galkenn

Location: The Dironkenn live primarily among the fishing villages of the Dironispraw. Their families are scattered along the Bay of Guardians and into the nearby mountains. Because of their love of sea travel, the Dironkenn can be found in any of the coastal villages or ports. As far south as Kralrest, Diron sailors and raiders have made their homes.

Subsistence: The Diron have traditionally been a fishing and hunting clan, although many kinsmen farm the hills below the Kaskashadi. In recent years, the Dironkenn have increasingly turned to sea and river raids for their livelihood. Few coastal villages, including those where they have kinsmen, have been spared a Diron assault. The Diron are also great sea adventurers and have led many ventures to the west coast of Jakandor.

History: The Kenn Diron are often credited with navigating the Knorrman ships to Jakandor at the time of the Crossing. For this reason, any traveling Diron kinsman is always welcome under the roofs of friends and enemies alike.

The Diron maintained good relations with both the Hankenn and Lokkenn during the Great War. Their good relations with the Han arose out of frequent contact in the port towns of the Clanspraw, where Hanton made his home. Maree Kenn Lokk made deliberate overtures of friendship toward the Diron in an effort to weaken Hanton's alliance with the Galkenn. The bond between the Diron and the two warring clans held true throughout the war.

Toward the end of the war the Galkenn captured the Diron relic. They later returned the sacred hide and forged a treaty with the Diron. The war may have turned against the Lokkenn when this peace was made, and for a short while Gal attacks on Lokkfalk slowed the Lokk advance against Hanton. The peace was short-lived, however, for Morakenn allies of the Gal, who had moved into the Gorashaditaw river valley to help defend the Gal from Diron raids, continued making attacks on Diron trade vessels. The Diron knew of the alliance between the Gal and the Mora, and took the at-

tacks for treachery on the part of the Gal. Their reprisal was severe against the Gal villages, which drew the Galkenn back from the lines of Hanton's defense. Some believe the breaking of the treaty lost the war for Hanton. Others claim the Gal truly did conspire against the Diron.

NOTABLE DIRONKENN

Garathon Dred Lee: Level 7 clandred, CN. He is a large-hearted seafarer who raids his enemies every spring in order to prepare for westward voyages of exploration. He believes that great wealth and honor lie in Charonti land and that any delay only allows the enemy to grow stronger. Garathon lives in Sekohi.

Poree Dred Pana: Level 5 bloodjuggler, LN. Her grandfather was killed defending the clan relic when it was captured in the Great War, and in a never-ending quest for vengeance, Poree leads raids against the Gal every year. She believes that the Great War continues and will never end until the Gal have been scattered and no longer know their own kinsmen. Poree lives in Tawya.

Kalton Dred Steel: Level 6 war priest, LG. Called "child of steel" because of his love for forging weapons, Kalton is a friend and companion of both Garathon and Poree. He loves a good battle and seasonally moves from the home of one friend to another to join in their military enterprises. Good-humored and wise, he is often asked to join clan drums.

Mina "Land Walker": Level 5 windlord, NE. Mina has a secret agenda: She is one of the few Knorr who has allied herself with the Charonti. She had always been curious about the Broken People; then, during a solitary excursion to the High Deep several years ago, she encountered and befriended a group of Charonti who were already occupying the place. She believes that both the Charonti and the Knorr can benefit from settling their differences, and is cautiously searching for other Knorr who share that belief, in the hope of beginning a new clan. She acquired her nickname because of her uncharacteristically Diron aversion to water travel.

Uma: Level 6 seer, NG. Mistrusted and feared because of her spellcraft, Uma spends most of her time at the clan hall in Dironhi. She is unrestrained in her praise and criticism of others. She vocally encourages cooperative efforts among the clans against the Charonti.

CLAN: HAN

Kinsmen: 560

Guardian Spirit: Ox

Clan Relic: *Landwaster*

Major Allies: The Galkenn and the Dironkenn

Major Enemies: The Lokkenn and the Mora-kenn

Location: The Hankenn make their homesteads primarily in the territory of the Clanspraw, but can be found living on the farming land along any of the eastern rivers.

Subsistence: The Han are known as diligent farmers, but also do some fishing. Hunting is less popular, as the trees of the Hadiranesta continue to be cleared for farmland and the Dead Wood is rumored to be haunted.

History: The Hankenn are known for being the principal cause of the Great War. A warlord named Hanton rose to become the leader of many Knorr across the Clanspraw. The Han remember King Hanton as a kind-hearted and courageous warrior. They say he was obsessed with justice and willingly sent armed escorts to support the suits of poor farmers. His institution of formal boundaries and taxation within his sway eventually drew the animosity of the freedom-loving Knorr, who dislike rulers of any kind.

The Han are fiercely proud of their heritage and their role in the war. Hanton is remembered as a hero in many songs and stories, but even the Han would agree that kings are better remembered than endured. Many of the Hankenn were killed in the Great War, and today their population is only a fraction of what it once was, but they are still one of the largest Knorrman clans. In contrast to the other major clans, their highest concentrations of population are widely dispersed; Hanahi, Kaskahi, and Hanfalk are the settlements where Hankenn are found in the greatest numbers.

NOTABLE HANKENN

Candor Dred Gana: Level 7 clandred, LG. Regarded as the chieftain of Hanfalk, Candor is a man bound by his honor. He is a brave and capable leader, but fears his kinsmen's deference to him. He privately worries that their need for strong leadership in these years of rebuilding after the war may lead to the rise of another ruler. He is torn

between a desire to help strengthen his clan and his concern for where that path may lead him.

Havilee Dred Baaltor: Level 5 backlasher, NE. Inspired of the legends of the Great War, Havilee dreams of becoming a hero king. She leads a gang of ruin raiders whom she hopes to turn into the foundation of her following. Havilee and her comrades live in Dredhall, from where they embark on regular forays to Hall Kenn Doom.

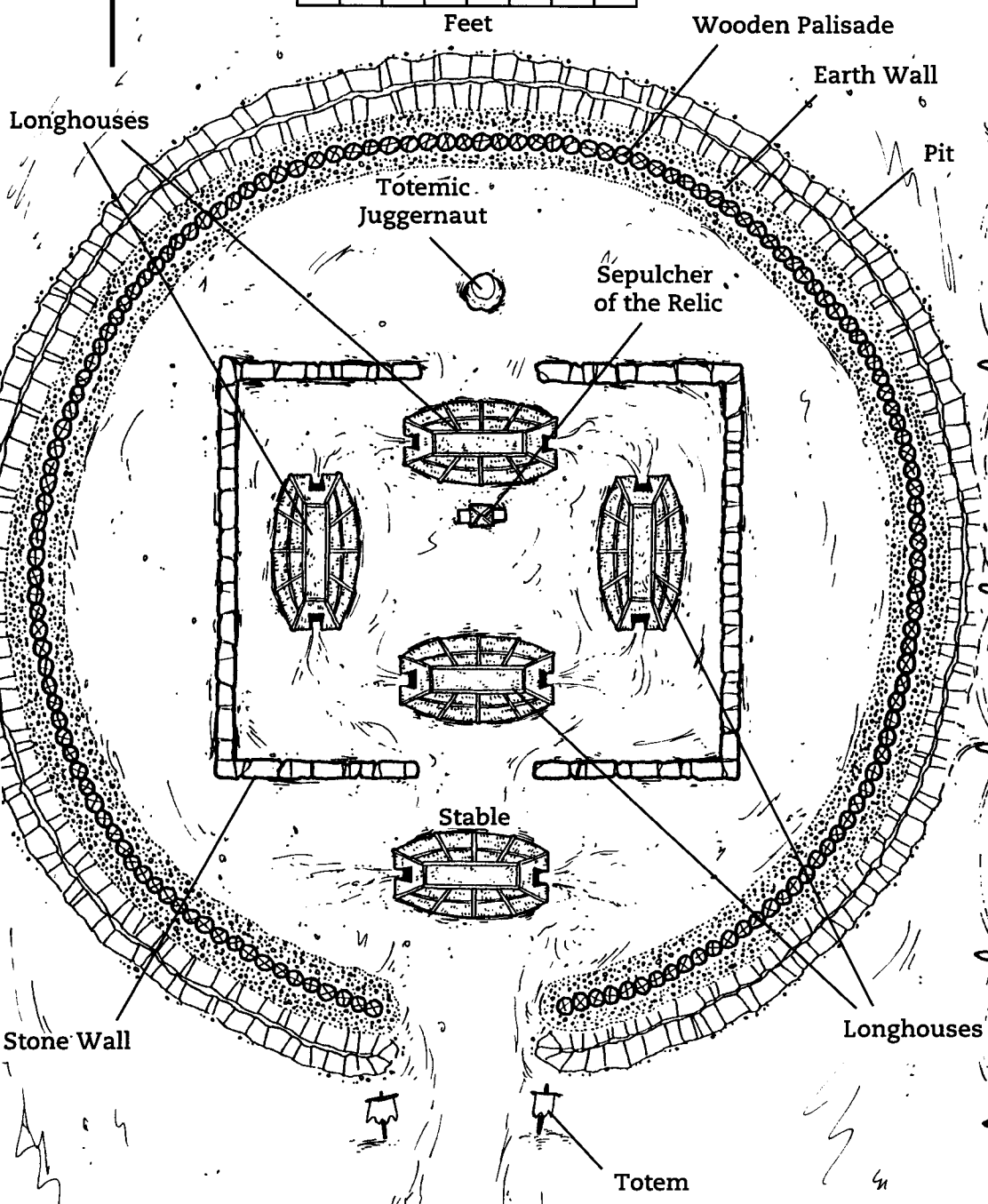
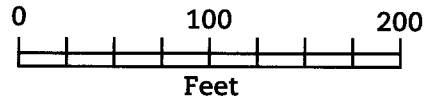
Salanor Dred See: Level 6 forestwalker, NG. As a young man, Salanor ranged far among the forests of the Clanspraw, Haffspraw, and Lokkspraw. Now in his old age, he rarely leaves Dredhall. His quick wit and easy humor have been instrumental in easing tension between the Hankenn and Lokkenn of that city.

Mad Shawlee: Level 8 war priest, LN. She earned her nickname because of her passionate arguments made at clan drums and other places, not out of any question of her mental capacity. She is widely respected and feared as a warrior, has fanatical commitment to the destruction of the Charonti, and believes any other priority is an affront to the War Mother. She has been instrumental in forging peace between the Han and other clans, for she sees interclan disputes as a distraction from their true duty. She lives in Farfield.

Jaston: Level 5 scavenger, CN. After not showing much success as a warrior in his youth, nor having the disciplined disposition to work well with others, Jaston set up a camp near the Howling Ruins in the hope of making a great discovery that would win him respect at home. He lived isolated for years and neglected his health as his work consumed his attention. Several years ago he began to find bundles of food left for him in hard weather. He eventually discovered he was being looked after by Fahalanee Lokkenn. The two have become involved in a romantic relationship that both of their clans would consider treachery.

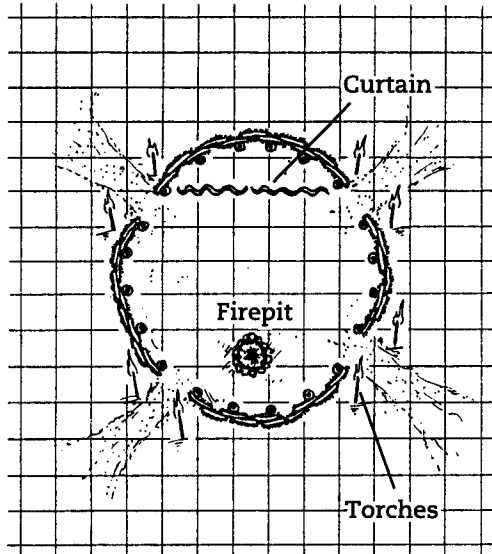
Halek the Butcher: Level 5 outlawed clandred, CE. Halek was outlawed at the Great Drum six years ago and *disinherited* from his clan for murder. He hides out in the Hadiranesta with a gang of outlaws. It is rumored that he waylays travelers in the woods and challenges them to duels. He has no regard for personal honor, but will pretend to be honorable in order to seize the advantage against his opponents.

KNORRMAN STRONGHOLD



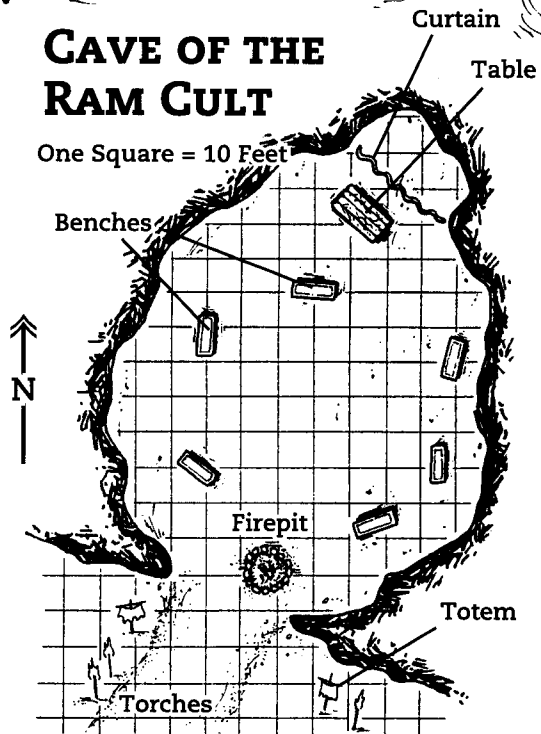
TENT OF THE WILDCAT CULT

One Square = 10 Feet



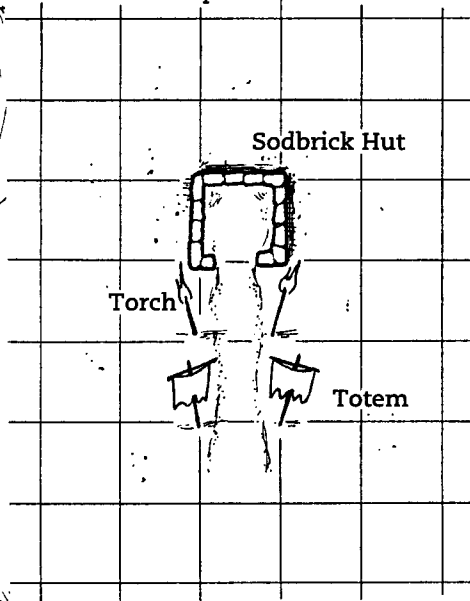
CAVE OF THE RAM CULT

One Square = 10 Feet



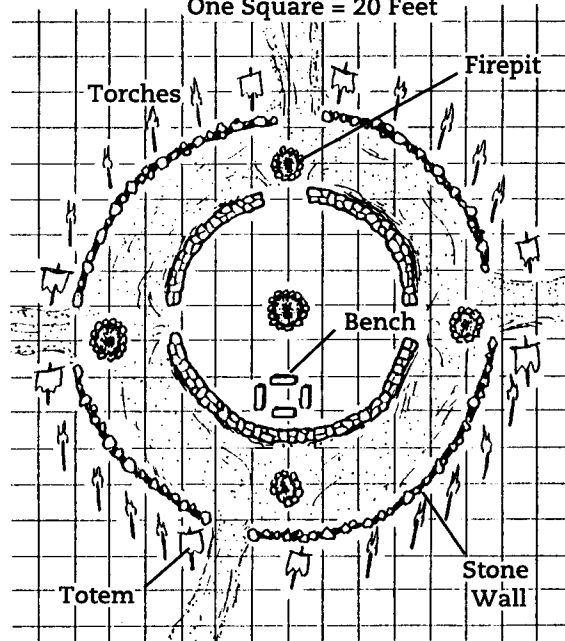
HUT OF THE FOX CULT

One Square = 5 Feet



LODGE OF THE FIRE LIZARD

One Square = 20 Feet



THE KHORRIMAN CODES

The Code of the Clan

Extend kindness to those who cross your door

Declare yourself

Assume the claim of a kinsman who has died or cannot
resolve it on his own

Avenge the killing of a kinsman

The Code of the Warrior

Never strike at your opponent without warning

Never engage in mortal combat with an opponent who is
less than your equal

Only strike your opponent when he is ready to receive your blow

Never use a force of numbers against an opponent

Never pursue a foe fleeing the field of battle

Never mock your opponent

Slings and arrows are for killing animals, not men

Pray for your fallen enemy

The Code of the Hunter

Never hunt your brother

Hunt only what you must

Pray for your fallen quarry

TERRITORIES AND MAJOR FEATURES OF JAKANDOR

Following is an alphabetical list of the names the Knorr have given to areas of the island and to major features, including the sites of Charonti cities and ruins. Many other place names on the poster map are not described here, because they have no significance to the Knorr other than as identifiers.

Blisswood: An ancient forest high amid the Dead Mountains. While some Knorrman adventurers have returned from the ruins at the border of the forest, none who have ventured deeper have ever come back.

Bog Hall: Lying at the base of the Gorashadi Mountains near the north shore of the island, this is thought to be a temple to a dead god of the Broken People.

Broken Sea: Seers speculate that this huge pit may have once been a lake that fed into the Grieving Sea.

City of Eternal Light: Charonti have been repeatedly encountered in these ruins, whose unearthly glow can be seen at night from the shores of Jakandor.

City of Scorched Earth: Shapeshifters have reported that several intact buildings can be seen from the air. The place features a large blasted area, which seers say is the result of Charonti magic that got out of control.

City of the Twice Dead: The only Charonti city that has ever (supposedly) been reached by a Knorrman warrior who returned to tell about it. According to his story, as punishment for being separated from his kinsmen during a mission of exploration, the War Mother magically transported him into the midst of this city. He promptly turned and fled, and was instantly transported back to the wilderness. Few among the Knorr believe this tale, although flying shapeshifters confirm that this is a place of considerable Charonti activity.

