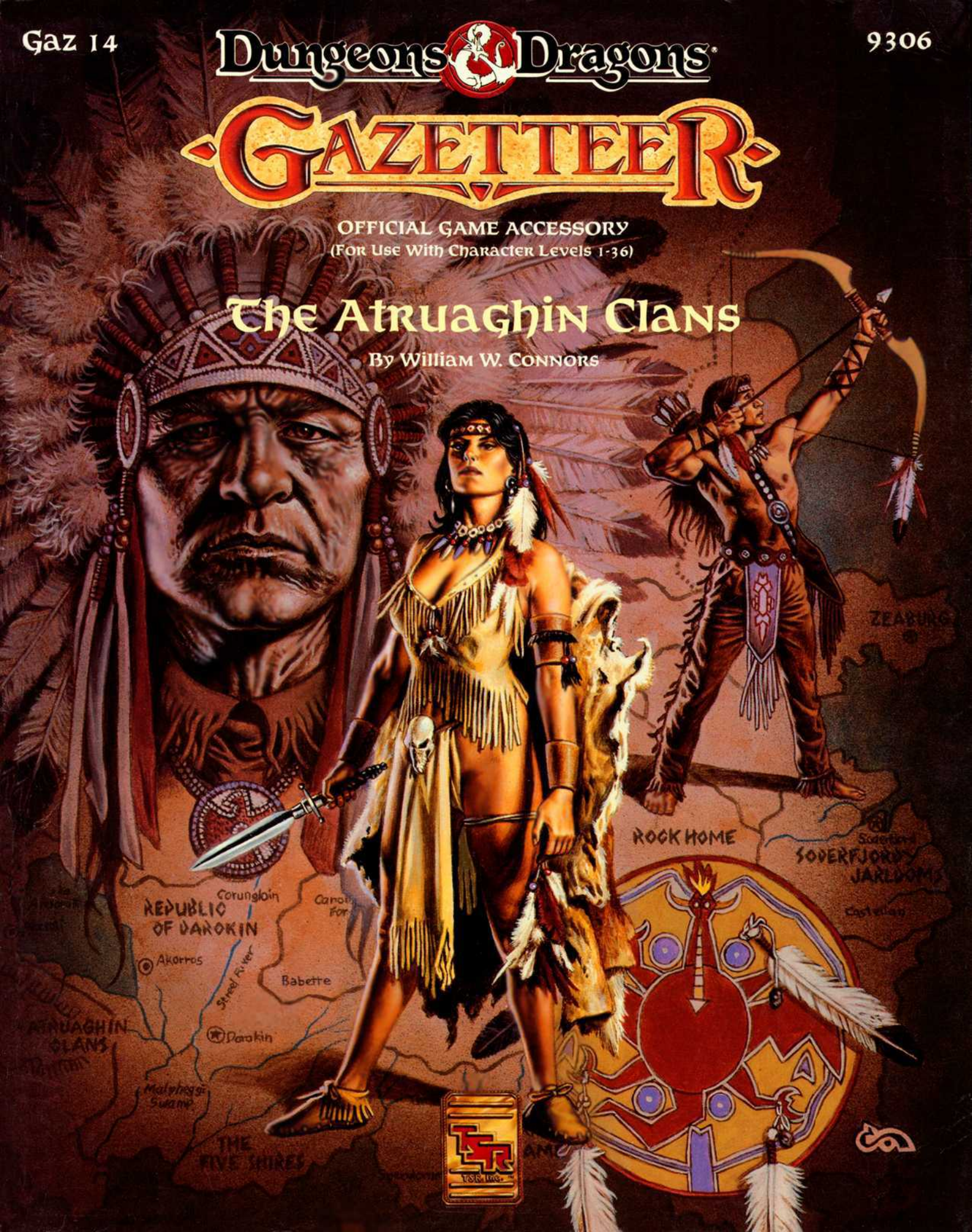


GAZETTEER

OFFICIAL GAME ACCESSORY
(For Use With Character Levels 1-36)

The Atruaghin Clans

By William W. Connors





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Player's Guide

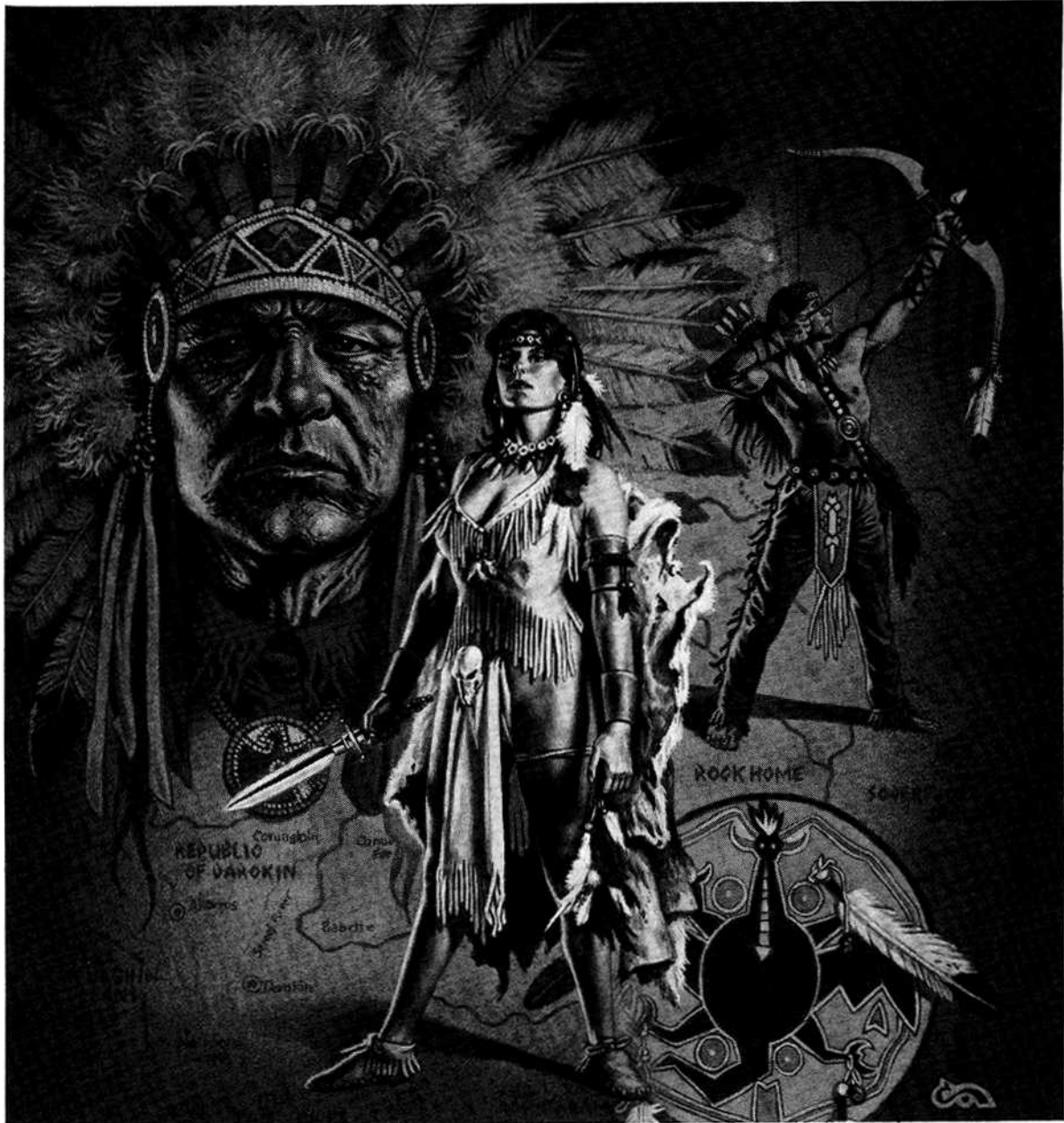
Table of Contents

Introduction	3
The Story of Atruaghin	4
Character Generation	6
Shamani	17
Spell Descriptions	19
Children of the Horse	26
Children of the Bear	34
Children of the Turtle	41
Children of the Tiger	49
Children of the Elk	56
Character Record Sheets	63

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INTRODUCTION

Overview

The Atruaghin Clans (or Children of Atruaghin, as they call themselves) are a diverse group that lives in the western regions of the Known World. They inhabit a vast plateau that was constructed through magical means, and live by a strict code of ethics that regulates almost every aspect of their daily life.

Because the Children of Atruaghin are split into a number of clans, each with its own character, this gazetteer is structured somewhat differently than the others in the series. This book, which is intended for use by both players and Dungeon Masters, is a sort of encyclopedia. Each of the major tribes is listed here and a description of their culture, lifestyle, and traditions is provided.

Players should not feel obligated to read the entries for each of the major clans, however, for this would be a most time-consuming task. Rather, they should become familiar only with the details about their own clan. As time permits, they may want to look over the information provided about the other clans, but this is not required.

In addition to the details on each of the five major clans, this book contains rules for the creation of Atruaghin Clans characters and a new character class: the shamani. While similar to the wokani and shamans found in less advanced cultures, the shamani are a special group. To most outsiders, they are simply the clerics of Atruaghin. Those taking the time to study them more closely, however, will see that their powers combine aspects of magic use, clerical spells, and druidic incantations.

The Clans & the KNOWN WORLD

Because of its geographical isolation, few facts about the Atruaghin Clans are known elsewhere in the Known World. Moreover, what is believed

is often inaccurate. The "facts" reported on the Eastern Countries Trail Map are a clear example of the misinformation found in places such as Thyatis. In part, this has to do with the imposition of eastern categories on the Clans. One can imagine the scene: The Imperial Geographer sits down to ask questions of the Bear Clan: "Who is your king? Who rules the plateau? What sorts of money do you use?" The clan finds it easier to feed him some story that will make him happy (and stop his annoying queries) than to try to get him to understand the rich, foreign complexity of the Atruaghin Plateau.

For the DM, the long and short is this: If you find a conflict between information in this product and some earlier product, regard this product as the authority.

Inspirational Material

Much of the information presented in this book is based on the culture of the various tribes of Indians that lived throughout North and Central America prior to the invasions and exploitations of European colonists. These connections, however, are loose at best and no attempt has been made to duplicate the details of the Amerindian cultures that inspired this work. This is a work of fiction and is in no way intended to be historical or factual in nature.

In the interest of better role-playing, however, the author recommends that anyone who wishes to run an Atruaghin Clans campaign visit his local library. A few hours spent studying the various native peoples of North America will provide endless stimulation for the imagination and countless potential adventures set among such tribes.

The Story of Atruaghin

The following text is excerpted from the traveling journals of Ballidus of Thyatis. He recorded the following entry after his company ascended the Atruaghin Plateau and befriended several of the natives dwelling atop it. Although he later died at the hands of the savage Tiger Clan, his long time friend and companion Elgar the Enchanter saw to it that the journals were rescued and delivered into the hands of Ballidus's brother, Kosmonous.

The old medicine man gathered up a handful of black soil and broke it between his gnarled fingers. The sweet smell of the fresh earth mixed with the other odors of the forest to create a comforting aroma. "Today the ground is good," he said, "but it was not always so. Long ago, this land was ruled by foul creatures that did not honor the Immortals as we do. They were cruel and savage, their way was that of the whip and spear."

At this hint of the past, Dondo trotted over. His leather armor looked less out of place among these people than my own chain mail or the black robes of Elgar the Enchanter. He had been accepted into the confidence of the tribes long before either of us, despite the fact that he was a halfling. His love for tales and stories of history made it impossible for him to avoid asking for more details about the time of the humanoid conquests.

The shamani, as the medicine man called himself, smiled. He obviously loved to tell stories as much as Dondo loved to hear them. As he began to collect tinder for our evening campfire, he spun his tale.

"In order to understand the time of darkness, you must know what came before. There was a day, long ago, when the Children of Atruaghin were not one as they are now. In those times, tribe fought tribe and the clans we know today did not exist. We were savages like the monsters that would one day rule us.

"Then, a wandering man named Atruaghin came to us. Although he looked much like us, being dark of skin and having the fire in his eyes, he did not speak our words. It was long before he could communicate with the tribe that adopted him.

"Still, the days were not many before he showed his valor and courage. Almost before he had our words, he was made chief of his tribe. In battle he was fierce, in debate he was wise, and in the ways of spirits he was unmatched. Before the face of the moon shone twenty times, he had united over a dozen tribes under his totem. Before five winters had passed, the wars between tribes had ended and the Children of Atruaghin were born.

"Atruaghin was certainly the favored son of the Immortals. While those around him grew old and frail with the passing of time, losing their vitality like the flower cut from the vine, he remained ever young. The fire in his eyes burned like the summer sun.

"With peace and brotherhood firmly established among the tribes, Atruaghin called together all the chiefs. He told them that he was leaving for a time, to explore the world and learn what he could of the lands beyond. He swore to return in time and the chiefs believed him. They bid him farewell and wept as he rode off into the other lands where the Children of Atruaghin do not travel.

"Not long after Atruaghin had left, war came to his people. Foul monsters—orcs and goblins, ogres and trolls, all manner of beasts—fell upon the peaceful tribes and conquered them. For decades, the Children of Atruaghin lived as slaves under the cruel whips of these inhuman fiends. Though many fought against these brutal masters, however, they could not be thrown off. None despaired, however, for Atruaghin had sworn to return and none could doubt his word.

"At last, the great day came. Atruaghin returned to his lands and saw what had hap-

The Story of Atruaghin

pened. He gathered together the fiercest warriors and most powerful shamani into a band of unstoppable fury. Just as the humanoids had once swept across the Children of Atruaghin, so now did the fires of revolution burn in the lands. In less than a year, the evil that had come to our lands was driven off.

"Atruaghin looked around and saw the ruins of the villages and the bodies of the dead. He vowed that this would never happen again and he blamed himself for the torment of his people. For weeks he labored over an enchantment, pausing neither for food nor sleep. One by one, he assembled the energies of magics learned in far-off lands. He sank into deep trances and spoke with the Immortals themselves, begging for their help in protecting his people from the ravages of the outside world.

"When all was done, he set free the mystical energies that he had bound up in his spells and shattered the very earth around him. A vast stretch of land, larger than most of the outlanders' nations, began to rise into the sky. Hours later, it settled into place. The Atruaghin Plateau, a realm of safety and isolation for the Children of Atruaghin, stood nearly half a mile in the sky atop a sheer rock surface that no army could ever scale.

"When the magic was done, the sky turned dark. A savage storm swept across the new land and a violent rain fell. Wherever a drop of water landed, a blade of grass grew. As the sky showered more and more life upon the plateau, patches of brush sprang up. Forests grew so swiftly that those who saw the sight swore that it was possible to watch them grow larger with each passing minute. By the time the sun rose again, the land was rich and fertile as it is today."

As the old man finished his story, he set about starting the fire with a pair of sticks and length of cord. In my pack I had a tinderbox that would have done the job in half the time, but I had learned that these people did

not look kindly upon outsiders and their so-called advances. I said nothing, still thinking about the shamani's story.

As smoke began to curl up from the fire pit, Dondo pulled out his pipe and began to fill it with the native tobacco called *kinnikinnik*. "What happened to Atruaghin after that?" he asked.

"He was never seen again in his mortal form, little one. On that day, he became one with the very Immortals he served and left this realm behind. Now, he makes his wishes and his presence known through the shamani. We teach. We serve. We instruct. We learn.

"One day, Atruaghin will return to us and lead us in a great battle against the forces of evil that have corrupted our brothers, the Children of the Tiger, and destroyed the mysterious nation that Atruaghin was born to. When that day comes, the Children of Atruaghin will be ready and we will honor the memories of our fallen warriors."

A flicker of flame sprang up in the twigs and we suddenly had a campfire. Dondo pulled a slender stick from it and lit his pipe, taking great pleasure in the taste of the kinnikinnik. I could tell by the look in his eyes that this was going to be a long night of stories and tales that no outsider had ever heard before. Elgar sat down beside me and offered me some of his rations. He could sense what was in the air as well.

Dondo smiled at the shamani. His charm was simple, his childish curiosity unquenchable. "I have so many questions to ask you, wise one, that I don't know where to begin."

The shamani smiled and produced his own pipe from a pouch in his leather belt. As he lit it, he spoke in a voice that seemed to hold more strength than seemed possible for a man of his obvious age. "Follow the way of your totem, Dondo, and the questions will come in the right order. We have all night, and I have no secrets from the friends of the Atruaghin."

Character Generation

While the process by which Atruaghin Clans characters are created is very similar to that used for normal game play, there are some important differences. Chief among these is the need to determine a character's totem spirit and the generation of certain aspects about his family, friends, and enemies. In addition, characters from a given clan will have to select certain default skills if the optional general skills rules are in place.

GENERATING Ability SCORES —

Atruaghin characters begin just as any other, with the rolling of six-sided dice for each of their ability scores. There are however, a few differences.

STRENGTH & CONSTITUTION —

Life on and around the Atruaghin Plateau is hard. Without the amenities of so-called civilization to protect them, the Children of



Atruaghin are forced to rely upon their own physical fitness at all times. For this reason, characters from this region roll four six-sided dice for these ability scores, adding the highest three to determine the actual rating. Thus, if a player rolls a 2, 3, 5, and 6, he discards the 2 and adds the remaining three dice together for a total of (3 + 5 + 6) fourteen.

INTELLIGENCE & WISDOM —

With the demands of survival placed upon members of the Atruaghin Clans by the world around them, it is easy to see why their intellectual abilities are somewhat lacking. This should not be taken to indicate that members of the clans are any less intelligent than those in the rest of the world, only that they lack the time and schooling systems needed to fully develop their mental powers. Thus, when generating an Atruaghin Clans character, roll four six-sided dice for his Intelligence and Wisdom scores, discarding the highest die. Thus, if the example from above were repeated, the character would have a score of (2 + 3 + 5) ten.

Dexterity & Charisma —

An Atruaghin Clans character has no bonus or penalty to either of these abilities when first created.

Selecting a Totem —

Nothing is more important to the Atruaghin Clans than the concept of totem spirits. They believe that each and every person is linked to an animal spirit and has within him both the strengths and weaknesses of that creature. Because of this, a character's totem spirit is shown in his personality. This section provides guidelines for determining what type of totem spirit a character has. Once its general nature has been determined, it is up to the player to select the totem, subject to his Dungeon Master's veto.

CHARACTER GENERATION

Totem Type _____

The first step in generating a totem spirit is to determine whether a character is linked to reptile, mammal, or other type of creature. This is done by rolling a pair of percentile dice and consulting the following chart.

GENERAL TOTEM TYPE _____

d% Roll	Totem Type
01-10	Fish
11-15	Mollusk
16-20	Arachnid
21-25	Crustacean
26-35	Insect
36-40	Amphibian
41-55	Reptile
56-66	Avian
67-00	Mammal

In the interest of promoting player satisfaction with the generated totem, two rolls should be made on the table with the player allowed to select either one as the actual roll.

Totem Diet _____

Now that the basic nature of a character's totem spirit has been generated, it is time to consider an important detail about the creature, and hence the character: its ecological niche. When combined with the totem type generated above, this information allows the character a good basis for the selection of his own totem spirit. Once again, percentile dice are used and the chart below consulted.

TOTEM ECOLOGY TABLE _____

d% Roll	Totem Niche
01-30	Herbivore
31-60	Omnivore
61-70	Scavenger
71-00	Carnivore

Totem Personalities _____

The general nature of a character's totem spirit shows in his personality. Dungeon Masters are encouraged to take into account the traits that a totem imparts upon a character when handing out experience points at the end of a game session. If a player has acted in accordance with his totem spirit, then he should be rewarded with an additional experience award of between 10 and 20 percent. In this way, characters will be encouraged to role-play at all times and individuality will develop, enhancing everyone's enjoyment of the game.

Selecting a Specific Totem _____

The time has come for a player to consider the general nature of his character's totem spirit and select the animal that will become his totem. It is important to look upon the already known factors as a guideline, however, and not an absolute rule. If a character has determined that his totem spirit is going supposed to be a carnivorous bird but the player wishes his totem to be the vampire bat, the Dungeon Master should allow it. Certainly, a bat is a mammal and not an avian, but the point is unimportant when compared with the player's potential enjoyment of his character in the game. Of course, there are a number of considerations that must be taken into account, in addition to the already known guidelines, before a totem can be selected.

First, and most importantly, a player should consider the type of character that he would like to run. If a character is to be thoughtful and me-

Character Generation

thodical in his combat strategies, it would be a mistake to define his totem spirit as the shark, an animal noted for mindless fury in battle.

Next, with the type of personality a player plans to run in mind, he should look at the attributes of his character. These should be reflected in the animal selected. For example, a player whose character has an omnivorous mammal totem might select the grizzly bear if his attributes indicated great Strength and Constitution. If these scores were low, but his Dexterity were high, he might opt for a monkey totem.

There is one important restriction that must be addressed before a character's totem is selected. It is impossible for a character's totem to be an intelligent creature. In cases where there is some doubt as to whether or not an animal is truly intelligent, the Dungeon Master has final say. There have been exceptions to this rule, but only such individuals as Atruaghin himself have been blessed with intelligent totems. No player character should ever be allowed to select an intelligent creature as his totem animal.

Finally, a player should consider the information generated by the tables above. By contrasting and evaluating all of the information at his disposal, the player should have no trouble selecting a totem that he feels comfortable in running with.

Family History

The Atruaghin Clans are a closely knit people. Perhaps more any other human society of the Known World, they identify with the community as a whole and think of themselves as part of a greater culture. This is not to say that individuals do not matter, merely that the social values of support to one's family or friends and the importance of community spirit are often placed above a character's own urge for self-preservation. The average Atruaghin Clans character would gladly give up his own life to save his friends or family from hardship, let alone death. Because of this, it is important to know

how extensive a character's ties to his tribe are. The following tables are designed to determine just that.

Starting Age

Before details about the character's family can proceed, his or her starting age must be determined. Atruaghin children are pushed into the world at a younger age than they are in most other parts of the world, so all characters will begin play at the age of 12 plus the roll of 1d4.

Parentage

All of the Atruaghin Clans keep careful track of a person's ancestry. In some tribes, inheritance and lineage is traced through the mother's side while in others the father is the important factor. Further, extended families are not uncommon. For the purposes of character generation, we will not worry about aunts, uncles, and the like, although individual players and Dungeon Masters are encouraged to work out as detailed a family tree as they like. It is not unusual for an Atruaghin character to be able to trace his family tree back many generations. In fact, some can plot their ancestry right back to the time of Atruaghin himself. Regardless of such considerations, the following chart is used to determine if a character's parents and grandparents are still alive.

To use the Parent Status Table on the next page, roll percentile dice six times (once for each of a character's parents and grandparents) and record the results. When checking parents, add the character's age to the number rolled. When checking for grandparents, add twice the character's age. If desired, checks can also be made for each of a character's great-grandparents (eight in number) by adding three times the character's age.

CHARACTER GENERATION

PARENT STATUS TABLE

d% Roll	Status
01-75	Alive, in good health
76-90	Alive, in poor health
over 91	No longer alive

SIBLINGS

It is also important to know how many brothers and sisters a character has. Since the Atruaghin Clans practice no means of population control other than the time honored tradition of natural selection, large families are not uncommon. Thus, the number of siblings a character has is equal to the roll of one six-sided die. If it comes up a six, roll the die again and add the two numbers together. If an additional six is rolled, add the numbers and roll again. Continue this process until the die does not come up a six.

For characters who roll unusually large numbers of siblings, there are several possible explanations. The simplest one, of course, is just that mom and dad were good at making babies. This is perfectly acceptable. A second possibility, however, is based upon the very feeling of community that was discussed earlier. Many of the character's siblings may be the adopted children of people whose parents have died. Once a family adopts a new child it is considered their own, and no discrimination is tolerated. Thus, the ideas of a "step-father" or "half-sister" do not exist among the Atruaghin Clans. Someone is either your father, or he is not. There is no middle ground.

SEX AND AGE OF SIBLINGS

Once the extent of a character's family has been determined, it is important to note the age and sex of each of the children so that the character can know where he stands. Atruaghin characters are expected to show their older siblings great

respect and to act as role-models for their younger brothers and sisters.

The sex of a sibling is easy enough to determine; the player simply rolls a die (of any type). If the roll is even, the sibling is male. If the roll is odd, the sibling is female.

