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# GAZETTEER

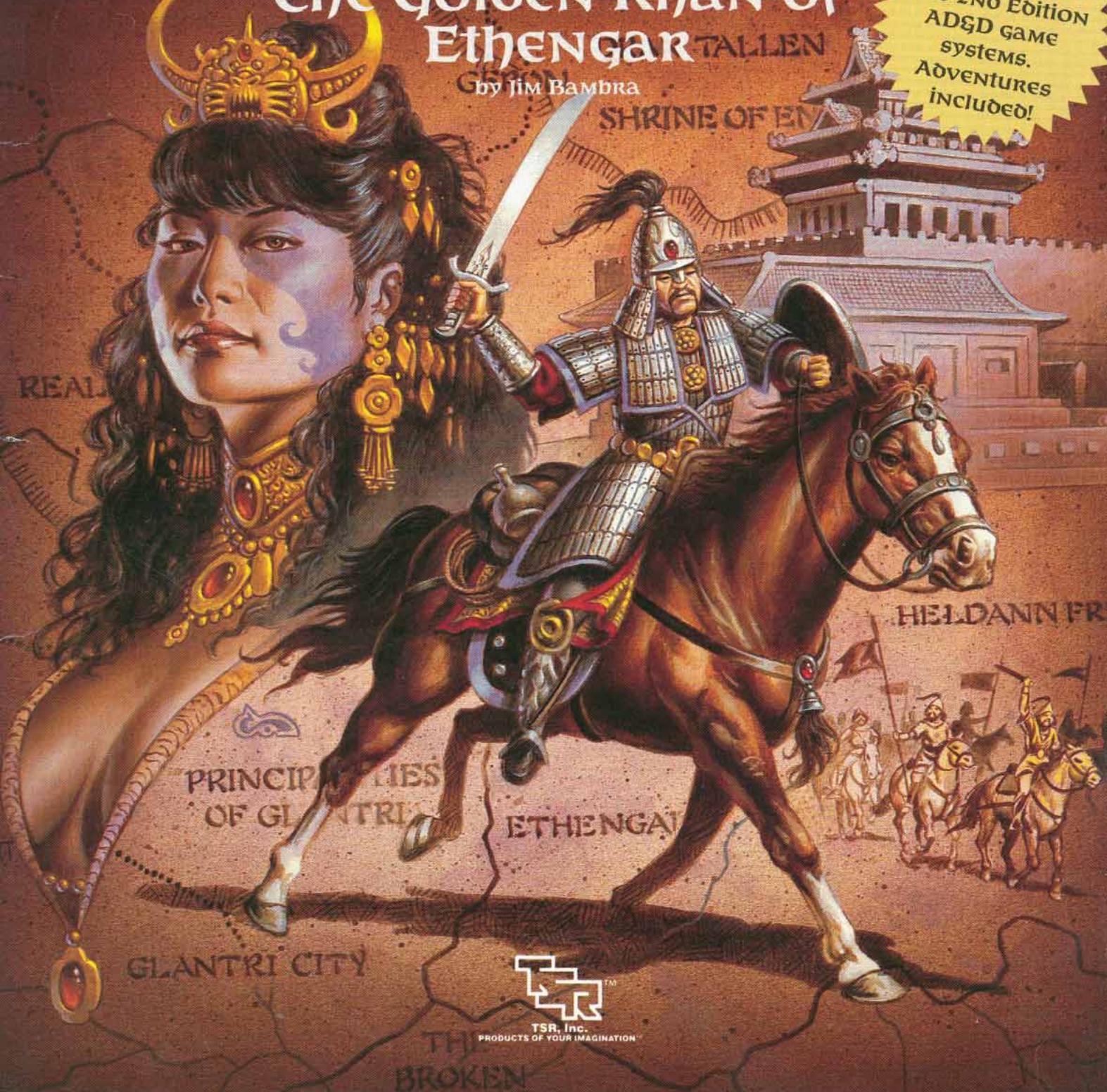
OFFICIAL GAME ACCESSORY

## The Golden Khan of Ethengar

By Jim Bambra

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# GAZETTEER

DUNGEON Master's Guide

An Official DUNGEONS & DRAGONS® Game Supplement

## The Golden Khan of Ethengar

by Jim Bambra

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# What Everyone Knows

## The Ethengar Khanates

Ahiktos the merchant gives us his impressions of the Ethengars:

"You want to know about the Ethengars? Okay, I'll fill you in. I've been around. I know what goes on up there. It'll cost you though. My time's precious and so's my information. Fifty gold? Hmm. Yeah, I guess that'll do. I'll just moisten my throat with a little of this excellent wine. Ahh!