Glanspraw: The greatest stretches of clear pasture and farmland on the island lie among the gentle swells of this region.

Dead Drop: Perched atop the cliffs at the Sky Falls, this ruined site is believed to harbor a thousand Charonti dead waiting to be animated.

Dironispraw (deer-ON-ih-spraw): This territory is sparsely populated but rich in land and game.

Dry Fields: A vast expanse of infertile soil between the Southern Dead Mountains and the Barrier Mountains. This wasteland has provided a passable route for efforts to venture west, but the desolate country repels most adventurers sooner or later.

Elder Spraw: Assumed to be an ancient Charonti city, because flying shapeshifters have seen signs of

activity on the ground. None of the Knorr can understand, though, why anyone would locate a city on a small island, which is a cowardly way of preventing the place from being easily attacked.

Galspraw (GAHL-spraw): This sweeping land of high grass is home to many cattle herders as well as the wild horses of Jakandor.

Haffspraw: Heavily settled farmland and rolling hills of light forests characterize this territory. Two of the largest Knorrman settlements lie in this area, which was hotly disputed during the Great War.

Hall of Broken Spirits: Lying amid the reeds at the mouth of the Mud River, this desolate and ruined site is believed to be an active nest for evil necromancers.

Hall Kenn Doom: This site of ruins, just inside the fringe of the Dead Wood, is a popular site for young Knorr to test their mettle. One of the most frequently explored ruins, it has apparently not been visited by Charonti but is still dangerous nonetheless.

Haylee's Fill: Named for Haylee Morakenn, the intrepid explorer of Charonti ruins who died here.

High Deep: High amid the deadly forests of the Blisswood, this place of ruins is rumored to have marble tunnels and arcades reaching deeper than the Dead Mountains are high.

Howling Ruins: Named for the baleful sounds that echo up from its underground halls, the Howling is a place best avoided.

Lokkspraw: This small but densely populated territory is the traditional homeland of the Lokkenn.

Moraspraw: This heavily forested territory is said to harbor the richest game on all of Jakandor. Many hunting families and not a few lycanthropes dwell here.

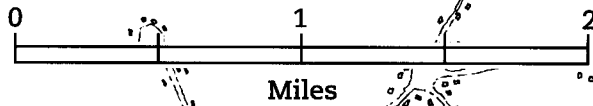
Otaw: This small run marks the westernmost border of Knorrman settlement. No Knorrman hearth can be found west of the Otaw.

Plain of Scorched Earth: This enormous plateau accounts for most of the land on the island's western side. It is dry and dotted with barren scrub grass, but believed to be fertile near the Wailing River.

Shallow Water: This swampy run represents the western edge of Knorrman settlement on the southern side of the island.

Western Sea: The Knorr believe Jakandor lies far to the west of the mainland they once called home. They still consider the oceans surrounding Jakandor to be the Western Sea. The waters to the north and south are called the Northwestern Sea and the Southwestern Sea. The water east, in the direction of their former home, is (confusingly) called the Western Sea. And of course, the ocean to the west of Jakandor is called the Far Western Sea.

STORMBREAK, A KNORRMAN PORT



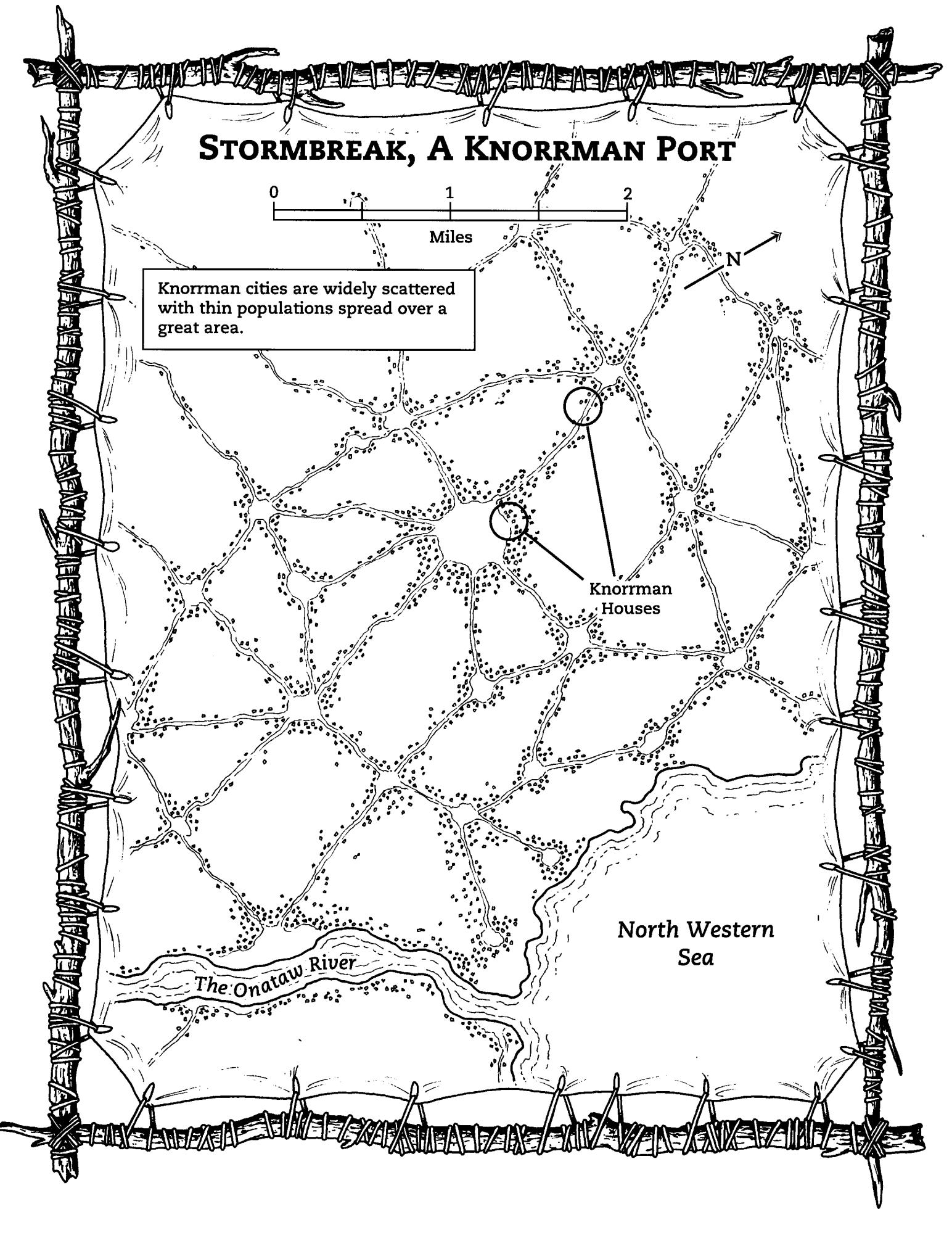
Knorrman cities are widely scattered with thin populations spread over a great area.

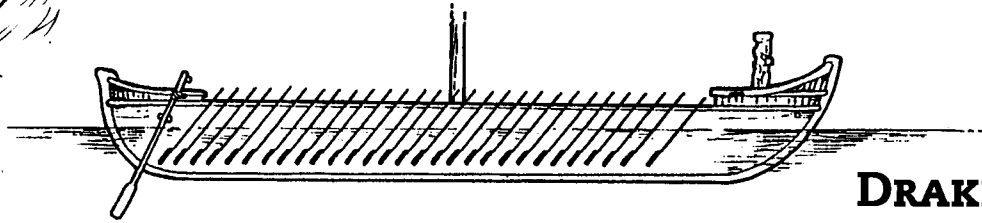


Knorrman Houses

North Western Sea

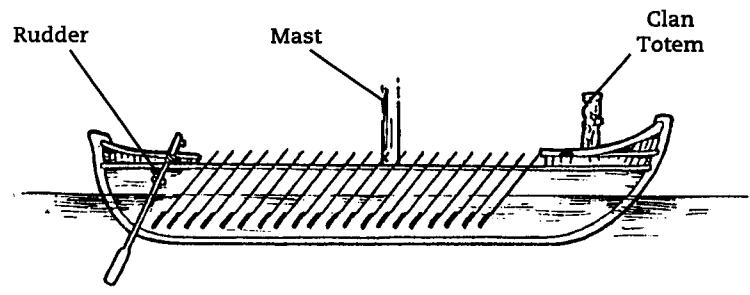
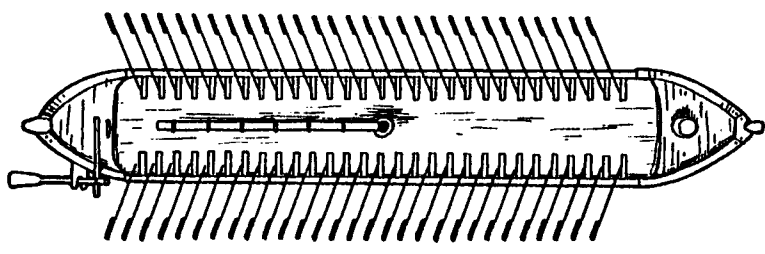
The Onataw River





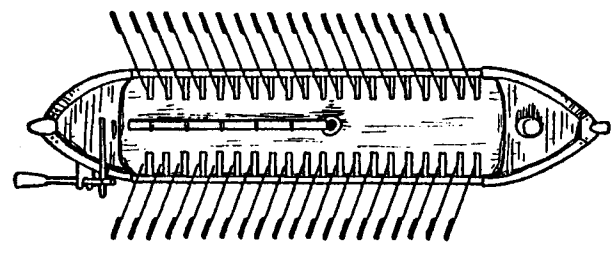
DRAKKAR

- Single Mast
- Keel: 100'
- Beam: 15'
- Crew: 60-80 oarsmen
- Cargo: 160 raiders

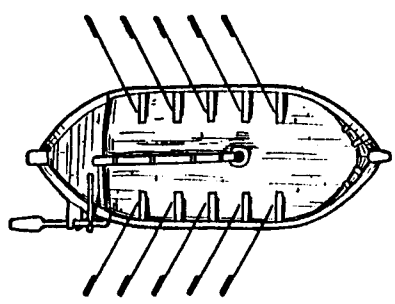


LONGSHIP

- Single Mast
- Keel: 75'
- Beam: 15'
- Crew: 40-50 oarsmen
- Cargo: 120 raiders

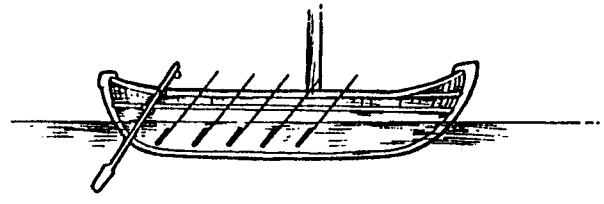


KNORRMAN SHIPS



KNARR

- Single Mast, Flat Bottom
- Keel: 50'
- Crew: 8-14 Oarsmen



Great Knorrman Juggernauts

The Wolf Morash
Guardian of the Morakenn
Wooden Juggernaut



The Wind Tarola
Guardian of the Dolkenn
Stone Juggernaut

The Harvest Halon
Guardian of the Lokkenn
Wicker Juggernaut

(See Chapter Five for statistics and other information.)

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JAKANDOR: ISLAND OF WAR

DM'S LOREBOOK

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CREDITS

Design: Kirk Botula, Kim Mohan
Adventure Design: Dale Donovan
Development & Editing: Anne Brown and Keith Francis Strohm
Creative Direction: Harold Johnson
Cover Painting: rk post; **Interior Illustrations:** Todd Lockwood
Cartography: Diesel
Electronic Prepress Coordination: Dave Conant
Typesetting: Angelika Lokotz
Graphic Coordinators: Dawn Murin and Paul Hanchette
Graphic Design: Dee Barnett

Adventure Dedication:

To Cindy, whose boundless patience and faith made completing this project possible.

U.S., CANADA,
AISA, PACIFIC, & LATIN AMERICA
Wizards of the Coast, Inc.
P.O. Box 707
Renton, WA 98057-0707
+1-206-624-0933



EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 34
2300 Turnhout
Belgium
+32-14-44-30-44

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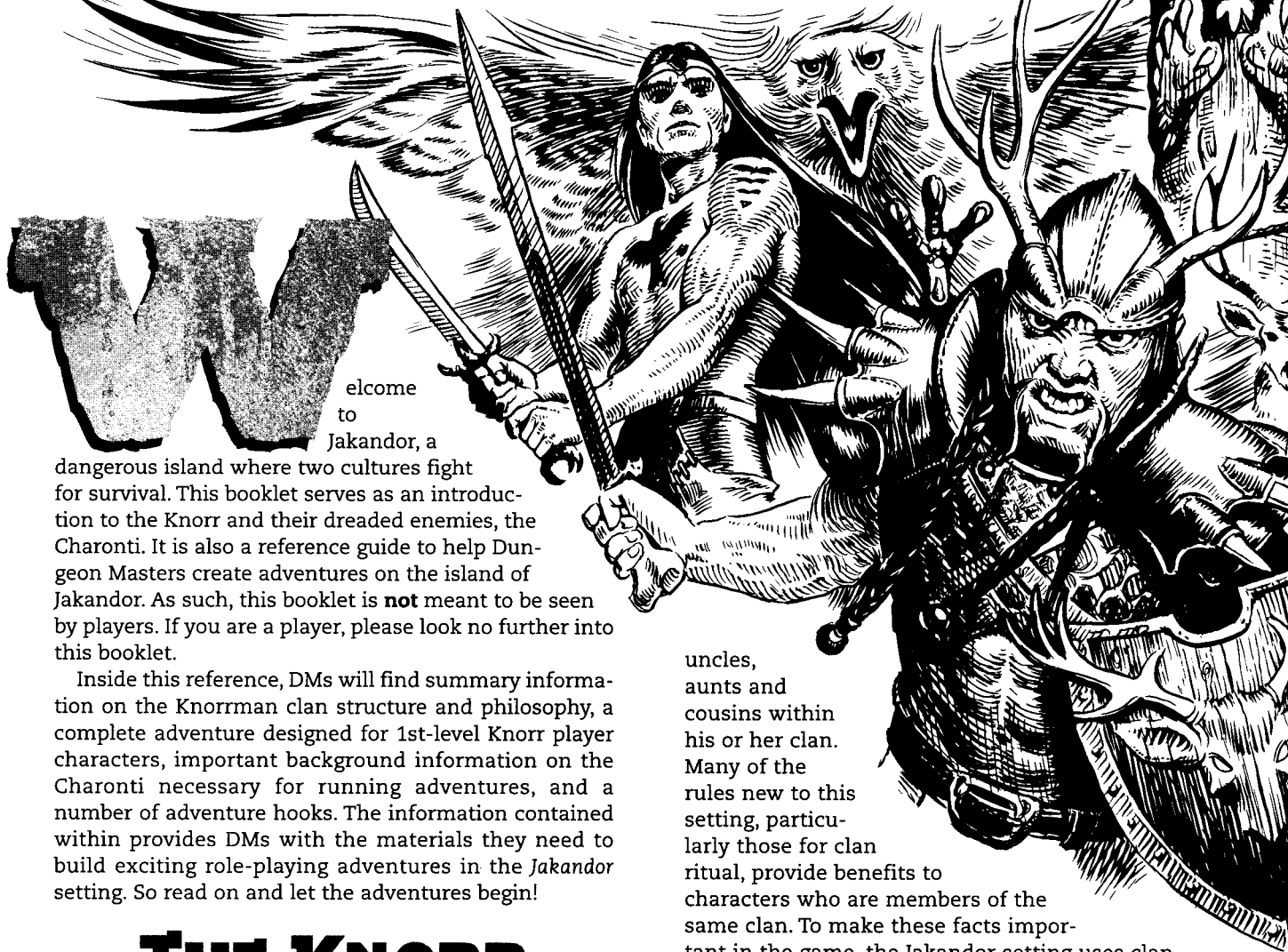
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INTRODUCTION



Welcome to Jakandor, a dangerous island where two cultures fight for survival. This booklet serves as an introduction to the Knorr and their dreaded enemies, the Charonti. It is also a reference guide to help Dungeon Masters create adventures on the island of Jakandor. As such, this booklet is **not** meant to be seen by players. If you are a player, please look no further into this booklet.

Inside this reference, DMs will find summary information on the Knorrman clan structure and philosophy, a complete adventure designed for 1st-level Knorr player characters, important background information on the Charonti necessary for running adventures, and a number of adventure hooks. The information contained within provides DMs with the materials they need to build exciting role-playing adventures in the *Jakandor* setting. So read on and let the adventures begin!

THE KNORR

The Knorr are a vibrant race of spiritual hunters and warriors exiled from their own lands as a result of a cataclysmic storm. These honor-driven people struggle to survive against the fierce natural elements of their new island home and the violent incursions of Jakandor's other inhabitants, the Charonti. Detailed information on the Knorr is found in the *Player's Guide* in this product; however, the information in this booklet highlights the important details to easily allow DMs to run a Knorrman campaign.