To determine the age of a sibling, begin by rolling a six-sided die. If the roll is low (1, 2, or 3), the sibling is younger. If the roll is high (4, 5, or 6) the sibling is older. To determine the exact age of the sibling, roll 1d4 and add (if older) or subtract (if younger) the result from the character's age. For each older or younger sibling after the first, add an additional +1 to the die roll. Thus, if a character has three younger brothers, the age for the first is based on a 1d4 roll, the second on 1d4 + 1, and the third on 1d4 + 2. If two or more siblings are of the same age they may (5% chance) be twins, otherwise one or more of them may be adopted or they may have been born, as the saying goes, "nine months and ten minutes apart."

SIBLING STATUS

Following the determination of a sibling's age and sex, roll percentile dice on the following table to determine if he or she is still alive. There are no modifiers to the roll.

SIBLING STATUS TABLE

d% Roll	Status
01-75	Alive, in good health
76-90	Alive, in poor health
over 91	No longer alive

WORKING OUT THE DETAILS

Once a character's raw background has been established, it is time to put the polish on him. The above information is intended to provide the character with a skeletal framework on which

CHARACTER GENERATION

to layer the details of the player's imagination. By taking a few minutes before play to create a quick history for his character, a player will find that the game is much more interesting than it would be with a character who is nothing more than a collection of numbers.

GENERAL SKILLS

In previous gazetteers, the *Games Cyclopedica*, the *Dawn of the Emperors* boxed set, and the HOLLOW WORLD® boxed set, a system of optional rules has been presented for the addition of skills to normal D&D® game characters. The author of this book highly recommends the use of these rules as they add a great deal of color and life to any character.

For those who are using these optional rules, the following section includes numerous references for the use of these skills. For the most part, the backgrounds present skills that are required of or recommended for characters of a given class from a given clan.

In some cases, a player may find that he or she is required to take more skills than he or she has slots available. In such cases, the additional skill must be taken later in the character's career as new skill slots open up. All required skills must be claimed before the character can select others.

GENERAL CHARACTER BACKGROUNDS

While each of the Atruaghin Clans has a unique and fascinating culture, they all have some things in common. Before a player can decide exactly which clan his character is from, he should be aware of the following restrictions, for they apply to all Atruaghin Clans characters. With these rules in mind, the player can then proceed to selecting a specific character background.

All Characters: Because of the importance that mysticism and nature play in the lives of the

Atruaghin Clans, all players should consider taking the following skills: *Fire Building*, *Hunting*, *Nature Lore*, *Snares*, *Survival*, *Tracking*, *Animal Empathy (totem animal)*, *Mysticism*, *Stealth*, and *Storytelling*.

Dwarves, Elves, Halflings: Among the Atruaghin Clans, there are no demi-humans. Thus, characters cannot opt to be elves, dwarves, halflings, or any other non-human race. The Atruaghin Plateau is a place reserved for humankind, and no other race presently has a foothold there.

Magic Users: Magic use among the Atruaghin Clans is greatly restricted in scope. There are few Atruaghin wizards, for most people with an interest in the supernatural follow the path of the shamani. If a player wishes for his character to become a traditional magic-user, that is perfectly acceptable, provided the following restriction is kept in mind.

Atruaghin magic-users have little access to the secrets of their trade uncovered in the outside world. Because of this, they earn experience at half the normal rate while adventuring in the confines of Atruaghin Clans territory. Because of this restriction, those who are born of the tribes but seek to learn of magic often leave their friends and family behind to pursue a career in the outside world.

Clerics: Atruaghin clerics are those who have decided to devote themselves to the following of one of Atruaghin's Immortal companions (like Ahmanni Turtlerider). While they still honor Atruaghin, they focus their praise upon the patron of their own particular clan. Characters of this type are considered to be less powerful and important than the shamani who serve Atruaghin directly, but they are in no way looked down upon.

Thieves: Thieves are not uncommon among the Children of Atruaghin, though they are seldom the dark, nefarious souls that outsiders expect. In fact, the word among most of the tribes for persons in this character class is *hallillan*, which translates more closely to "careful one" or

CHARACTER GENERATION

“he who looks ahead.” Clearly, the Children of Atruaghin think of such characters as scouts and guides, not as criminals.

Fighters: Fighters are by far the most common character class encountered among the Atruaghin Clans. While they have no access to metal armor and steel weapons, such characters are as deadly as any of their kin in the outside world because of their fierce training and generally superior physical shape. Fighters are always required to take the *Hunting*, *Survival (Plains)*, and *Endurance* skills.

Druids: Druids are sometimes found among the Children of Atruaghin. Their fondness for nature and affinity for the wild makes them easily accepted by the clans. Any clan cleric may become a druid in the same way that those in the outside world do. Shamani may also opt to become druids just as if they were clerics.

Forester: The additional character class of foresters, introduced in the *Dawn of The Emperors* boxed set, is not found among the Children of Atruaghin. Characters of this type who travel to the Atruaghin Plateau will find that their affinity for the wilds makes them popular among the various clans, however. This is reflected by a temporary 2-point rise in Charisma while dealing with the Children.

Rake: Like foresters, rakes are presented in the *Dawn of The Emperors* boxed set. They are not found among the Atruaghin Clans, but bear a great similarity to the type of so-called thieves that live among the plateau dwellers. For this reason, they gain a temporary +2 Charisma bonus while dealing with the Atruaghin Clans just as foresters do.

CHARACTER BACKGROUNDS

Once a character's basic ability scores, totem, and family ties are established, players will want to select a character background. Over the course of the following pages, a brief description of each of the major Atruaghin Clans is presented, along with details important to the play of characters from each of the major character classes.

Before selecting a character class and clan, the player should be familiar with the advantages and disadvantages of each combination. For example, fighters from the Horse Clan tend to be excellent riders, but poor archers. If a player wishes to run a character who is a master Bowman, then this would be a poor choice.



CHARACTER GENERATION

CHILDREN OF THE HORSE

The Children of the Horse are a fierce and warlike people who make their homes among the lush valleys of the north central Atruaghin Plateau. An important part of their lives is the ritual of mock battles with other tribes in their clan and seasonal buffalo hunts on the plains south of their villages. Members of the Horse Clan speak no language, but communicate via hand signals and other gestures.

APPEARANCE & DRESS

Members of this clan wear buffalo and deerskin clothing, though not often very much of it. They are most noted for their use of buffalo tooth jewelry (worn by all citizens) and their ceremonial *makiki* or medicine bundles. Horse Clan warriors are distinguished by the feathered warbonnets that they wear to mark their past kills.

NAMES

Horse Clan names often mark the past combat experience of their owners. For example, there was once a mighty Horse Clan warrior named Tarri Lonespear because of his ability to kill almost any foe with a single thrust of his enchanted spear.

WEAPONS & ARMOR

The traditional weapon of the Horse Clan is a long, slender lance (often adorned with eagle feathers) that functions as a normal spear in game terms. Stone or bone hand axes and daggers are common also. Any form of missile weapon, especially the bow, is considered a coward's weapon. Thus, ranged attacks of any type are seldom made by Horse Clan characters.

The leather clothing worn by Horse Clan characters is sturdy enough to merit an Armor Class of 8. They also employ wood and buffalo hide shields that give them an additional -1 AC bonus for a final Armor Class of 7.

GENERAL SKILLS

All Characters: The Children of the Horse are noted for their skill in battle and their equestrian accomplishments. Because of this, all Horse Clan characters are required to have the *Riding (Horses)* skill. It is also recommended that each character take one or more military skill, like *Leadership* or *Bravery*.

Fighters: Horse Clan fighters may never take the *Blind Shooting* skill or, for that matter, any skill that will enhance their ability with missile weapons. This is due wholly to the fact that all such characters consider these weapons to be dishonorable for use in warfare and only marginally acceptable in hunting. Since Horse Clan fighters lead the seasonal buffalo hunts, they must all take the *Hunting* and *Survival (Plains)* skills.

Magic-users: Horse Clan magic-users have major restrictions placed upon them because of their choice of character class (as described in General Character Backgrounds, earlier). In addition, however, they must take the *Mysticism* skill to ensure that their researches do not offend Atruaghin.

Clerics (or Druids): Clerics arising among the Children of the Horse are expected to follow the guidance of Tahkati Stormtamer. They must take the *Animal Trainer (Horse)* skill.

Thieves: Horse Clan thieves are often called upon to play an important role as scouts and spies in their villages' skirmishes with other tribes. Because of this, they are required to take at least two of the following skills: *Fire-Building*, *Military Tactics*, *Bravery*, *Danger Sense*, *Alertness*, *Stealth (Forest)*, or *Endurance*.

CHILDREN OF THE BEAR

Living along the northeastern rim of the Atruaghin Plateau, the Children of the Bear fashion their homes out of stone and adobe on ledges along the plateau's sheer sides. They have had more friendly contact with the outside world than any other clan and foreign merchants are nothing new to them.

APPEARANCE & DRESS

The Children of the Bear have tend to have a weathered look about them that bespeaks the harsh climate in which they dwell. They dress in loose cotton clothing, often brightly colored, and sometimes don leather jerkins.

Much of their ornamentation is drawn from the snakes that live on the plains above them. Viper fangs are often fashioned into jewelry, snake skin made into footwear, belts, or pouches, and rattlesnake rattles are either worn or fashioned into children's noisemakers.

NAMES

Because of the dangerous precipice upon which these people dwell, their names tend to be comments about their own natural agility or climbing skills. For example, the great hero Anni Surefingers is once said to have climbed from the forests below to the ledge on which her village sat nearly half a mile above.

WEAPONS & ARMOR

The Children of the Bear favor blunt weapons in combat. This tradition grew, it seems, from the heavy hammers they use in creating their stone and adobe homes. They make some use of arrows and other ranged weapons, but are not hunters and thus seldom attain any great skill with them.

In battle, the Children of the Bear will often don thick, quilted cotton tunics and snake-

leather jerkins, giving them an AC of 8. They have no interest in shields.

GENERAL SKILLS

All Characters: Because their villages are located on the vertical surfaces of the Atruaghin Plateau, all Bear Clan characters must take the *Ledge Hopping* and *Mountaineering* skills.

Clerics (or druids): Because of the Bear Clan's contact with the outside world, clerics of outlander Immortals are not unknown here. Such characters suffer the "half-experience" penalty normally imposed upon Atruaghin Clan magic-users. Clerics who follow the Atruaghin pantheon suffer no penalties but must take the *Persuasion* skill.

Fighters: The Children of the Bear are not noted as exceptional fighters. Thus, they have no unusual restrictions placed on characters of this class.

Magic-users: Like clerics, magic-users are more accepted among the Children of the Bear than they are among other Atruaghin Clans. They must select the *Mysticism* skill, but are not treated as outsiders.

Thieves: Bear Clan thieves are noted for their exceptional ability at climbing sheer surfaces. Thus, they gain a +10% bonus to their Climb Walls ability. They are often called upon to handle trading deals with outsiders, as well, and so must select the *Detect Deception* and *Bargaining* skills.



CHARACTER GENERATION

CHILDREN OF THE TURTLE

The Children of the Turtle do not live atop the Atruaghin Plateau. Rather, they dwell at its base along the coast of the Sea of Dread. The land they inhabit is a rough and rugged place covered with lush, temperate rain forests. These people are noted for their love of whaling and the 100 foot-long dugout canoes that they pilot over the waves.

APPEARANCE & DRESS

The Children of the Turtle are most noted for the wearing of wooden and leather armor by their warriors (described below). Much of their normal clothing and ornamentation reflects the tribe's seafaring heritage.

NAMES

As one might expect, the Children of the Turtle name themselves for the sea that they are so dependent upon. Names like Wave Dancer and Crashing Surf are not uncommon.

WEAPONS & ARMOR

The most common weapon employed by the Children of the Turtle is the harpoon. Slender and deadly, these arms are fashioned from the bones and teeth of the whales that they are primarily used against. They make bone knives and the like as well.

When in missile combat, the Turtle Clan warriors employ short bows with great effectiveness. As with their other weapons, these are built from materials acquired from the sea.

For defense, the Children of the Turtle make use of special vests. These are fashioned from a stiff leather jerkin to which tough wooden shafts have been sewn, and give Turtle Clan warriors an AC of 7. Further, Turtle Clan warriors wear wooden helmets fashioned in the images of fierce totem spirits.

GENERAL SKILLS

All Characters: Because of the clan's links to the sea, all characters from this region are expected to take the *Profession (Seaman)* skill. Other ocean related skills are preferred, but not required, as is *Craftsman (Woodworking)*.

Clerics (or Druids): As followers of Ahmanni Turtlerider, all clerics are expected to take a special form of the *Endurance* skill that applies to long distance swimming. Players should record this on their character sheets as *Endurance (Swimming)*. Druids from this region employ animal-affecting spells as if they were 1 level higher than they actually are, but cast fire-related spells as if they were 1 level lower.

Fighters: Fighters from this clan have no specific skill requirements, but earn double the normal amount of experience points from any whaling expedition that they are apart of so long as it is made with the blessing of a shamani or cleric of Ahmanni.

Magic-users: The Children of the Turtle have a stronger than usual interest in the magics of the outside world, but do not encourage its practice among their people. There are no additional penalties or bonuses associated with this class.

Thieves: The Turtle Clan has less use for the scouting type of thief than do the other tribes, since most of their hunting and exploration is directed at the sea. Thieves, however, being the resourceful people that they are, have still found a niche in the culture of these tribes.

All thief characters are expected to take the *Navigation* and *Survival (Ocean)* skills. They generally make use of their more subtle skills only when exploring a newly discovered island or when aboard a potentially hostile naval vessel that has contacted a whaling expedition.

CHILDREN OF THE TIGER

Like the Children of the Turtle, these people do not live atop the Atruaghin Plateau. Rather, they dwell in the lush forests located along the coast of the Malpheggi Swamp. They are also distinct from the other tribes in that they wage a constant war against the other clans. Having long ago been perverted by the evil influences of Atzanteotl, the Children of the Tiger are now nothing more than pawns under the guidance of the forces of Entropy.

APPEARANCE & DRESS

The warm climate that the Children of the Tiger live in promotes the light clothing. They are noted for their wearing of large golden earrings and similar jewelry, looking much like the Azcans of the Hollow World. Brightly colored feathers are another standard feature of their dress.

NAMES

As a warrior people and servants of Entropy, the Children of the Tiger take names that glorify destruction, chaos, and similar traits. Examples of common names might include Burning Heart, Death Seeker, and Grave Maker. To say that the Children of the Turtle are marked by morbid names would be an understatement.

WEAPONS & ARMOR

The Children of the Tiger carry metal shields in combat that look much like the flaming disc of the sun. The curling tongues of fire that border these shields, however, are deadly blades that allow them to double as weapons.

As one might expect, these people also employ a number of purely offensive weapons as well. Examples of these arms include spear throwers, scallop-bladed short swords, special war bolas, and blow guns. They often poison their weapons.

GENERAL SKILLS

All Characters: The Children of the Tiger are remarkable for their ferocity in combat. As such, they are all required to take the *Bravery* skill. Any other military skill they can acquire is recommended while those regarding healing, diplomacy, or bargaining are forbidden.

Clerics (and druids): The Tiger Clan has no shamani. As such, all of its mystical power is in the hands of evil clerics loyal to Atzanteotl. These individuals are required to take the *Intimidation* and *Leadership* skills. There are no druids or clerics of other Immortals among the Children of the Tiger and such characters are put to death whenever they are found.

Fighters: The pride of the Children of the Tiger are their warriors. Such characters are required to take skill in either *Daraxi* (a dangerous form of ball game popular among these people) or *Intimidation*.

Magic-users: As with druids, there are no magic-users among the Children of the Tiger. Persons of such power are, clearly, a threat to the ruling theocracy and, as such, are put to death whenever found.

Thieves: Thieves among the Children of the Tiger are much more like their cousins in the Known and Hollow Worlds than they are among the other Atruaghin Clans. The professions of hired killer, rogue, and ruffian are all well represented among these chaotic, lawless, and evil people.



CHARACTER GENERATION

Children of the Elk _____

The Children of the Elk live in a region of cool weather dominated by forests of tall pines. From time to time they are forced to battle the Children of the Tiger, and thus have a special hatred of that clan.

Dress & Appearance _____

The Children of the Elk make much of their clothing from buckskin. Often, they decorate their garb with dyes and porcupine needles.

The most outstanding characteristic of these people, however, is their love of make-up. Both men and women routinely paint not only their faces but their entire bodies with ornate patterns and symbols. Both sexes commonly carry make-up kits to ensure that they always look their best.

Names _____

The names chosen by the Children of the Elk honor the forest that sustains them and the animals that dwell there. Prominent members of this clan in the past have included warriors named Mighty Oak or Deep Roots and scouts (thieves) named Silent Deer and Stalking Wolf.

Weapons & Armor _____

The most common weapon employed among these people is the tomahawk. Similar in many respects (and in identical game statistics) to a hand axe, this weapon is truly deadly in the hands of these skilled warriors. The Children of the Elk also favor the short bow, though they gain no special bonus with it. They prefer hit-and-run tactics in combat, and thus tend to place a minimal reliance on melee weapons.

General Skills _____

All Characters: Because of the importance these people place upon silence and stealth in the wilderness, all characters from this clan are required to select at least one of the following skills: *Alertness*, *Find Traps*, *Hear Noise*, *Hide in Shadows*, *Stealth*, *Treewalking*, and *Danger Sense*. After meeting this requirement, the other listed skills remain recommended for characters from the Elk Clan.

Clerics (or druids): Unlike the other Immortals of the Atruaghin pantheon, the father of this clan (Mahmatti Running Elk) has no true clerics. Those who serve him have all the abilities and limitations of druids, though they may be of non-neutral alignment. All of his druid-clerics are expected to select the *Survival (Forests)* skill.

Fighters: The warriors of the Children of the Elk are masters of ambush and hit-and-run tactics. Because of this, they are expected to select either the *Snares*, *Tracking*, or *Military Tactics* skill. The Elk Clan fighters have a custom of scalping their enemies that goes back to the days when the Atruaghin Clans were ruled by fierce humanoids. Because of this reputation, intelligent opponents suffer a -2 penalty on their morale checks when battling these fierce warriors.

Magic-users: These characters are few and far between among the Children of the Elk, but suffer no penalties beyond those imposed upon all mages in the Atruaghin society.

Thieves: Nowhere are the stealthful skills of the thief more appreciated than they are among the Children of the Elk. Many of their legendary "warriors" have, in reality, been members of the thief class. Because of this, all Elk Clan thieves gain a bonus of 5% to all earned experience. This is in addition to any bonus received for unusually high ability scores.

The Shamani

The shamani are a powerful, yet humble, people. They are always of lawful alignment and are the most influential of the Children of Atruaghin, for they claim to be in touch with his personal energies. It is through the shamani, the tribes believe, that Atruaghin speaks his will. Thus, the voice of a shamani is always treated with respect, even awe, by any member of the tribes.

Shamani are similar to the clerics of the Known World as they oversee the mystical practices of the Atruaghin Clans. In addition, they have much in common with the mysterious druids that are found in dark and secluded wildernesses. They are not trained in combat, fighting as magic-users, but do manage to keep themselves in shape due to the nature of many of their devotions. Shamani are blessed by Atruaghin and, thus, are able to employ some very powerful magical spells.

Shamani have two prime requisites, just as do the demi-human classes: Wisdom and Constitution. A shamani character with a score of 13 to 15 in both of these attributes receives a 5% bonus to all experience points awarded for an adventure. If the character has scores of 16 or higher in both of these attributes, the bonus is increased to +10%. Players and Dungeon Masters should note that the ratio of ability scores to experience point bonuses is **not** the same for shamani as it is for other human or demi-human characters. Atruaghin demands much of his followers, and even more from their spiritual leaders.

Restrictions: Shamani characters use six-sided dice when determining hit points, just as traditional clerics do. They attack as magic-users, however, being largely untrained in the ways of physical combat.

Shamani are unable to wear armor other than leather, but as this restriction is found throughout the Atruaghin Clans for both cultural and technological reasons, it seldom hinders them in life.

Shamani are unable to use metal weapons in combat, though all others are open to them regardless of type. In almost every case, their choice of weapons is guided by the customs of

their particular tribe. More information on this topic will be found in the *Referees' Guide to the Atruaghin Clans* under the detailed descriptions of the various tribes.

Unlike most of the clerics in the Known World, shamani are unable to turn the undead. Atruaghin has no particular interest in or revulsion toward these foul creatures, so he grants his people no special powers for confronting them.

Special Abilities: Shamani have a natural affinity for the wild lands of the Known World. Because of this, they are able to tell whether plants and animals are safe to eat after a quick (1 round) examination and to spot unhealthy water on sight. This ability reveals natural poisons, diseases, or any other normally occurring taint but has only a 50% chance of spotting artificial toxins. If artificial toxins have been placed on some consumable by a character with thieving abilities, this chance drops by 2% per level of the poisoner.

Non-magical animals, including giant versions of mundane creatures, will never attack a shamani character. This protection does not extend to those travelling with or near the shamani.

As mentioned earlier, shamani have numerous magical spells available to them. These are granted by Atruaghin with the understanding that the shamani will use them for the betterment of all members of the tribes. Thus, a shamani who turns against his people or fails them may find his magic stripped away from him without warning. Further, the shamani's spells are vital to many of the ceremonies so important to the daily life of the tribes and he is expected to use his powers for such rituals whenever called upon to do so.

General Skills

This section is intended for those campaigns in which the optional general skills rules are being used. This game system has been detailed in earlier *Gazetteers*, the HOLLOW WORLD™ boxed

The Shamani

set, and is incorporated in the D&D® *Games Cyclopedia*, so it will not be detailed here.

Shamani characters are required to devote themselves to their duties from an early age. Thus, many of their skill slots are filled in a specific manner.

First level shamani (that is, all newly created characters) are required to have the following general skills: *Knowledge of Atruaghin Clans History*, *Nature Lore*, *Honor Atruaghin*, and *Animal Empathy (Totem Animal)*. Obviously, this fills up all four of a character's starting slots.

If the character happens to be blessed with an Intelligence high enough to earn some extra slots at first level, or as he advances in level and acquires additional slots through experience, there are other skills that are recommended for shamani: *Fire Building*, *Healing*, *Animal Trainer*, *Endurance*, *Leadership*, and *Storytelling*. In fact, shamani characters are forbidden to select more than one skill that does not appear on the above list until after they have all of the suggested skills. It takes a long time to learn all of the things that a good shamani must know.

Experience Progression & Spell Availability

Shamani advance in levels just as all other characters do. The following table shows the experience point total required for the character to attain various levels, as well as the number and levels of spells that become available to the character as he becomes more and more powerful.

Shamani Experience Table

Lvl	XP	Spells per level					
		1	2	3	4	5	6
1	1,500	1	-	-	-	-	-
2	3,000	2	-	-	-	-	-
3	6,000	2	1	-	-	-	-
4	9,000	2	2	-	-	-	-
5	15,000	3	2	1	-	-	-
6	25,000	3	2	2	-	-	-
7	50,000	3	3	2	1	-	-
8	75,000	4	3	2	2	-	-
9	125,000	4	3	3	2	1	-
10	200,000	4	4	3	2	2	-
11	300,000	5	4	3	3	2	1
12	400,000	5	4	4	3	2	2
13	500,000	5	5	4	3	3	2
14	600,000	6	5	4	4	3	2
15	700,000	6	5	5	4	3	3
16	800,000	6	6	5	4	4	3
17	900,000	6	6	5	5	4	3
18	1,000,000	7	6	6	5	4	4
19	1,100,000	7	6	6	5	5	4
20	1,200,000	7	7	6	6	5	4
21	1,300,000	7	7	6	6	5	5
22	1,400,000	8	7	7	6	6	5
23	1,500,000	8	7	7	6	6	5
24	1,600,000	8	8	7	7	6	6
25	1,700,000	8	8	7	7	6	6
26	1,800,000	9	8	8	7	7	6
27	1,900,000	9	8	8	7	7	6
28	2,000,000	9	9	8	8	7	7
29	2,100,000	9	9	8	8	7	7
30	2,200,000	9	9	9	8	8	7
31	2,300,000	9	9	9	8	8	7
32	2,400,000	9	9	9	9	8	8
33	2,500,000	9	9	9	9	8	8
34	2,600,000	9	9	9	9	9	8
35	2,700,000	9	9	9	9	9	8
36	2,800,000	9	9	9	9	9	9

SHAMANI Spell Descriptions —

Many of the spells employed by the shamani use different rituals and gestures than similar spells used by other character classes. In many cases, however, it is possible to equate a shamani spell with one employed elsewhere in the Known World. On the following pages, each of the shamani spells is described. Most simply reference other sources for the spell descriptions, but some are unique to the tribes and are fully described below.

An asterisk indicates that a spell is reversible.

Level One Spells

Cure Light Wounds*

This functions in the same manner as the first level clerical spell of the same name.