"That's better.

"When you head past Darokin, you say goodbye to civilization. First you go through the Broken Lands. That's bad enough, with filthy humanoids popping up from behind every rock to pepper you with arrows. But once you get through to the steppes, it's easy to get nostalgic for monster country.

"I was expecting rolling, lush grasslands. I mean that's what all the maps show you. Instead you head into a wind-blasted landscape where the wind is strong enough to rip you from the saddle and fling you to the ground. There's a few patches of grass here and there, but it's easy to see why the Ethengars are nomads. There's not enough grazing ground to feed a horse for a day, never mind their herds of goats, yaks, and sheep. So the Ethengars keep moving, heading from one bit of scrub to the next.

"I was planning to cross the steppes and head into the Heldann Freeholds to make a killing on my wares. I'd aimed to get up there in the early spring, once the passes were open from the winter snows, but delays in Darokin held us up until late spring. Rather than take space up with extra clothing, I had the guards dump it and we took extra goods.

"It was a mistake. Those steppes aren't a sheltered place to be. They're high up and chilly too. The surrounding mountains dip down a bit into foothills, but then you're straight onto the steppes. The winds whipping off the Colossus Mounts in Glantri freeze your butt off. Fortunately I'm well-padded.



"Even so, my nose was blue most of the time.

"Once we started following the road by the Strel River, it got a bit better. At least the grass was sufficient to feed the horses, and there's the occasional tree to break the monotony.

"We made fairly good progress up to where the Styrdal meets the Strel. Then things went bad. Real bad. I guess we'd been lucky 'til then. How was I to know that all the big Ethengar Khans had gathered there to elect a new Great Khan?

"The ground ahead was covered in black, felt tents as far as the eye could see. There must have been thousands of them. I wasn't about to turn back. I'd sunk my entire fortune into financing this expedition. Even some of my friends back in Specularum had thrown in some cash. Besides, I wasn't going to look a gift horse in the mouth. These people were bound to have something to trade. At the very least, I'd figured they'd have some horses to replace the ones I'd lost in the Broken Lands. Like an idiot I ordered the caravan forward.

"Next thing I knew, there was this horseman charging towards us. He had

an arrow notched and aimed at my guard Captain. He was yelling at us to stop in the name of the Great Khan or something like that. The Captain wanted to, but I wasn't going to let a single barbarian rider stop us. I mean, how the hell could you hit anyone when you were riding on the back of a charging horse? Just shows how wrong you can be.

"We moved on, and the rider fired. The Captain clutched at his throat and fell off his horse. I ordered my archers to fire. The rider just dropped over the side of his saddle and hung there, with his mount between his body and my archers. The horse headed away from us and we picked the Captain up. He wasn't dead, but not far from it. We slung him onto one of the wagons and prepared to move on. Then this drum started up. A few banners suddenly started waving over the nomad's camp and then the sky turned black. I'm not sure for how long, but when it had cleared we were surrounded by hundreds of mounted archers.

"I can take a hint, we stopped and tried to look peaceful. It didn't do any good. Arrows filled the air and half of my guards were turned into pin cushions.

## What Everyone Knows

I'm not normally a religious man, but I prayed hard to the Immortals then. Perhaps it worked, because the Ethengars didn't charge. Then again they didn't have to. They could pick us off from where they were.

"A group of riders headed toward us. I swear my hair was standing on end as I looked at the ten arrows notched in my direction. I was now confident that they'd have no problem in hitting me.

"Well, they rode up and the leader vaulted out of the saddle. Told me we were trespassing and that my life was forfeit, unless the mighty Khan saw fit to spare my worthless hide. Me, worthless? The greatest merchant Karameikos has ever known?

"They then bundled me onto a horse. It was most demeaning, a man of my stature being made to ride. But I was impressed with how well the small horse supported my substantial bulk.