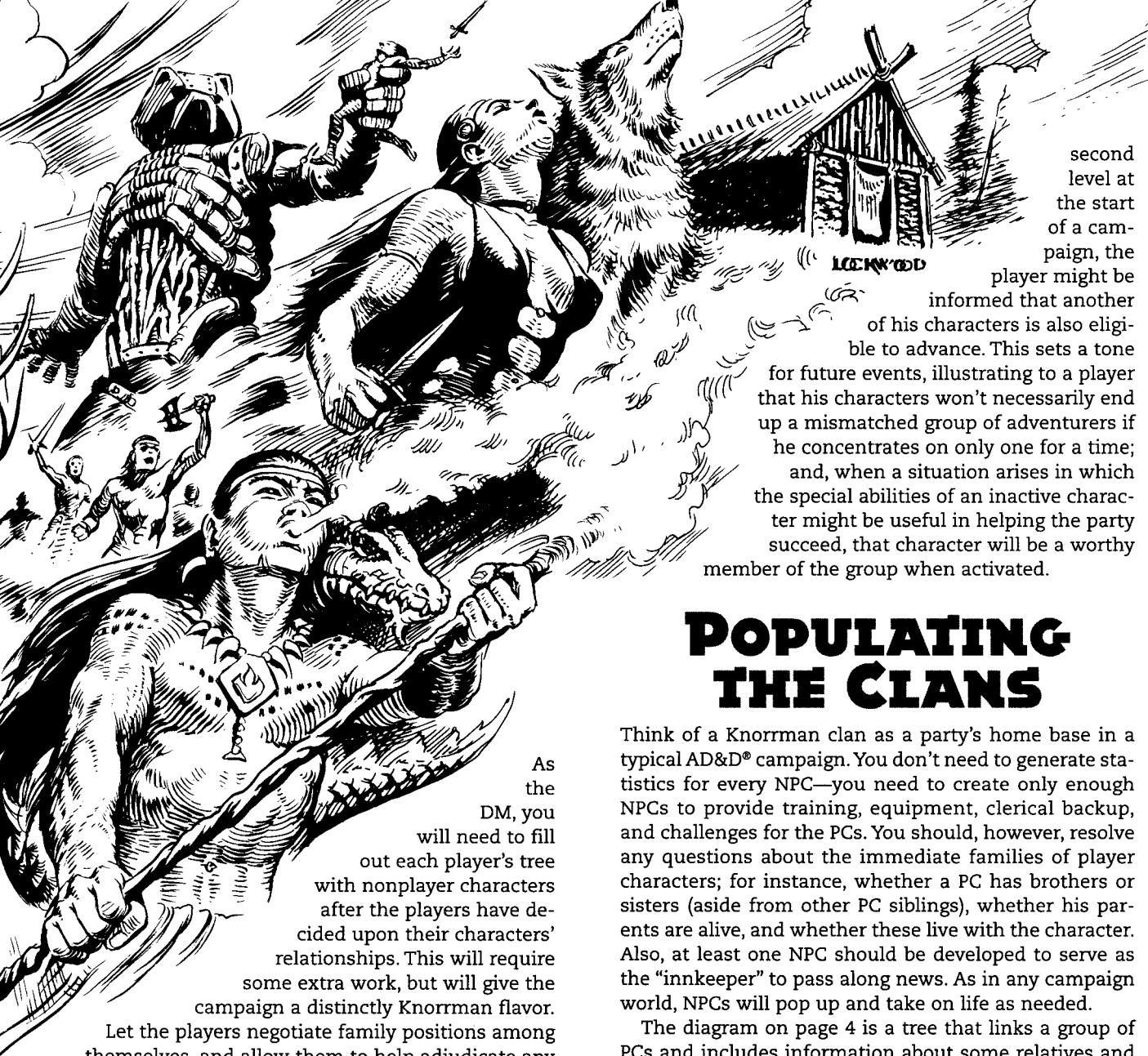
CLAN TREES

A Knorrman adventure is different in many ways from adventures in other campaign worlds, due in large part to the Knorrman clan system. The strongest relationships a Knorr commonly forms are with brothers, sisters,

uncles, aunts and cousins within his or her clan. Many of the rules new to this setting, particularly those for clan ritual, provide benefits to characters who are members of the same clan. To make these facts important in the game, the *Jakandor* setting uses clan trees—a system in which every player designs not one, but three, characters.

Chapter Three in the *Player's Guide* provides basic information on how a clan tree is created. After reading that section, DMs should refer to the text that follows here for advice on character generation and switching between active and inactive characters.

As stated, the characters a player generates for his tree all must be members of the same clan. In the interest of creating a unified party, the DM may require that all players create trees within the same clan. It's important that the players understand all the benefits of kinship explained in the *Player's Guide*. A party based within a single clan has social advantages as well as a sense of family, which can foster a new type of role-playing experience. The emotional stakes of an adventure are heightened when players feel a bond of kinship between their characters.



second level at the start of a campaign, the player might be

informed that another of his characters is also eligible to advance. This sets a tone for future events, illustrating to a player that his characters won't necessarily end up a mismatched group of adventurers if he concentrates on only one for a time; and, when a situation arises in which the special abilities of an inactive character might be useful in helping the party succeed, that character will be a worthy member of the group when activated.

POPULATING THE CLANS

As the DM, you will need to fill out each player's tree with nonplayer characters after the players have decided upon their characters' relationships. This will require some extra work, but will give the campaign a distinctly Knorrman flavor.

Let the players negotiate family positions among themselves, and allow them to help adjudicate any disagreements. Once the players have decided how all their characters are linked, diagram them on a clan tree. You can rough out the makeup of a clan in advance and make adjustments as the players populate it.

This task is easier if you first determine the approximate size of a clan and how widespread or concentrated its population is. A large clan may be centered in one or two villages, with a smattering of kinsmen on farms across a wide territory. The members of a smaller clan may all reside in a single village or may be dispersed on isolated farms. Don't worry about remote relatives; many kinsmen have no idea how far their clan extends.

Allowing players to switch active and inactive characters whenever they want will probably not be harmful to your campaign as long as the players use common sense and do not attempt something contrary to your plans. You can subtly discourage frequent switching by being generous in awarding experience points to inactive characters. For instance, when one PC reaches

Think of a Knorrman clan as a party's home base in a typical AD&D® campaign. You don't need to generate statistics for every NPC—you need to create only enough NPCs to provide training, equipment, clerical backup, and challenges for the PCs. You should, however, resolve any questions about the immediate families of player characters; for instance, whether a PC has brothers or sisters (aside from other PC siblings), whether his parents are alive, and whether these live with the character. Also, at least one NPC should be developed to serve as the "innkeeper" to pass along news. As in any campaign world, NPCs will pop up and take on life as needed.

The diagram on page 4 is a tree that links a group of PCs and includes information about some relatives and ancestors. One of the original characters, Dara, was killed unfairly in a rigged duel against a member of a rival clan. Another character, created after Dara died, is Dara's brother Karanor, who has sworn vengeance for his sister's murder. Karanor can call on his cousins Kana and Malaka (played by other players) for aid and support.

Should a Knorrman party determine that it needs a base of operations, the most likely option is a simple sod structure that contains the hearth of one of the player characters. The house itself may be the property of a player character or the relative of a PC. It may be in a village, but may also be on a remote farm.

TRAINING

Most of the Knorrman character kits specify training as a prerequisite of level advancement. The best aspect of a requirement for training is that a character's need to seek

out a mentor can provide limitless adventure hooks. Once a campaign and its PCs are well developed, however, training can become a nuisance and an unwelcome interruption in an otherwise exciting series of adventures. In light of that fact, you are free to allow players to abandon training requirements after most or all PCs have reached a certain level (at least 5th or 6th).

Your players will probably not object to dispensing with training requirements, as long as you don't make this change too early in a campaign. Some character types are exempt from training, or are allowed to train themselves without a mentor; these exceptions are part of what might make those kits attractive to players. If you eliminate training for all characters after only two or three levels, the players of claudred and weasel characters, for example, might feel shortchanged.

The *Player's Guide* mentions that characters may have to pay for their training, but the details are left up to you. It's possible, perhaps even likely, that a mentor who is a kinsman will train a character for free or for less compensation than a mentor of a different clan. A recommended fee for training is no less than 100 gp and no more than 1,000 gp per level (in other words, 400 to 4,000 gp to advance from 3rd to 4th level), but you can set payment rates depending on how much wealth is available in the campaign.

THE SPIRIT OF THE KNORR

Adjusting to the strict Knorrman codes will be the greatest challenge that this campaign setting will present to most players. Many players are used to running their characters opportunistically, particularly in combat, but the Knorrman codes call for players to cast aside many tactics of stealth and deceit. Players may initially be overwhelmed by the rigor of the Knorrman codes. If they find some of the tenets especially difficult to follow, you may modify the codes to better suit the goals of the campaign. The codes are not intended to take all the fun out of gaming, merely to provide new challenges for role-playing. Player characters are free to behave any way they like; however, their behavior will determine how they are perceived by the NPCs who populate the island.

Nonplayer characters can help introduce the spirit of Knorrman honor by way of example. Friends and enemies will respond favorably to open valor. If people witness player characters using missile weapons and ganging up on their targets, they will be unimpressed and possibly offended. Enemies are sure to spread accurate accounts of the player characters' cowardice. Likewise, acts of courage and honor will be extolled by friend and foe.

Encourage players to get into the spirit of observing the codes. Do not punish them for what might be considered foolhardy valor in another campaign. Consider granting

experience bonuses for extraordinary acts of role-playing. The first character to stride up to a dishonorable enemy peppering the PC with arrows, grab his bow, and beat him into submission deserves a special reward!

A fun way to initiate players into the workings of the codes is through confrontation with an honorable foe—one who adheres rigorously to the Knorrman codes. PCs may find it unsettling to face an enemy who behaves lawfully and praises the party's courage. A situation can quickly become very entertaining if public opinion begins to favor the bad guy, strictly because the party acts dishonorably. Among the Knorr, it's not whether you win or lose—it's whether you maintain your honor.

CALENDAR

If you are placing the island of Jakandor in an existing campaign world, you may be able to adapt the calendar from that world. The most important consideration is to position the island so that the Knorr are afforded a single harvest season lasting no more than 20% of the total year. For consistency with other rules, including spellcasting, Knorrman weeks should be no less than 5 days and no greater than 8 days.

If your Jakandor campaign is outside another game world or if you favor variety, use the information provided here.

A year on Jakandor is 10 months long. Each month has 5 weeks of 5 days. The year comprises 5 seasons, each lasting two months: rainy season, planting season, dry season, harvest season, and winter.

The island's climate varies dramatically from east to west. Moist winds blow year-round, with the prevailing air currents running from northeast to southwest. On the east coast, the winds bring rain to the rolling hills. In central Jakandor, the moisture breaks against the mountains and runs down the valley of the River Dred Sky, irrigating Knorrman farmland and pastures in the southeastern area of the island. In western Jakandor, the clouds dissipate along the mountainous northern coast, leaving the plateau to the south mostly dry and barren.

The seasons pass almost unnoticed on the west side of Jakandor except for a distinct drop in temperature during winter. To the east of the Dead Mountains, the change of seasons is dramatic and varied. The rainy season is a time of drenching precipitation and powerful winds. The storms often cause flooding and knock down fences and tree branches. As the storms pass, the planting season begins, and fields are turned and broken. This is the time of year, after the rains end but before the fields are dry enough for planting, when the great drum is held at Alcuin.

During the dry season, temperatures rise (along with tempers) and the Knorr often turn to combat. Rain occurs only occasionally, and then just enough to keep the land fertile and the crops from dying. The harvest brings peace as warriors are called home to tend the fields. Winter on Jakandor is cold and snowy.

Chapter One: **THE CHARONTI**

The Charonti are an ancient race of technomancers whose culture

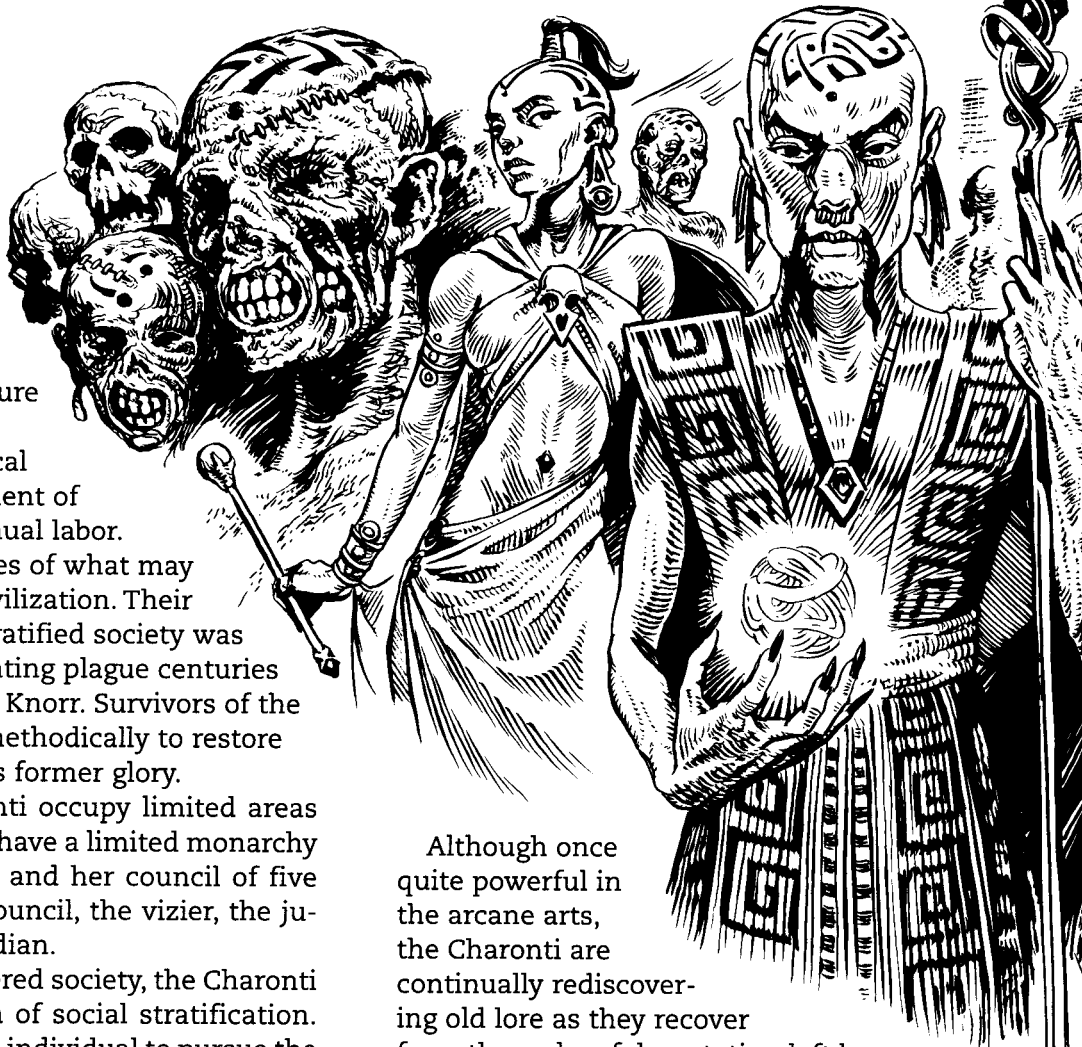
depends heavily on the manufacturing of magical items and the employment of undead to perform manual labor.

They are the last vestiges of what may be the world's oldest civilization. Their highly sophisticated, stratified society was annihilated in a devastating plague centuries before the arrival of the Knorr. Survivors of the epidemic are working methodically to restore their fallen society to its former glory.

Currently, the Charonti occupy limited areas of four major cities and have a limited monarchy in the form of a queen and her council of five bodies: the court, the council, the vizier, the jurists, and the high guardian.

As befits such an ordered society, the Charonti practice a strict system of social stratification. This system allows each individual to pursue the calling in life to which he or she is best suited. Thus, the wisest members of society rule for the benefit of all, freeing those with appropriate skills to pursue the recovery of lost magic and the rebuilding of the Charonti nation.

Magic still occupies a unique place in Charonti society. The *Addakainen*, or Colleges of Wizardry, form the central backbone of the kingdom's social system. Each of the colleges of wizardry within the *Addakainen* corresponds to an individual school of magic within the AD&D game (abjuration, evocation, and so on). It also contains a College of Thought for studying the disciplines of wisdom and spiritual inquiry. Students of each school are treated as specialist wizards.



Although once quite powerful in the arcane arts, the Charonti are continually rediscovering old lore as they recover from the wake of devastation left by the Wasting Plague. Currently, the Charonti store all known arcane lore in the Great Library of the Dodecon. See the “Charonti Magic” section for more information.

One of the most important aspects of Charonti life lies in the Charonath—former Charonti transformed into undead servants useful to the community. Far from feeling abhorrence toward such an act, the Charonti believe that transformation into a Charonath represents a great honor—a way for an individual to serve the greater community even in death. These undead aid the Charonti in the rebuilding of their once-great nation. Of course, such magic causes Knorr warriors to derisively call the Charonti *bone-gnawers*.



CHARONTI KITS

The following Charonti kits provide the perfect foils for Knorrman PCs. The adherents of these kits represent the most adventurous members of Charonti society. As such, Knorr characters will most likely encounter these bone-gnawers in ancient ruins, long-forgotten caverns, and the wilderness of Jakandor.

WIZARD KITS

Sandman

Sandmen are affiliated with the College of Illusion. They are recorders and historians, as well as performing artists.

Requirement: Dexterity 16.

Role: Sandmen serve the crown as active witnesses, known as recorders, on important expeditions who can later recreate the events they have seen so that others can view them. They have the special spells *document* and *remote document* (see "Charonti Magic") that allow them to record and later recreate the sounds and images that they perceive.

Sandmen are also entertainers and interpreters of Charonti culture. They can recreate historical events through the casting of dramatic illusions for the education and entertainment of the people.

Nonweapon Proficiencies: *Bonus:* Artistic Ability; Language, Ancient Charonti. *Recommended* (# of slots required): Etiquette (1), Gaming (2), Local History (2), Musical Instrument (1), Singing (1), Spellcraft (1), Ventriloquism (2). *Barred:* Engineering.

Special Benefits: A sandman's education is centered on cultivating his powers of observation—which in combination with a wizard's typically acute memory can be a powerful force. As a result, a sandman never forgets the smallest detail of anything he has observed. He may recall exact lines of speech from past conversations as well as odd details that would escape the notice of any other character. (In game terms, the player of a sandman character may at any time ask the DM to confirm a fact about a previous incident. For instance, upon noticing a tattoo on a bandit's arm, a sandman may ponder whether he has ever seen the mark before. Even though the player of the sandman character may not remember this, the DM must answer truthfully if the same mark appeared woven into a tapestry hanging on a high scribe's wall.)