Detect Evil

This functions in the same manner as the first level clerical spell of the same name.

Detect Magic

This functions in the same manner as the first level clerical spell of the same name.

Detect Totem

Range: 0'

Duration: Permanent

By means of this spell, the shamani is able to determine the totemic spirit associated with a given individual. It is cast on all youngsters in the tribe when they pass age fifteen and enter manhood and upon all newcomers who wish to join one of the tribes.

In order to cast this spell, the shamani must enter into a deep trance. The meditations and contemplations required for this trance take 1-4 hours to complete. As soon as the shamani enters the trance state, they must look upon the subject and call upon the Immortals to reveal his inner nature to them. When this is done, the caster sees the

subject not as a man, but as a wild animal.

In cases where the Dungeon Master has assigned a specific totem to an individual, this spell will reveal that totem to the shamani. If no such assignment has yet been made, the DM should use the totem generation tables on page 6 of this book to determine the subject's animal spirit.

It is impossible to obscure the effects of this spell in any way save by interrupting the meditations of the shamani. However, the magic will work only on a willing subject who is truly honest in his desire to become a member of the Atruaghin Clans.

Minor Blessing

Range: 0'

Duration: Permanent

This spell is used by shamani during the performance of certain rituals and blessings important to their tribes. In actual game play, it has the effect of bestowing a magical aura onto an object, person, or place. This aura will last until it is dispelled by some more powerful force and can be sensed by anyone using a *detect magic* spell.

This magical aura has almost no effect if not associated with some mystical ceremony, although weapons enchanted in this way will be able to inflict damage upon creatures who can be harmed only by magical weapons. Use of this spell in that manner instantly negates the effects of the casting, however, so that the spell must be cast again on the weapon if it is to continue functioning against foes of that nature.

Predict Weather

This spell is similar to the 1st level druid spell of the same name.

Protection From Evil

This spell functions just as does the 1st level clerical spell of the same name.

Purify Food & Water

This spell is identical in form and function to the 1st level clerical spell of the same name.

The Shamani

Level Two

Animal Charm

Range: 60'

Duration: 1 hour

This spell enables the caster to command the actions of any non-magical creature that fails its saving throw versus spells. The creature will follow the caster for the duration of the spell or until it is cast again to charm another animal. If used on a second creature, the first animal is released.

Normally, the animal *charmed* can have a number of hit dice equal to the level of the shamani employing the spell. If the target is the caster's totem spirit, however, it may have hit dice equal to twice the level of the caster. Thus, a shamani would have to be at least 8th level to *charm* a great white shark. However, if the caster's totem were the great white shark, he could *charm* the beast as soon as he reached 4th level.

Bless*

This spell (and its reverse) are similar to the 2nd level clerical spell of the same name.

Hunting Paint

Range: 0'

Duration: 1 day

This spell can be cast over any manner of pigments, paints, or dyes. It instantly transforms them into magical paints that can be applied to the face of a character prior to entering combat or engaging in a hunt. The effect of these pigments is up to the shamani (as described below), but must be declared at the time of the casting. The paints allow the wearer a +2 bonus to all of his attack rolls, damage rolls, or saving throws, or to his armor class.

It is not possible to mix the effects of this spell with either another *hunting paint* spell or a *war paint* spell. The application of the paints to the recipient takes 2 rounds and must be done by the shamani who created it.





Know Alignment*

This spell, and its reverse, functions just as the existing 2nd level clerical spell of the same name does.

Locate Totem

Range: 0'
Duration: 1 hour

This spell can only be cast on someone whose totem spirit is known to the shamani weaving it. Once cast, it reveals the distance and direction to the nearest example of an individual's totem spirit. For the next hour, that shamani will know whether he is closing on, moving away from, or remaining equidistant from the nearest totem animal of the subject. In order to invoke the spell, the shamani must touch the spell's subject on the forehead and focus his thoughts on the type of animal to be found.

Produce Fire

This spell is just the same as the 2nd level

druid spell of the same name.

Resist Fire

This spell works just like the 2nd level clerical spell of the same name.

Speak With Animals

This spell works in the same way as the 2nd level clerical spell of the same name.

Level Three _____

Call Lightning

This spell is handled in the same way as the 3rd level druid spell of the same name.

Call Totem

Range: Special
Duration: Special

This spell enables the shamani to mentally command a person's totem animal to come to him. In order to cast the spell, the shamani must know the totem animal of the subject and then touch the him on the forehead. At that instant, the animal (if one is within 1 mile per level of the caster) will feel an overwhelming compulsion to seek out the shamani. This compulsion will last for 1 hour per level of the caster.

If the animal reaches the shamani before the spell's time limit is exceeded, the caster may command the animal to perform one service. This complexity of the task must be within the creature's normal intellectual limits, but may involve any level of difficulty (even self-sacrifice) on the part of the creature. For example, a squirrel could be ordered to gnaw through a rope or fetch a small object. It could even be commanded to attack an animal it would not normally engage in combat with, but could not be told to open a locked chest.

Cure Disease*

This spell is the same as the 3rd level clerical spell of the same name.

The Shamani

Dispel Magic

This spell is identical to the 3rd level magic-user spell of the same name.

Firebow

Range: 0'

Duration: Special

By casting this spell upon a wooden bow, the shamani gives it the ability to shoot magical flaming arrows. One arrow per level of the caster can be fired and normal rate of fire rules are in effect.

When the archer using the enchanted bow draws back on the string, a spectral arrow will form, ready to fire. If a normal attack roll is made, the arrow has struck its mark and the target must take 1d8 points of damage. If the arrow is fired at a flammable target with the intention of setting it alight, there is a non-cumulative 10% chance per point of damage inflicted that combustion will occur. The *firebow* can affect monsters that are only hit by magical weapons.

Hold Animal

This spell is similar in form and function to the 3rd level druid spell of the same name.

Thunder Drum

Range: 120'

Duration: 1 round

When this spell is cast, it bestows upon any single percussion instrument (usually some manner of drum) the ability to unleash a deafening cacophony when played by the caster. Curiously, those within 10' of the caster are not affected by the roar of the drum—whether they are friends or enemies of the caster.

Beyond the 10 foot "safety zone", the effects of the drum are quite fearful. All characters with fewer hit dice than the shamani are instantly overcome with panic and must flee in absolute terror for 2d6 rounds. Creatures with hit dice equal to the level of the shamani are entitled to a saving

throw versus spells to avoid the panic causing roar of the drums, while those creatures with more hit dice than the caster may save with a +4 bonus to their roll. Regardless of level, all creatures (outside the "safety zone") hearing the beating of the *thunder drums* suffer a number of points of damage equal to the level of the caster.

War Paint

Range: 0'

Duration: 1 day

This spell functions just as the earlier spell *hunting paints* but at doubled effectiveness. Thus, the caster can create a set of pigments that will reduce armor class by 4 or provide a +4 bonus to all attack rolls, damage rolls, or saving throws. These effects cannot be combined with other magical auras or the spell fails.

LEVEL FOUR

Bind Totem*

Range: 60'

Duration: Permanent

This spell enables shamani to bind an animal to an individual who has its totem. Once the spell takes effect, the animal will follow the subject of the spell and obey his verbal commands to the best of its ability. Obviously, the less intelligent the creature, the less sophisticated its commands can be. Only one totem animal may be bound to an individual at any given time; casting the spell a second time releases the first animal. Both the subject and the totem animal must be within range when the spell is cast.

Cure Serious Wounds*

This spell functions just like the 4th level clerical spell of the same name.

Fire Gate

Range: 0'

Duration: 5 turns

The Shamani



In order to use this spell, the shamani must build a special fire out of various sacred woods, powders, and herbs. This takes 1 hour, but produces a special magical fire that will burn for 1 hour per level of the shamani. Once this fire is created, this spell can be cast upon it at any time until it burns out.

When the spell is cast, it allows the shamani to walk into the fire and be instantly transported to any other man-made fire that he knows of. Because of the requirement that the shamani know the location of the fire he wishes to be transported to, all of the tribes maintain try to maintain some manner of campfire at all times in the event that a shamani should wish to visit them.

The casting of this spell does not allow the shamani to return to his starting point, nor does it permit him to take along other characters. Because the spell will transport everything that the character is currently holding, however, it is possible for a shamani to bring another person so long as that individual is held by the shamani and does not exceed his maximum weight allowance.

Growth of Plants*

This incantation functions just as does the 4th level magic-user spell of the same name.

Neutralize Poison*

This spell has the same effects as the 4th level clerical spell of the same name.

Sanctify

Range: 0'

Duration: Permanent

This spell is employed by the shamani during the performance of various mystical rites and is vital to some of the most important ceremonies held by the various tribes. In game terms, its effects are minimal outside of that role save that it can be employed in the same manner as a *minor blessing* to make weapons strike creatures normally harmed only by magical weapons or to give an object a magical aura that can be seen with a *detect magic* spell. Unlike the *minor blessing* spell, however, the *sanctify* enchantment is permanent when used in this manner.

Speak With Plants

This spell functions in the same manner as the 4th level clerical spell of the same name.

Summon Animals

This spell works just like the 4th level druid spell of the same name.

LEVEL FIVE

Commune

This spell functions in the same way that the 5th level clerical spell of the same name does.

Cure Critical Wounds*

This spell is handled in the same way as the 5th level clerical spell of the same name.

Dispel Evil

This spell can be treated in the same manner

The Shamani

as the 5th level clerical spell of the same name.

Dispel Magic

This spell is the same as the 3rd level magic-user spell of the same name.

Eye of the Eagle

Range: 0'

Duration: 1 day

This spell can be cast upon any individual only at the moment of sunrise. Once in place, the enchantment makes it impossible for the character to miss his target when using missile weapons until sunset of the day on which it was cast. Factors such as range apply only as they limit the weapon itself, not the archer, for no roll to hit the enemy or target is required.

If the weapon being used scores its maximum damage, it is assumed to have hit its mark so perfectly that it does damage above and beyond that normally possible with the weapon. To reflect this, the damage roll is made again and this second total added to the first to determine the total amount of harm inflicted. If the second roll also comes up with a maximum score, the process continues until a lesser roll is made. Thus, there is theoretically no limit to the amount of damage an archer with this spell cast upon him can inflict.

Polymorph Self

This spell functions in the same way as the 4th level magic user spell of the same name. If the caster is assuming the shape of his totem animal, however, its duration is doubled.

Totem Mastery

Range: 240'

Duration: 1 turn/level

In order to cast this spell, a shamani must capture the totem animal of his intended subject. This can be done with or without the knowledge or permission of the victim. Once captured, this spell is woven over the animal.

From that point on, until the end of the spell's duration, anything that affects the animal will also affect the spell's subject (and vice versa). Thus, if the animal were given a sleeping potion, the subject would also fall asleep. This extends all the way to the point of death, with the demise of the animal also bringing on the death of the subject.

When the spell is first cast, its victim is allowed a saving throw versus spells to avoid the effects and negate the spell. If that fails, he is wholly subject to the shamani's treatment of the totem animal.

Truesight

This spell functions just as the 5th level clerical spell of the same name.

Level Six

Creeping Doom

This spell operates in the same manner and with the same parameters as the 7th level druid spell of the same name.

Cureall

This spell duplicates the effects of the 6th level clerical spell of the same name.

Infusion

Range: 0'

Duration: Permanent

This spell is the most powerful of the shamani ritual magics. It is used only in their most holy and sacred services when creating shrines or similar areas of absolute faith.

When used in game play, it has the effect of drawing the blessings of Atruaghin down for the caster and his companions (up to 1 person per level of the shamani) so that each one of them will automatically make their next saving throw. Once that has happened, the spell fades out for that person, but continues to remain in effect for every other enchanted character. Thus, it is



possible for the spell to linger indefinitely until each and every person that it was cast upon has been forced to make a saving throw for some reason.

Lore

This spell functions just as the 7th level magic user spell of the same name does.

Quest*

This spell functions in exactly the same manner as the 5th level clerical spell of the same name.

Symbol

This spell functions just as the 8th level magic user spell of the same name does.

Weather Control

This spell is identical to the 6th level druid spell of the same name.

Wrath of Atruaghin

Range: 240'

Duration: 1 turn

This spell draws Atruaghin's attention to some great threat to his people and causes him to direct his legendary sense of vengeance at the target. Because of this, shamani must be careful to use it in only the most important of situations. Dungeon Masters are free to punish those who would abuse this power in whatever way they like.

This spell can have many manifestations, determined by the Dungeon Master at the time of casting, but is certain to inflict a huge amount of damage on its targets. As a rule, the damage done is equal to 1d8 per level of the caster, up to 20 hit dice of damage. The allocation of the damage, where applicable, is wholly up to the shamani.

Thus, a 35th level shamani who calls down the *Wrath of Atruaghin* on a band of 50 orcs might be rewarded with a great stroke of lightning from the heavens that inflicts 20d8 points of damage. If the roll was, say, 150 points he could opt to inflict 3 points of damage on each orc, 6 points of damage on half of the orcs, and so forth.

Author's Note: Dungeon Masters are encouraged to be creative with this spell, as it is often grand and glorious in its results. This is the sort of magic that special effects technicians love, for it is both deadly and spectacular.



Children of the Horse

ENVIRONMENT

The center of the northern half of the Atruaghin Plateau is a region of vast, rugged plains. Somewhat more fertile than the lands to the east inhabited by the Children of the Bear, it is also blessed with a trio of mighty rivers and two great lakes. Tall, swaying grasses cover the plains, fed by occasional rains and natural springs.

This is the realm of the buffalo. Vast herds of them sweep along the plains, raising a cloud of dust miles into the sky with their thunderous passing. Few sights in the Known World are as wondrous as the daily movements of these mighty creatures.

In addition to the plains that dominate this area, however, is a series of rough valleys carved from the surface of the plateau by the action of three mighty rivers: the Matai, Baldika, and Freetakkan. These waterways flow northward from Horn and Thunder Lakes, led away from their sources in an unnatural direction by the generally downward grade of this half of the plateau. Two of them, the Matai and Freetakkan rivers, plunge off the edge of the Atruaghin Plateau in a pair of cascades that hammer into the waters of Roaring Lake far below.

These valleys are caches of life in this vast savannah. Within the shelter of their rugged stone walls are thick forests that provide a home for any number of wild animals. Everything from game animals, like elk and small herds of deer, to dangerous hunters, like the cougar and wolf, can be found in these regions.

LANGUAGE

The Children of the Horse are almost unique among the intelligent races of the Known World, for they have no spoken language. Rather, they communicate wholly through hand signs and gestures. While it is believed that these warriors once had a system of speech, they appear to have abandoned it. It seems most likely, at least in the opinion of sages who have

studied the tribe and learned its ways, that the hand signs they now use developed out of a need to communicate silently while hunting or across great distances on the plains. If this is the case, then they eventually gave up spoken words altogether in favor of their new silent tongue.

It is generally possible to find an individual among any given tribe that speaks a little bit of the languages spoken by one of the other clans. Certainly, all of the shamani among them speak one or more of the other clan languages, but it is considered impolite to communicate verbally while in the villages of the Children of the Horse. Visitors who wish to stay with the Horse Clans for a long period of time or to do business with them on a regular basis, are expected to learn their symbolic language. If they do not, they will be told to leave these lands sooner or later—and as with all orders from these warriors, such instructions should not be taken lightly.

VILLAGES

The Children of the Horse make their homes in the fertile valleys that cut across the northern part of their territory. Here, they live in well constructed pit houses and gather the few fruits, nuts, and berries that compliment their largely carnivorous diets.

Only married couples, shamani, and the war chief have private homes. In such cases, however, the average Horse Clan house is built half-sunken into the ground. By setting all of their homes partially beneath the surface of the earth, the Children of the Horse take advantage of the soil's natural insulation. Thus, their homes tend to stay warm in winter and cool in summer with only a minimal effort on the residents' part. A typical pit home is some eight feet in diameter. At the center of the house is a fire pit to allow for some cooking and heating.

All of the other Children of the Horse, that is all single men and women over the age of 16, live in long dormitory-style bunk houses. Similar in construction to the family homes, these

are much longer. In fact, some of them measure as much as fifty feet in diameter. The fire pits at the center of these large buildings are, obviously, bigger than those found in the individual family homes.

Being natural warriors, the Children of the Horse surround their villages with earthen mounds, deep trenches, and fences manufactured from sharpened logs. Each village has a large wooden stockade in which the tribe's horses are kept. Lesser yards are maintained for the various domestic animals, mostly chickens and small pigs, that the villagers keep to feed themselves.

Although the Children of the Horse practice no form of farming for the purposes of feeding themselves, they do maintain patches of flowers and similar decorative plants around their homes. In addition, the village is likely to be ringed (outside the wooden palisade) with briars and other thorny shrubs carefully tended by the women of the tribe.

Bullboats

Curiously, although the Children of the Horse live along the shores of two great lakes and three major rivers, they never developed an interest in water travel. Although they do manufacture small craft known as bullboats, these are used only for the shortest of aquatic ventures, for they are clumsy and unsafe.

Bullboats are constructed by stretching a tanned hide, usually that of a buffalo or elk, over a framework of branches lashed together with leather strips. In practice, these bowl-shaped craft are unsafe for more than one or two passengers. The Children of the Horse use bullboats for the little fishing they do and in their funeral ceremonies.

Buffalo Hunts

With each coming of the first full moon in summer, spring, and fall, the Children of the Horse

organize a buffalo hunt. The warriors of the tribe mount their horses and ride off to the south—toward the plains where the buffalo herds thrive. While on a hunt, the warriors lead a very different life than they do at home. In addition to the warriors, two or three shamani join the hunt to focus the attention of Atruaghin on his people's needs.

Tipis

While on the southern plains in pursuit of buffalo, the Children of the horse live in temporary, conical homes that they call *tipis*. Each of these consists of a wooden framework with a base ten to twenty feet in diameter. Over this frame is stretched a series of tanned buffalo hides. A single flap is left open on one side of the tipi, with a weighted hide serving as a door. Near the top, a pair of other flaps (called *ears*) act as a chimney, allowing the owner of the tipi to build a fire for warmth. In bad weather, the ears are closed and the tipi is water tight.

While tipis might sound very complex for a temporary shelter, the average warrior can erect one in less than half an hour. In ideal conditions, the process can take less time and in bad weather it may take slightly longer.

The outside of the tipi is covered with crude paintings made by the occupant to tell others of his skill in battle and on the hunt. As a rule, the more experienced the warrior, the better decorated his tipi. The tipis of the hunt's shamani are by far the most lavishly decorated, since every hunter is required to add his own painting to each of the shamani tipis.

Travois

In order to transport all of the materials that they will need over the course of the next few weeks, each of the hunters secures a *travois* to his horse. These wooden structures serve the same purpose a wagon does in many cultures, but the Children of Atruaghin make no use of the wheel



CHILDREN OF THE HORSE

and so such conveyances are not found among them.

A travois consists of two long poles that are secured to a harness about the horse's waist. The poles fan out behind the horse, touching the ground only at their sharpened points. Between the two poles is a platform that allows the animals to carry heavy weights.

As a rule, a horse pulling a travois cannot travel faster than a walking pace, but has its carrying capacity increased by half. A horse with a travois is fully capable of bearing a rider as well. In the event that speed is required, the harness holding the travois can be quickly untied or cut with a single stroke from the rider's knife. With that, the horse is freed of its burden and can instantly break into a gallop. Because travois are designed to be abandoned in a crisis, all riders carry their weapons with them in the saddle.

HUNTING TECHNIQUES

In order to bring down the mighty buffalo, the Children of the Horse employ many techniques. The most straightforward of these, however, is the most popular with the hunters, for it involves great personal risk, and thus allows them the greatest chance to prove their valor and skills.

When a herd of buffalo is located, the hunters drop their travois and move closer. The shamani look over the herd and pick out a few of the animals as targets for the hunters, who take up their bows and make ready to fire. A volley of arrows is released, marking the animals that will be hunted and, generally causing the unwounded animals to scatter. After this first salvo, the hunters abandon their missile weapons and ride down into the midst of the buffalo. Those who have been hit with the arrows are engaged with spears and knives. In short order, and hopefully with a minimum of casualties among the hunters, the wounded buffalo are killed.

Other methods are used when the hunt has

gone poorly and it is necessary to insure that enough animals will be killed to keep the tribe supplied for the coming months. This is especially important during the autumn hunt, for the tribe must survive the coming winter without another hunt until spring. These practices involve forced stampedes, in which the buffalo are forced into ambushes or over a precipice, manmade traps using pits, snares, or even the magic of the shamani, and various mass slaughter techniques. Again, it is important to stress that the Children of the Horse use these only rarely.

RETURNING HOME

Once the hunt has been completed (usually within a month after it began), the warriors turn their sights toward home. Gathering the bodies of the fallen, both buffalos and their companions, they return to the fertile valleys of the north. Once again, their travois are vital for the transportation of slain buffalo, many of which weigh several hundred pounds.

When the hunters return, a great celebration is held in their honor. During this time, they sing songs of their bravery and tell the tales of their fallen. It is a period of mourning for the dead and jubilation over the success of the hunt.

SPOILS OF THE HUNT

An important part of the post-hunt celebration is the butchering and processing of the slain buffalo. With an amazing amount of ingenuity, the Children of the Horse set about their task, ensuring that little, if any, of the hard-won buffalo are wasted.

The meat is dried, smoked, or otherwise preserved and stored in bell-shaped, underground chambers for use later. Fresh buffalo meat is considered a delicacy, and is eaten only at the feast following the hunts.

The hide of these noble animals is stripped from the carcass and tanned. After that,

Children of the Horse

the Children of the Horse use it for a variety of things. Among the most obvious of its purposes, however, is as tipi walls and bullboat hulls.

The bones are stripped of their marrow, which is either eaten or set aside for use by the shamani in their mystical practices. Following that, the bones are made into tools and weapons ranging from knives and axes to sewing needles and ornamental decorations. The skull is fashioned into a chalice used by the shamani in mystical rites, and the teeth are pierced and made into jewelry.

The various internal organs of the creature are not wasted, either, with many of them serving very specific and important purposes. The stomach, for example, is cleaned out and fashioned into a watertight pouch that can be used to carry drinking water or to cook stone-boiled soups. The bladder and intestines are sealed with tallow and made into pouches that will hold preserved meat for months or even years to come. The liver, fat, and brains of the animals are used to soften and tan hides. Even the creature's gallstones find their

place, being used to make a brilliant yellow paint that the shamani use to prepare warriors for a great battle.

Funeral Rites

When one of the Children of the Horse dies, it is a time of sadness for the entire tribe. Being a warrior people, they look upon all of their men and women as an important resource. Thus, for three days following the death of a tribe member, the village is in mourning. The body is placed atop a ceremonial platform in the center of town where all of the Horse Clan are expected to call upon it and pay their last respects.

At the end of the period of mourning, the body is carried by a funeral party of shamani to either the Matai or Freetakkan rivers. Here, following a brief ceremony, the body is placed in a bullboat and set adrift. Some time later, now



entrusted to the care of Atruaghin himself, the boat and its occupant plunge over one of the mighty cascades to their final resting place far below in the waters of the Roaring Lake.

The shamani return to the village and bring word that their charge has faced his or her end bravely, with dignity, and now resides in the realm of the Immortals with Atruaghin and the great totems.

WARFARE

The Children of the Horse are warriors, plain and simple. They value combat and valor above all else. However, they seldom come into contact with outsiders and, thus, have little call to practice their killing arts. Because of this, they engage in an on-going series of counting coups or practice wars with the other tribes that make up the Children of the Horse.

COUNTING COUPS

Many outsiders look upon the counting coups as a sort of game, and perhaps it is. Certainly the combatants must follow a strict set of guidelines and rules of conduct. While the most important of these, of course, is Atruaghin's own code that forbids any Child of Atruaghin from killing any other, lesser regulations govern conduct in battle and the treatment of prisoners, and have some similarities to the traditional codes of chivalry imposed in some fighting orders found in the outside world. Further, the analogy to a game is strengthened because the accumulation of glory and honor seems to fill much the same place as score keeping in other cultures' sports.

One of the most common ways in which a counting coup attack might be made on another tribe involves the theft of horses. A group of warriors will sneak into the camp of another tribe and steal as many of their horses as possible. Once this is done, they return to their own village and await either a "counterattack" or an offer to buy the animals back. Another similar

practice would be for a single warrior to sneak into the camp and steal the horse of a particular warrior. In the latter case, the accumulated glory is, of course, far greater.