"They took me past their tents (or yurts as they call them) into the center of the camp. There they had a whole bunch of gigantic yurts. Almost palatial in size. The one they took me to was made of gold cloth. Sitting outside of it was what looked like a demon from the Sphere of Entropy. He wasn't particularly tall, but he was broad and looked at me with cold, slitted eyes.

"I stood there only to be forcibly pushed to the ground by his goons. After they'd finished rubbing my nose in the dirt, they left me on my knees. This Ylari wizard sitting at the Khan's feet told me that I was at the Court of Moglai Khan, the Golden Khan and Lord of the Steppes, and that I should tremble in the presence of the mighty Khan. Myopic fool, it was obvious to all that I was trembling uncontrollably.

"He goes on about how I'm trespassing on the steppes and how all my goods are forfeit. They know how to hurt a merchant, but I tried not to show it. I blubbered a bit and whined about how my goods were my life. The Khan just looked at me with those cold eyes. I offered him my *medallion of protection* and he looked impressed. I knew my natural charm would see me through. Then I

made him a gift of my magical sword and things started to pick up.

"I spent a few days in their camp and then, much to my surprise, they gave me my goods back and let me go. I wasted no time in heading east. I figured that even the grumpy dwarves of Rockhome would be more sociable than these swine, and at the very least they couldn't smell any worse. There was no way I was going to go back across the Broken Lands.

"I was thankful that I was accompanied by 100 Ethengar horsemen. That way no more of these monsters of the steppes would interfere with us. They let me go at the Rockhome border and told me to tell the world that a new Khan was in power. It sounded like a threat to me, but I wasn't going to argue.

"Those Ethengars are mad and blood-thirsty. By the way, can I interest you in the tale of my journey through Rockhome? Just 40 gold to you. No? Well how'd you like to buy some fine Thyatian silk?"

## The Golden Horde

Roki Erikson the mercenary gives us his professional opinion on the army of the Golden Khan:

"Ethengar horsemen? They are the finest there is. Never, in all my long years as a mercenary, have I faced such deadly foes. They are every bit as ruthless as the old tales paint them.

"You know the saga of Hayavik? No? You've never been to the Heldann Freeholds? People up there have a healthy respect for the Ethengars. The memory of Hayavik has recently come back to haunt them, but more of that later.

"If you follow the Overland Trade Route from Freiburg in the Heldann Freeholds toward Wendar, you come across this huge area of blackened ground, mostly covered with grass now, where the road divides and goes south into the steppes.

"Eighty years ago a thriving town stood there. The folks of Hayavik made a fine living from all the merchant caravans that passed through. That was until the Ethengars came.

"Up on the steppes the Ethengars spend their time following their herds and battling each other for the best grazing lands. Most of the time they wander around in small, family clans. Every now and again the clans unite into tribes under a powerful Khan. This is really no big deal, as the Khans are happy to tear at each other's throats. Usually they have a few fights and bump off a few rival Khans. Then the leaderless tribes break up and the clans go back to grazing their herds. Seventy-five years ago one Toktai, Khan of the Murkit tribe, succeeded in uniting all the other tribes and became the Great Khan of the Ethengars.

"Having no one left to fight on the steppes, the tribes came north and attacked Hayavik. Secure behind their strong walls, the folks of Hayavik sat tight. They repulsed the Khan's attacks and were relieved to see that one morning the Ethengars had headed home.

"All was well for seven years, but then the Ethengars came back. They hadn't been wasting their time in those seven years. This time they came equipped with siege engines. Hayavik was pounded into submission and the defenders opened the gates. That was a bad move. The Ethengars were mad. It turns out that Toktai had been killed while attacking the town the day before.

"His dying wish was that no one should be left alive in the town. The Ethengars decapitated everyone, and the murdering swine also killed all the animals. Where's the sense in that? People, yeah, but animals? They could have used them themselves.

"The Ethengars then burnt the city and headed back to the steppes to elect a new Khan. Fortunately they took to butchering each other, and their great horde split up. But not before the dead Khan's tribe had come back to rake over the ashes and knock down any standing walls. Beats me why, but you can tell that the Ethengars don't mess around.