Special Hindrances: Sandmen suffer from a socially marginal role in matters of important decision-making. While these wizards are often welcomed to report upon events, few scholars feel comfortable with a sandman observing

them, because they may not always know when their actions are being recorded. Additionally, some wizards do not trust the records of sandmen, knowing that illusions can be tampered with. People are generally wary of discussing secretive matters in front of sandmen.

Finder

Finders belong to the College of Divination. Their magic is dedicated to the recovery of lost magic and learning within the Charonti ruins.

Requirement: Wisdom 16.

Role: Finders are masters at negotiating the labyrinthine passages of the ancient ruins and locating lost objects of the ancient Charonti. No other school of magic is as devoted to the practical matters of excavating and exploring the ruins. The finders are fascinated by the nation's lost heritage, and consider the elder times to be the golden age of Charonti civilization. They dedicate the time between expeditions into the ruins to the study of ancient records in the Dodecon. The finders believe that no other college is as closely tied to the queen's vision or has done as much work to advance the reconstruction. They consider the other schools to be distracted with novelty and to lack focus.

Finders are almost always a part of a crown expedition. Their abilities are greatly respected, but most other wizards find them too absorbed in their ancient books and maps and rather unsophisticated in their appreciation of contemporary politics and how things really get done.

Many finders have found a life among the guildsmen, where they are actively sought by the guilds who seek their fortunes in the ruins.

Weapon Proficiencies: Finders must use their initial proficiency slot for the dagger.

Nonweapon Proficiencies: Bonus: Direction Sense; Ancient Charonti History. *Recommended* (# of slots required): Fire-building (1), Language, Ancient Charonti (1), Religion (1), Rope Use (1), Spellcraft (1). *Barred:* Herbalism, Healing.

Special Benefits: The finder's skill in navigating the ruins of Jakandor is unmatched. Because of study and sometimes personal experience, a finder is familiar with the architectural conventions of the cities, temples, and tombs of ancient times. Upon arriving at the site of a ruined building that he has not previously explored, a finder

may attempt to discover the approximate size, layout, and original purpose of the place. Success is determined by rolling d100 and comparing the result to the total of the finder's Intelligence+Wisdom+(level ×5). If that total is equal to or greater than the d100 roll, the finder has discovered accurate information. For instance, a 1st-level finder with Int 14 and Wis 16 has a 35% chance of being correct about what he perceives. (The DM should roll this check to prevent the player from knowing whether his character has succeeded).

A failed check suggests the same sort of information to the finder, but it will be inaccurate in relation to the severity of the failure. A finder making a successful roll might discern that a ruined temple probably has four subterranean levels of equal size and that the main sanctuary is in the center of the second level at the end of a southerly staircase beginning on the level immediately above it. If the check was failed by a moderate amount (perhaps up to 30%), the finder might mistakenly think that the temple has only two subterranean levels with no obvious access to the second level. If the check was failed by a large amount (50% or more), the finder might think that the structure is not a temple but rather an old religious academy of some sort that is likely to hold nothing of interest.

In addition, a finder has the following special abilities, which are employed in the same way as the special detection abilities of dwarves (see Chapter 2 of the *Player's Handbook*):

- Detect grade or slope in passage
- Detect new tunnel/passage construction
- Detect sliding/shifting walls or rooms
- Detect stonework traps, pits, and deadfalls
- Determine approximate depth underground
- Determine approximate age of construction or object
- Determine direction of shortest path to exit

The base chance of success in the use of each of these abilities is 10%. At 1st level a finder may allocate 60 discretionary points to improve any ability as long as no ability is given more than 30 of the points. Each time the finder advances in level, he receives an additional 30 points to allocate among the abilities, with the restriction that no more than 15 points be assigned to any one.

None of these skills may be improved to more than 95%.

Only one of these abilities may be used at a time, and each time the finder tries to make a determination he must spend a full turn dedicated to the task of examining the object or area in question before making the check.

Special Hindrances: Finders must use their discovery and detection abilities on a regular basis, or they will begin to get rusty. If a finder goes more than a week without visiting a ruined site, his special ability scores are halved (rounding down). Upon his return to the ruins, making a successful check at the penalized level will restore an ability to its original score. All abilities are restored to normal levels after the finder spends 24 hours actively exploring a site, regardless of whether he uses those abilities during that time.

Dilettante

Dilettantes are nonspecialist mages. Many Charonti have dabbled in magic or pursued the study of the craft on their own out of purely intellectual interest.

Requirement: None. Any wizard can be a dilettante.

Role: In a society in which magic plays such an important role and in which intellectual inquiry is considered the highest calling, many would-be mages are attracted to spellcasting but simply do not have the ability to pursue it with the same seriousness and single-mindedness that the specialists do. The Charonti see generalist mages as people who, even though they may be extremely intelligent, lack a certain inner focus. Nevertheless, dilettantes exist and persist.

Usually a dilettante finds employment in a family business or with a guild. Most outcast dilettantes operate alone or sell their spellcasting services to the highest bidder.

Nonweapon Proficiencies: *Recommended:* Any from the General, Rogue, and Wizard groups. *Barred:* None.

Special Benefits: Because a dilettante does not specialize, he is theoretically capable of learning and casting any spell. A dilettante has a chance of being able to learn any specialist spell he encounters. This chance is equal to the character's experience level $\times 10$, divided by the level of the spell (rounding down).

For example, a 5th-level dilettante has a 16% chance to learn any 3rd-level specialist spell ($[5 \times 10] / 3 = 16 \frac{2}{3}$), and a 6th-level dilettante has a 30% chance to learn any 2nd-level specialist spell ($[6 \times 10] / 2 = 30$).

Special Hindrances: None.

ROGUE KITS

Chirurgeon

Chirurgeons are healers who practice without the use of magic.

Requirements: Dexterity 16, good or neutral alignment.

Role: The craft of nonmagical healing arose during the early years after the plague, when many spellcasters were killed on sight for fear of carrying the plague. A method of curing the sick and healing the injured without magic was needed, and after much experimentation, elixirs were developed by the people who became the first chirurgeons. Their philosophy sprang from a radical belief that the Charonti dependence upon magic was the reason for society's collapse. These healers have lessened in their distrust of magic but continue to practice their craft free of enchantment. Chirurgeons are trained in the repair and maintenance of corporeal undead as well as living people.

Weapon Proficiencies: May become proficient in club, dagger, dart, knife, lasso, short bow, sling, short sword, long sword, and staff, and cannot wield any other weapon.

Nonweapon Proficiencies: *Bonus:* Reading/Writing; Healing; Herbalism. *Recommended* (# of slots required): Local History (1), Seamstress/Tailor (1).

Equipment: A chirurgeon may wear leather, studded leather, or padded leather armor.

Special Benefits: Chirurgeons have an extraordinary understanding of human anatomy, and as such receive a +2 bonus to all damage they deliver with melee weapons to humans and Charonath (skeletons and zombies).

Chirurgeons also have the ability to repair corporeal undead. As long as the creature has at least 1 hit point remaining, a chirurgeon may use the healing nonweapon proficiency to repair it. Unlike living creatures, undead need not rest in order to benefit from a chirurgeon's healing proficiency.

Special Hindrances: Chirurgeons are, as a rule, pacifists. In the tradition of pure Charonti values, they find violence distasteful and will only personally participate in combat if self-defense is necessary. A chirurgeon does not earn experience points for any encounter in which he personally causes damage.

Magical Abilities: Chirurgeons have no ability to manipulate or read magic, but may use any magical item available to rogues.

Wealth Options: 2d6 ×10 gold pieces.

Bandit

Bandits live outside the realm of Charonti culture. They have no social standing.

Requirement: None. Any rogue character can be a bandit.

Role: Most bandits are rogues and scoundrels who make their livelihood at the expense of others. Some, however, have built small communities that offer shelter to the beleaguered people of the outlands. It is rumored that guardians and guildsmen who frequent the outlands sometimes hire bandits as informants and guides. This is a punishable offense, but Charonti officials look the other way, for it is better to establish relations with a bandit than fall victim to his gang.

Weapon Proficiencies: Club, dagger, dart, knife, short bow, sling, long sword, short sword, and staff.

Nonweapon Proficiencies: *Bonus:* Survival, Direction Sense. *Recommended (# of slots required):* Animal Lore (2), Blind-fighting (2), Disguise (1), Local History (1), Running (2), Set Snares (1). *Barred:* Reading/Writing, Etiquette.

Equipment: May use any weapon with which they are proficient; may wear leather, padded leather, or studded leather armor.

Special Benefits: Bandits are experts in concealing themselves and laying an ambush. For each hour a bandit or a group of bandits prepares an ambush, a -1 penalty is applied to the surprise roll of anyone who later stumbles across the location, up to a maximum penalty of -4. This is effective only against other Charonti and not against animals. This skill can penalize a Knorr party's surprise roll only by -1 regardless of how much time was spent preparing the ambush.

An outcast bandit has the added benefit of

knowing the outlands. He is adept at finding his way in the wilderness: All bandits receive a -50% modifier to their chance of getting lost in any circumstances. Unless his way is blocked, a bandit can always retrace his steps, even in darkness.

Bandits are the only Charonti rogues who can use all thieving skills normally. In the outlands there is a distinct thieves' cant that bandits can use among themselves when they want to avoid eavesdroppers.

Special Hindrances: Bandits are social outcasts. To work officially for any civil expedition, a bandit must become a citizen by swearing fealty to the queen. At this time the character is *geased* and must serve the queen to the best of his ability. Bandits may not legally enter the settled quarters of the cities unless they are escorted by citizens and they are entering the city in order to pledge their loyalty to the crown.

It is illegal for private citizens to trade with outcasts, although some guildsmen are rumored to do this.

While in the outlands, bandits are culpable for their crimes only to the extent that their victims may forcibly seek retribution. Once a bandit has sworn loyalty to the queen, any crime except those perpetrated against enemies of the crown is a violation of the *geas*.

Magical Abilities: At 10th level, a bandit gains a limited ability to use wizard and priest scrolls (25% chance of reversing the spell's effect, as for an ordinary thief).

Wealth Options: 1d6 ×10 gold pieces.

PRIEST KIT

Thanhotepic

Thanhotepics are priests of the elder sleeping god of death and rebirth, Thanhotep, who was once the center of Charonti spiritual life.

Requirements: Since Thanhotep is a lawful neutral deity, most of his clerics are of that alignment as well, but a Thanhotepic character may also be lawful good, lawful evil, true neutral, or chaotic neutral.

Role: The priests of Thanhotep play a varied role in Charonti society. The crown permits no temples of any faith to be erected within the settled quarters. The worship of Thanhotep has

dwindled over thousands of years and now persists primarily in general secular customs of the people.

Thanhotepics who live in the civil centers hold small private ceremonies in the homes of friends but generally do not have large followings. Their observances are largely personal, but they are called upon by traditional-minded Charonti at times of births, marriages, and deaths. They are viewed by some with respect and scorned as delusional by others. No formal church structure exists, although informal relationships form that allow one priest to pass the tradition on to a younger priest.

Many Thanhotepics live in the outlands. Some of these have excavated ancient temples and surrounded themselves with fanatical worshipers and undead minions. These priests believe that they are the only custodians of the true Thanhotepic faith and see all other priests (including Thanhotepics who live in the cities) as heretics. They believe that the Charonti of the cities have lost their way and must one day return to their ancestral god and creator.

Thanhotepics do not share a single set of beliefs concerning the power they all revere. Some believe that the elder god may have died, but has now been reborn and must be worshiped even though he does not yet recall who he is. Others believe the god has indeed fallen asleep and that it is their task to wake him. Still others insist that he is alive and well and waiting for his straying flock to return.

Weapon Proficiencies: Short bow, quarterstaff, dagger, and khopesh.

Nonweapon Proficiencies: Bonus: Singing. Recommended (# of slots required): Ancient History (1), Language, Ancient Charonti (1), any General except Mining and Riding, Airborne (1 slot each). Barred: None.

Equipment: Thanhotepics may wear any armor but prefer ornamental padded leather.

Special Benefits: A priest of Thanhotep is able to turn or control undead as if he were one level higher than he actually is.

A Thanhotepic has the ability to *speak with dead* once per day, with no chance that the magic will fail (since it is not a spell being cast, but a spell-like ability) and producing results as though the priest were two levels higher than he actually is.

Unlike other clerics, a Thanhotepic may use the spell *cure light wounds* to repair damaged corporeal undead as though they were living creatures. A *cure light wounds* scroll prepared by a Thanhotepic may be used by any cleric to heal undead.

Special Hindrances: A Thanhotepic may not participate in any action that would harm the interests of advancing his faith and must strive, even if only by example (proselytizing is severely frowned upon by the crown), to gently guide the Charonti people back to the righteous path of the Thanhotepic faith.

A Thanhotepic may not perform *raise dead* on any person whose Constitution would drop below 10 as a result of being raised; if the spell is attempted in such a case, it will simply fail.

Magical Abilities: Thanhotepics have major access to the spheres of Necromantic, Elemental, Divination, and Protection. They have minor access to all other spheres.

Wealth Options: 3d6 ×10 gold pieces. Thanhotepics in the city normally make a living performing some other function in a guild.

WARRIOR KIT

Guardian

These warriors are trained in the military command of undead forces. In the Charonti culture, a guardian's knowledge of the art of strategy and tactics is considered much more important than the individual's skill in physical combat.

Requirements: Strength 12, Constitution 12, no evil alignment.

Role: The guardians are the commanders of the undead Charonath armies. They are exemplars of Charonti ideals and yet objects of the contempt of many scholars. They embody the notions of duty and service to the nation. It is the guardians with their undead soldiers who clear the unsettled quarters of the cities to make them safe for civil Charonti. They understand how best to array their forces to protect an expedition of scholars traveling through the outlands. They must endure the violent and bloody campaigns against the Knorr.

Guardians are rigorously trained in the strategy and tactics of the command and deployment of undead. They understand how to coordinate

attacks as well as mount an effective defense. They are comfortable with using magic as a tool and evaluate it strictly in terms of its usefulness for their tasks.

Guardians are known for their fierce devotion to the queen. Some philosophers worry that their commitment is more to the beloved ruler herself than to the ideal of the just society that she represents.

Weapon Proficiencies: Any weapon. Two of the character's initial proficiency slots must be dedicated to a pole arm and the short bow.

Nonweapon Proficiencies: *Bonus:* Endurance. *Recommended* (# of slots required): Local History (2), Reading/Writing (2), Spellcraft (2), any General except Mining and Riding, Airborne (1 slot each). *Barred:* Blind-fighting.

Equipment: Any weapons or armor.

Special Benefits: The character is responsible for the maintenance and repair of his Charonath, and if one is destroyed it is not replaced unless the destruction was the result of necessary combat, such as a battle against outcasts or Knorr.

As do all characters, guardians use *shards of control* (see the spell *create shard of control* in the "Charonti Magic" section) to direct their Charonath. Most characters can control only one Charonath per level. Because of their training, however, guardians have no limit to the number of Charonath they may control. Any number of undead may be placed in the charge of a single guardian in an emergency situation.

Guardians can coordinate the attacks of Charonath so that they are more effective in combat. A guardian has a radius of command that extends 10 yards per his level. Charonath controlled by the guardian and fighting within this radius gain a +1 bonus to attack rolls and a 1-point bonus to Armor Class.

Special Hindrances: Guardians are trained primarily in strategy and less so in personal combat skills. As such, they may not specialize in the use of any weapon.

Magical Abilities: A guardian may use magical items normally available to warriors.

Wealth Options: 5d4 ×10 gold pieces.

CHARONTI MAGIC

The lists that follow are taken from the current annals of the Dodecon, which has recorded all spells that are known to exist and that may be employed by wizards who have learned how to cast them. At any given time, the list may not include every spell in existence: Although all newly researched and recovered spells are expected to be registered in the Dodecon, sometimes a spell does not appear in the registry because the queen thinks it is not prudent to make its existence a matter of public knowledge. In addition, some colleges are rumored to husband some spells secretly, with or without the sanction of the queen. Many new and exciting forms of magic await discovery among the ruins, but they will be uncovered only by characters willing to brave the dangers there.

The spells listed below are grouped by school. Those in *italic type* are elder spells and may be learned by any Charonti wizard. All other spells are specialty spells and may be learned only by specialists of the appropriate school (given in parentheses after the name of the school). Specialists treat elder spells of their school like specialty spells. Thus, even though the alteration spell *light* is an elder spell that can be learned by any wizard, a Porter (specialist in the school of alteration) treats it as a specialty spell for purposes of being able to carry extra spells, gaining saving throw bonuses, learning the spell, and so forth.

New spells are listed in **bold type** and are detailed later in this section.

Any spell not listed here is considered officially lost. It may or may not exist among the ruins or in the safekeeping of the crown.