When a direct confrontation takes place, both sides attack with a fury that rivals any army in true conflict. Blows from real, but blunted, weapons are exchanged and injuries are often inflicted. While these attacks can be quite severe, warriors are expected to do everything in their power to avoid killing others. If a warrior's attack turns out to be fatal, the attacker is expected to join the body of his victim in the bullboat that carries him over the great cascades. Failure to do so voluntarily and with dignity simply means that the killer will be captured and rendered helpless before being sent to his final resting place.

WEAPONS AND ARMOR

As with nearly all of the Children of Atruaghin, the Horse Clan makes no use of conventional armors. The tanned leather hides that they wear do provide them with a fair degree of protection from attacks, giving them an AC of 8. They do make use of wood and buffalo-hide shields that further reduce this to AC 7.

While the Children of the Horse make use of bows when hunting, they seldom employ them in combat. Striking an enemy down from a distance provides no glory for the warrior making the kill. Thus, when a character from this clan uses a bow or other ranged weapon in combat, he or she forfeits all experience points for that engagement. Even if other enemies are then killed in melee combat, the dishonor of the ranged attack taints the entire battle.

For close order combat, the Children of the Horse employ long, slender lances (treated as spears) with buffalo-bone tips on them. They also employ a small variety of hand axe that is treated exactly as its Known World counterpart.

CHILDREN OF THE HORSE

WARBONNETS

Every Horse Clan warrior wears a warbonnet when he goes into combat. Fashioned from a stiff, leather headband, the warbonnet is set with the feathers of eagles. For every enemy killed in combat, the warrior adds another feather to his bonnet. Unintelligent foes do not count toward this total, only sentient creatures face in single combat. The warrior with the greatest accumulation of feathers in his or her bonnet is the ruler of the tribe when it enters into battle and is known as the war chief.

MEDICINE BUNDLES

The Children of the Horse believe that all creatures, good and evil, great and small, are imbued by the Immortals with magical power. In some this power is weak, leaving the individual unable to harness the supernatural powers of the universe. In others it is great, and the spiritual forces of the world obey their commands. The former type of person follows a career that requires little or no contact with the supernatural, becoming fighters or thieves. The latter class of person seeks out the unknown and embraces it becoming a magic-user, cleric, druid, or even shamani.

Those without great access to supernatural power do not forsake that which they cannot wield, however. To do so would be folly. Rather, they seek the guidance of the tribe's shamani and ask his help in the crafting of a *makaki* or medicine bundle.

The making of a *makaki* begins with a hunt in which the character must seek out his or her own totem animal without the aid of a shamani's magical power. Once the animal is found, it is killed and the heart cut from the body. This heart is cured in such a way that it can be fashioned into a tough, leathery pouch. The rest of the carcass is burned in a special fire built by the shamani, and a handful of the ashes are placed in the *makaki*. They lay the spiritual foundation

for the coming enchantments.

Once the *makaki* is fashioned and the ashes have been gathered in it, the character begins to gather items associated with his totem spirit. For example, if the character's totem animal is an elk, the character might gather a number of wild flowers that are known to be a popular food for the animal, or some of its dung from a game trail that it frequents. As soon as six of these items have been gathered, the character takes them and the bundle back to the shamani.

In a ritual that must be held under the light of the full moon, the shamani calls upon the Immortals to bless the *makaki*. Each ceremony will allow the shamani to enchant one bundle per level of experience on each of the three nights of the full moon. Thus, a 5th level shamani could enchant as many as 15 *makaki* per month, although he would seldom be called upon to undertake such a massive ceremony.

The ritual ends with the coming of the dawn as the character holds out his left arm to the shamani. With a slender bone knife, the shamani cuts the supplicant's flesh and allows the blood to drip onto the ingredients assembled in the bundle. Enough blood is drained to deprive the character of 1d4 hit points before the enchantment is complete.

With the *makaki* now fully empowered, the character lashes it to his waist in the same way that citizens of other lands might carry a coin purse. Whenever a character with a *makaki* is called upon to make a saving throw or ability check while wearing his *makaki*, he gains a +1 bonus.

Further, the character can call upon his totem spirit for protection in the event that the save or check fails. If he chooses to do this, the die roll for the saving throw or ability check is ignored and the character is assumed to have successfully overcome the hazard. Whatever caused the character to attempt the saving throw or ability check will destroy the *makaki*, however, forcing the character to fashion a new one if he wishes to regain his +1 saving throw and ability check bonus.

CHILDREN OF THE HORSE

For example, Tewn Fire Eyes is on a buffalo hunt with several members of her tribe. She leaps off her horse and onto the buffalo with a bone-tipped lance in her hand and a howl of rage on her lips. The DM announces that the vault will require an ability check on her Dexterity score. Because she has her *makaki* on her belt, Tewn receives a +1 bonus to her check. She rolls the die, and is shocked to find that she has missed. Aware that this may well mean her

death under the hooves of the thundering herd, she calls upon her totem spirit (the owl) to help her. The DM announces that, at the last possible second, she managed to grab hold of the animal's horn and pull herself onto its back. She has dropped her lance and the force of the impact has caused her *makaki* to split open and spill both its contents and magic. With a word of thanks to her totem, Tewn reaches for the knife on her belt and finishes the hunt . . .



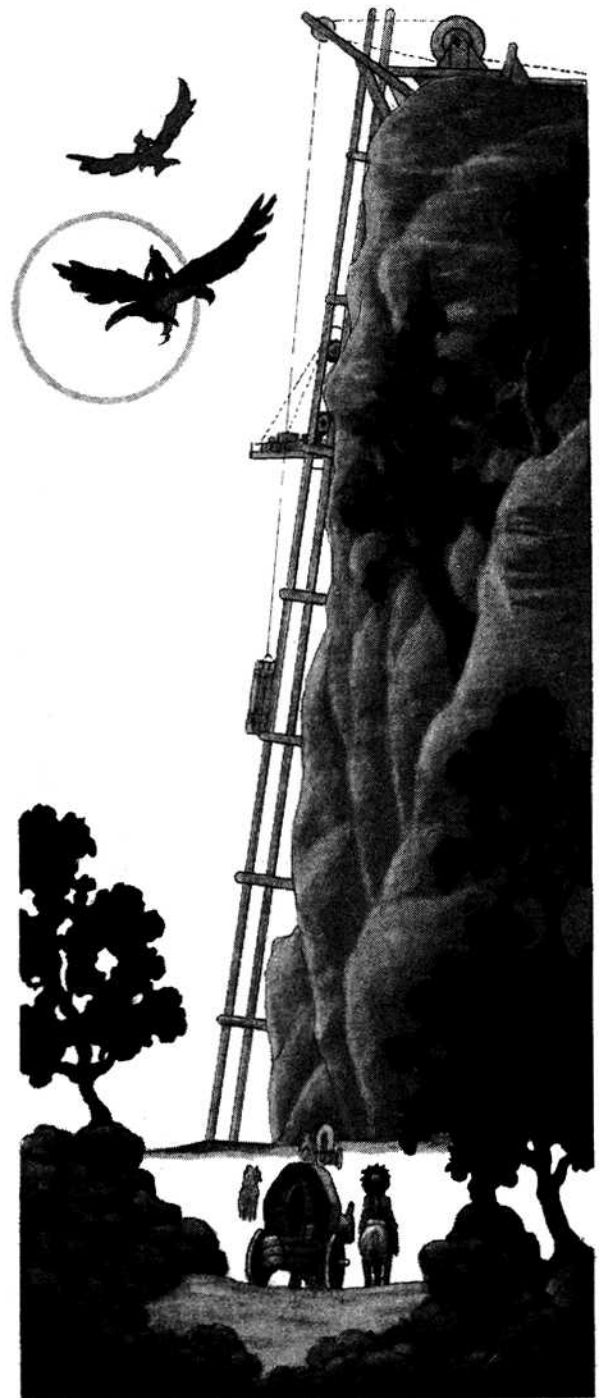
Children of the Bear

In the outside world, there is much about the Atruaghin Clans that is unknown or misunderstood. Much of what the average citizen of the Known World does know about these people, however, has been learned from contact with the Children of the Bear. The reason for this is simple enough to understand, as most of the contact that other nations have had with the Atruaghin Clans has been with the cliff-dwelling Bear Clan.

The World Elevator

In the center of the territory ruled by the Bear Clans, a mighty wooden machine has been built. Stretching from the top of the plateau to the forests below, this device is the mighty elevator designed to allow access to the top of the Atruaghin Plateau.

This device was designed and built by the Republic of Darokin in exchange for the exclusive rights to trade in various commodities produced by the Atruaghin Clans. It consists of a pair of solid wooden platforms, each large enough to hold three large wagons and their teams, linked together by a long steel chain. When cargo is to be raised or lowered, a counterweight is placed on the other end of the platform that roughly balances the cargo. A crank atop the plateau is turned, and with the weights being roughly equal, the transference is made with little difficulty. The winch mechanism that guides the chain is ratcheted so that it cannot "run wild" in the event of a mishap. Traveling from the top of the plateau down or vice versa can take several hours, but the trip is safe and the view breathtaking. While many people find that they cannot stand the view, since it certainly threatens anyone with even the most minor fear of heights, the only alternative is a long and dangerous climb up the almost vertical precipice that borders the Atruaghin Plateau.



ENVIRONMENT

The Children of the Bear live on the northeastern-most regions of the Atruaghin Plateau. The land here is dry and flat, often being covered with sparse grasses and scattered springs that do little to make the region fertile. Most of the moisture-bearing clouds that rise up from the southern seas lose their life-giving waters when they brush up against the plateau. Thus, while rain is frequent along the southern coast and atop the southern regions of the plateau, it seldom finds its way to the lands of the Bear Clan.

Because of this, the Children of the Bear have had to adapt to a lifestyle that enables them to survive in an environment scarcely more hospitable than that which is home to the desert dwelling peoples of Ylaruam. In order to escape the merciless winds that sweep across this region of the world, often carrying with them biting sandstorms and parching heat, they have moved into cave dwellings that cling to the sheer vertical surfaces on the northeastern surfaces of the Atruaghin Plateau.

Building Techniques

The first thing that strikes visitors to the Bear Clan is the unusual constructions in which these peaceful people live. Like many of the Atruaghin Clans, the Children of the Bear have a firm belief in the importance of self-defense. It must be assumed that this dates back to the time before Atruaghin's return, when these lands were ruled over by the oppressive hand of the humanoid tribes. Whatever the reason for their beliefs, however, they clearly influence each and every building erected by the Bear Clans.

As has been stated above, the Bear Clan makes its home on the vertical cliff faces of the Atruaghin Plateau. Often, they begin a new town by finding a large, flat ledge and assembling wooden ladders and pulley systems to en-

able them relatively easy access to it from the top of the plateau. Once these rudimentary systems are in place, the construction work can begin.

The first step in actual construction is the building of a wall that rings the entire ledge. This wall is built from sunbaked bricks of adobe and reinforced with wooden poles lifted up from the forests at the base of the plateau. Clearly, the task of raising these wooden supports from so far below is monumental. This being the case, the workers are as economical as possible in their use of the valuable timber.

Once the wall is constructed, houses and shelters are built outward from the face of the cliff. These buildings never abut the wall itself, however, as a generous "killing field" is always left in the event of an attack from cliff scaling enemies. It is important to note that, while the idea of an attack up a sheer cliff several thousand feet high may seem utterly absurd to the minds of most people, the Children of the Bear refuse to discount it. Thus, they are always on their guard for an attack that any outlander would consider nothing short of suicidal.

While the stone and adobe buildings that they assemble may seem to represent only a minimal amount of engineering expertise, the reverse is actually true. Unable to import enough wood to make liberal use of it in construction, they have learned to use the materials at hand and use them well. Proof of this can be seen in the fact that some of their structures reach four and five stories.

As a rule, the walls (both inside and out) of their adobe and stone buildings are plastered with a fine coating of clay much like whitewashing. The making of this glaze is a secret known only to the shamani of the Bear Clan. The difficulty of making this sacred material is evidenced by the fact that it takes as long to make the wash for a building as it does to fashion the structure itself. Once the mixture is completed, the eldest shamani directs his youngest apprentices in its application. When it is completed, the Bear Clan believes, the blessing of Atruaghin is gained. Proof of this, they assert, can be found

CHILDREN OF THE BEAR

in the fact that wounded who rest inside a Bear Clan home will heal at twice the rate that they do elsewhere.

In order to supply themselves with drinking water and an irrigation source for their farming needs, the Bear Clan turns its efforts to the earth itself. Working day and night, they begin to carve deep caverns into the stone of the cliff itself. Here, in these deep chambers, they dig their wells and build storage areas. In many cases, miles and miles of these warrens will honeycomb the cliffs behind a Bear Clan town. If disaster looms above the town, there is always more than enough room for the Children of the Bear to seek refuge beneath the protective stone of the Atruaghin Plateau.

GOVERNMENT

The Children of the Bear are a democratic people who place great importance on the honoring of Atruaghin. While they have a recognized chief, their leader is elected yearly. While in office, the chief rules only by the consent of the governed and so long as the highest ranking shamani in his town affirms that Atruaghin is pleased with his reign. While in office, however, the chief has absolute power until removed by either a popular vote or a disabling injury.

Any citizen of the tribe has the right to call for a vote of confidence in the leader at any time. Such an action is seldom undertaken, however, for if the vote is in favor of the ruling chief, the person who raised the issue is required by tradition to leave the tribe. The individual becomes an *ahtkasti*, or wanderer, forced to live a nomadic life on the harsh surface of the plateau for the rest of the chief's term in office. As soon as the next regular election is held, the *ahtkasti* is forgiven and may return.

If the chief is voted out of office, however, he becomes *ahtkasti* and must leave the tribe until after his replacement has served as chief for a year. Despite the survival skills of these proud people, few ever survive for more than a few

months on their own, so a long period as an *ahtkasti* is often a sentence of death.

FARMING

High atop their ledge cities, the Children of the Bear have established a network of farms to supply themselves with a variety of foods. Because of the dry climate that exists on the top of the plateau, they have become among the most talented farmers in the world. Working carefully, and making sure that they waste not a drop of water, they are able to raise a variety of crops.

The most common crop of the Bear Clan is corn. Vast fields of these plants stretch across the windswept plains, irrigated by a series of wells and cisterns. To outsiders, their crops seem small and frail—certainly inferior to those grown in the rest of the Known World. A closer examination will reveal that the ears of corn produced by these plants is every bit the equal of that grown in more fertile lands. Further, the corn itself is not only yellow or white, as it is throughout the Known World, but comes in a variety of hues ranging from red and brown to blue and green.

The other crops raised by the Bear Clan, mostly wheat and beans, look just as fragile as their corn stalks. However, like the other plant, these are also the equal of those found elsewhere.

Perhaps the most intriguing thing about Bear Clan farmers is that they work mostly with simple wooden digging sticks. Some of their tools are made of stone, mounted on wooden handles, but never do they use iron or other metals. In fact, they have resisted the introduction of such technologies from nations like the Five Shires and Darokin. It is widely believed among the Children of the Bear that metal farming tools poison the soil. Thus, they will have nothing to do with such innovations.



Craftsmanship

The Children of the Bear are, as has already been said, masterful farmers and architects. This mastery, is however, obvious only to those who have made the perilous journey to their towns. To those who know the Atruaghin Clans only through imported goods, there are two other areas in which these noble people excel: pottery and weaving.

Pottery

While the Children of the Bear have become masters of adobe, stone, and clay construction, they have also learned more basic applications for these skills. Chief among these is the making of pottery. Working without the benefit of a potter's wheel, these so-called primitives create masterpieces that are certain to fetch a high price in any land. Each piece of pottery, be it a simple drinking cup, a serving bowl, or a large

urn, is covered with ornate paintings and intricate patterns.

Each craftsman in the tribe has his or her own style of painting. In almost every case, these are so distinctive that those familiar with Bear Clan pottery can instantly recognize the maker of a given piece after even a cursory examination.

In the outside world, pottery created by the Children of the Bear will sell for half again what that made by other craftsmen will. If the artist is particularly talented, the price may increase to double normal values. For this reason, Atruaghin pottery is a much sought-after commodity by those who deal in such things.

Weaving

In addition to their fields of corn, beans, and grains, the Children of the Bear maintain a profitable crop of cotton in their plateau-top farms. Following the harvest of the cotton crop, which is staggered to avoid interfering with the reaping

CHILDREN OF THE BEAR

of foodstuffs, the entire community gathers for a great festival. The celebration begins with a large scale harvesting operation in which all of the cotton is gathered from the fields.

Once the fluffy white cotton has been assembled, it is stripped of its seeds and, over the course of the next several days, made ready for the expert weavers of the Bear Clan. During this celebration, food and drink are freely available to all and the local shamani move through the crowds, leading them in prayers of thanks and offerings of devotion to Atruaghin and the totem protectors of the clans.

Once the cotton is ready, the weaving women begin their work. As the days pass, they turn out bolts of cloth that are stored in the caves behind the town. The quality of this material, even in places where the technology used to make it is higher, cannot be matched in the Known World. As with the clan pottery, this fabric will fetch prices ranging from 50% to 100% greater than its typical competition.

The tools used in this process are uniformly primitive. The cotton seeds are removed with card looms fashioned from wood and bird bones, the needles used in sewing are all fashioned from bone, and all of the weaving of cloth is done wholly by hand.

Mysticism

The Children of the Bear look upon the worshipping of Atruaghin as their only purpose in life. They believe that each and every act they undertake must be for the greater glory of Atruaghin, or it is wasted effort. For this reason, crime is unheard of in the Bear Clan. When the farmers gather crops, they do so in the name of Atruaghin. When the women of the tribe bring forth children, they do it only to increase the number of followers devoted to Atruaghin. When the men fight to defend themselves, they know that their valor reflects upon Atruaghin's own. Thus, they cannot allow themselves to give less than their best effort.

The House of Atruaghin

At the center of each village is a single square house. Unlike the other structures, this one has a basement cut into the stone ledge beneath it. The outside is lavishly decorated with ornate paintings of various important mystical events in the history of the tribe. Inside are placed the most valuable treasures of the tribe—for this is the House of Atruaghin. Only shamani may enter this place, for all others who do so are instantly branded as outlaws and will be put to death by the tribe. It is said that the shamani can instantly spot someone who has violated a House of Atruaghin, for they are unclean and the vision of the shamani reveals the aura of corruption about them.

Offerings to Atruaghin are made here throughout the year. When crops are harvested or cotton gathered, a portion of the yield is given to the shamani who place it in the house at sunrise. The next morning, these offerings are always gone—a sign that Atruaghin is pleased.

Tribute to Atruaghin is expected not only from the Children of the Bear, however. Travelers who wish to seek shelter with the tribe are asked to make some offering to the patron of the clans. If they make a fair effort to give good value for the services rendered by the tribe, Atruaghin will take their offerings and the visitors will be treated as if they were long time friends of the Clan. If their tribute is of low value or if they are staying with the tribe under false pretenses, the offering will still stand in the house at the coming of the dawn. Upon seeing this, the shamani will pass the word that the outsiders are not welcome and they will be put to death. While it is a quick and merciful death, for these people are never cruel, it is death nonetheless.

The Dance of Serpents

Perhaps the most important of the Bear Clan's many mystical services is *Sahkahn*, the dance of serpents. This is held each year at the start of

CHILDREN OF THE BEAR

spring and is intended to bring rain to the crops atop the plateau. From beginning to end, the ceremony lasts eight days.

The first four days of the ceremony begin with a gathering of the shamani. After holding a massive devotional ceremony in which all of the people are called upon to make an offering to Atruaghin, the shamani leave the village. They travel to the top of the plateau and spread out in all directions looking for snakes to capture. Over the course of their days atop the plateau, they gather as many snakes as they can. For the purposes of this service, only poisonous serpents are collected.

At dusk of the fourth day, having gone without sleep while gathering snakes, the shamani return to their people. They, along with the snakes they bear, are sealed into the House of Atruaghin by the reigning chief. They sleep until dawn, as the snakes move freely about among their resting forms. Curiously, during the entire time of Sahkahn, no shamani is ever bitten by a snake. There is no obvious reason for this, and

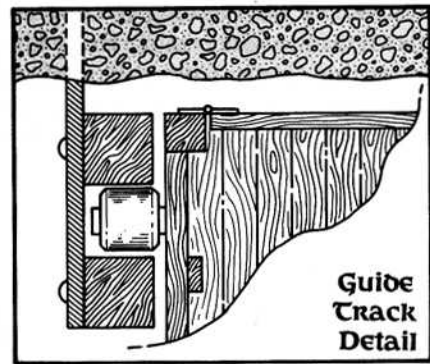
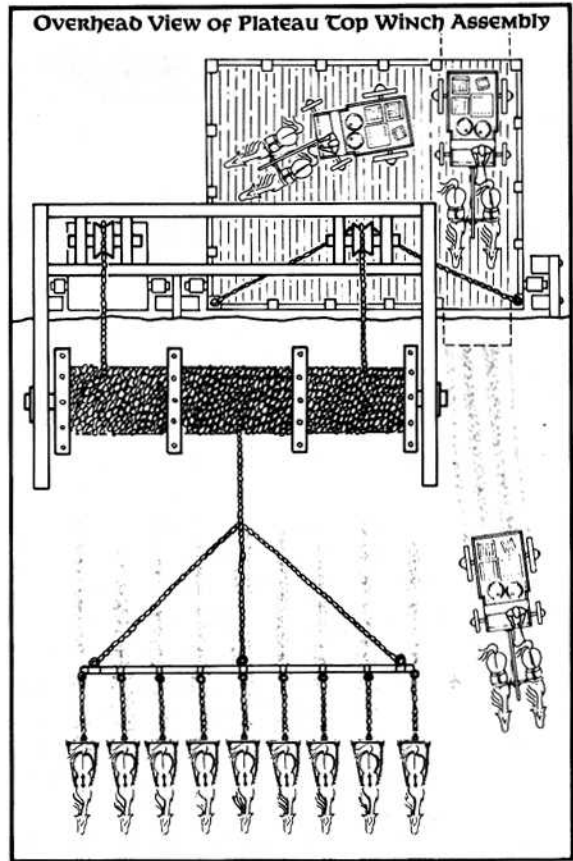
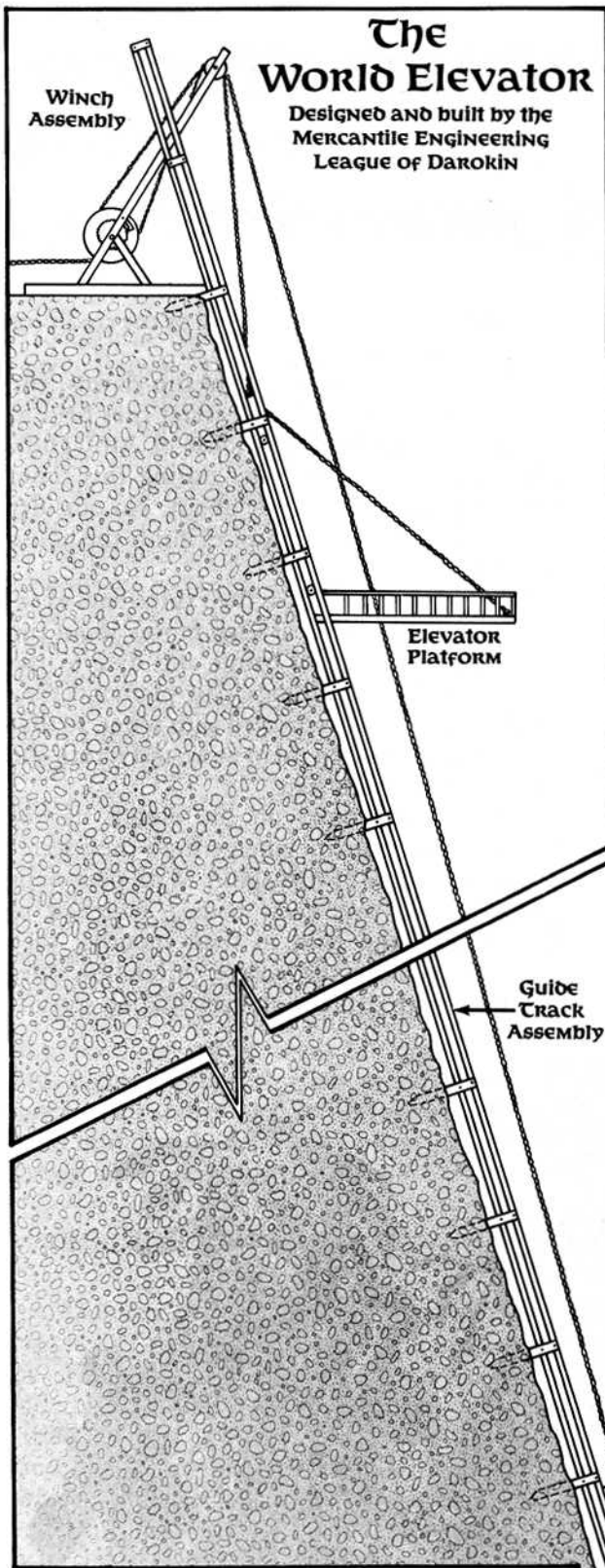
the Children of the Bear give all of the credit for this miracle to Atruaghin.