"Yeah. I know this is all history, just bear with me. I was there for this next bit. Things had been getting tight in Ostland, so I took a job helping these Heldanners move into the steppes. It was

easy at first, 'cos the Ethengars were at each other's throats as normal. A new Khan, Moglai, the grandson of Toktai, was on the rise and was helping other tribes settle their differences. They were stomping each other, so there was plenty of Heldanners taking advantage of it to expand their holdings into the north of the steppes.

"They got attacked by groups of horsemen from the Uighur tribe every now and again, but nothing serious. Then the Uighurs asked Moglai for aid. That's when it got tough.

"A rider rode into a homestead and delivered a message. Something along the lines of 'The Mighty Khan orders you to leave this land. Hear and obey, or die!'

"The rider then just left. Well, the Heldanners weren't going to stand for that. Word went out for the people to assemble and prepare for battle. Some idiot had forgotten his history, so we assembled and headed into the steppes as bold as brass.

"For a whole day we marched. The steppes looked empty. 'Must have been a bluff,' I heard people saying. Next morning there was thousands of horsemen converging from all directions. Groups of ten riders were joining together to form groups of a hundred, and then they'd join into hordes of a thousand. I ain't ever seen anything like it, they all knew where they were going. There was nobody shouting orders or anything, just these banners being raised and lowered. Meanwhile, us and the Heldanners were forming up in our ranks with much shouting and shoving.

"We'd just got sorted out when the Ethengars charged. They came straight for us, our arrows dropped some of them, and then they let loose. The sky was filled with shafts. When it had cleared the Ethengars were riding away and quite a few of us had seen our last day. We'd obviously given as good as we'd got though, for they were retreating. As one we rushed to follow them. We charged across the steppes, our horsemen in front, and us foot sloggers following behind. I suppose we got about 200 yards before it dawned on us that they were still firing at

our cavalry. We noticed because of the number of arrow-riddled horses we were having to jump over.

"I don't like to think about what happened next. There was the sound of drumming hooves coming from behind us, from the right side and from the left. I stopped and got some other mercs to form a shield wall with me. We grimly prepared to meet their charge, but it didn't come. They just shot us like we were targets at a turkey shoot. It was hopeless. We were almost surrounded, they'd left just enough space for us to rout through. A few guys managed to take some down with long bows, but with Ethengar arrows again blocking out the sun, I decided it was time to get out. I rubbed my lucky ring and POOF! I'm back home in Ostland.

"Oh! The ring? I got it offa a dead Glantrian who was causing trouble in Ostland. Always takes me back home when I rub it.

"Anyway, that's how I'm here and everyone else is dead. At least that's the way I heard it. Seems some folks made it outta the steppes. Lots of people claimed they saw Ethengars pulling arrows out of dead Heldanners as far north as Freiburg. If it's true, then that's one hell of a persistent bunch."

### The Golden Khan

Cratu the Sage gives us the benefit of his wisdom:

"Ah! The Ethengars? A fascinating culture. Nomads every last one of them.

"They spend their entire lives on the move, you know. Not constantly mind you—occasionally they settle for a week or two where the grazing is good. A tough people, hardened to their environment and way of life. They eat and drink almost anything—gerbils, horses, dogs, foxes, camel's milk, mare's milk, yak's milk, lice. 'Waste not want not' seems to be their motto. They have a drink called kurmiss that is made from fermented mare's milk. I even heard that some Ethengar warriors can live on nothing but the blood of their horses.

"However, life on the steppes is changing. Ever since Moglai Khan became the Khan of Khans, the Ethengars have shown signs of a more settled lifestyle. Moglai's Golden Court has become the center of Ethengar life. All decisions affecting the tribes are made there and, I must say, the tribes do seem to be less warlike than in the past. Merchants on the Overland Trade Route through the Khanates have commented on how they now feel safe in the steppes. Parts of the route are even being paved by the Ethengars, in the hopes of encouraging more trade.

"Moglai is of the Murkit tribe, and he has succeeded in uniting the various related clans of the tribe. Not an easy task, as the clans are quite happy to compete against each other for the best grazing lands. Once he stopped the Murkit clans from attacking each other, Moglai led them against the neighboring Maghurs. The divided Maghur clans fell one by one. In accordance with traditional Ethengar custom, all males higher than the axle of a cart were killed, and the women taken as wives. I don't know why they do this—all of the Ethengars I spoke to just said that it was their way. I suspect that it might be related to their religion.