Abjuration (Wardens)

1st level: alarm, *cantrip*, *protection from evil*, *protection from cantrips*

3rd level: dispel magic, nondetection, *protection from evil 10' radius*, *protection from normal missiles*

4th level: remove curse

6th level: *antimagic shell*, *globe of invulnerability*

Alteration (Porters)

1st level: *cantrip*, color spray, *comprehend languages*, erase, feather fall, *hold portal*, light, shocking grasp, spider climb

2nd level: *continual light*, darkness 15' radius, knock, levitate, magic mouth, *wizard lock*

3rd level: blink, explosive runes, *fly*, haste, *infra-vision*, Melf's minute meteors, slow, *water breathing*, wraithform

4th level: *dimension door*, *plant growth*

5th level: *teleport*

6th level: *control weather*, guards and wards

8th level: *permanency*

Conjuration/Summoning (Shadow Mages)

1st level: armor, *cantrip*, find familiar, grease, unseen servant

2nd level: glitterdust, summon swarm

3rd level: flame arrow, monster summoning I, sepia snake sigil

Enchantment/Charm (Artificers)

1st level: *cantrip*, *charm person*, friends, hypnotism, sleep, taunt

2nd level: bind, forget, ray of enfeeblement, scare, Tasha's uncontrollable hideous laughter

3rd level: *hold person*, suggestion

6th level: *enchant an item*, *geas*

Illusion/Phantasm (Sandmen)

1st level: audible glamor, *cantrip*, change self, **document**, *phantasmal force*, spook, ventriloquism

2nd level: blindness, blur, hypnotic pattern, improved phantasmal force, *invisibility*, misdirection

3rd level: *invisibility* 10' radius, **remote document**, spectral force, wraithform

4th level: minor creation

5th level: advanced illusion

Invocation/Evocation (Galvanists)

1st level: alarm, *cantrip*, *magic missile*, shield, shocking grasp*, Tenser's floating disc, wall of fog

2nd level: flaming sphere, stinking cloud

3rd level: *lightning bolt*, Melf's minute meteors

5th level: wall of force

* In the Charonti frame of reference, this spell is of the school of invocation as well as alteration.

Lesser/Greater Divination (Finders)

1st level: *cantrip*, *detect magic*, detect undead, identify, *read magic*

2nd level: *detect evil*, *detect invisibility*, ESP, know alignment, locate object

3rd level: *clairaudience*, *clairvoyance*

6th level: legend lore, true seeing

Necromancy (Renders)

1st level: *cantrip*, chill touch, **create shard of control**, detect undead

2nd level: spectral hand

3rd level: feign death, hold undead, vampiric touch, speak with dead

5th level: *animate dead*

7th level: control undead

NEW WIZARD SPELLS

First-Level Spells

Create Shard of Control (Necromancy)

Range: Touch

Components: V, S

Duration: Permanent

Casting Time: 1 turn

Area of Effect: 1 zombie or skeleton

Saving Throw: Neg.

This spell allows a wizard to extract a shard of bone from a serathi (zombie) or serataar (skeleton), the possession of which gives its owner control over that undead creature. The creature will execute to the best of its ability the verbal commands of any person who holds its shard. This shard does not enable the undead creature to communicate, nor to understand more complex or sophisticated commands than it would normally.

Only one shard can be in effect at any time for a single creature; if a second one is created, the first becomes inert. However, once a shard has been created for a creature it will not willingly allow a new shard to be created by a wizard whose control it is not already under. It fights until destroyed, unless it is magically held or somehow restrained. The creature will always obey the holder of the most recent shard created to control it.

Document (Illusion/Phantasm)

Range: Special

Components: V, S

Duration: 1 hr./level

Casting Time: 1 rd.

Area of Effect: The caster

Saving Throw: None

This spell allows a sandman to record a visual and aural document of the events he witnesses, which can then be recreated later in the form of an illusion. Once the spell is cast, the wizard begins to accumulate an accurate record of everything he sees and hears for a number of hours equal to his level. The documenting process cannot be interrupted (as the casting of the spell could be), and the caster need not concentrate to maintain the accumulation of information. The sandman may cast other spells and engage in combat without disturbing the spell effect. He may stop a *document* in process at any time but may not restart it. The information accumulated to that point will still be available.

Once a *document* is completed, it continues to occupy a spell slot in the sandman's memory as a repository of the recorded information. He may keep the information stored there as long as the spell slot is left open and not used to memorize another spell. At any time the sandman may replay the stored information as an illusory construct of images and sound, projecting the images at a distance of up to 10 yards per his level. He may not alter the sounds or images in any other way. Once the replay has begun, the *document* will be played back in its entirety. As long as the spell slot it occupies remains unused, the sandman may replay the recorded *document* once per day. If the sandman ever memorizes a spell that would need to be stored in that slot, the information is lost.

At 8th level a sandman may copy a recorded *document* onto a scroll, which causes the illusion to be lost from memory but allows another person (or the sandman) to later call up the illusion from the scroll.

Third-Level Spell

Remote Document (Illusion/Phantasm)

Range: Touch

Components: V, S

Duration: 1 hr./level

Casting Time: 1 turn

Area of Effect: 1 object

Saving Throw: None

This spell allows a sandman to use a nonliving object to record and later display images and sounds to which it is exposed. Beginning in the round after the casting is completed, the object will keep a record of the light and sound surrounding it to a distance of 20 feet for the duration of the spell. The information will be permanently retained in the object but can be dispelled normally.

The object will replay the information it has collected in the form of an illusion whenever the wizard touches the object and wills it to reveal what it has recorded. The illusion will be centered on the object and will fill a 20-foot-radius area around the object. If the illusion is replayed inside an area too small to contain the entire recording, only the part that fits within that area will be seen and heard.

At 8th level a sandman may assign a command word to the object that will allow anyone to trigger the projection of the illusion by uttering it.

An object affected by this spell will radiate magic. *Documenting* is a form of scrying. Characters protected by *nondetection* will not show up in the replay of the information, although the consequences of their actions will certainly be recorded.

Charonath and automatons may be invested with this spell, and may move while recording is taking place.

PLAYING THE CHARONTI

The Charonti view the Knorr as a horde of invading barbarians only slightly more intelligent than animals—creatures that might make a fine slave race if they weren't so violent and untamed. Now that these thugs have begun looting the tombs of Charonti ancestors, Charonti efforts to excavate the ruins and drive off the primitives have become a priority.

The Charonti's greatest weakness in their encounters with the Knorr is their arrogance. The Charonti are a highly rational race who assume that all sentient creatures aspire to behave similarly. They are never prepared for the illogical heroics and unrelenting force of the Knorr. These warrior people never seem to retreat when even dumb animals would flee. The Charonti have persistently underestimated the power of kinship and brute force.

The companion to this product, *Jakandor: Island of Destiny* provides everything you and Charonti PCs will need to know about the natives of Jakandor. Until your Knorrman PCs begin to make earnest efforts to venture westward and confront the Charonti, they might face any number of encounters with mysterious wizards accompanied by packs of zombies. Player characters can be kept more than busy simply defending their honor and that of their kinsmen among the boisterous culture of the Knorr.

ADVENTURE HOOKS

To get the action of a Knorrman campaign started in the right direction, try one or more of the following adventure hooks.

1. The Honorable Enemy: A farmer kinsman of the PCs has suffered an open raid on his cattle by a neighboring warrior. He asks the PCs for help. If the party attempts to negotiate, the warrior will simply refuse to return the cattle, claiming he won them in a fair raid. If the PCs wish to reclaim them, they will have to take them by force. The warrior will always adhere rigorously to the Knorrman codes. If the PCs use open force, the community will support them. If they try to be sneaky, the PCs will be scorned and the bully will be hailed as deserving his booty. If the PCs try to take up the matter at a drum, they will be seen as respectable but weak. If they deal directly and honorably with the warrior, he may gain respect for the PCs and befriend them—but only after resolving the issue of the cattle in a solo combat.

2. Whatever It Takes: The PCs are given the job of hunting down a kinsman who has been disinherited and outlawed for slaughtering an elderly kindred woman's family in the middle of the night, in order to take her fields. The Knorr do not demand adherence to the Code of the Warrior in this situation. Sneaky maneuvers are applauded when the target is anyone other than an honorable Knorr. The outlaw will use all the stealth and deception he can muster to elude or kill the PCs, and they may respond in kind to have a chance of apprehending the culprit.

3. The Fisherman's Friend: This can serve as an introduction to Knorrman law. A PC is contacted by his aunt to bring suit to the great drum at Alcuin on behalf of his uncle, a dying kindred fisherman. Ravaged by disease, the man has lost the ability to speak and lies on his deathbed. The suit is against a member of clan Lokk named Jonaon Dred Mara, who lives in Kaskahi.

The uncle's complaint is that men employed by Jonaon overpowered him and stole his fishing boat when he was alone at sea several months ago. The man insists that the confiscation of his boat was a cowardly act because he was so greatly outnumbered. He promptly sent a message by courier to Jonaon and received a reply indicating that Jonaon acknowledged his summons and would travel to the great drum to resolve the issue. Soon thereafter, the uncle contracted the disease that has left him speechless and helpless.

If the PCs delay their decision to attend the drum for even an hour, the uncle will die and his widow will tell the community about the PCs' hard-heartedness. If the PCs accept, they will not have time to travel to Kaskahi to find Jonaon before the drum. They can learn from an old friend of the uncle that the uncle and Jonaon lived near one another as children.

On the road to the drum, the PCs meet numbers of armed parties in various moods. Most are in high spirits, but a few seem worried. Hospitality is easy to find in the encampments along the way. More rumors gained along the way suggest that Jonaon is a dangerous sea raider.

When the PCs reach Alcuin, they discover that Jonaon and his men have traveled to the drum in two longships, which are moored on the coast north of Alcuin. Depending on the honor with

which the PCs conduct themselves, Jonaon may agree to meet with them.

Jonaon agrees that the uncle has a valid claim and has brought a longship as settlement. The two men were friends in their younger days, and if Jonaon had known what his men intended, he would have forbidden them from taking the uncle's boat. Jonaon will not mention any of this, but will evaluate the PCs before deciding whether to settle the claim honorably. If the PCs reach a settlement before the drum, they will still be asked to present the claim at the drum to make its resolution a matter of public record.

4. The Broken People: A group of the PCs' kinsmen has failed to return from a journey to the ancient ruins known as the Dead Drop. The explorers may have been overcome by forces of nature, since the shortest path to the ruins involves crossing the River Dred Sky at a point where waterfalls and rapids make travel hazardous. They also may have met up with the dreaded Charonti and their hordes of undead warriors.

This is an opportunity to introduce the enemy Charonti into a Knorrman campaign. Depending on the size and complexity of the encounter you want to stage, the PCs may go out alone or as part of a large expedition. Near the Dead Drop, they can discover undead warriors posted as guards (easy to avoid if the characters use caution), but will not see any Charonti until they actually enter the ruins.

The PCs' kinsmen are not in immediate danger, and in fact have not been detected by the Charonti; they are hiding near the entrance to the ruins, waiting to ambush enemy wizards when they emerge. With the arrival of allies, the leaders of the combined force may decide they have enough strength to enter the ruins and confront the Charonti directly—perhaps picking up some mysterious magical treasures along the way.

5. Honor Among Thieves: The PCs experience all the pomp and circumstance surrounding a conflict between clans when belligerent neighbors raid their kinsmen's cattle.



This is much more than just a combat scenario, although events could culminate in one clan attacking the other. Before that happens, each clan will try various means of getting the other to give in—arguing, making threats and posturing, or perhaps issuing a challenge for a duel or combat between champions to settle the issue. Each side insists it is in the right: the raiders needed the cattle for food and intended to pay for the animals, but their offer was insufficient. The victims (the PCs' clan) are offended not that the raid took place—such events are common enough—but that, in the victims' opinions, the raiders stole more cattle than they actually needed. (What neither side realizes, and a fact that could prevent open conflict if discovered, is that several cattle ran away during the raid and are not presently counted in either herd.)

6. The Missing Relic: The sacred relic of the PCs' clan has been stolen from its sepulchre. The PCs suffer all the effects of the loss of a relic and swear to recover it.

For this scenario, you can use one of the clan relics described in the *Players' Guide* or devise a new one (depending on the PCs' clan). The thieves are a group of renegades from another clan who want to form a new clan by themselves; they intend to use the stolen object as the relic of their new clan.

The PCs discover a clue to the criminals—a small clan token was found at the scene. The clue was dropped on purpose, however, to off any investigation. The leaders of the innocent clan claim to have no information about the stolen relic—which is true, since they were not involved in the theft—but may have a difficult time convincing the PCs of that fact.

MAP REFERENCES

This section in particular is meant for the DM's eyes only. If you are a player, please do not read any further.

At this point, it's important that DMs know that the poster map in this product is not entirely accurate. The eastern third of Jakandor has

been well explored by the Knorr, but some Charonti ruins still lie hidden and undiscovered in the woods and hills. The central part of the map is somewhat sketchy, detailing some locations but omitting others that the Knorr haven't discovered. The western third of Jakandor is almost entirely unexplored by the Knorr; thus, major terrain features and coastlines are generally correct (thanks to the observations of shapeshifting priests who have flown over the island) but few of the Charonti settlements are accurately marked. The map inaccuracies are intended to add realism and role-playing challenges.

If you wish, the Knorrman map may be treated as an accurate portrayal of the territory. Jakandor provides an exciting campaign environment because undiscovered ruins can be added almost anywhere without having to explain their existence or why they haven't been looted. Not even the Charonti are sure where all their former cities lie, and the Knorr have been exploring the island for only 150 years.

The Knorr believe Jakandor to be the only land mass left in the world; this fact is important to role-playing. The island is certainly remote, but the rest of the world indeed exists, and may one day intrude upon the island. If this were to happen, the Knorr would assume that the War Mother had brought the world back to life to give her warrior people more to conquer.

RANDOM ENCOUNTERS

Tables for random encounters are provided at the end of this section. Feel free to modify them or create your own. Keep in mind, however, that no known sentient creatures exist on Jakandor other than the Knorr, the Charonti, a handful of undead, and a number of lycanthropes. All other monsters should be creatures of animal or lesser intelligence, or those that have no social structure or capacity for language. No orcs, hobgoblins, or kobolds exist to stir up trouble on Jakandor. The island is so remote from other land masses that even flying creatures cannot reach it.

A few creatures deserve special mention. Wild horses are infrequent on Jakandor. They are en-

countered only rarely, and then only in clear, forested, or badlands terrain. The grasslands table requires explanation; the listings are "Horse/Undead" and "Undead/Horse." The creature named *after* the slash is the result when the encounter is on the Plain of Distant Thunder; the creature named *before* the slash is the result in any other grassland. The scarcity of horses is important to the tone of a Knorrman campaign. Refer also to the rules for determining the domestic horse population in Chapter Five of the *Players' Guide*.

The Charonti might be encountered in small overland exploring parties anywhere on the island as well as in the ruins. Statistics for a group of Charonti may be devised as for human wizards or human adventurers (see pages 196–199 in the *MONSTROUS MANUAL™* tome). Charonti are very rarely encountered in the clear terrain on the east side of the island and found only rarely among ruins. Even on the west side of the island, where they live, they are seldom encountered except in the badlands and grasslands.

Many, but not all, of the undead that once roamed the east coast have been destroyed by the Knorr, and such creatures are now very rare in settled areas. In the hills surrounding Knorrman settlements, they are considered rare. In the dark forests they are uncommon, but in the ruins and in the badlands of the west they are a common encounter. The Undead table is used to determine the type of creature when an undead encounter is rolled on a terrain table.

True lycanthropes came to Jakandor hidden among the Knorr. Since then, they have retreated to the forests and hills near the fringes of Knorrman civilization. Many have settled in the Moranesta forest and other heavily wooded areas. When a lycanthrope encounter is rolled, use the Lycanthropes table to determine the type of creature (rerolling illogical results such as a seawolf in forest).

"Craftsman" is an entry on the clear terrain encounter table that refers to a certain type of Knorrman tradesman or craftsman. Such characters will be met only on roads and in settled areas of eastern Jakandor.

An "Omen" entry appears on nearly all the encounter tables. An omen is some significant event or object witnessed or discovered by the PCs; it may be either good or bad (50/50 chance).

This encounter should be rerolled if the optional rules for luck described in Chapter Five are not used in your campaign.

To handle an omen encounter, first determine whether it is good or bad; then describe a scene that portends something accordingly. If PCs belong to a clan whose totem is a stag, a bad omen might be finding a deer lying dead on a trail. A good omen might be a stag in the forest that approaches thirsty PCs and leads them to a hidden spring.

Any character involved in the encounter will immediately fall under the influence of good or bad luck, whichever applies.

Contrary to Knorr belief, a few fire lizards exist on Jakandor, with lairs in the mountains and badlands. A member of the cult of the fire lizard could gain everlasting fame among his peers by finding and killing such a beast.