When the fifth day of Sahkahn dawns, the shamani begin three days of secret rites held in the dark seclusion of the House of Atruaghin. They take no food or water during this time, and the snakes roam freely about. No outsider has ever learned what transpires inside the house at this time.

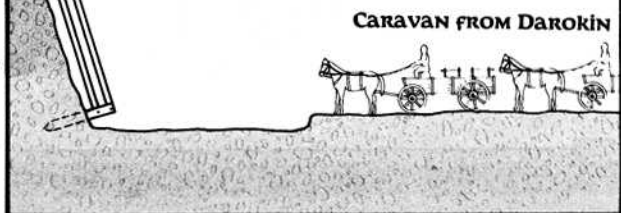
While the shamani pass their three days of secret ceremonies, the Bear Clan moves about the town applying colorful paints and dyes to the outside of all the buildings. The pigments they employ are all easily removed with water, so that the first rain will strip them away and return the town to its previous state.

When dawn comes on the eighth day of Sahkahn, the shamani emerge from their secret rites in the House of Atruaghin. With poisonous snakes draped over their bodies, clutched in their hands, and held in their mouths, they dance throughout the village. Jubilation rules the town, with dancing and celebration spread-





ing throughout the rest of the people as the shamani move among them. The entire day is a wild party of songs and merriment that ends shortly before sunset when the shamani travel to the top of the plateau and release the snakes. They re-enter their community only moments before the sun vanishes from the sky, and pronounce that Sakhahn is over.



Children of the Turtle

Perhaps the most culturally advanced (from an eastern viewpoint) of all the Atruaghin clans are the members of the Turtle Clan. Although they do not dwell atop the Atruaghin Plateau with their peers, they are still considered to be a part of that society.

The Children of the Turtle build their stout homes on the southern shores of Atruaghin territory. Here, they travel the seas to fish and reach the scattered islands where they hunt for game to feed their people. Visitors from the Minrothad Guilds and Ierendi have commented on the skillful craftsmen who, like the turtles they emulate, depend upon hard shells to protect themselves from the violence of the cruel sea.

Whaling

Perhaps the thing that most impresses visitors to the fishing communities of these people is their skill at whaling. All manner of whales, from the noble orca to the majestic sperm whale, will fall

victim to the spears of these brave fishermen. Seafarers from other cultures who have had the chance to witness a whale hunt are always shocked and alarmed at the feat. The Children of the Turtle set about stalking these great beasts of the seas in canoes and boats that easterners hardly regard as sea-worthy. Still, although fatal accidents are not uncommon, the Children of the Turtle almost always return with one or more whales lashed to their vessels.

Climate

The region which the Children of the Turtle claim as their own is a mild and temperate place. Heavy rainfall, caused when the air masses of the southern ocean brush against the sides of the towering Atruaghin plateau, keeps the forest lush and the ground fertile throughout the year. This, combined with the temperature averaging effects of the ocean's waters, makes for a life undisturbed by the rigors of harsh weather.



Children of the Turtle

The forests in which the Children of the Turtle live are so lush as to be almost jungles. If the climate were warmer, they would doubtless be overgrown by dense vegetation that would render them almost uninhabitable. As they stand, however, they are an ideal climate.

Tall evergreens, giants compared to their more common cousins, dominate the landscape. The tallest of these conifers reach heights of almost 350 feet and have bases fully 15 yards in diameter. The Children of the Turtle sometimes fell these titanic trees to fashion their great canoes, but this is a rare occurrence.

The terrain in this region is rugged and broken beneath the towering forests. Ancient stories say that this area was once a region of smooth hills and light woodlands similar to those found in other portions of the Known World. When Atruaghin drove the humanoids from these lands, however, all that changed. When he called upon the powers of nature to lift up the plateau, the ground shattered as if from the blow of a great hammer. Huge stones were brought to the surface and great fissures opened, only to be filled in by debris falling from the side of the rising plateau. When all was said and done, the geography of this region was forever changed.

Important Customs

There are two major social rites that set the Children of the Turtle apart from their cousins atop the plateau. In the text that follows, each of these is examined in some detail. Both of these customs involve the showing of wealth on the part of individual families in ways that are often difficult for outsiders to understand or master.

Golden Ones

Like most of the other Atruaghin clans, the Children of the Turtle make no use of money as easterners understand it. Although they have come to accept the use of coins in their occasion-

al dealings with outsiders, they do not understand the exchange of non-useful items for valuable goods. They only accept them from strangers when they know that they will later be able to exchange them for goods with other outlanders. It is important to note that the Children of the Turtle are by no means naive traders, though. They are reputedly the most savvy merchants in all the Atruaghin clans and seldom, if ever, come up on the short end of an exchange.

The only use of so-called precious metals by the Children of the Turtle is in the casting of "golden ones." This interesting exception comes to light only when one family wishes to challenge another. The reasons for such a challenge might be many, but generally center on some insult to the honor of the challenged family or an attempt by one group to verify the worth of another. The latter occurs mainly in the case of a proposed marriage.

The challenging family will begin by gathering together as much gold as they can. They will use the coins they have gotten from outlanders, jewelry or trinkets they have made from the valuable metal, or any other source of ore they can come across. The only gold safe from this great scavenging is that already cast into a golden one.

Once the gold has been gathered, a shamani is called to oversee the melting of the metal and the casting of the golden one. The ceremony takes three days and is always centered around the appearance of the full moon. On the first night of the full moon, the gold is melted over a bed of hot coals and made ready for the casting. Throughout this process the shamani invokes the blessings of the family's ancestors and the Immortals who watch over the Children of Atruaghin.

On the second night, after the gold has been properly blessed, it is poured into a cast that has been carved from stone. Once again, the watchful eye of the shamani is employed to make sure that no unwanted influences or evil spirits are able to interrupt the ceremony. When the pouring is completed, the casting is placed on a stone

CHILDREN OF THE TURTLE

altar to cool. Throughout the night, the family creating the golden one must fast and pray for the success of this process while the shamani weaves powerful spells into the hardening metal.

On the third night, the casting is broken carefully apart and the golden one is retrieved. The shamani spends the majority of the night polishing and finishing the golden one to make it acceptable to the Immortals. With the coming of sunrise he presents it to the head of the challenging family and wishes them luck in their upcoming trial.

With the completed golden one in his possession, the head of the family seeks out the head of the family he wishes to challenge. He offers the object for sale to the man or woman (usually in front of as many other members of the tribe as he can) and then sets a time for the transaction to be "negotiated." Although the challenger can allow as little as one day before the negotiation, it is customary to allow a period of 2 to 7 days.

Once the offer has been made, the challenged party must set about raising the "money" to purchase the golden one. As the Children of the Turtle use no hard currency, the transaction is made with goods, services, and the like in a bartering fashion. All of the members of his family (and the closest of his friends) are expected to back him to the fullest in his quest to raise the funds he needs to overcome this challenge.

The transaction is then completed at the appointed time amid much feasting and celebrating. After hours of incessant exaltation, the head of the challenging family stands and calls for the attention of the assemblage. He then offers the item for sale once again and an intense round of negotiations takes place between the two participants. Obviously, the challenger wants to get as much as he can for his golden one while the challenged family wants to pay as little as they can for the item. It is unheard of for a family to refuse to buy a golden one which has been offered to them, so the debate over its value can become quite heated.

When an agreement is reached, the golden one is handed over and the payment accepted in the presence of the shamani. Once this is done, demands of honor and the like are settled and the two families are considered to be on even terms. In fact, many a close bond between families has been started with a confrontation over the purchase of a golden one.

If no agreement can be reached, both families are assumed to be disgraced to some extent. As a rule, the rest of the clan can tell which side behaved more fairly in the process and will regard them as the "winner" of the challenge. If no such victor is obvious, then both families are considered to have behaved poorly. In general, the only way for a family to repair the damage done to its reputation in this fashion is with the celebration of a *patshatl*, as described below.

All golden ones are unique and cast in the shape of some animal important to the family it is to be sold to. If no such creature is immediately obvious to those crafting the golden one, a shamani is called upon for advice. Further, each golden one is named by the casting family in some prideful fashion. For example, one might be called "the finest that has ever been cast" and another "that which shames all other golden ones." The grandeur of the name is an important part of the value of the object.

Once a golden one has been accepted by a family, it is placed in the home of their leader atop a stone altar. Over the course of the years, most families have accumulated a half-dozen or so golden ones, all of which stand together.

The Immortals smile upon those who have faced the challenge of the golden one, and reward them for each such figure that stands on their altar. Whenever the head of a family that holds at least one golden one goes into combat, either against foreigners or in a hunt, he gains a number of bonus hit dice equal to the number of figurines he has. While this does not affect his attack rolls or other level-based abilities, it does give him additional hit points that can make an important difference in a dangerous situation.

Children of the Turtle

The Patshatl

Celebrations are an important part of daily life for the Children of the Turtle. They consider themselves the luckiest of Atruaghin's descendants and go to great lengths to commemorate their good fortune at every opportunity. The most common type of celebration is the *patshatl* or great feast.

Almost any type of event can cause the outbreak of an impromptu *patshatl*. Such feasts have been held to herald the return of successful whale hunters back from the sea, to mark an important holiday (like the summer solstice), or to celebrate victory in a battle against outlanders. On rare occasions, an outlander who has proven himself to be a true friend of the Children of the Turtle will be given the honor of attending a *patshatl* held in his name.

In addition to those *patshatl* held by the tribe as a whole, individual families often host their own great feasts. As a rule, this is done as a sign of wealth or to celebrate a stroke of good fortune (the birth of a healthy child or a recovery from some great injury). *Patshatl* are also often thrown in gratitude for the kindness of another person or family.

It is not uncommon, however, for a *patshatl* to be held as a means of expunging some dishonor from the family name. The severity of the disgrace dictates the size of the *patshatl* in such cases. In the case of a minor spot on the family honor, a fair assortment of entertainments and foods might be offered (something akin to tea party hosted by one of Darokin's minor trading houses). Of course, it is not uncommon for even the most incidental of *patshatl*s to spawn a tribal party that might go on for days. In more extreme cases, such as those associated with the failed purchase or sale of a golden one, only the mightiest of feasts will serve to clear the family name. These parties are on the order of a great gathering in the Five Shires for the celebration of some important holiday of the hin.

The average *patshatl* consists of a great array

of foods offered for the various members of the tribe. Fresh, smoked, or salted fishes and meats are common, as are a variety of fruits, nuts, vegetables, and other foodstuffs. Entertainment always accompanies the meal, with members of the tribe donning brightly colored outfits and ceremonial garments for the enacting of traditional stories and the retelling of epic tales. Singing, often started by the host family and taken up by the entire tribe, fills the air as the great tale of Atruaghin is recounted for all to hear. Throughout the course of the *patshatl*, which can go on for as long as a week, sporting contests are held so that the tribe's warriors can show their skills.

The final hours of a *patshatl* are marked by a strange ritual of destruction. As a sign of his wealth and power, the sponsor of a *patshatl* will destroy some object of value. The greater the value, the more honor gained from its destruction. In the case of a *patshatl* sponsored by the entire tribe, each family will vie for rank in the coming months by the destruction of property. In rare cases, a truly powerful family might even sacrifice a purchased golden one, magical item, or *hashaki* slave (see Culture, below).

It is important to note that no diplomat from the great Republic of Darokin has ever been more aware of the importance of protocol and political maneuvering than the holders of a *patshatl*. The improper seating of an important member of a rival family might prove a stunning insult and a mistake in cooking or laying out a meal could bring disgrace upon one's family.

Culture

As with all of the various Atruaghin Clans, the Children of the Turtle have their own unique and vibrant culture. While they still consider themselves to be kindred spirits with those who live atop the grand plateau, they feel a certain sense of independence because of their separation from the other tribes. Much of this is reflected in the importance they place on family,

CHILDREN OF THE TURTLE

duty to the tribe, and social position within the community.

Social Classes

The Children of the Turtle break themselves into three general groups: *hashaki* (noble ones), *treshaki* (families of honor), and *loshaki* (those in disgrace). Unlike many similar caste systems in the Known World, however, the society of the Children of the Turtle is fluid. Thus, a *loshaki* family that comes across the means to hold a great *patshatl* might well find themselves considered as *treshaki* or even *hashaki* for a time. Depending on the actions and fortunes of the family in the future, they might retain their new status or fall back into the ranks of the *loshaki*.

A fourth class, the *noshaki*, exists, but is not generally regarded by the Children of the Turtle as a viable caste. The *noshaki* are made up of slaves (usually prisoners of war) and those without families. As a rule, children whose parents are killed will be adopted by other family members to prevent them from sinking into *noshaki* class. Unlike those in the other classes, the *noshaki* are locked into place. They can never become *loshaki*, let alone *hashaki*, and are forbidden to marry, have children, or own property. In fact, most *noshaki* are themselves owned by a more important family.

Marriage

Marriage among the Children of the Turtle is not the romantic thing that it is often made out to be in many other cultures. Rather, it is often a political move to unite families with some grudge against one another or to increase the social status of an individual.

In the latter case, individuals may decide to "break" from their own family to join that of their mate. Of course, such a transfer is usually done to allow a person to enter a family that is traditionally of higher status than his or her own. It is always accompanied by the offering of

gifts and promises of loyalty to the accepting family. The actual ceremonies of acceptance are, like most important events, accompanied by a *patshatl* held by the lesser family to bid farewell to their former member and a similar feast held shortly thereafter by the greater family to welcome their new arrival.

Property

Another interesting feature of the turtle culture is found in their customs regarding property and its ownership. Before this point is addressed, however, it is important to understand that the concept of "ownership" is different from that found in most of the so-called civilized world. To the Children of the Turtle, ownership means, more or less, the right to use something. While this difference isn't too important when dealing with things like houses or personal items, it becomes fairly vital when discussing land. As the Children of the Turtle, like most of the Atruaghin clans, do not understand the concept of individual "ownership" of land, the "right to use" land means that an individual is free to hunt, fish, or farm it as he sees fit.

All land, objects, and slaves owned by the Children of the Turtle are assumed to belong to the current chief of the tribe. At a grand festival held every year on the winter solstice, the chief accepts the offerings of all things that have been newly acquired since the previous year's celebration. Once a complete accounting of these things has been made, the chief "rewards" the loyalty of his people by granting them leave to keep and use these items for their own.

Warfare

The Children of the Turtle seldom have any contact with outsiders and, therefore, little cause to practice the arts of war. This does not mean, however, that they are not skilled combatants. Like all the descendants of Atruaghin, the Children of the Turtle believe that they must be ever

Children of the Turtle



on their guard against a great variety of enemies. This is, no doubt, a legacy of the time when humanoids ransacked the regions now belonging to the Atruaghin clans and enslaved the ancestors of the people who live there.

INSTRUMENTS OF WAR

The Children of the Turtle are the only tribe of the Atruaghin clans to employ armor in combat. When their warriors ready themselves for battle, they don vests composed of a tough leather with hard wooden rods bound to it. This provides them with a fair degree of protection, giving them an armor class of 7.

In addition, they always wear wood helmets. Their helmets are always carved with images of their totem spirits and are believed to give the warrior extra ferocity in combat. For this reason, a warrior who fights without his helmet suffers a -1 penalty on all attack and damage rolls while those who have them in place receive a +2

bonus on all morale checks.

For weapons, the Children of the Turtle employ slender harpoons. These weapons are ornately carved and tipped with points fashioned from the teeth of whales. They are similar in many respects to the spears wielded by the other peoples of the Known World in that they inflict 1d6 points of damage with each hit. In addition, these weapons can be thrown with a short range of 20 feet, a medium range of 40 feet, and a long range of 60 feet.

The Children of the Turtle also fashion knives from the teeth of whales and arrowheads from the teeth of sharks and similar animals. In the former case, these weapons are the equal of conventional daggers while the bows built by the Children of the Turtle are the equivalent of short bows.

Oddly enough, the members of this tribe make no use of the sling. While it is clear that they understand how to make and use such weapons, they simply do not employ them. Tribal elders will tell outsiders only that it is

their way and that to change now would only risk offending Atruaghin.

WOOD CARVING

It has been said that no other culture comes close to the Children of the Turtle in their mastery of wood working. From the grandeur of their great canoes to the majestic symbolism of their totem poles, the Children of the Turtle are clearly the envy of all who work in wood.

Wood carving methods vary from family to family, but always depend upon implements crafted from the bones of whales and on judicious use of fires. The latter is most clearly evident in the building of the great canoes that the Children of the Turtle use in their largest whaling expeditions.

GREAT CANOES

From time to time, the chief of the tribe will decide that they need to increase their whaling capabilities. When this is done, he announces it to the tribe and they begin to make ready for a great celebration.

Within a week, all other activities have been reduced to secondary importance and a team of men begins to work at felling one of the mighty trees that dot the pine forests of the region. Throughout the cutting process, which may take as long as a week, the tribe's greatest shamani conducts a service asking the Immortals to bless the men in their labors and the tribe in general. The shamani does not sleep or eat for the entire period, thus showing his devotion to the Immortals.

When the tree is brought down, it is transported by a team of men to the seacoast. This time consuming work is made only slightly easier by the use of logs as rollers to facilitate the movement of the great tree. Care is always taken to select a tree that is as close to the waterfront as possible.

Once on the beach, work begins on the carv-

ing of the canoe. After an initial series of cuts is made, hot, smoldering fires are set to burn out the center of the trunk. As the slow burning fires do their work, the bark and branches of the tree are cut away by careful artisans. In less than a week, the rough form of the great canoe is completed.

Over the course of the next few weeks, every member of the tribe takes a hand at decorating some portion of the boat. Although for the less talented, this is minor (roughly the equivalent of carving their initials in the craft), for others it is a labor of love. Gradually, intricate patterns begin to emerge and fine designs take their place. When all is said and done, usually a little over a month after it has begun, the Children of the Turtle are rewarded with a fine canoe averaging 100 feet long.

Once all work on the craft is done, the eldest shamani is called again for a "launching" ceremony. As one might expect, this is again a time of great feasting and celebration. At the height of their jubilation, the members of the tribe gather around the canoe and drag it to the water. As the shamani calls upon the spirits of the world to bless their newly built craft, it is guided into the sea and made ready for its first whaling voyage.

In game terms, a great canoe is similar to a longboat. It can travel 18 miles per day when rowed (it has no sail) or 60 feet per round in combat. It carries 50 people, all of whom act as rowers. The hull is armor class 7 and the great canoe has fully 100 Hull Points. If pressed into service to carry cargo (though this seldom happens), each great canoe can hold weight equal to 60,000 coins. The Children of the Turtle mount no weapons on their canoes, and depend upon the skills of their harpooners and bowmen to fend off enemies while at sea.

TOTEM POLES

The Children of the Turtle are noted for their creation of totem poles as well as the manufac-

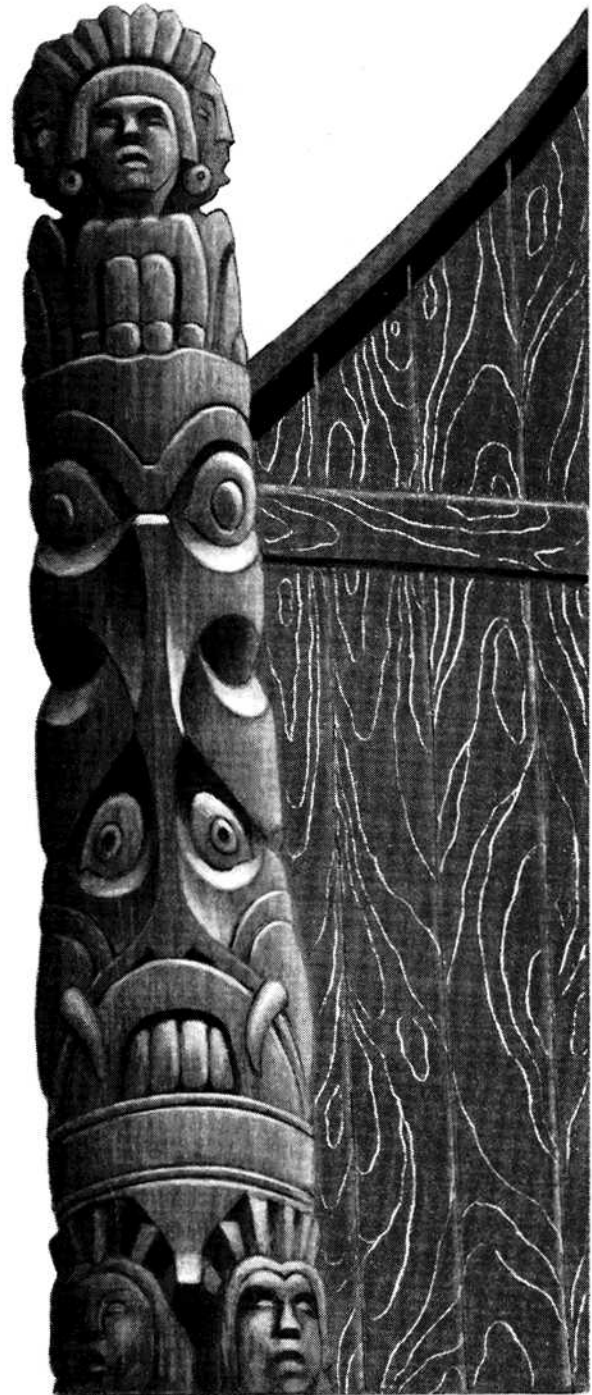
CHILDREN OF THE TURTLE

ture of their stately canoes. Like much of the culture of these people, the erecting of a totem pole by a Turtle family signifies both a pride in their ancestry, a devotion to their gods, and a statement of their importance.

Whenever a new home is constructed by the Turtle Clan, the main vertical members of the assembly project well above the roof (see the illustration of a turtle home for details). In its purest form, this wards off evil spirits and provides some measure of protection for the family living within the home. In fact, if this process is overseen by a shamani of at least name level, the totems will actually imbue the house with a magical aura that acts as a *protection from evil* spell for all those within it.

When the poles are first erected, they carry two carvings on them, one at the base and one at the peak. The former image is of the house's first master's totem spirit and the latter is of the immortal turtle spirit honored by the clan. The artistic quality of these and later carvings is always a direct representation of the family's wealth, power, and importance in the tribe.

As time goes by and the family living in the home accomplishes important or heroic deeds, new faces are added to the poles. If the face is added to commemorate an accomplishment of the family (a great victory in battle, perhaps), then it is carved on the totem pole above the face of the house's founder. If it is meant to mark the favor of the Immortals (an important turn in the weather or bountiful foraging mission) then it is set below the image of the Immortal. While a house may have more than one pole (indeed, most have at least four), and all will be marked with these two faces when it is built, later carvings are added only to a single pole. Once that pole is covered with images, decorating begins on a second pole, and so on. Once all of the poles have been decorated with images, the house must either be expanded or abandoned out of respect for the Immortals. Failure to do so is rumored to bring down the wrath of the Immortals, something not even the bravest warrior would like to risk.



CHILDREN OF THE TIGER

Perhaps the most alien of the Atruaghin Clans, to both outsiders and the Children of Atruaghin themselves, are the harsh and violent Children of the Tiger. Living in the dense jungle regions southeast of the plateau, they are the only clan to use metal weapons and shields.

They do not follow the scriptures of Atruaghin, and have been known to make bloody and violent attacks against the other clans—particularly the Bear Clan that lives to the north of the them and the Turtle Clan that lives to the west. For this, and other reasons, the Children of the Tiger are considered savage outlaws unworthy of Atruaghin's protection by the other clans, who feel no compunction about killing the Children of the Tiger whenever they are met.

If it were not for the superior weapons of the Tiger Clan and their own tenacity in battle, they would certainly have been hunted down and slain long ago. As things stand now, an uneasy truce has been established. Thus, while skirmishes are frequent between this clan and its neighbors, outright war is avoided.

ENVIRONMENT

The lands controlled by the Children of the Tiger stretch along the coast of the Sea of Dread from Malpoggi Bay and the Republic of Darokin in the east to the edge of the territory inhabited by the Turtle Clan in the west.