"Moglai next went after the Hajiks, who suffered a similar fate to the Maghurs.

"Meanwhile other clans were rapidly forgetting their differences and forming into their tribal groups. The only problem was that the tribes could not agree on where the boundaries of their lands were. The various clans had just drifted across the steppes following their herds, so when it came to tying down these boundaries, the only deciding factor was how many of the opposing tribe they could kill.

"Now a tribe-against-tribe conflict is likely to be costly in lives for the winner, but if it's two tribes against one, then the winners are likely to suffer fewer losses. Moglai started to hire out the Murkits in the tribal wars.

"He did not hire out for money. What he asked for, and got, was that any tribe he aided must first swear loyalty to him. He effectively took control of the tribe in return for aid.

## What Everyone Knows



"A clever policy, one that was not restricted to just a few tribes. Even the tribes opposed to Moglai were offered his protection. Over a period of five years, Moglai succeeded in uniting all the tribes of the steppes under his rule.

"Since Moglai came to power things have been quiet. During his rise, the Heldanners lived in fear of an attack, but only a few skirmishes have occurred. The Golden Khan seems happy to improve the lot of his people and slowly educate them in modern ways. While his court is still composed of yurts, it is very much a settled place, only moving three or four times a year. At the Court you find all manner of civilized amenities. Do not make the mistake of seeing the Ethengars as primitive barbarians just because they live in tents.

"When I met the Golden Khan, I found him to be a most congenial host. He has a deep fascination for the lands that border his kingdom. He was particularly interested in how they trade, where their cities and settlements are, and what types of soldiers make up their armies.

Ah yes, a man after my own heart, one who seeks knowledge for its own sake.

"Life at Court is a pleasant round of banquets and hunts. In the time I was there, I enjoyed myself tremendously.

"Always be polite when dealing with these nomads. The Ethengars detest rudeness. When meeting a Khan for the first time, it is customary to prostrate oneself at his feet. Not doing so is an insult, and is likely to get you into all kinds of trouble. Also, don't take affront at anything an Ethengar says to you. They tend to be bombastic in their speech, but when you realize that these are merely formalities, then it's not so bad. When someone says 'In the name of the Golden Khan, you shall hear and tremblingly obey,' he's really saying 'Hey! Listen to this. It's important.'

"Don't go into the Khanates looking for treasure or head off on some kind of idealistic crusade. The steppes are the Ethengars' home and they don't take kindly to meddlers. The best way to get wealthy is to serve the Golden Khan. Anyone traveling to the Khan's Court is

most royally welcomed and entertained, and they find the Khan a most interesting conversationalist. In his efforts to bring his people into the modern world, Moglai has need of foreigners. If you serve Moglai Khan well, then you will be rewarded accordingly.

"As for their religion, they worship hundreds of spirits and Immortals. Almost every religion under the sun can be found in the Khanates. They are a most tolerant people who do not place one Immortal above another.

"Sure, the Ethengars are a warlike race, but people who conduct themselves properly have little to fear from them.

"The Golden Khan is a most illustrious person who will prove to be just the kind of stabilizing influence that the Ethengars have for so long lacked."

If you are intending to play a non-Ethengar character, read no farther.

# The Lifestyle of the Ethengars

The horse warrior Yesugai with insight into life on the steppes:

"Here on the Sea of Grass we know no walls. We travel where we want and when we want. Only the presence of a stronger clan will stop us from grazing our animals where we please.

"I am a Murkit. My Khan is the Khan of Khans and ruler of the world. These lands are the lands of the Ethengars; the spirits and Immortals watch over us and make us strong. The Murkits are the greatest tribe, all other tribes must graze elsewhere, for these lands are ours. We took them from the Maghurs and the Hajiks. The blood of these tribes we spilt because they threatened our Khan.

"We are a pragmatic people. Our ways are simple. We kill our enemies so that they may not later rise up and kill us. We burn their homes so that they have nowhere to live. The walled towns to the North will one day fall to our warriors, as Hayavik fell to our forefathers. We destroyed their city so that when we return, we will have open spaces to graze our herds.