RANDOM ENCOUNTER TABLES

	Clear	Forest	Ruins	Mountains	Swamp
2	Fire Beetle (18)	Hangman Tree (293)	Living Wall (224)	Fire Lizard (226)	Sword Spider (326)
3	Oblivix (293)	Horse (194)	Olive Slime (276)	Peryton (286)	Thornslinger (291)
4	Horse (194)	Charonti (196)	Common Mimic (250)	Gorgon (172)	Killer Frog (119)
5	Charonti (196)	Owlbear (284)	Tunnel Worm (42)	Megalo-centipede (42)	Poisonous Frog (119)
6	Undead	Brown Bear (17)	Charonti (196)	Minotaur Lizard (226)	Slime Creature (276)
7	Giant Lizard (226)	Mountain Lion (36)	Carrion Crawler (35)	Fire Beetle (18)	Will o'wisp (361)
8	Craftsman** (196)	Knorr	Otyugh (283)	Mountain Lion (36)	Giant Frog (119)
9	Cattle (243)	Wild Stag (241)	Common Bat (15)	Cave Bear (17)	Crocodile (49)
10	Antelope (243)	Wolf (362)	Undead (roll again)	Wild Eagle (27)	Giant Tick (204)
11	Knorr	Wild Boar (241)	Giant Centipede (42)	Goat (241)	Giant Slug (319)
12	Wolf (362)	Black Bear (17)	Shrieker (120)	Huge Bat (15)	G. Constrict Snake (320)
13	Jackal (241)	Undead	Giant Rat (300)	Huge Spider (326)	Large Spider (326)
14	Gnt. Poison Snake (320)	Omen	Lurker (229)	Omen	Omen
15	Boring Beetle (18)	Stag Beetle (18)	Gelatinous Cube (278)	Griffon (178)	Giant Leech (219)
16	Phase Spider (326)	Ankheg (7)	Gas Spore (120)	Wyvern (366)	Giant Crocodile (49)
17	Lycanthrope	Lycanthrope	Crawling Claw (48)	Lycanthrope	Charonti (196)
18	Greater Basilisk (14)	Phase Spider (326)	Slithering Tracker (280)	Charonti (196)	Hydra (200)
19	Amphisbaena (320)	Bulette (33)	Ascomoid (120)	Displacer Beast (56)	Pyrohydra (200)
20	Bulette (33)	Aurumvorax (10)	Brown Mold (255)	Roc (303)	Shambling Mound (293)

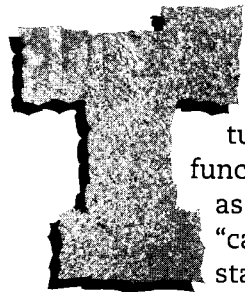
	Badlands	Grassland	Ocean	Lycanthrope	Undead
2	Lesser Basilisk (14)	Behir (20)	Kraken (331)	Shark (117)	Haunt (186)
3	Megalo-centipede (42)	Megalo-centipede (42)	Giant Whale (358)	Shark (117)	Heucuva (188)
4	Leucrotta (221)	Horse (194)/Undead*	Giant Shark (117)	Werebat (233)	Mummy (261)
5	Behir (20)	Charonti (196)	Giant Crab (50)	Wereraven (238)	Wight (360)
6	Horse (194)	Undead/Horse* (194)	Giant Squid (331)	Wererat (237)	Crawling Claw (48)
7	Giant Toad (345)	Giant Toad (345)	Dolphin (59)	Wereboar (235)	Animal Skeleton (315)
8	Charonti (196)	Huge Spider (326)	Sea Lion (310)	Grizzly Bear (17)	Ghoul (131)
9	Huge Scorpion (309)	Giant Centipede (42)	Shark (117)	Rat Pack (300)	Common Zombie (373)
10	Undead	Wolf (362)	Common Whale (358)	Werewolf (240)	Skeleton (315)
11	Giant Lizard (226)	Antelope (243)	Killer Whale (358)	Wolves (362)	Common Zombie (373)
12	Large Spider (326)	Poison Snake (320)	Strangleweed (293)	Werewolf (240)	Skeleton (315)
13	Giant Ant (204)	Large Spider (326)	Knorr Fisherman	Wild Boars (241)	Common Zombie (373)
14	Giant Scorpion (309)	Giant Scorpion (309)	Sea Lion (310)	Weretiger (239)	Ghast (131)
15	Poisonous Toad (345)	Poisonous Toad (345)	Dolphin (59)	Wererat (237)	Monster Skeleton (315)
16	Omen	Omen	Omen	Wereboar (235)	Ju-Ju Zombie (373)
17	Gorgon (172)	Blink Dog (57)	Hippocampus (189)	Werebear (234)	Crypt Thing (51)
18	Hippogriff (190)	Lycanthrope	Narwhal (358)	Werebat (233)	Wraith (365)
19	Bulette (33)	Insect Swarm (206)	Giant Octopus (271)	Seawolf (232)	Ghost (130)
20	Fire Lizard (226)	Snapper-Saw (291)	Leviathan (358)	Seawolf (232)	Spectre (323)

Numbers in parentheses indicate page number in the MONSTROUS MANUAL™ tome.

* Horse/Undead vs. Undead/Horse: The creature named *after* the slash mark is the result when the encounter is on the Plain of Distant Thunder; the creature named *before* the slash is the result in any other grassland terrain.

** Roll 1d10 to determine the type of craftsman encountered: 1 Armorer; 2 Bowyer/Fletcher; 3 Leatherworker; 4 Metalworker; 5 Jeweler; 6 Tailor/Weaver; 7 Trapper/Furrier; 8 Weaponsmith; 9 Seer; 10 Woodworker.

Chapter Two: TO REGAIN HONOR LOST



his
adventure
functions
as a
“campaign
starter”

scenario. It is a short, relatively simple adventure that introduces players to the *Jakandor* setting rules and the island of *Jakandor*. Four to eight newly created 1st-level Knorr PCs are best for this adventure.

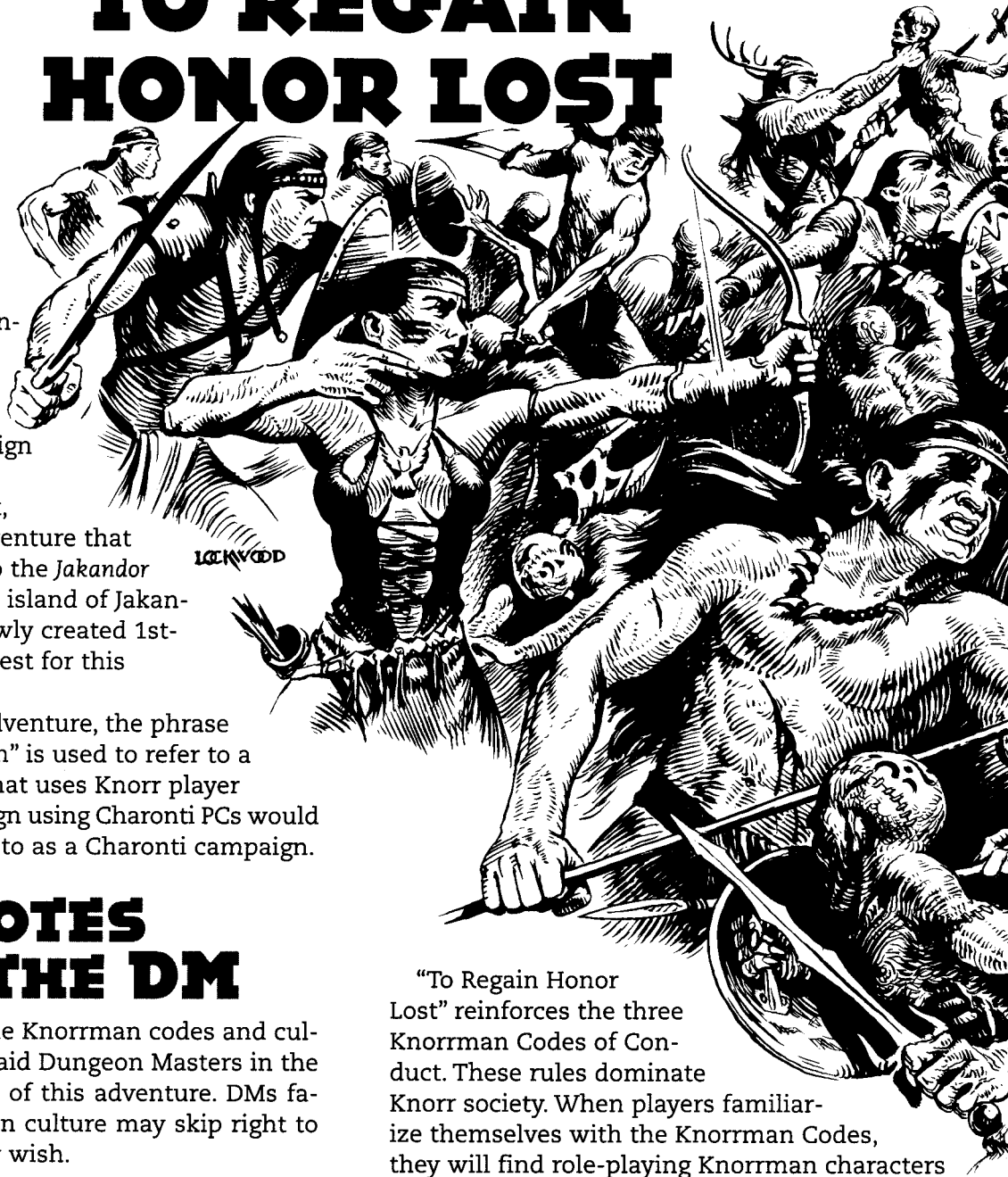
Throughout the adventure, the phrase “Knorrman campaign” is used to refer to a *Jakandor* campaign that uses Knorr player characters. A campaign using Charonti PCs would similarly be referred to as a Charonti campaign.

NOTES FOR THE DM

The summaries of the Knorrman codes and culture that follow will aid Dungeon Masters in the successful execution of this adventure. DMs familiar with Knorrman culture may skip right to the adventure if they wish.

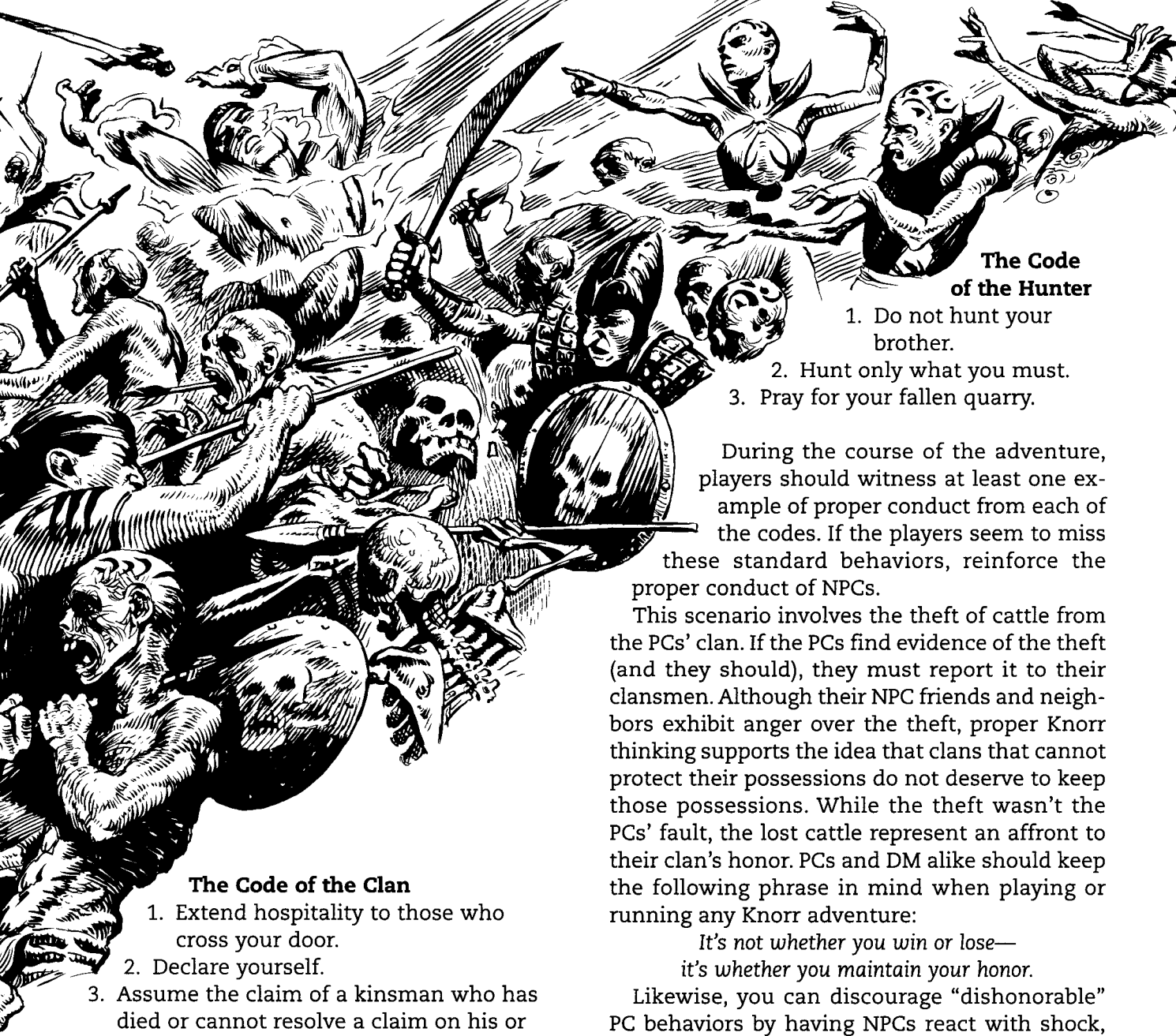
KNORRMAN CULTURE

This adventure presents players of Knorrman PCs with their first taste of Knorrman culture. It concentrates on role-playing, some detective work, and negotiation rather than combat, although several encounters contain the potential for violence. This adventure assumes that PCs function within Knorrman culture. Adapting this and other adventures for outlaw PCs is difficult at best.



“To Regain Honor Lost” reinforces the three Knorrman Codes of Conduct. These rules dominate Knorr society. When players familiarize themselves with the Knorrman Codes, they will find role-playing Knorrman characters easier and more exciting. Throughout this adventure, the PCs will encounter NPCs whose actions might be contrary to the PCs’ wishes or best interests, but who are acting in accordance with all the Knorrman codes. These examples should inspire the PCs to emulate Knorrman behavior and embrace Knorr philosophy.

For ease of reference, the basic tenets of the three codes are summarized here.



The Code of the Hunter

1. Do not hunt your brother.
2. Hunt only what you must.
3. Pray for your fallen quarry.

During the course of the adventure, players should witness at least one example of proper conduct from each of the codes. If the players seem to miss these standard behaviors, reinforce the proper conduct of NPCs.

This scenario involves the theft of cattle from the PCs' clan. If the PCs find evidence of the theft (and they should), they must report it to their clansmen. Although their NPC friends and neighbors exhibit anger over the theft, proper Knorr thinking supports the idea that clans that cannot protect their possessions do not deserve to keep those possessions. While the theft wasn't the PCs' fault, the lost cattle represent an affront to their clan's honor. PCs and DM alike should keep the following phrase in mind when playing or running any Knorr adventure:

*It's not whether you win or lose—
it's whether you maintain your honor.*

Likewise, you can discourage "dishonorable" PC behaviors by having NPCs react with shock, horror, anger, or disgust. An elder member of the clan or another member of the offending PC's beast cult can remind characters of the honorable Knorr traditions. This reminder should include the warning that the War Mother sees all dishonorable acts and may punish the offender.

RUNNING THIS ADVENTURE

This adventure is designed to be "generic" in that it doesn't name specific clans or precise geographic locations. In addition, specific classes and kits (members of particular beast cults, in this case) are not required to successfully complete this scenario. This allows the DM to place the adventure (and the PCs' homes) in a suitable locale. Dungeon Masters seeking to place this

The Code of the Clan

1. Extend hospitality to those who cross your door.
2. Declare yourself.
3. Assume the claim of a kinsman who has died or cannot resolve a claim on his or her own.
4. Avenge the killing of a clansman.

The Code of the Warrior

1. Never strike your opponent without warning.
2. Do not engage in combat with an opponent who is less than your equal.
3. Never strike an opponent until he is ready to receive your blow.
4. Do not gang up on an opponent.
5. Do not pursue an opponent fleeing the field of battle.
6. Do not mock your opponent.
7. Missile weapons are for killing animals, not men.
8. Pray for your fallen enemy.

scenario in a clime drastically different from the grassland and light woods presented here—high in the mountains or on an uncharted island off the coast of Jakandor, for example—will need to modify the text presented below.

The overall simplicity of the adventure plot allows the DM to fold additional (“homegrown”) campaign material into the scenario without a lot of effort. Despite the simple plot, DMs should carefully read the entire adventure before attempting to run it. This scenario requires the Dungeon Master to make several decisions regarding the flow of the adventure.

As always, DMs can alter this adventure in any way they see fit. Expanding the scenario with additional encounters, more NPCs, and further role-playing opportunities personalizes the game.

LOW-LEVEL PCs

DMs often face a difficult task in keeping low-level PCs alive. A culture such as that of the Knorr, with its strict codes of behavior regarding combat, worsens the DM’s plight; for example, Knorrman characters cannot use stealth as a survival tactic when facing a deadly opponent. It’s entirely possible that a group of players who successfully role-plays the intricacies of Knorrman behavior could perish as a result of lousy dice rolls. However, DMs still have several options even if the dice dictate that a PC dies in some hazardous undertaking:

1) Rather than killing a PC outright, declare that the character has lost all his hit points, has fallen unconscious, and will die unless he receives aid. The “Hovering at Death’s Door” optional rule from the DMG is standard in Knorrman campaigns (see page 23 of the *Player’s Guide*).

2) Under similar circumstances, declare that a character survives and is conscious, but suffers a temporary reduction in abilities. For example, if a Knorrman character falls into a pit trap and suffers a fatal amount of damage, the DM can rule that the fallen PC drops to 1 hit point and suffers a broken limb. A character with a broken leg, for example, suffers a 50% to 75% reduction in his movement rate and a –4 penalty to attack rolls. A thief loses the ability to Climb Walls and

suffers a –45% penalty to his Move Silently and Hide in Shadows skills. A broken arm can be distressing for spellcasters since they use their arms and hands when employing somatic components. Thus, spellcasters might be prevented from using spells with somatic components, or the casting time of spells might be increased or even doubled.

If these effects are too severe, breaking (or losing) one or more fingers on a PC’s primary hand could make melee difficult (a –1 or –2 penalty to attack and damage rolls). Skills such as archery, lockpicking, and spellcasting may become slow and painful.

3) Consider starting PCs at 2nd level or higher. Of course, players should create backgrounds of sufficient depth to explain how their PCs gained the experience points to reach their elevated levels. You can assist them in this backstory creation. One-on-one adventures are also a way to create such histories.

A DARK AND STORMY NIGHT

The adventure opens in the PCs’ clan village during a storm common to Jakandor’s rainy season. The past winter was harsh, filled with strong snowstorms and frigid temperatures. This rainy season has been no less kind. In fact, many clan elders blame the wrath of the War Mother for this season’s harsh weather.

While the PCs and other members of their clan weather an evening thunderstorm in the home of one of their clansmen (refer to the map of the Typical Knorrman Farm on page 97 of the *Player’s Guide*), several NPCs from another clan appear at the doorstep seeking refuge from the storm.

Meanwhile, kindred or “kenn” of the group of NPCs use the storm as cover for the theft of some of the PC clan’s cattle. Unless the PCs state that they are going outside to stand guard or check on the livestock, it’s unlikely they will discover the theft before morning.