The ground in this area is rough, broken apart by the mystical energies released when Atruaghin himself called upon the power of magic to elevate the great plateau. This does not, however, mean that the land is lifeless and shattered. Small streams and rivers are common, trickling from natural springs and tracing lazy courses southward to meet the Sea of Dread. Lush vegetation fills every nook and cranny, with vines, trees, and wild flowers making a home for countless species of animals.

Areas of swamps provide a home for numerous amphibians and reptiles. An almost infinite

variety of mammals, ranging from mice and rodents to monkeys and great cats, fills the jungle. High above, drifting on the graceful winds that blow off of the Sea of Dread and swirl around the base of the Atruaghin Plateau, birds of every size, shape, and color fill the sky with their songs.

TIGER CLAN CITIES

While some of the other clans have homes that are light and easily moved, the Children of the Tiger build strong stone cities that will, they claim, stand when the civilizations in the rest of the world turn to dust. Their buildings are not tall, however, for they keep their peaks below the dense green canvas of the treetops. In this way, monsters and enemies flying over their cities often pass by them without ever noticing them.

The center of every Tiger Clan city is a squat, stone step-pyramid built so that its top just clears the foliage above. This temple serves as both a home for the city's ruling cleric and an altar about which the villagers gather for mystical ceremonies. From the top of this building, on a specially camouflaged balcony, it is possible to see out above the thick flora and watch for aerial attackers.

All of the other buildings in the Tiger Clan cities are built from stone blocks as well. The larger ones follow the same design as the central temple, although in a lesser scale. For the most part, these are important civic centers or the homes of the city's most powerful nobles and clerics. Smaller buildings, generally homes, shops, and the like, are built from stone sheets or blocks and sealed with adobe.

Streets in these cities are paved with flat rocks to make them solid in the wet season that comes with spring each year. Gardens and flower beds stand at various points around the cities, as do other decorative features like sculptures and statues.

Here and there, stone pools have been built

CHILDREN OF THE TIGER

that measure as much as twenty feet in diameter and average five feet in depth. Most of these pools are filled with a variety of pufferfish imported from the Malpheggi Swamp and used by the Children of the Tiger in making blowgun darts.

Scattered among the pufferfish farms are pools filled with schools of deadly piranha. Criminals or others condemned to die are often lowered slowly into these pools for execution. Those whose crimes are less or who are too important to kill are often rescued from the *diezetcha*, or pools of blood, before they die. Usually, these individuals have lost one or more limbs and been badly scarred by the time they are drawn from the water. Most survivors of the *diezetcha* insist that it is far worse to be rescued from the pools of blood than to be left to die in them. Of course, the high priest knows this and uses the threat of a quick dip in the *diezetcha* to keep order among the populace.

As one can see from the above text, the Children of the Tiger are far more technologically

advanced than their counterparts among the other Atruaghin Clans. The reason for this is debated by many scholars, but seems there seems to be some link to an outside force. Whether this force is natural or supernatural in nature, and whether it controls or is controlled by the Children of the Tiger, remains a mystery.

Culture

In the outside world, the Children of Atruaghin are generally thought of as savages, often little more than animals. While those who know them well will argue against this view whenever confronted with it, none will defend the culture of the Tiger Clan.

Everything that these people do is governed by the reigning high priest, always a powerful cleric of chaotic alignment, who demands proof of their devotion at every turn. This proof often takes the form of self-torture or brutal punishments that must be endured with dignity if the



CHILDREN OF THE TIGER

citizen is to prove his devotion. Failure to pass these tests often results in a slow and agonizing public execution.

As has been said, the Children of the Tiger follow a warlike series of traditions. When they attack the other clans or make raids into Darokin, they do so with the intent of taking prisoners. Unlike the Children of the Turtle and some of the other clans, however, they do not force their prisoners of war to serve as slaves for a time in hopes of earning their freedom. Prisoners of the Tiger Clan armies are fated for only one end: a slow and painful death staged for the greater glory of the high priest and his dark Immortals.

WARFARE

The Children of the Tiger are the only clan to maintain forges and work metal into weapons. In this respect, they are much like the so-called civilized nations around them.

MELEE COMBAT

The typical Tiger Clan weapon is a special short sword with a wicked looking scalloped edge. In combat these weapons function just as normal swords do, but gain an extra point of damage on each blow for a total of 2-7 (1d6 + 1) points per attack.

Other Tiger Clan weapons include barbed spears and javelins that also inflict an extra point of damage when they are used. The Children of the Tiger do not use blunt weapons, believing that such items are for the weak.

RANGED COMBAT

For ranged combat, they use a number of special weapons. Chief among these are the bola and blow gun. As one might expect from these people, both of these weapons are more deadly than similar items found elsewhere in the world.

The *xitchi*, or tiger bola, is a special version of

this traditional hunting weapon. While its basic construction remains the same—three heavy metal weights lashed together with long leather cords—the Children of the Tiger have added their own special touch: each of the balls is covered with slender needles. When thrown, the needles cut into the target's flesh causing 1d4 points of damage.

In addition to the normal saving throw vs. death ray required to avoid becoming entangled by such a weapon, the Children of the Tiger often coat the needles in poison. If they are hunting, they use a deadly toxin that causes the victim to die painfully in a matter of seconds. When at war or on a raid to capture prisoners for the high priest, they use a paralytic agent that causes the victim to become immobile 1-4 rounds after being hit by the weapon. Of course, a saving throw vs. poison is allowed in either case to avoid the effects of these toxins.

The Tiger Clan blow gun, known as a *xitchen*, is also more dangerous than its Known World cousins. The darts fired from the *xitchen* are unusually long and fashioned from the spines of a species of puffer fish that lives in the Malpoggi Swamp. The small barbs that run along these darts are almost invisible to the naked eye, but are enough to cause one point of damage when they strike their target. In addition, an attempt to remove the dart causes an additional point of damage. As one might expect, the Children of the Tiger often poison these darts with the same toxins they employ on their war bolas.

SPEAR THROWERS

Another innovation of the Tiger Clan are their *aztaxxi* or "long arms." These spear throwers increase the effective length of a warrior's spear and allow him to hurl the weapon farther and with more force. In game terms, they increase the range of a thrown javelin by 25% and give it a +2 bonus on all damage rolls. Attack rolls are not affected by this instrument.

Children of the Tiger

ARMOR & Shields

For defense in combat, the Children of the Tiger make use of small metal shields known as *daxan* or "sun faces." Circular in shape, they have rough edges fashioned from numerous blades. The surface of these shields is covered with gold leaf, making them gleam brightly in normal light. Like those found in the rest of the world, these reduce their Armor Class by 1 place when used in melee. In addition to their defensive role, however, the keen blades along their edges make them useful weapons. In addition to the normal melee attack made by a person skilled with a *daxan* can make an ability check on his Dexterity score. If the check is successful, the character can make an additional attack with his shield, inflicting 1d4 points of damage if he hits.

The typical Tiger Clan fighter wears a metal breastplate that gives him an Armor Class of 7. Like the *daxan*, these are generally plated with gold to make them gleam in the sunlight.

Sports & Recreation

To many outsiders, the most horrific aspect of this culture is its fascination with death and warfare. To the members of the Tiger Clan, all other peoples and races are inferior. It is not only their right, but their duty, to seek out these weaklings and destroy them wherever they are found. If they can be killed in such a way as to spread fear of the Tiger Clan, so much the better.

The Tiger Clan fascination with these things has spread from its mystical origins to become a part of every tribesman's daily life. It is shown most obviously in their favorite pastimes—*daraxi* and *eschxixi*.

Daraxi

The name for this sport comes from a Tiger Clan word that means "ball of stone." In fact, this game is not played with a ball made out of stone, but with one fashioned from a dense,



rigid rubber.

Every Tiger Clan city has at least one daraxi court located in its wealthiest district. This playing area is a sunken stone pit some 25 feet deep. Rectangular in shape, it runs some 250 feet in length and stretches nearly a hundred feet across. At each end of the court, a recessed goal is cut into the stone wall some 15 feet above the playing surface.

The game is played by two teams of five men each. Usually, the two teams are each sponsored by a different city and travel the land playing each other in a complex, round-robin fashion. Unsponsored teams, akin to a daraxi mercenary unit, exist that travel from city to city and play for money, glory, or fun do exist, however. At the start of play, each team is lowered down to the playing field by ropes. They cannot leave, even if injured, until that phase of the game is over. Once both teams are in place, the visiting team is given the ball near their own goal.

The object of daraxi is for a team to maneuver the ball from their end of the court to the other and toss it into the opposing team's goal, thus scoring a point. Each time a goal is scored, the teams return to their own ends of the field and a new ball is introduced to the court. The team that has just been scored against receives the new ball. Apart from that, and the requirement that all contestants be wholly unarmed and unarmored, there are few rules. As one might imagine, the play can become quite violent.

At the end of ten minutes, a break period is called. Wounded players are removed from the field and replaced with able ones. The balls are counted and removed from each goal. The side that has gotten the most balls in its opponent's goal scores a victory. At the end of five such periods of play, the number of victories is compared and the team that has won the most rounds wins the game. It is important to note that this does not mean that the team with the most points wins, only the team that has one the most rounds.

Successful *daraxi* players are considered heroes by the Children of the Tiger. They are

awarded a respect and admiration reserved for nobility in other lands. Even the high priests treat the *daraxi* teams with respect.

Eschxixi

As much as the Children of the Tiger would like it to be otherwise, they are not always able to be at war with outsiders. This does not, however, excuse them from their cultural obligation to pursue the arts of war and face the cold reality of death. In order to keep in practice during times of relative peace, the Children of the Tiger stage mock wars known as *eschxixi*.

A confrontation of this type begins when a messenger from one city travels to another with a challenge. He delivers his invitation to the high priest of the city and carries the response back to his own people. As the challenged city has the right to select the territory in which the battle will be fought and decide how many warriors each side can bring, the messenger also bears this information to his people. It is unheard of for a city to refuse the honor of *eschxixi* when such a challenge has been offered.

The *eschxixi* begins within a week and is, literally, a war. The city issuing the challenge has the responsibility of placing a valuable prize, usually a great treasure or magical object, at the center of the "playing field" and preventing the other side from capturing it. If they retain it at the end of the day, they have won and the challenged city must match the value of the prize with one of their own. If the defenders fail to hold onto the prize, it is lost to the attackers.

As with a *daraxi* game, there are few rules in an *eschxixi* match. No poisons or magic can be employed, but apart from that all is fair. It is not uncommon for an entire team to be slain trying to win the war.

Death & Funeral Rites

The Tiger Clan's fascination with death and warfare is clearly displayed in their funeral

CHILDREN OF THE TIGER

practices. The way in which a person lives his life is meaningless when compared to the way in which he dies. If a lowly slave whose life had been one of crime, suffering, and hardship were slain while battling an assassin about to attack the high priest, he would be remembered as a great hero—his meager status and wrongdoing not only forgiven but utterly forgotten. The Tiger Clan recognizes several categories of death, each more noble than the last.

Tzak-ti

The lowest form of death, *tzak-ti* translates as “the coward’s death” and is reserved for those who take their own lives or criminals who beg for mercy during their executions. Those slain while fleeing from a battle are also said to have suffered *tzak-ti*.

Those who die *tzak-ti* deaths are stripped of their possessions, which are later sold at auction. Their bodies are carried to the edge of village and dumped in a swamp or other foul place. There is no ceremony and no concern for such persons. To the Tiger Clan, these corpses are so much carrion for the jungle scavengers to feast upon, if they will stoop that low in their eating habits.

Cho-ti

Also known as “the lingering death,” *cho-ti* includes all manner of deaths resulting from torture or injury not sustained in defense of the Tiger Clan. Thus, those who are executed by the high priest, whether they are Tiger Clan criminals or captured outsiders, are said to have suffered *cho-ti*. This assumes, of course, that the character faces his execution calmly if not defiantly. Those who cry for help or pity suffer *tzak-ti*.

Characters who die *cho-ti* deaths are buried in common graves without pomp or circumstance. Their possessions are thrown into the grave along with the body, but no care is taken to preserve either the corpse or its material objects.

Tchat-ti

Roughly translated as “the common death,” this includes any who die from illness or old age. There is no great shame in *tchat-ti*, but no great honor either. Most who die from accidental causes also fall into this category.

Persons who die in this manner are mourned by their families—not because they died but because their deaths had no importance. The body is placed atop a stone altar outside its former home. The character’s important belongings are gathered around him and the entire mass is set alight in a funeral pyre. The ashes are disposed of by the family in whatever way they see fit, although they are usually just discarded along with other refuse.

Slaz-ti

Known as “the soldier’s death,” *slaz-ti* is re-



CHILDREN OF THE TIGER

served for those who die in battle defending the Tiger Clan from its enemies or attacking and raiding other societies. This assumes that the dead character fought until the end, neither asking for or granting mercy. Soldiers caught off guard or slain in ambush have died *tchat-ti* not *slaz-ti*, for none worthy of this death could be taken unawares. Persons killed in either a *daraxi* or *eschxixi* game also fall into this category.

Those who die the *slaz-ti* are placed upon a stone altar outside a temple. In addition to their own belongings, they are surrounded by gifts presented to them by their former companions. After lying in state over a period of two days while mourners pay their final respects, the body and its material belongings are set alight. The ashes from the fire are returned to the family and kept as a reminder of this noble sacrifice.

Tlot-ti

To the Tiger Clan, there is nothing more noble than "the hero's death." Those worthy of *tlot-ti* have died with glory and honor. In general, their death has accomplished a great thing that most would have considered impossible. Outsiders who die *tlot-ti* are posthumously adopted as members of the Tiger Clan. Players whose characters die in this way are rewarded as well. When they create a character to replace the one that has just been lost, the new character begins at a level higher than first. To determine the starting level of such a character, roll $1d4 + 1$. The character receives the minimum experience award required for that level (no earned experience bonus is applied) and the character's starting cash is multiplied by his level number.

As one might expect, the *tlot-ti* funeral is a grand thing to behold. The body is placed atop a stone altar outside of the high priest's central pyramid. Here, it rests for three days. On the first day, friends and companions of the deceased assemble to mourn and offer gifts to the fallen hero. On the second day, those who did not know the hero come to mourn and also offer

gifts. On the third day, after a long ceremony by the high priest, the body is set alight in a bonfire that illuminates the entire city. The ashes from the pyre are removed the next day and interred in a special vault inside the city's central pyramid.

RESURRECTION

To the Tiger Clan, there is nothing more sacrilegious than the use of magic to bring back the dead. They find the concept wholly offensive, and those characters who claim to have raised others from the dead or to have been raised themselves are instantly branded as criminals. As a rule, such people never see a trial of any sort; they are simply carried by a mob to the edge of a piranha-stocked pool and hurled to their deaths.



Children of the Elk

The Children of the Elk live along the southern edge of the Atruaghin Plateau. Here, in a region dominated by pine forests that gradually give way to fields and grasslands in the north, they tend their crops and live their lives as they have since the time of Atruaghin. They have little or no contact with the outside world, dealing mostly through the Children of the Turtle to the south or the Children of the Bear to the north. From time to time, they clash with the dreaded Tiger Clan, but generally they are a peaceful people.

ENVIRONMENT

The lands in which the Children of the Elk dwell are generally smooth, although the shock of the plateau's sudden creation by Atruaghin can be seen in numerous cracks and fissures. The soil is good, although somewhat rocky and strewn with many stones, making it acceptable for farming.

The weather is generally mild. Temperatures are moderated by the thermal inertia of the Sea of Dread to the south, but the altitude of the plateau does have a cooling effect the year round.

Rainfall is plentiful, for this region catches the majority of the rain that manages to pass the lands of the Turtle Clan and reach the plateau. The vegetation shows the pattern of rainfall clearly, for it begins in the south as a lush, dense pine forest and gradually thins down until it becomes light woods and grasslands to the north. By the time a north-going traveler reached the last few groves and copses, however, he would already be in the lands ruled by the Bear Clan.

In addition to the pine, which dominates the southern forests, there are numerous other types of trees in this land. Among these are ash, oak, elm, hemlock, birch, and maple. As one moves north, away from the Sea of Dread, these types of flora become increasingly more common until, at roughly the halfway point in a transit of the region, they almost utterly replace the pine.

By the time areas of grassland begin to appear, the pines are gone.

These gentle forests are home to countless species of animals. Dozens of varieties of birds flit back and forth among the trees, singing to the tribes as they go about their business below. All manner of deer, moose, and, of course, elk make their homes here, as do a number of hunters like the fox, wolf, and cougar. The numerous springs and small lakes that dot this region are filled with fish, a fact not unnoticed by the Children of the Turtle in their search for food.

FARMING

The pride of any Elk Clan village is its great garden. Bordered by a wall of flowering plants, these agricultural plots often cover two or three hundred acres. The crops grown in these gardens can usually supply enough food to support the entire village even without hunting and fishing.





Children of the Elk

However, because they naturally desire a variety in their diet, no Elk Clan tribe would ever willingly make its farmland into its sole means of support.

When a new village is established, a central area is set aside for the construction of the tribe's homes. This place is always far larger than current needs demand, allowing the tribe plenty of room for future expansion. The techniques used in the construction of the village itself are detailed below.

As the men of the tribe set about the construction of the town itself, the women move into the woods around the village site and begin the back breaking labor of clearing the forest for the great garden. The tribes make use of "slash and burn" techniques to bring down the trees and remove unwanted vegetation from their would-be fields. Despite the size of the task before them, the Elk Clan women quickly clear the land and are often ready to begin planting part of the garden within a week. Even as the first seeds are sown, work continues to bring down the forests and complete the garden.

For tools, the Children of the Elk generally rely on wooden digging sticks. Occasionally, they assemble primitive hoes, spades, and rakes fashioned from the shoulder bones of deer or elk to aid them. Like most of the other Atruaghin Clans, they have a dislike of metal farming tools. Thus, even when such implements have been offered to them, they have been turned down as potentially dangerous.

The primary crop raised in the great garden is corn. The Elk Clans nurture a sweet corn that is the rival of that grown anywhere in the world, but also produce a special kind of ear they call *redakka* or *snow corn*. On those occasions when outsiders have come among they Children of the Elk, they have always been greeted with a ceremonial meal at which snow corn was served. Because of the way in which it is cooked—roasting in a fire until the kernels burst into fluffy, white blossoms—many outsiders call *redakka* by another name: popped corn.

In addition to corn, the Children of the Elk

raise several varieties of gourds, including pumpkins and squash. They cultivate numerous types of beans, grains, and melons, the latter being very popular on days of celebration and at feasts to honor Atruaghin.

Large portions of their gardens are not devoted to growing food, however, for the Children of the Elk grown another crop: tobacco. In addition to having some value as an export item that is traded both with other clans and, on occasion, the outside world, tobacco is vital to the mystical ceremonies held by the Children of the Elk. Once harvested, the tobacco is dried and chopped or shredded. A mixture is then formed in which the flakes of tobacco are sifted together with sumac leaves and dogwood bark to form a blend known as *kinnikinnik*. The flavor and aroma of *kinnikinnik* has acquired quite a reputation in the outside world, with some hin merchants having made a fortune after just a few trips to the top of the plateau.

In places where maples and similar trees grow, the Children of the Elk set taps and buckets to collect sap. The sap is boiled down to create a sweet syrup that, like *kinnikinnik*, is popular among both the Elk Clan and the outside world.

Elk Clan Villages

The Children of the Elk usually establish their homes on the shores of the small lakes and slender rivers that are sprinkled liberally through the region they control. They are never, however, far from the forests, for it is here that the necessities of their lives are drawn.

Two styles of building dominate Elk Clan villages. The first is the wigwam, a dome-shaped dwelling used by married couples and the most important members of the tribe. The second, known as the long house, is a communal building that shelters unmarried adults of all ages.

Wigwams are begun with the smoothing of a circular or oval shaped area of ground some ten feet in diameter. A frame of wooden poles or saplings is then assembled to form the skeleton

of a dome. Over this, the Children of the Elk stretch birch bark or cattail straw mats to form walls. An opening is left in one side that, when covered with a flap of leather, serves as a door. At the zenith of the wigwam a circular smoke hole provides ventilation for a fire inside. Around the perimeter are several benches that serve as sitting platforms during the day and beds at night.

Longhouses are, as their name implies, rectangular in floor plan. They are generally between twenty and thirty feet across and as much as one hundred or one hundred and fifty feet long. Like wigwams, they are built around an arching framework of tree limbs and saplings. The walls are fashioned from flat slabs of birch bark, as are a number of interior partitions that divide the longhouse into a number of square and rectangular rooms, each of which is home to roughly four individuals. A central corridor runs down the long axis of the house, with fires placed under a number of smoke holes left open in the roof. Once again, bark platforms line the walls of the long house and serve as benches and sleeping places.

Between the village and the farmlands that surround it, the Children of the Elk build a sturdy and challenging wooden palisade. Just outside the palisade, they dig a deep trench. With these defenses in place, the village is fairly well protected from outside attack.

Appearance

Nearly every item that is worn or used by the Children of the Elk in their daily lives comes from the animals of the forests that surround their homes. Thus, it is easy to see why these people value the wilderness so highly.

Clothing

Elk Clan clothing is largely fashioned from tanned deerskins sewn together with deer sinew. Both men and women dress in long tunics of

deercloth. A wide belt, also of leather, fastens snugly around the waist to support a simple breechcloth. In colder weather, buckskin leggings and rabbit fur robes are added for warmth. Rarely, sleeves are added. Moccasins are worn all year round, though those worn in winter are often lined with fur. Children generally run and play without the benefit of clothing unless the weather requires it.

The Children of the Elk routinely decorate their clothing with inks, dyed porcupine quills, and moose hair. They also make great use of beads and similar decorative elements sewn in either geometric or floral patterns onto their belts, headbands, tunics, and other garments.

Hair Styles

Women let their hair grow as long as possible, believing that a full head of hair is not only a thing of beauty but also a mark of fertility. They often dress their hair with bear fat or similar greases to hold it in place, fashioning it into a long pony-tail that, on some, may reach to the ground. The men also let their hair grow long, although generally not far below the shoulders. They shave it on the sides of their heads and then braid the remaining center strip into a ponytail that, like the hair of the women, is greased with bear fat. Both men and women ornament their hair with beads, trinkets, and other things of beauty.

Make-up

To the Children of the Elk, physical appearance is everything. Thus, the women often cover their faces and bodies with elaborate stripes and paintings designed to make them stand out from the others in the eyes of Atruaghin. To the outside, the effect is exactly the opposite. Because of the myriad colors and images that confront the observer, most Elk Clan women quickly blur into a mosaic of dark haired, lavishly painted beauty.

Children of the Elk

If the women of the Elk Clan take their make-up to extremes, then there is no word for what the men do. Even the most mildly painted and decorated man among the Children of the Elk will have body paints on the equal of any woman. Geometric patterns, animal images, and even primitive imitations of the writing of other cultures will cover their bodies. Each member of the clan wears a pouch on his or her belt at all times that contains various paints and dyes used in keeping the owner's make-up in perfect condition throughout the day.

CEREMONIAL BELTS

The Children of the Elk fashion cylindrical beads from the shells of various freshwater mollusks and bivalves. These are known as *wampum* and are often traded or used in a manner similar to that of money in the outside world. While the Elk Clans do use it as a means of exchange, they generally prefer to think of it as a raw material from which jewelry can be made. In fact, the various colors of wampum are most important for their role in the creation of *wampari* or shell belts.

Wampari are created under the guidance of shamani and come in several colors, each of which has a special purpose. The actual creation of a wampari requires one month of labor, while its enchantment is completed in but a single night. When the belt is assembled, it is brought to a shamani and given into his care.

The shamani calls upon the person whom the belt was made for and, using a sharp knife, makes several cuts in the owner's chest. The symbols that the shamani makes are always related to the totem spirit of both the person who made the belt and the person who will wear it—this symbolizes the bond between the two. After the cuts are made, the wounds are packed with various colored herbs and several magical spells are woven. When all is done, the belt is enchanted. All wampari have good effects upon those they were made for, but anyone else who

tries to wear them will find himself cursed. Once put on, a cursed wampari cannot be removed without the aid of a *dispel magic* spell.

RED BELTS

Wampari fashioned from red beads are symbols of might and power. They are normally given to warriors and have the effect of increasing the wearer's Strength by +1 point (up to a maximum of 18) when worn. If someone other than the belt's owner puts on the wampari, the thief loses -1 point of Strength.

GREEN BELTS

Green wampari are symbols of sure-footedness and agility. They bestow upon their rightful owners a +1 bonus to Dexterity (up to a maximum of 18) while being worn and upon other wearers a like penalty.