"Now that all tribes are as one under our Golden Khan, we Ethengars will take our rightful place as rulers of the world. When the time comes, our Khan will lead us to victory over the weaklings who surround our lands. Until that day we wait, watch, and prepare, for we attack only when we are certain of victory. The spirits do not look kindly upon those who die because they did not plan properly.

"If we are attacked before we are ready, or if we face a strong foe, we flee like the wind before the warriors of our enemies. We draw them behind us and then surround them. When we attack, we do not attempt to destroy the enemy in pitched battle. We seek to drive them in panic before us. We never completely surround our enemies. An enemy who sees no escape is like a cornered rat—it fights until the last. A rat that is allowed to bolt will no longer leap for your throat. Instead it can be killed as it runs for cover. Our horse warriors always make it possible for the enemy to run like rats before us. Then we pursue them and soak the Sea of Grass in their blood.

"Although we are Murkits, we meet as a tribe only four times a year, or when the warcall comes. We hold fairs at which the tribe meets to exchange news, arrange marriages, and trade animals. At the fairs we meet with other tribes and trade with them also. This keeps us strong as a nation and helps bind the tribes together. In times of war we assemble at an appointed place; each argam leader brings the nine warriors under his command. He receives orders from his dagam leader, who in turn receives his orders from the mingam leader—usually a Khan or tribal orkhan. These are commanded directly by the Khan of Khans.

"The rest of the time we follow our horses across the Sea of Grass as they seek the lushest grasses. We live in yurts—wickerwork frames covered in black felt. Our yurts protect us from the winds of winter and the heat of summer. We have many small yurts in which the families live, and when we move we pack these onto our carts and take them to the new grazing grounds. Our clan head has a large yurt that is never dismantled and is pulled by 22 yaks.

"Our yurts are always pitched facing south so that we may honor the Spirits of the World Yurt. Our homes are comfortable and spacious inside, much larger than the stone and wooden homes of the Northerners. We cover the floors in rushes, fine carpets, and cushions. We burn dung in winter to keep us warm; our yurts have double door-flaps to prevent the heat from escaping. When we move, we can take down and pack our yurts and belongings in half an hour.

"All Ethengars are capable of great feats of endurance. We coat our bodies with yak grease to keep out the biting winds of winter and the stinging dust of summer. We live simply, eating off the land and our herds. Anything edible is our food. Only the soft and effete turn their noses up at what the spirits have made available to them. We waste nothing and therefore lack for nothing.

"Every horse warrior is able to sleep in the saddle. Did not our mothers tie us there when we were young so that the rhythmic step of the horse would rock us to sleep?

The horse is our way of life. Without the horse we would be nothing. The horse gives us mobility in daily life and in war. The mare provides us with milk that we use to drink and make kurmiss, the wine of our people. The stallion gives us strength and victory. With the stallion our herds multiply, and it shows us how to face life by being strong and majestic.

"We honor our Khan, and the Khans of other tribes. Our Golden Khan is wise. Under his guidance we have destroyed the Maghurs and the Hajiks so we have room to grow even stronger. The other tribes, knowing our Khan is a bogda—a man touched by heaven—have joined with us so that they may share in our victories."

## SOCIETY AND CUSTOMS —

as told by Cratu the sage:

"To understand the Ethengar, you must first understand the nomad. You see, their life revolves around their animals. They don't just breed their horses, they merge their lives with them. They follow the horse, living, eating, and sleeping wherever the horse leads them. Everything else is brought along with them, they leave nothing behind. A wonderful, transient folk.

"Each tribe is headed by a Khan. This is a title handed down from father to son. The new Khan is named by the old and will take his place on the death of his father. In some cases, it's not that smooth. Moglai Khan was young when his father died. It took years before the Murkit clans would follow him.

"The Khan owns all the wealth of the tribe. All the animals, gold, weapons, treasures taken in battle, and what have you, belong to the Khan. This even includes any animals born during the year. If someone falls from favor, he can be stripped of all possessions, including his name, for even this was originally given with the Khan's consent.

"During autumn and winter, the clans forming a tribe make camp together. In the spring, the Khan takes all the wealth and divides the horses, sheep, goats, and yaks among the clans.