This scene presents an opportunity to illustrate the Code of the Clan and introduce the importance of “dred” (family and close friends) and

kenn (other kinsmen of a clan), as well as the spiritual habits of the Knorr and their focus on the hearth god.

Read the following to the players.

Now that you have spent the day plowing the fields and helping your kenn prepare for the coming planting, you retreat to their farmhouse to escape the fierce storm that darkens the sky. Once inside, the home's hearth god protects you from the strong winds and cold, stinging rain of the storm.

Within the farmhouse, several NPCs (influential members of the clan) sit down to enjoy a meal. The two most important of these NPCs are detailed below.

Balanor "Eye of the Hawk," male clan elder (11th-level backlasher): AC 4; MV 12; hp 94; THACO 10 (+1 for spec. +2 for magical weapon); #AT 2 (spec.); Dmg 1d8+2 (magical bonus); SZ M (6'); ML Fearless (19); AL LN (G); XP 3,000.

S 15, D 16, C 15, I 11, W 13, Ch 15.

Personality: An older, scarred (but still fearless) warrior, the clan respects Balanor's opinion. Balanor considers the rules of Knorrman society to represent the foundation of Knorrman honor, and he always acts according to the Codes of Conduct. This warrior frequently reminds those who suggest or favor other, less honorable paths that *Oathkeeper*, his *backlash club* +2, is always willing to gain more honor by smiting any who ignore the Codes.

Special Equipment: *Oathkeeper*, a *backlash club* +2 (1d8/1d8 plus magical bonus); *bolos* +1; and a *ring of warmth*, a minor artifact engraved with ancient runes (actually the name of the maker and its original owner) that Balanor looted from a Charonti ruin.

Shennee "Homeguard," female clan elder (9th-level clan priest): AC 6; MV 12; hp 70; THACO 16; #AT 1; Dmg 1d4+1; SZ M (5' 9"); ML Fearless (20); AL NG; XP 2,000.

S 12, D 13, C 14, I 14, W 17, Ch 12.

Personality: A middle-aged woman, Shennee is the matriarch of the PCs' branch of the clan. She is gentle and wise with her kenn, but strong and tough when facing danger. She gained her nickname when she held off half a dozen claudred

attackers (DM should choose an appropriate clan) from the door of a house in which several clan children hid.

Special Equipment: None.

Allow the PCs to establish some relationship with these two important NPCs (and any others you choose to create) and become comfortable with their Knorr roles. One way to do this is to exchange tales or fables; the Knorr love to tell good stories. Several Knorr legends appear in the *Player's Guide*. Balanor or Shennee might tell one of these tales, or the PCs might take a turn reading a story in character.

When the time is right, the PCs hear a knock on the farmhouse door. Outside stands a group of young men and women from the village of a competing clan a few days away. Although the clan has challenged the PCs' clan several times in the past, the strangers declare themselves properly (according to the Codes of Conduct) when the PCs open the door. They request shelter from the storm for the night.

The strangers (truthfully) claim to have been on a hunting expedition when the storm came up, forcing them to lose their way. The PCs learn that the strangers' clan did not fare well in the past cold-season. Meat became very scarce, which is why they wandered so far from their village. In exchange for shelter, the strangers offer several of the rabbits they've caught as a gift to the home's hearth god.

The visitors' statistics approximate the age, number, and skill of the PCs. One or more may even share membership in a beast cult with the PCs. These connections will influence the PCs' success in solving the cattle theft mystery, as they may suspect that these hunters were in on the scheme to steal the cattle. In actuality, the newcomers were not part of the theft; their arrival was just a coincidence, though the PCs may not believe this. However, these lost hunters will remember the PCs when they meet them again later in the adventure. Be sure to adjust their reactions according to the player characters' treatment of them in this encounter.

Allow the PCs a chance to react to the strangers. If they choose any action other than inviting the visitors inside, Balanor invites them in (per Knorr law, as he points out) but Shennee seems suspicious of them. Allow the scene to

play out if the PCs seem interested in questioning the young strangers. Otherwise, the rest of the night passes uneventfully.

MISSING PROPERTY

The following morning, the strangers depart at dawn after thanking their hosts. The PCs soon discover several cattle missing from the clan's herd and attempt to search for them.

The storm passes well before dawn, leaving the world cleansed and the earth soft and muddy. As soon as the sun crests the horizon, your overnight guests take their leave. Before beginning the long walk home, they thank you and your kenn for granting them shelter during the storm.

Around midday, the PCs notice that the clan's herd is missing 11 cattle. Balanor thinks that they must have wandered off during the storm and sends the PCs to bring them back. Because the Knorr do not fence in their lands or their herds, rounding up strays is a common occurrence—something the PCs have all engaged in at one time or another.

Finding evidence of the cattle (snapped twigs, a few hoofprints that were not washed away by the storm) and following the trail is relatively easy. In fact, the PCs find three of the missing cattle before the end of the day.

To give player characters their first taste of combat, the Dungeon Master should prepare a predator to attack one or all of the cattle once the PCs have rounded them up. Use one of the encounters below, or roll on the Random Encounter Tables in this booklet.

Encounter 1: A mated pair of giant lizards has wandered beyond their usual home in the marsh. The lizards attack the cattle first and will defend themselves from PC attacks.

Giant lizards (2): AC 5; MV 15; HD 3+1; hp 15 each; THAC0 17; #AT 1; Dmg 1d8; SA traps prey in mouth on a natural roll of 20; SZ H (15' long); ML Average (8); AL N; XP 175 each.

Notes: A giant lizard traps a victim in its mouth on a natural attack roll of 20. Trapped victims suffer 2d8 points of damage each round thereafter until freed. A victim can escape by making a successful Strength check with a -4 penalty.

Encounter 2: A pack of wolves harasses the group and tries to take the smallest of the cattle. The wolves stalk the party before attacking. DMs can easily build tension before the wolves attack, allowing any PC who makes a successful Wisdom check at a -3 penalty to realize that something is following the group.

Wolves (one wolf per two PCs): AC 7; MV 18; HD 3; hp 12 each; THAC0 18; #AT 1; Dmg 1d4+1; SZ S (3-4'); ML Average (10); AL N; XP 120 each.

After dispatching the predators, the PCs may continue on their way. Characters with Tracking or a similar proficiency may discover the tracks of a number of cattle (the exact number is impossible to determine due to the tracks constantly crossing one another). A successful Tracking proficiency check (or a successful Wisdom check made with a -5 penalty) reveals three sets of human tracks leading in the same direction as the cattle.

Canny players will probably deduce that someone led the cattle away from the clan herd. If players do not make this connection, provide more clues (such as bits of ripped cloth, discarded food, or other signs of human or humanoid presence) further along the trail.

The tracks lead in the direction of a neighboring clan's village—the same village that is home to the lost hunters of the night before. Should the players express an interest in following the tracks, remind them that Balanor charged them with gathering and returning as many cattle as they could find. The PCs find three cattle before the end of the day.

REACTION TO THE THEFT

Upon returning the cattle to their village, the PCs should report their discovery of the tracks. Once Balanor finds out, he assumes that the other

eight cattle were stolen (even if the PCs haven't suggested this possibility) and calls a village-wide "drum" (meeting) to determine the clan's response. The clan eventually chooses the PCs to represent its case to the neighboring clan.

The drum is held in one of the village longhouses. See page 29 for a typical village layout.

All the adults of the village fill the sturdy, log-built longhouse. Light from the torches on the walls reflects and twinkles in their eyes as Balanor calls for silence by banging his ash-wood club on a large table.

"It seems that we've been raided. Our cattle didn't just wander off during last eve's storm. The trail of the missing cattle and the raiders was discovered by my young dreds. The thieves didn't have the honor to fight for their prize—instead, they skulked like the Broken Ones under cover of a storm, pilfering what they were too cowardly to take by force.

"By Knorrman custom, several paths lie before us to restore the balance. We could muster a raiding party, go to the thieves' village, and take eight cattle to replace those we lost, or we could attack and take eight of their lives as vengeance. On the other hand, a party could parley with them, or we could challenge the leader of the thieves to an honorable duel. Finally, we could bring the issue up at the Great Drum in Alcuin, which is not long distant from now."

Balanor turns and asks the PCs their opinions, since they found the tracks and discovered the theft. Give the PCs a chance to speak, but if they propose any dishonorable acts—such as using stealth, setting an ambush, or using missile weapons to regain the lost cattle—use NPCs to chastise them.

Shennee proposes sending a group of clansmen to the village to determine their motives and disposition, noting that any dishonorable behavior will count against the thieves' clan at the upcoming Great Drum. While Balanor prefers a fight over negotiation, he can tell that the majority of the crowd favors Shennee's ideas. Balanor will concede his point on one condition—that the PCs represent the clan when confronting the thieves. It's only fair to grant

them the honor of confronting the thieves with their dishonor, after all.

The best choice is for the PCs to accept this offer (encourage them in this direction if necessary) as it affords them a chance to regain the clan's lost honor and gives them an opportunity to gain honor and standing within their clan. After the council reaches its decisions, the clan holds a feast with many toasts drunk to the valiant PCs. This is an excellent opportunity to use the optional Celebrating rules from page 67 of the *Player's Guide*.

The PCs' kenn wake them before dawn, help them bathe and dress, and feed them. Shennee approaches the PCs when they prepare to set out for the neighboring village.

"There are those who believe that the path to honor lies only in bloodshed. Remember, however, that warriors can gain as much honor by avoiding unnecessary brawls as they can from winning battles that honor demands they fight.

"I fear a time will come when the Broken People—those wretched bone-gnawers—will threaten all of the Knorr clans. Then all Knorr must stand shoulder-to-shoulder and drive the depraved Charonti into the ocean. Do not make an unnecessary enemy today. Such an action may doom our entire people."

With that, Shennee touches her fists together in a traditional Knorrman salute, turns, and strides back to the village. The PCs are left to find and follow the tracks left by the cattle.

ON THE TRAIL

This section describes the PCs' trip to the neighboring village. Along the way, they encounter an important NPC and some dangerous monsters. Several encounters in this section will incorporate the Code of the Hunter; review the code and its applications (if you are not already familiar with it) to expand opportunities for role-playing.

Any journey on the island of Jakandor involves some danger. Therefore, you may stage any or all of the encounters below. If the PCs remain relatively unscathed and need an additional challenge, feel free to use both the toad and bear sce-

narios in Encounter #1. If you wish a different sort of challenge to the codes, use the black bear option under Encounter #1. If you're using the Luck rules (page 67 of the *Player's Guide*), be sure to select Encounter #3.

ENCOUNTER #1

The morning sun warms the land and your bodies. Picking up the thieves' trail again is not difficult. You notice storm clouds looming on the horizon, though, and you realize that a quick pace is best.

As you follow the trail through a sparse woods, you hear something moving in the brush.

Have the PCs make surprise rolls, then proceed with combat normally, taking into account any special Knorr abilities. You may use any creatures from the Missing Property section that the PCs haven't encountered, roll a random encounter on the Grasslands Random Encounter Table, or choose from the creature encounters below.

Giant toads (2): AC 6; MV 6, hop 6; HD 2+4; hp 12 each; THAC0 17; #AT 1; SA surprise; Dmg 2d4; SZ M (5' long); ML Unsteady (7); AL N; XP 120 each.

Notes: Opponents suffer -3 penalty to surprise rolls when the toads leap to attack.

This pair waits in ambush for prey.

Black bear (1): AC 7; MV 12; HD 3+3; hp 26; THAC0 17; #AT 3; Dmg 1d3 (x2)/1d6; SA hug; SZ M (6'); ML Average (10); AL N; XP 175.

Notes: Black bears hug opponents for an additional 2d4 damage on a natural attack roll of 18 or better.

This bear is foraging for food. It will not attack a group of humans, but will defend itself if harassed.

ENCOUNTER #2

Nightfall finds you in a dense woods. You hear movement up ahead and creep forward to discover its source. In a small clearing, you see three wild boars (a mated pair and one very young boar). Your party realizes, almost as one, that your rations of dried fruits, fish, and hardbread are far less appealing than the fresh meat that stands before you.

Unbeknownst to the PCs, Falana, a forest-walker (see page 30 of the *Player's Guide*), lurks in the woods. She's been trailing the PCs since they entered this forest, observing their behavior. If the forestwalker fails her Hide in Shadows roll while near the PCs, they may discover her.

Falana "Greencloak" (5th-level forestwalker): AC 4; MV 12; hp 41; THAC0 16; #AT 1; Dmg 1d6 (short sword or flight arrow); SZ M (5' 6"); ML Champion (16); AL CG; XP 650.
S 14, D 17, C 16, I 12, W 14, Ch 13.

Personality: Having recently reached a new experience level, Falana has struck out on her own to live in her beloved forest. The young forestwalker is slim even for a Knorr, due to her diet and lifestyle. Falana wears tanned skins and always braids her russet hair in a thick plait. Her primary interest is the preservation of the wilderness. Falana watches all Knorr who pass through the forest, making sure they follow the Code of the Hunter. The forestwalker is typically kind and helpful, but shy around groups of people, especially strangers.

Special Equipment: None.

Special Skills: Hide in Shadows 48%; Move Silently 60% (both as a ranger two levels higher than her actual level).

Falana was tracking the boars herself and planned on taking the male for food (the young boar still depends on its mother). When Falana notices the PCs, she remains hidden and observes their actions. If the PCs kill only the male, Falana presents herself and offers to lead the *prayer for the dead* (detailed on page 90 of the *Player's Guide*) ritual. In addition, she offers to help dress the kill in exchange for a share of the meat. The male boar will feed the PCs and Falana for a few meals.

If the PCs move to kill the female or her young in addition to (or instead of) the male, Falana deliberately spooks the boars. They flee into cover without giving the PCs a clear shot. Falana then emerges and chides the PCs for trying to take more than they need (thus violating the Code of the Hunter).

Wild Boars (3): AC 7; MV 15; HD 3+3; hp 16 (male), 14 (female), 5 (young); THACO 17; #AT 1; Dmg 3d4; SZ S; ML Average (12); AL N; XP 175 each.

Notes: If the PCs attack the boars, the male charges (see “Charging an Opponent” in Chapter 9 of the *DUNGEON MASTER® Guide*) and fights ferociously. The female will do likewise if her offspring is threatened. Both adults attack until they reach -7 hit points.

Falana, depending upon the PCs’ behavior, may ask to spend the night in the PCs’ camp, since the forest is always a dangerous place for a lone traveler. In any case, she’ll move on by dawn the next day.

An opportunity for further role-playing presents itself if Falana stays the night. An experienced forestwalker (one who knows the wilds around the PCs’ home) could prove a valuable ally in the future. Determine Falana’s clan background to best fit your campaign, then give PCs a chance to befriend her.

With a little work, Falana can be a source of future adventures by providing PCs with rumors and scraps of information that she picks up on her journeys across eastern Jakandor. Feel free to introduce plot ideas and adventure hooks through Falana, or use her to flesh out the hooks presented below into full-fledged adventures. During her visit in the PCs’ camp, Falana can mention any or all of the adventure seeds that follow.

- One of Falana’s forestwalker comrades, a male named Lanon, has gone missing from the glade where he makes his home.

- After the harsh winter in eastern Jakandor, some of the largest, most dangerous beasts have become desperate for food and are attacking some Knorr grainhouses, herds, and occasionally, Knorr themselves.

- Lycanthropes are moving out of the deep, virgin forests where they live, perhaps due to the

harsh winter or perhaps due to a conscious effort to expand their range.

- Now that winter is at an end, the Broken People (Charonti) are sending their abominable flying corpses over Knorr lands. What this bodes for the westernmost Knorr settlements is unknown, but it’s clear that the War Mother challenges all honorable Knorr to restore the imbalance brought about by these bone-gnawers.

- Two feuding clans (the PCs’ clan and one of the DM’s choosing) are calling all their kenn to take part in a huge Besting competition to settle their claims and gain honor. The competition will take place before this year’s Great Drum (see the optional Besting rules on page 52 of the *Player’s Guide*).

- A band of exiled Knorr outlaws and bandits is attacking the camps and homes of honorable Knorr. These bandits steal food and livestock, kill the defenseless, and even take children or clan relics, hoping to ransom them back for food, weapons, and boots. One rumor states that these outlaws are cooperating or trading with the Broken Ones for some of the latter’s evil magical constructs. Much honor would come to those who could bring down these outlaws.

ENCOUNTER #3

If you are using the Luck rules from the *Player’s Guide*, this encounter can affect one or more PCs. This luck can take the form of any omen of your choosing (see the Random Encounter Tables from the *Player’s Guide* for examples).

If one or more PCs display dishonorable behavior (by Knorr standards), the PCs should receive an omen indicating bad luck. This omen is a lesson from the War Mother; she sees the PCs’ behavior and does not approve. On the other hand, if one or more players have embraced the Knorr philosophy and have followed the spirit of the Codes of Conduct, they may receive a good omen that bestows favorable luck upon them.

ARRIVAL

When the PCs reach the village of their rival clan, their arrival presents many possibilities. Their actions will directly affect the responses of the clan and thus, the resolution of this adventure. Play through the introductory encounter below, then determine the best of the listed “Options.”

THE VILLAGE

Provide the players with a copy of the Knorrman Settlements map (page 29) or create your own map of this village. After the PCs declare themselves, a meeting is arranged between the PCs and two representatives of the village.

The PCs may suspect that the hunters who weathered the storm with the PCs’ clan assisted in the theft; the DM should not present any evidence to the contrary. Only the hunters’ (truthful) word contradicts this view. However, the thieves, when found, will confirm that they acted on their own.

You can see your journey’s end as you follow the tracks to the outskirts of a village. Passing through the fields, word of your arrival precedes you in the voices of young boys and girls. As you approach the village proper, you see more of its people and its condition.