BLACK BELTS

Black wampari attest to the health and vigor of the wearer. Thus, their owners gain a +1 bonus to Constitution (up to a maximum of 18) while the belt is in place. If the belt is donned by another, a -1 Constitution penalty is imposed.

WHITE BELTS

Wampari set with white beads are symbols of open-mindedness and clear thinking. They impart a +1 bonus to their owner's Intelligence score (up to a maximum of 18) and a like penalty if worn by another.

BLUE BELTS

Wampari of this type are symbols of the understanding found in a truly wise person. They grant a +1 bonus to their wearer's Wisdom score (up to a maximum of 18) while in place and a similar penalty to anyone else.

CHILDREN OF THE ELK

Golden Belts

It is possible to fashion wampum that have a golden tint. When such beads are made into belts and enchanted by shamani, they increase the Charisma of their owner by +1 point (up to a maximum of 18). Others who wear them suffer a -1 point penalty.

Tools and Utensils

The Children of the Elk are fairly talented wood carvers. Although they work only with stone and bone tools that are, by outside standards, crude and primitive, they are able to fashion a variety of tools and utensils ranging from ladles to canoe paddles.

The average craftsman of the Elk Clan, however, prefers to work with bark instead of true wood. The most common type of bark used in their crafts is that of the birch tree, because of its natural pliability and other useful characteristics. Bark dishes, fashioned by folding or rolling the bark, sewing it together, and then sealing it with spruce gum are watertight enough to be used as cooking vessels.

The Elk Clan also makes use of pottery, though they are not especially skilled in its manufacture. Many cooking vessels and storage containers are fashioned from baked clay and are often painted and decorated. The majority of their pots are pointed-bottomed, cord-marked containers with flaring rims and rounded sides.

Political Structure

While a reading of the above text might give the impression that the Children of the Elk are a wholly peaceful and quiet race, this is not true. Although the Elk Clan is seldom called upon to do battle with outsiders, numerous feuds exist between the various tribes that make up the Children of the Elk. While these battles seldom result in a loss of life, for such would violate the

laws set down by Atruaghin centuries ago, they often end in bloody fights between numerous, if unarmed, combatants.

The reason for these divisions is simple to understand when one digs deep into the culture of these people. Over twenty separate tribes make up the Elk Clan, each of which considers itself to be an almost independent state. Because of the agreements established so long ago when the warring tribes were united under Atruaghin's leadership, they must all swear loyalty to a single chief.

In any more orderly culture, such a ruler could be selected in any number of ways: democratic election, divine right, simple heredity, or even an aptitude test. Among the Children of the Elk, however, the title of Great Chief goes to the leader of the tribe that has proven itself superior to all others in combat. Thus, politics among the Elk Clan has become a sort of perpetual "king of the mountain" game. Whenever a tribe feels that they have the power to take control of the clan, they send out their warriors to battle the warriors of the current ruling tribe.

Fights between the various tribes are always resolved without the use of weapons. In order for its ruler to fairly claim the title of Great Chief and assume the leading role in this society, a tribe must prove itself in unarmed combat. Anyone who takes the life of another member of the clan is expected to pay the ultimate price for his offense to Atruaghin. If offenders do not comply with tradition honorably and of their own accord, others from the tribe will "assist" them in doing what must be done.

Combat

The Children of the Elk wear only light leather clothing, even in combat. While such garb is sufficient to give them an Armor Class of 8, it doesn't offer the protection of normal leather armor. They make no use of anything akin to a traditional shield.

When in battle against outsiders or hunting,

Children of the Elk

the Children of the Elk chiefly employ tomahawks. These slender stone-bladed hand axes inflict the same amount of damage as their Known and Hollow World cousins, inflicting 1d4 points of damage and having a maximum throwing range of 30 feet. Because of their devotion to these weapons, all Elk Clan warriors who throw a tomahawk in combat receive an additional +2 bonus on their attack rolls.

Battle Tactics

Elk Clan warriors are masters of hit and run warfare. When they battle outsiders, they will generally avoid direct contact with the armed forces of their enemies and, instead, strike at undefended flanks and unsuspecting support personnel. While this is considered dishonorable by fighting orders that abide by codes of chivalry, it is vital to the success of the Elk Clans in combat.

Because of the clearly superior weapons and armor found in the rest of the Known World, direct frontal engagements with armies of enemies could not help but be disastrous for the Elk Clan. By fighting when and where they want,

on their own terms, the Elk Clan has achieved some stunning victories over superior forces.

Because of their skill in such things, all Elk Clan warriors who set up any manner of ambush or surprise attack gain a +1 on their initiative rolls. If the attacking party is not made up wholly of Elk Clan warriors, only these characters gain the bonus, others do not.

Scalping

Among outsiders, the practice of scalping enemies (that is, cutting the skin and hair from the top of a fallen enemy's head and claiming it as a trophy) is often considered barbaric. Its roots date to the days when orcs ruled over these lands. When examined as a means of striking terror into a race of oppressive taskmasters, the tradition seems less harsh.

Any Elk Clan warrior who has made an unassisted kill in combat against an intelligent opponent will linger after the battle to claim his trophy. These are often preserved and then worn as ornamentation during ceremonies in the Elk Clan villages.



DUNGEONS & DRAGONS® Character Record Sheet

Character's Name: _____ Class: _____
Player's Name: _____ Alignment: _____
Dungeon Master: _____ Level: _____

ABILITIES:

___ Strength
___ Intelligence
___ Wisdom
___ Dexterity
___ Constitution
___ Charisma

Adjustments:

___ Hit & Damage, Opening Doors
___ Language(s)
___ Saving Throws vs. Magic
___ Missile Fire Hit rolls, ___ AC
___ Hit Points/Level
___ Reactions

EXPERIENCE:

Prime Requisite: ___
Adjustment to EXP: ___

Experience Total: _____

--

SAVING THROWS:

- Poison or Death Ray
 Magic Wand
 Turn to Stone or Paralysis
 Dragon Breath
 Spells or Magic Staff

COMBAT NOTES:

Armor Class: _____

Hit Points:

Movement Rate: _____
Damage Taken: _____

Armor Value (if used):

EQUIPMENT CARRIED:

Item	Enc. (cn)
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Total Encumbrance (cn): _____

LANGUAGES:

Common: _____
Alignment: _____

SPECIAL SKILLS:

(Thief skills, Clerical turning, racial skills, etc.)

GENERAL SKILLS:

Number of Skill Choices:	Ability	Roll
Skill		
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

HIT ROLLS:

Target AC:	9	8	7	6	5	4	3	2	1	0	-1	-2	-3	-4	-5
Hit Roll Needed:															

DUNGEONS & DRAGONS® Character Record Sheet

CHARACTER INFORMATION:

Full Name: _____

Additional Names and Titles: _____

Race: _____ Age: _____

Height: _____ Weight: _____

Hair: _____ Eyes: _____

CHARACTERS KNOWN:

Character Relationship/Notes

Character	Relationship/Notes
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
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_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

ADDITIONAL EQUIPMENT:

Item	Enc. (cn)	Where Kept
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
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_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

TREASURE:

Carried: At Home: Other:

pp: _____ pp: _____ pp: _____

gp: _____ gp: _____ gp: _____

ep: _____ ep: _____ ep: _____

sp: _____ sp: _____ sp: _____

cp: _____ cp: _____ cp: _____

gems: _____ gems: _____ gems: _____

CHARACTER SKETCH, SYMBOL, OR COAT OF ARMS

Typical Atruaghin Clans Characters



CHILDREN OF THE BEAR



CHILDREN OF THE HAWK



ORSE



CHILDREN OF THE TIGER



CHILD



REN of the Elk



Children of the Turtle

Dungeons & Dragons

GAZETTEER

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The Orcs of Thar
Available Now



The Principalities of Ghantri
Available Now



The Golden Kahn of Ethengar
Available Now



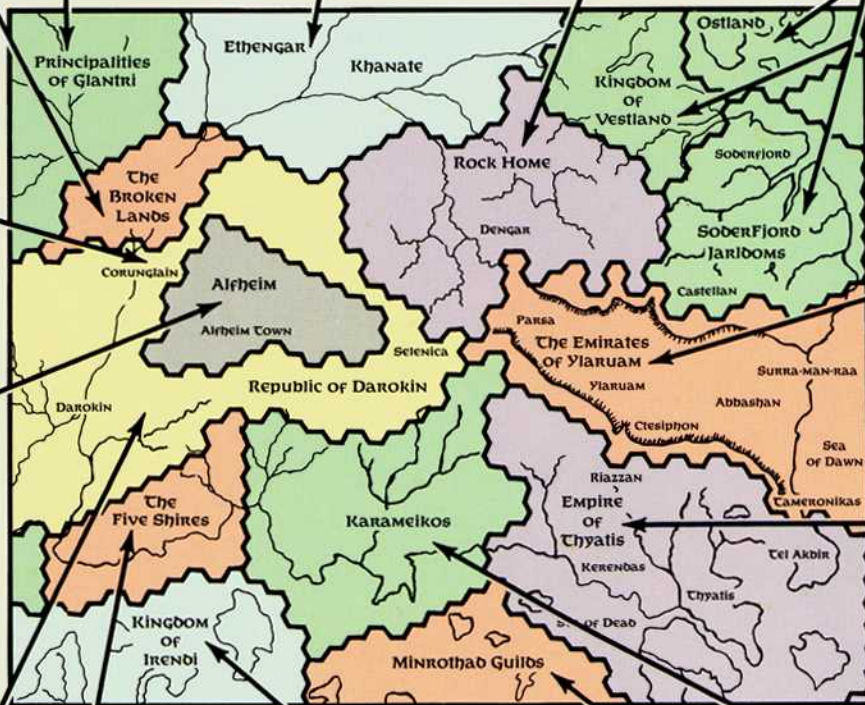
The Dwarves of Rockhome
Available Now



The Northern Reaches
Available Now



The Shadow Elves
Available Now



The Emirates of Ylaruam
Available Now



The Elves of Alfheim
Available Now



Dawn of the Emperors
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The Republic of Darokin
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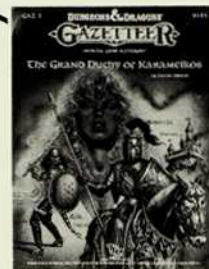
The Five Shires
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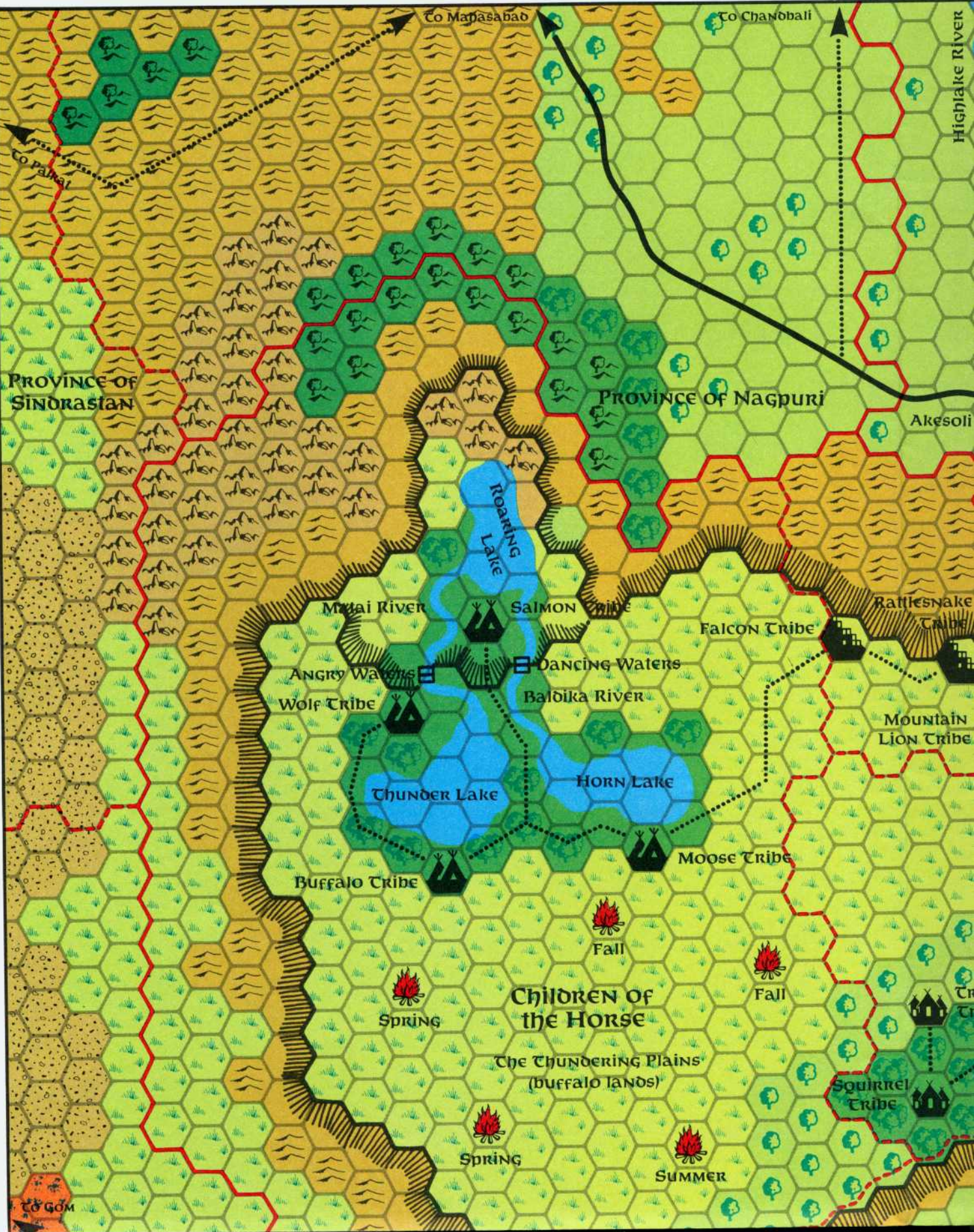


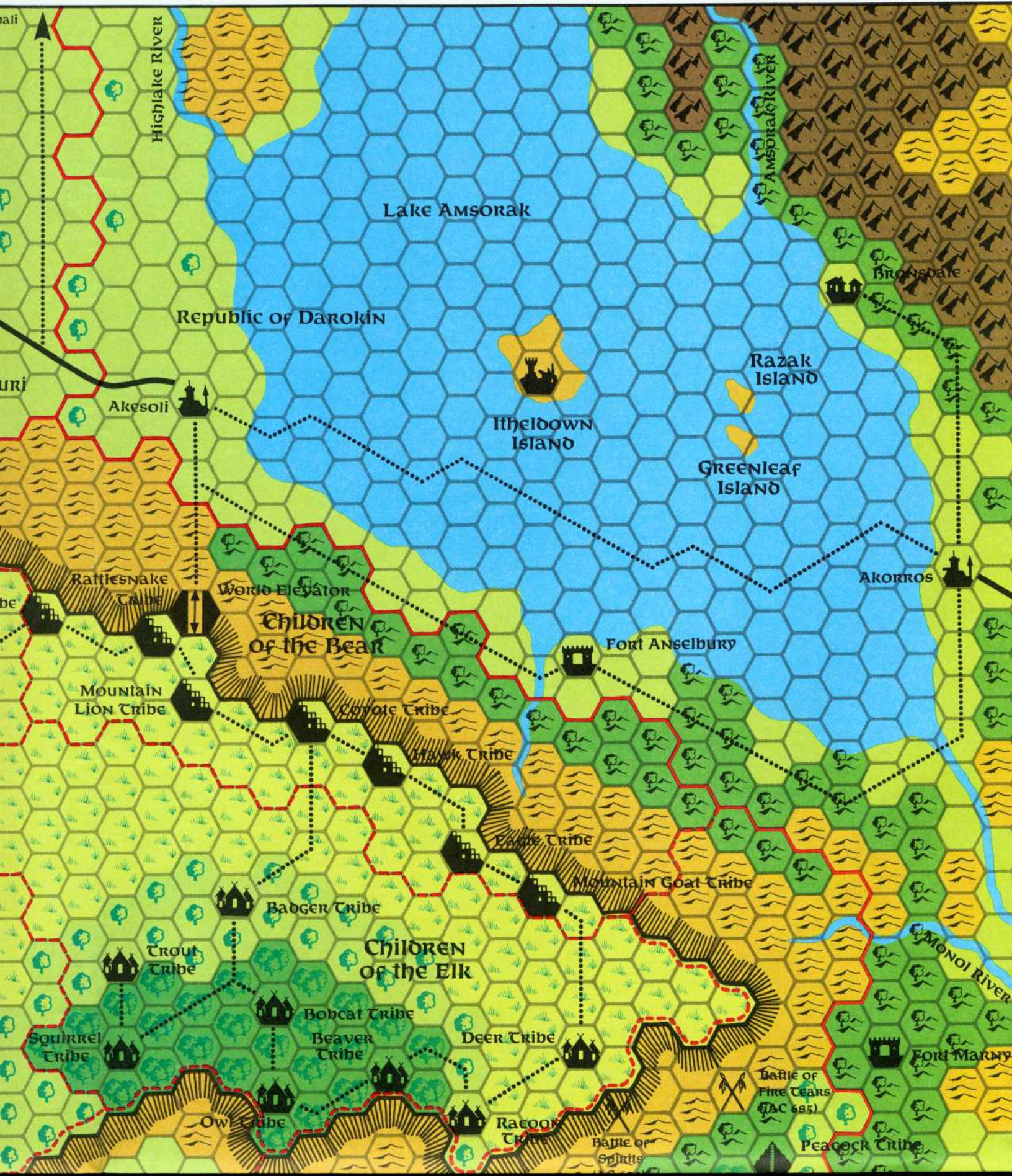
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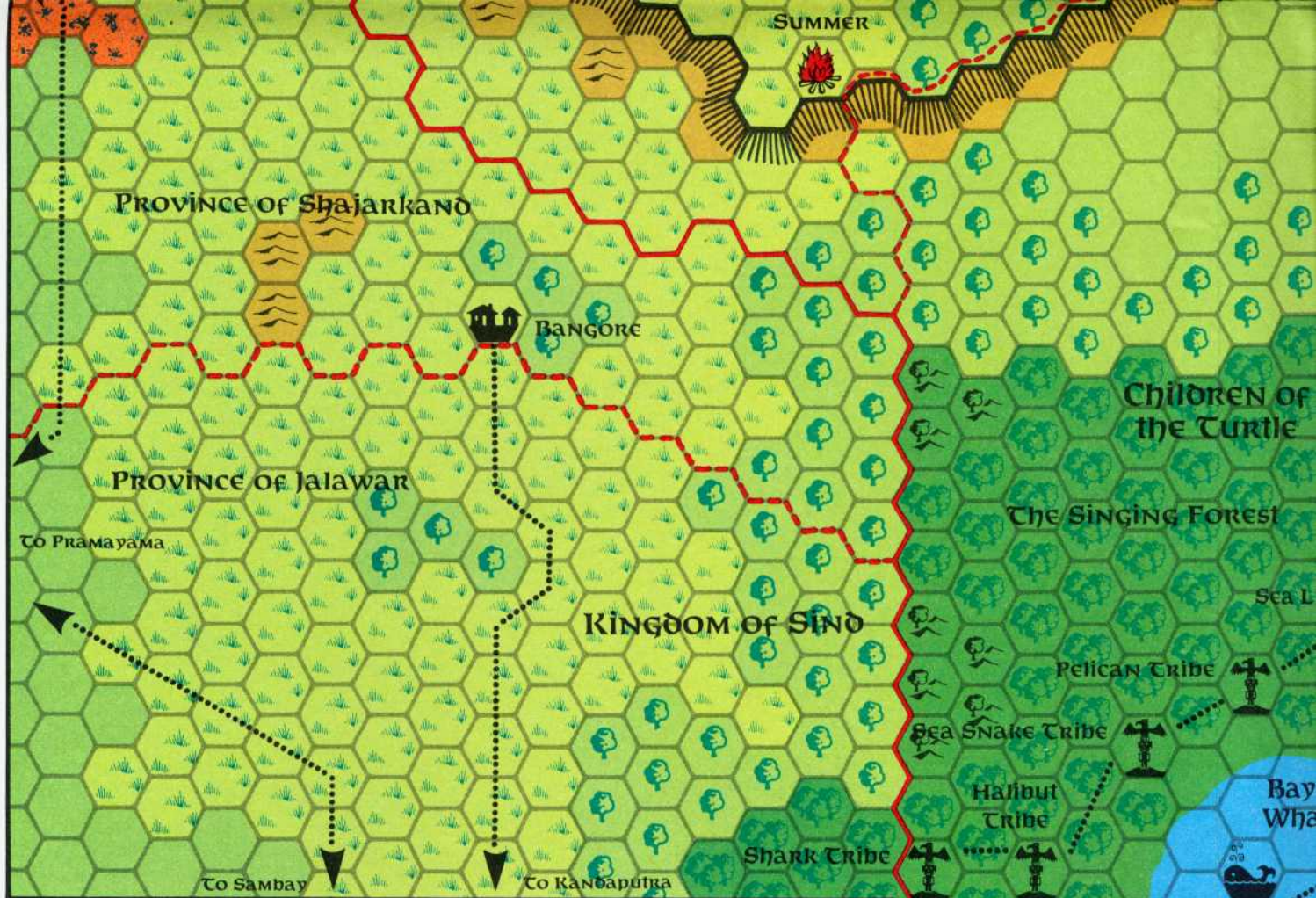


The Grand Duchy of Karamelkos
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A World of Difference

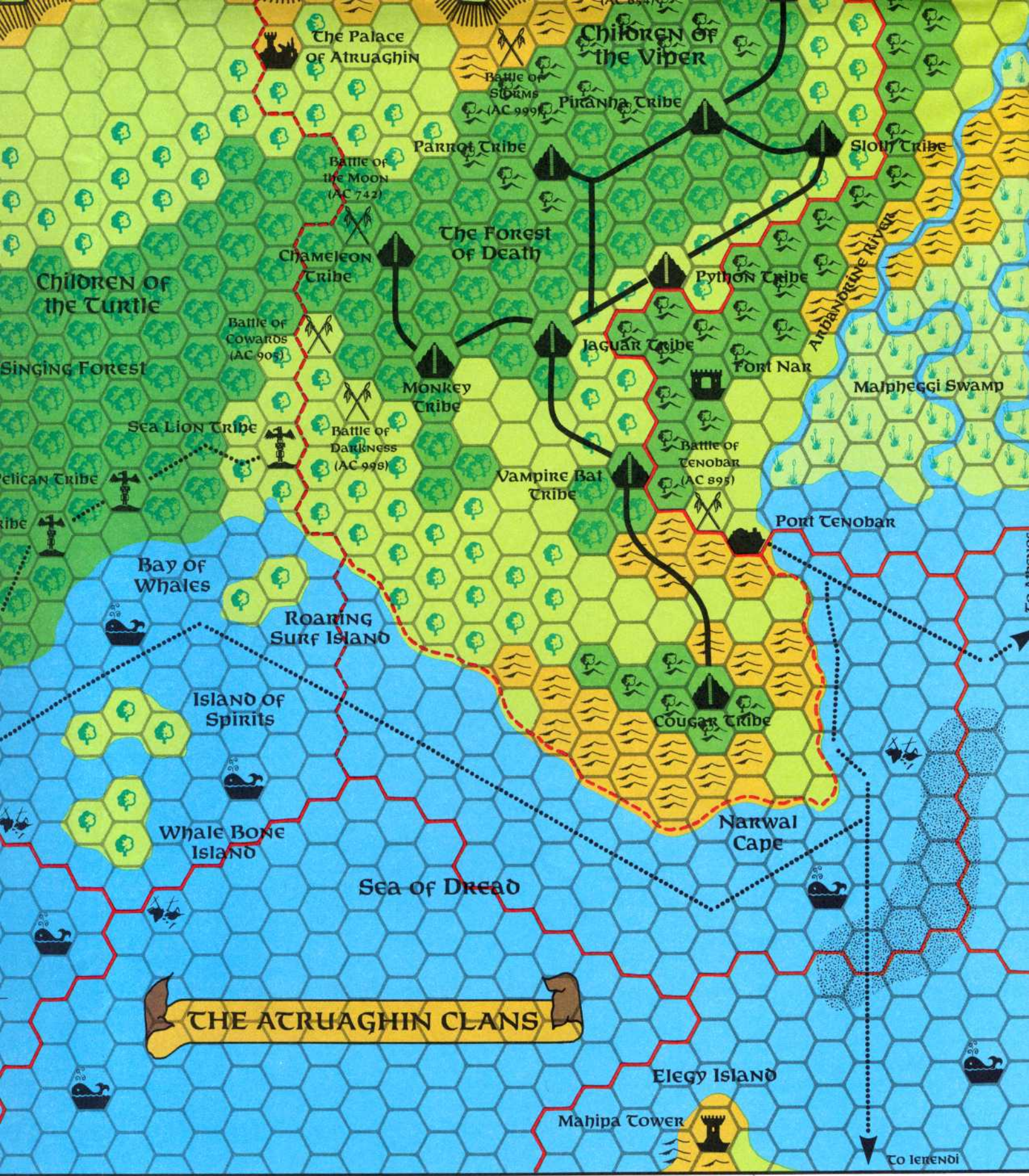






Scale: 1 hex equals 8 miles

9306XXX0701



THE ATRUAGHIN CLANS

To Ierendi

Atruaghin's Mystic Conveyor

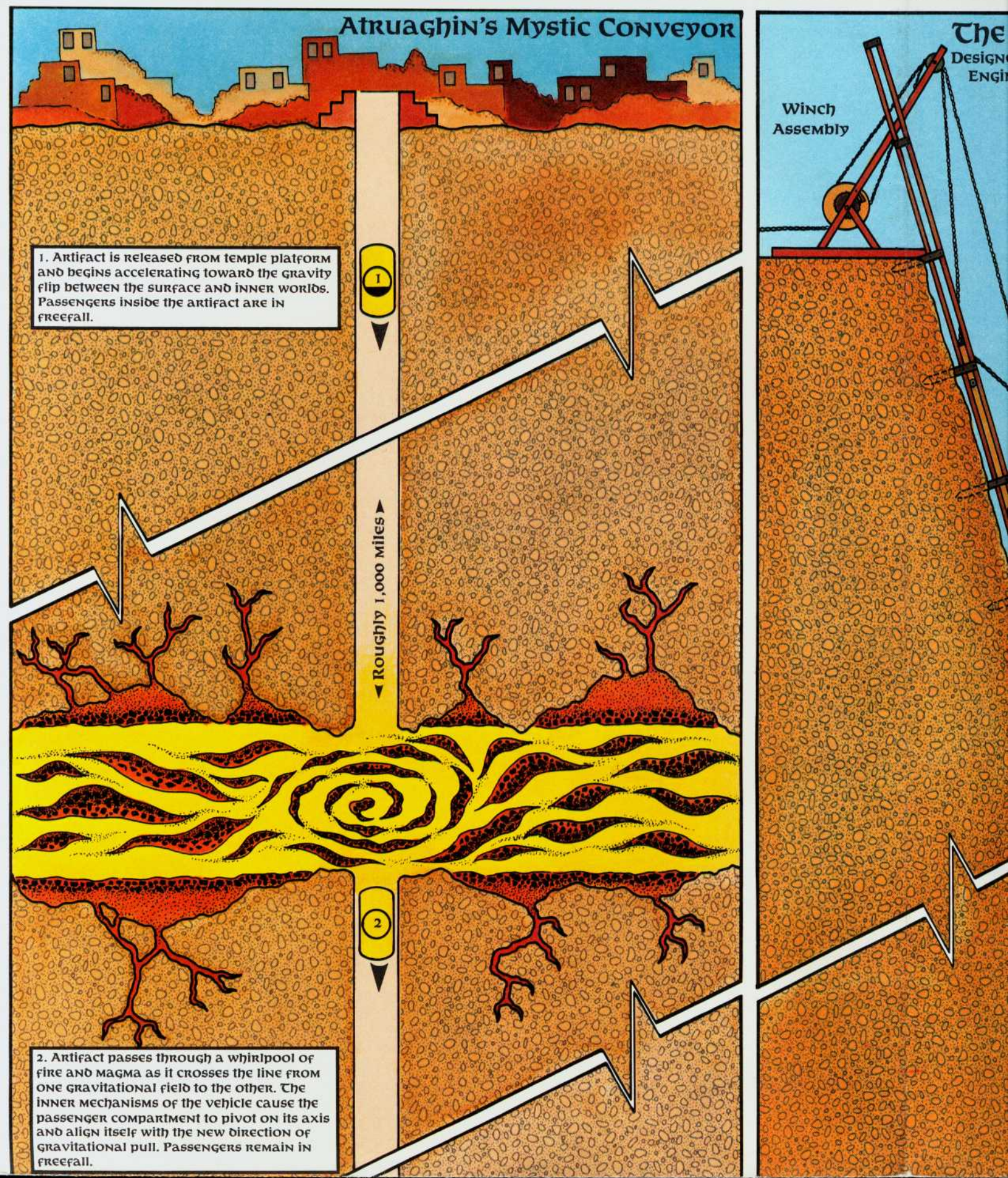
1. Artifact is released from temple platform and begins accelerating toward the gravity flip between the surface and inner worlds. Passengers inside the artifact are in freefall.

Roughly 1,000 Miles

2. Artifact passes through a whirlpool of fire and magma as it crosses the line from one gravitational field to the other. The inner mechanisms of the vehicle cause the passenger compartment to pivot on its axis and align itself with the new direction of gravitational pull. Passengers remain in freefall.

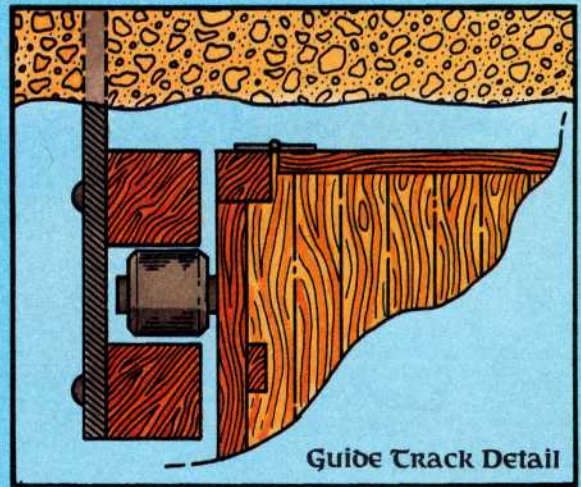
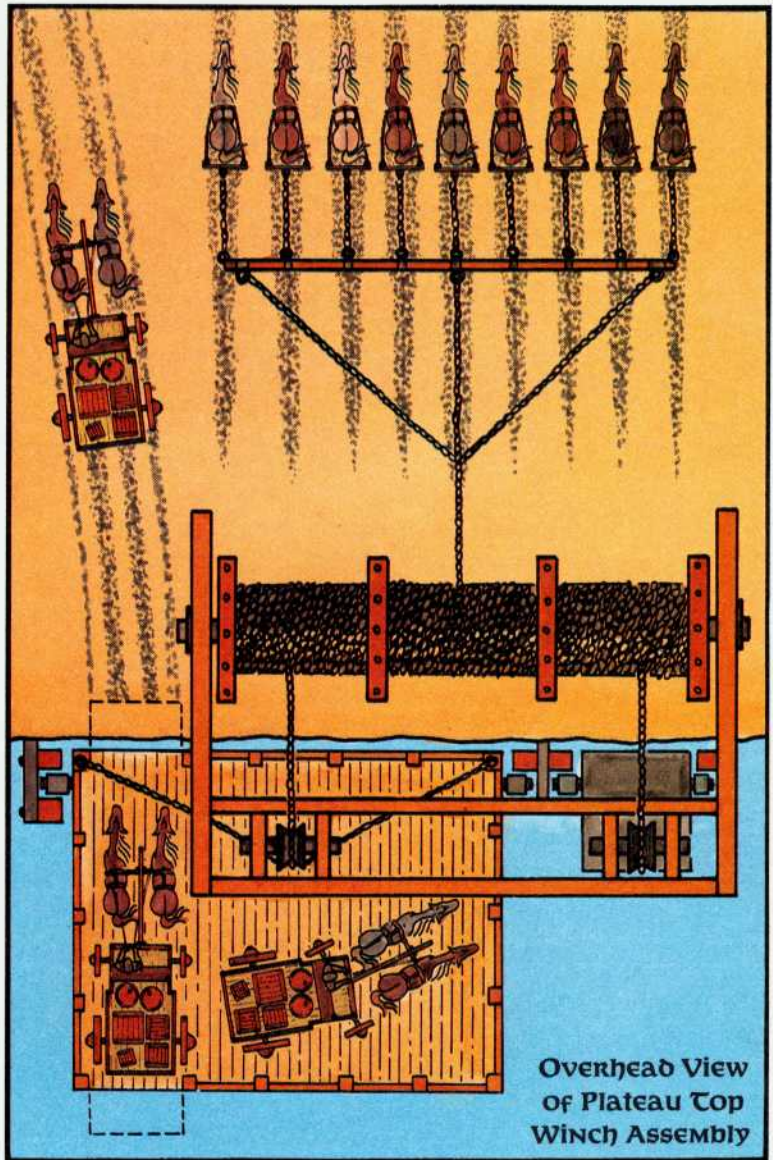
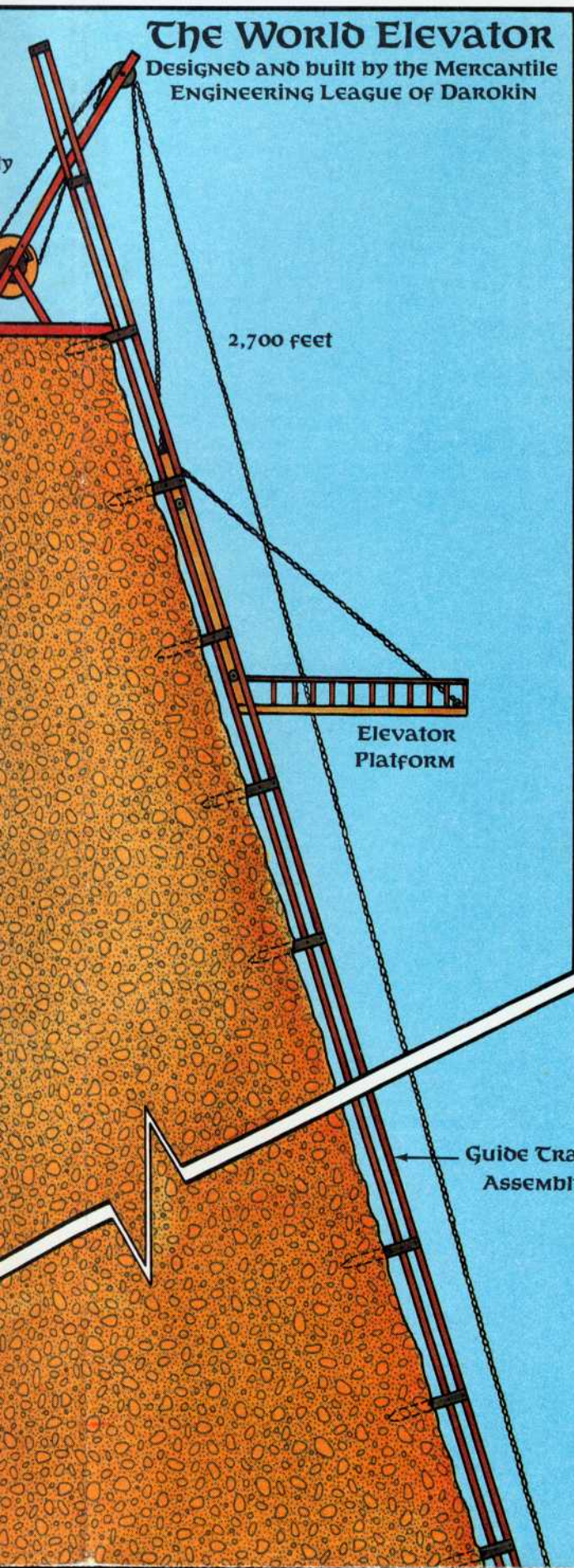
Winch Assembly

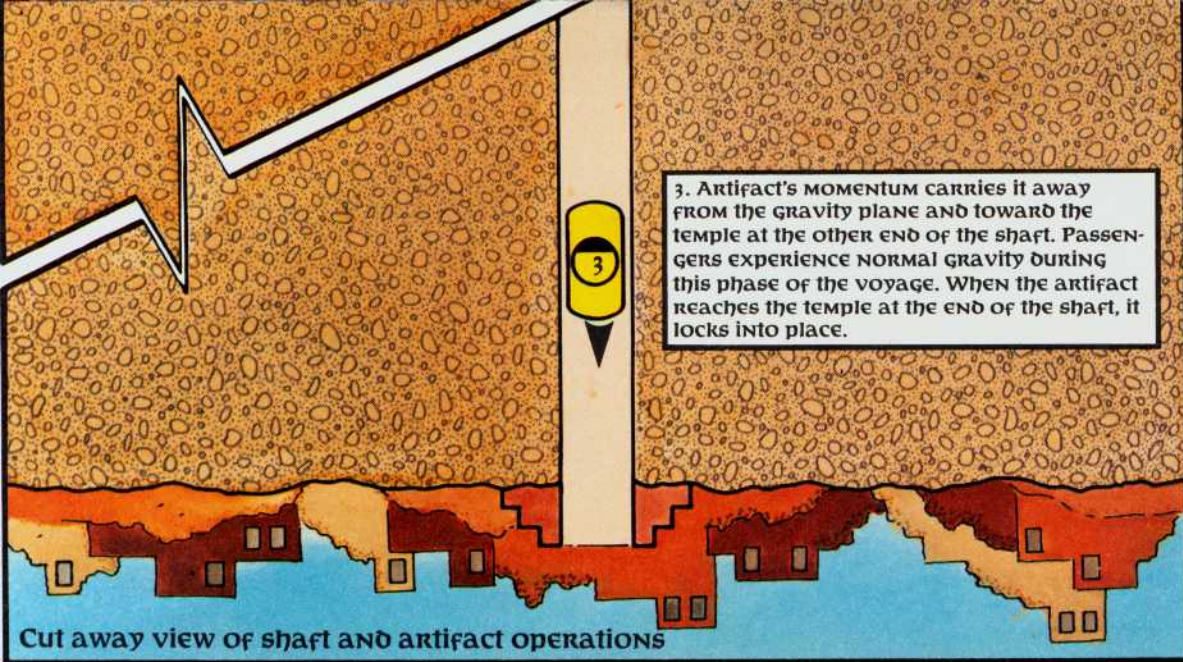
The
Design
Engine



The World Elevator

Designed and built by the Mercantile
ENGINEERING LEAGUE OF DAROKIN





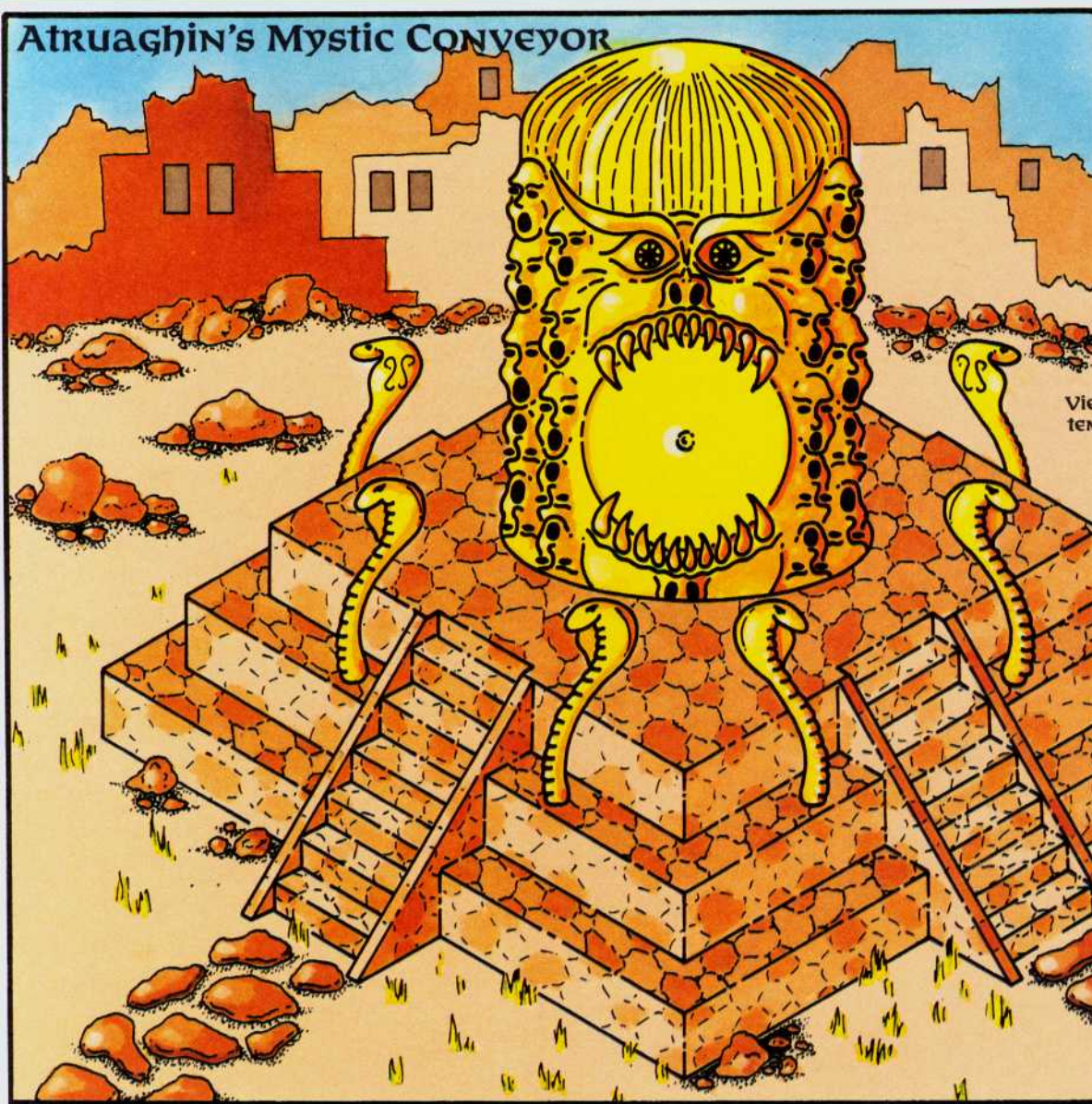
3. Artifact's momentum carries it away from the gravity plane and toward the temple at the other end of the shaft. Passengers experience normal gravity during this phase of the voyage. When the artifact reaches the temple at the end of the shaft, it locks into place.

Cut away view of shaft and artifact operations

Atruaghin's Mystic Top View—Interior



Passenger COM
Seating Assemblies



Atruaghin's Mystic Conveyor

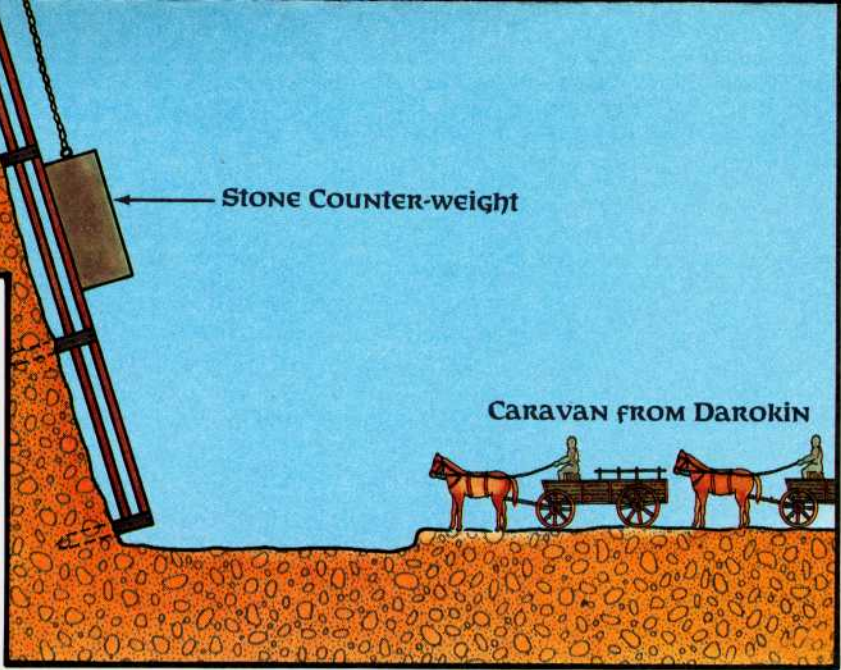
View of artifact locked into temple platform amid ruins on surface world

Side View



Aghin's Mystic Conveyer

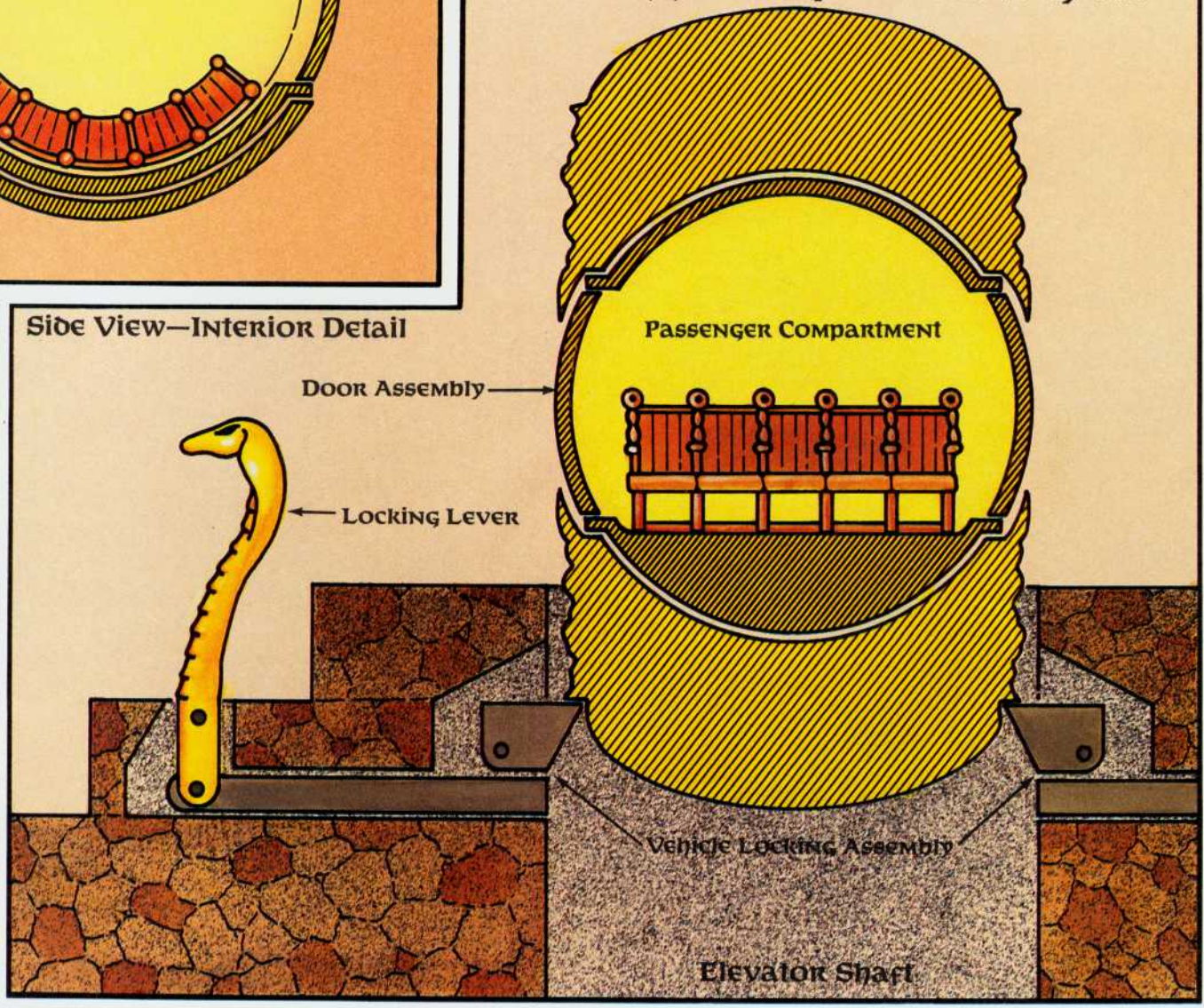
Top View—Interior Detail



locked into
mid ruins
world

Atruaghin's Mystic Conveyer

Side View—Interior Detail



Dungeons & Dragons

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The Atruaghin Clans

By William W. Connors

FROM the ashes of an ancient culture of proud warriors rises a race of people unlike any other in the KNOWN World.

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GAZ4; <i>The Kingdom of Ierendi</i>	GAZ11; <i>The Republic of Darokin</i>
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