The clan members are all thin, some severely so. Even the children are beyond the normal reed-thinness of youth; their eyes have a dull hollowness as they watch you approach. The buildings, too, appear in poor shape after the bitter, heartless winter. Shutters hang loosely, several thatch roofs have visible wind damage, and mud remains unswept from doorsteps.

As you reach the edge of the town, two figures stand ready to greet you and a small group gathers behind them. One wears the robes of a clan priest; the other’s dyed red hair marks her as a sentinel, a member of the cult of the fox.

The sentinel, Katee, hails the PCs, telling them to halt and declare their business. If the PCs do so, the priest (named Malton) takes over the con-

versation. If the PCs do not behave honorably, Katee turns to the crowd and sends a young person to the fox lodge and to gather reinforcements. Both NPCs have slightly depleted hit points due to their poor diet of late; they have been giving their own food to the village’s very young and very old.

Katee, female village leader (4th-level sentinel): AC 7; MV 12; hp 26 (normally 29); THACO 17; #AT 1; Dmg 1d6/1d8 (spear); SZ M (5’ 3”); ML Fearless (19); AL LN; XP 270.
S 13, D 15, C 14, I 13, W 12, Ch 11.

Personality: Katee is devoted to her duty, her village, and her people. At the beginning of this encounter, she is wary and defensive. If the PCs accord themselves honorably, she relaxes. If not, Katee sends for more sentinels.

Katee is young and thin. Her red hair hangs unkempt and her clothes are dirty and torn. She looks tired, but is ready to act. Katee holds her spear and dagger close at her side.

Malton, male village leader (4th-level clan priest): AC 8; MV 12; hp 15 (normally 21); THACO 18; #AT 1; Dmg 1d4+1/1d4 (warhammer); SZ M (5’ 7”); ML Fearless (19); AL NG; XP 420.
S 11, D 13, C 12, I 12, W 14, Ch 10.

Personality: Malton is a nervous individual who finds peace only when communing with the spirits of his clan. He’s clearly not comfortable leading this discussion with a party of armed warriors from another village, but he handles the situation competently and honorably. If combat seems imminent, he removes himself from the fray and aids his kenn by using the rituals and spells at his command.

Malton is a small, bald Knorr sporting a brown mustache. A prominent tattoo of a fox silhouette is visible on his forehead (he’s a member of Katee’s fox cult).

Special Abilities: Clan rituals, ability to create talismans, spells.

Spells (3/2): 1st—*cure light wounds, command, create talisman**, *blessed hunt**, *bond of trust**; 2nd—*barkskin, slow poison, goodberry*.

*These are clan rituals, which clan priests treat as 1st-level spells. They are part of Malton’s retinue of spells and do not allow him to exceed his normal number of spells as determined by experience level.

TYPICAL KNORRMAN SETTLEMENT

G = Clan G
 B = Clan B
 R = Clan R

Sepulcher of the Clan Relic

Clan B Hall

Public Hall



Stream

Beast-Cult Lodge

Clan R Hall

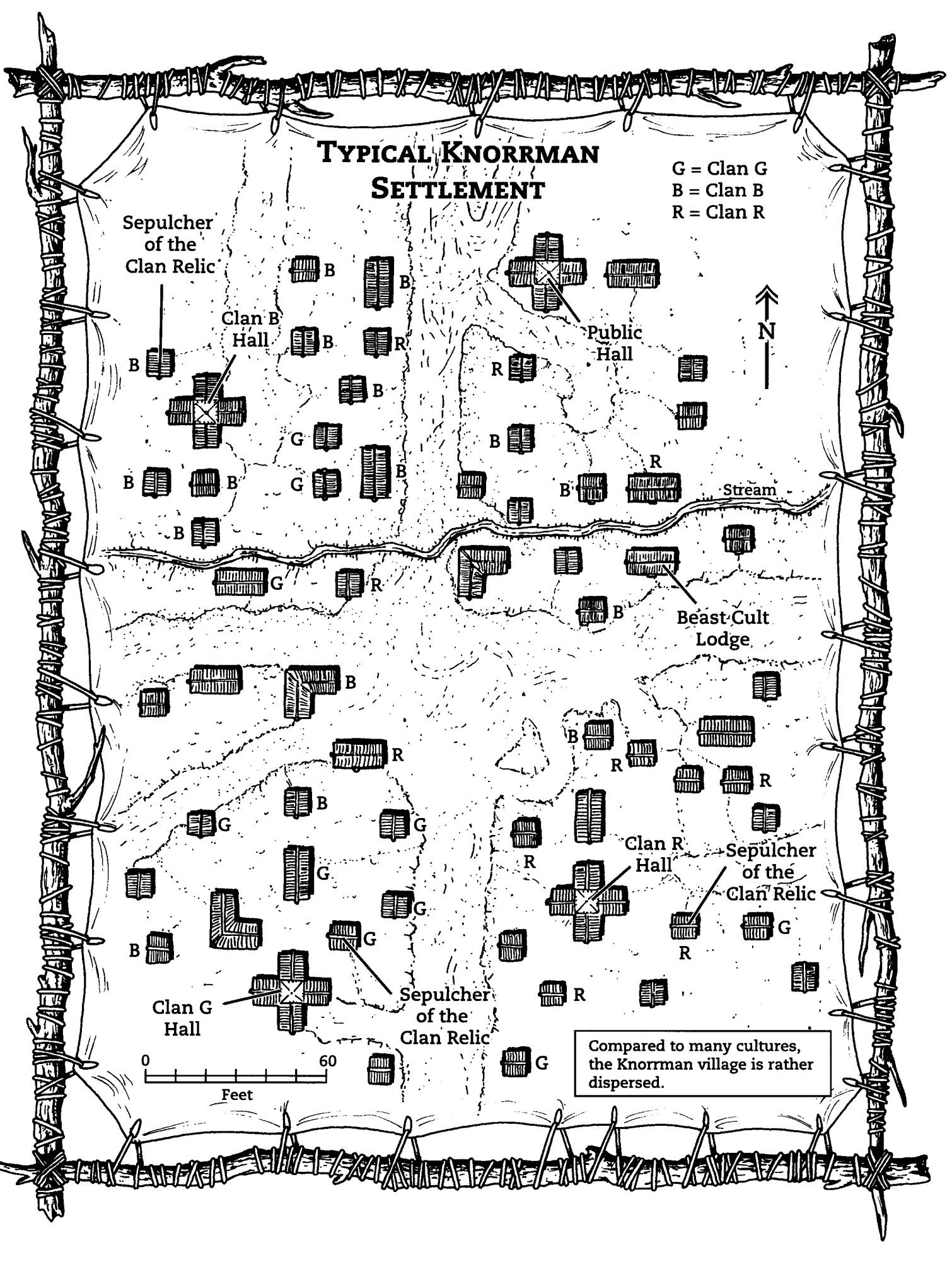
Sepulcher of the Clan Relic

Clan G Hall

Sepulcher of the Clan Relic



Compared to many cultures, the Knorrman village is rather dispersed.



Malton and Katee are the speakers for the village in this encounter; their kenn will follow any decisions they make.

The NPCs relate that the clan village was struck hard by the bitter winter. Its crop yields were poor and much of what the clansmen harvested was lost to blight (some say a curse from the War Mother). Without enough to feed the village, the clansmen had to slaughter the cattle to prevent starvation. Now, no new calves have been born and no milk is available for the village this spring. The village is in dire straits! That's why its hunters were sent so far afield in search of food.

TRUTH IN THE TALE

The truth behind the missing cattle is outlined here to help steer the adventure to a successful conclusion. The thieves were hunting for food to help overcome the village's shortages. When the storm arose, they sought shelter in a thicket of trees. There, they found six (not eight) cattle waiting out the storm. When the storm subsided enough to allow travel, the clansmen led the cattle back to their village. Two cattle were slaughtered for food; the rest were added to the town's depleted herds.

Since the hunters found the cattle wandering, they claimed ownership. With that ownership, they gained the right to use the cattle as they saw fit. This is a valid approach to property ownership in Knorr society, though players unaccustomed to Knorr culture may not agree with the concept.

Malton and Katee calmly relate these facts to the PCs. They are not defensive or disparaging, merely matter-of-fact. If the PCs ask to confront the "thieves" and seek redress, the culprits step forward and state their claim. They are 0-level clandestine warriors named Lon, Falen, and Nora (AC 8; hp 4; AL N).

If the PCs suspect that their visitors on the night of the storm were co-conspirators, these individuals also appear and provide their side of the story, maintaining their innocence.

These proceedings may take many forms from a casual meeting in the village streets to a formal ceremony in the elders' lodge. The choice

depends on your goals for the scenario as well as the PCs' actions. If the PCs act aggressively, they might find themselves battling both the thieves and the hunters who stayed in the PCs' village.

If the PCs ask, Katee will show them the cattle in question, but the PCs will not be allowed to take them back. The future of this village depends, in large part, on these new cattle—and the villagers will fight to defend that future.

Yet another problem still exists—two more missing cattle. The PCs did not find them the day after the storm, and the hungry villagers did not take them. Regardless of any resolution regarding the six cattle, the villagers consistently and vehemently deny culpability for the other two cows. (If necessary, you may allow a Wisdom or Intelligence check for a PC to realize that if the villagers admitted to claiming six of the cattle, they would have no reason to lie about the other two.)

Clearly, the PCs and the rival clan must reach some accord or a potential bloodfeud could erupt. The PCs have two basic courses of action: They may opt to fight for the cattle (or vengeance), or they may seek a peaceful solution. The options described below offer several potential outcomes and suggestions for handling them.

PEACEFUL OPTIONS

The PCs should be able to see that these villagers are not raiders or wanton looters. They merely took advantage of a beneficial situation during a time of great need, following the dictates of Knorrman custom. The PCs should not lose sight of the village's plight. After all, these people are fellow Knorr in obvious need.

The villagers have enough problems without engaging in a bloodfeud with their nearest neighbors. They'll seek to reach a peaceful conclusion once the PCs can prove the cattle belonged to their clan. Showing the cattle's brand, which differs from the brand of this village, is proof enough—though it's not the only proof the NPCs will accept.

Once the rival clansmen accept the PCs' proof of ownership, they offer to compensate the PCs for the loss of the cattle; this way, they can ensure the life of the village and satisfy the de-

mands of Knorrman honor. While the villagers have little to give the PCs as compensation now, they make a pledge of future assistance. The village has skilled smiths and carpenters (rare commodities) who will devote their efforts (and products) to the PCs' village, homes, and livestock for a specified time. If the PCs refuse to accept this offer, the clansmen offer horses. The villagers still have five horses that survived the winter, and although they are reluctant to give them up, the clansmen offer two horses for the six cattle.

If negotiations go well, the villagers offer to send a party with the PCs to search for the two missing cattle. This presents another opportunity for further adventures. Perhaps the cattle were killed by dangerous predators such as Falana's lycanthropes (see "On the Trail") lurking in the forest. Or, a third rival clan may have moved into the territory, presenting a mutual enemy against which the PCs and their new NPC allies must fight or parley.

If the situation is deteriorating, the PCs may use the Pacify nonweapon proficiency (*Player's Guide* page 69) to defuse a potentially dangerous situation. All in all, the PCs should remember that they are far from home in a village of potential enemies, although the villagers always conduct themselves in accordance with the Knorrman Codes. If the PCs do likewise, everyone involved emerges with their honor intact.

COMBAT OPTIONS

Combat in the village should come about only if the PCs attack Malton or Katee, gravely insult an NPC's honor (which precipitates a trial by combat), or attempt to take back the cattle by force or trickery (stealing the cattle at night, for example).

If combat becomes inevitable, it can take one of several forms. If the PCs simply draw their swords and attack Malton and Katee when negotiations hit a snag (a violation of the Code of the Warrior), the village leaders' clansmen and kenn leap to defend them (though never to the exclusion of the Knorr Codes). If aggressions begin through different means, consider the following possibilities.

- Beyond a simple (and dishonorable) brawl, the most likely type of combat is a duel in which one PC fights one NPC for the rights to the cattle. Both Katee and Malton will withdraw from such a confrontation since they both feel the PCs are less than their equals in combat. This is not a boast, but a tenet of the Code of the Warrior.

Choose one NPC (from among the three thieves or the travelers stranded by the storm) who roughly equals the level and abilities of the challenging PC. Note that any doombringer warrior (see Knorr kits on page 28 of the *Player's Guide*) in the party shirks his duties if he doesn't demand the honor of personal combat. The Dueling rules (*Player's Guide*, page 57) are essential for this encounter.

- Subdual combat is another option. Remind the players that greater honor comes to the warrior who defeats his opponent and leaves him alive (to spread the word of the victor's prowess). See page 52 of the *Player's Guide* for rules on subdual combats.

- The most exciting and enjoyable combat for DMs and players might be a Besting contest. Like the Native Americans, who often "counted coup" on their enemies, the Knorr engage in nonlethal contests between groups. The PCs would face off against a team made up of the travelers and the hunters who found the cattle. This contest can be played out on the map of the village using tokens or miniature figures to denote the locations of the characters involved. Full details on besting contests appear on page 52 of the *Player's Guide*.



AFTERMATH

If the PCs behave honorably and reach an accord with the other villagers, their kenn will hail them for their wisdom and welcome them home as heroes for the glory they bring to the clan, regardless of whether the cattle are returned. Balanor and Shennee will congratulate the PCs on the manner in which they handled themselves. For a time, the PCs will be the talk of their little hometown.

Both Balanor and Shennee are important NPCs in the characters' village, and they can come to play a large part in the lives of the PCs. Balanor could "adopt" the PCs, providing them with further opportunities for garnering honor and glory, such as raiding, engaging in bloodfeuds, aiding kenn in defense of claims, or hunting bandits and outlaws. These are the means by which Balanor reached his position as village elder, and he sees in the characters a similar potential for leadership.

Shennee, however, concerns herself more with the safety of her dreds and the defense of the village from attackers (be they wild animals taking livestock, Knorr raiders from other clans, or bandits and outcasts). Shennee also envisions a great task given to her clan by the Clan Mother: to unite the Clans and lead them against the dreaded Broken Ones. In this way, the Knorr will restore the world's balance.

Falana also can play a role in the future of the PCs, especially forestwalkers and other wilderness-oriented characters such as companions, shapeshifters, and storm priests. Falana provides the characters with opportunities to learn of events happening beyond the immediate vicinity of the PCs' village.

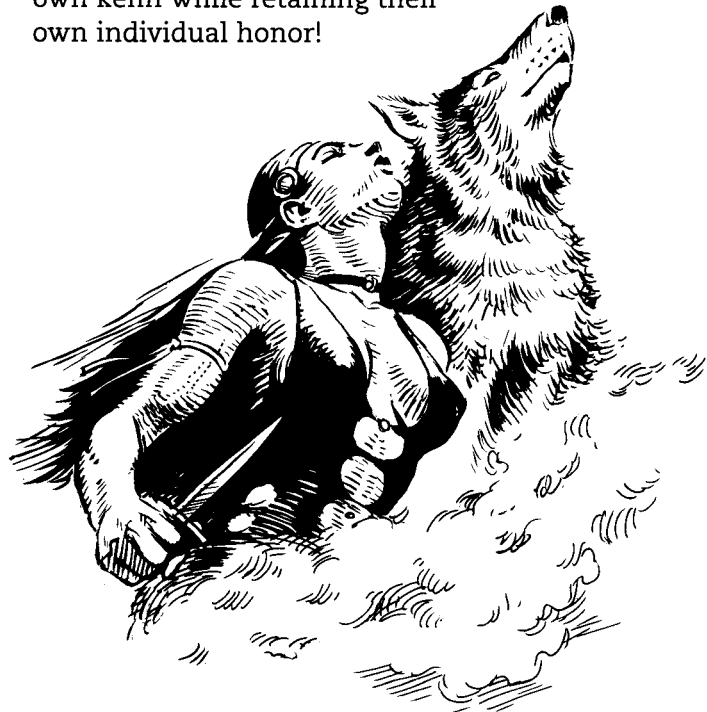
These NPCs (and others that you create) can train PCs with appropriate kits, offer adventuring opportunities, and serve as the DM's instruments, guiding the campaign and the PCs in appropriate directions. However, don't use these NPCs to lead player characters around by the nose. Rather, use the NPCs as examples of proper Knorr behavior. They will not always agree with each other on the best course of action for the PCs, but none of them will knowingly break the Knorr Codes of Conduct.

EXPANDING THIS ADVENTURE

Dungeon Masters wishing to extend this adventure can introduce the following subplot. This works best when added after the resolution of the main plot. This suggested expansion assumes that the PCs reach some accord with the neighboring village.

Not all the members of the PCs' home village are happy with the settlement reached with the rival clan. These discontents either believe that the PCs acted honorably but were too lenient with the "thieves," or that the PCs allowed themselves to be intimidated while in the "enemy" village. If the PCs' village has offered its neighbors food and other assistance, these naysayers are the most outspoken critics against such aid.

In any case, these clansmen decide to take proper vengeance. This could include stealing some of the cattle remaining in the other village, attacking the offending village, or even kidnapping a few residents of the other clan. These actions are, of course, dishonorable in light of the accord reached between the PCs and the rival village. The challenge, then, is for the PCs to redress the dishonorable acts of their own kenn while retaining their own individual honor!



JAKANDOR ISLAND OF WAR



The Far
Western
Sea



Fort	VOLCANO	LIGHT FOREST	TRAIL
City	MOUNTAINS	HEAVY FOREST	RIVER
VILLAGE	HILLS	GRASSLAND	RAPIDS
RUINS	PLATEAU/CLIFF	SWAMP	WATERFALLS
CAVES	BADLANDS	HILLS	REEF

Ray M. Baker
1997

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by Kirk Botula

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U.S., CANADA
ASIA, PACIFIC, & LATIN AMERICA
Wizards of the Coast, Inc.
P.O. Box 707
Renton, WA 98057-0707
+1-206-624-0933



EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 34
2300 Turnhout
Belgium
+32-14-44-30-44

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