## The Lifestyle of the Ethengars

"Those clans that brought back the most in the autumn are given more to look after in the coming year. Each clan then takes its herds and seeks out grazing lands within the tribal areas. This situation encourages each clan to give its best, in order to profit next spring.

"The clans used to follow the wanderings of their horses, letting them go where they want. This often led to clans from different tribes, or even from the same tribe, battling over grazing lands. The Great Khan has decreed that each tribe should keep to its own area; since then the number of clashes has decreased, but not stopped entirely. There are many Ethengars who believe that the best grazing lands should go to the strongest. Unfortunately for them, the Great Khan has proved the strongest.

"After the foals are born and the yearlings broken, the tribes meet together in fairs at which horses are traded and deals are made. This usually happens in mid to late summer, and a tribe may attend as many as three or four fairs.

"Autumn sees the return of the clans to the tribal camp where tallies are taken of births (human and animal) and of any treasures gained through adventure or trading. Everything is given to the Khan who divides it up in the spring.

"Ethengar males often marry more than one female. The first wife has seniority over any subsequent wives. I believe this custom came about as a result of the Ethengars' warlike nature. The way the males from different tribes used to slaughter each other was bound to affect the ratio of males to females.

"In fact, evidence can still be seen to support this view. When the father dies, the eldest son is expected to marry all of his father's wives with the exception of his mother. She is taken into his household and given the status befitting her role. Similarly, if one of his brothers dies, he is expected to marry all of his brothers' wives. If he fails to do so, he loses respect and honor, which can result in him being banished by the tribe.

"Marriage within the same clan is not allowed. It's also frequently discouraged within the same tribe as well. That's why

the various fairs are so important as they allow marriages to be arranged between tribes. In the old days, before Moglai was the Great Khan, wives would be seized from other tribes.

"Women are held in high esteem and are as hardy as the men. They too are taught to ride and fight, and women warriors fighting alongside their men are not unheard of. Some women become shamans or even hakomon, powerful users of magic, not unlike the wizards of our own lands.

"The women also do most of the trading, as the men are too violent to be able to handle the subtleties of bargaining.

"The Ethengars do not care for their children. They are fed scraps of food and are made to sit farthest from the fire in winter. A lot die this way, but it is the Ethengars' belief that those who survive are possessed of great constitution.

"Although most Ethengars do not wash with water, they often scrub themselves with pads of folded goat's hair while sitting in steam tents. In these they throw water over hot stones and bask in the heat. While they do emerge cleaner, I do not recommend this method of cleaning to anyone else, as the smell within these tents is worse than can be imagined!

"Life for the Ethengars is not all following the herds and fighting, although fighting usually lies at the base of their leisure activities in some way. They often engage in mock combats in which the warriors line up and attack each other using blunt weapons. Sometimes these fights turn nasty and people die, but this is all accepted as part of the fun.

"They also hold wrestling, archery, and horse-riding contests. They play a game called polo where the object is to strike a ball into the opposing side's goal. They play this on horseback and use a wooden hammer to hit the ball.

"They also love to hunt using hawks and dogs to chase and bring down prey. On special occasions they hold a great hunt that they organize like a military campaign. The army assembles and drives every animal before it. At night, strict discipline is maintained, with sentries and passwords being used.

"One of the Great Khan's hunts, which I was granted the honor of participating in, lasted for three months. At the end of this time, the army had encircled such a mass of animals and monsters that the area before me was simply heaving with them. No killing was allowed until the Great Khan had slain a great beast with his hunting lion. Then a glorious slaughter began that went on for six days.

"Ah yes. They are a very interesting people. I only wish I could have spent more time with them."

## Ethengar Appearance and Equipment

as told by Yesugai:

"Our ways are old, as old as the world itself. It is from following the old ways that we are powerful.

"We shave our heads in the time-honored way, because that it is the way it has always been. The head is shaved on top leaving a ring of hair around the sides; we shave our necks up to where it joins the skull, and we shave a seam down our temples. We let our hair grow long behind our ears and braid this into two plaits that we knot behind our ears. Our forelock grows down to our eyebrows, while the rest of our hair is kept short. Our moustaches are long and hang down to our chins or lower. We scorn those who take no pride in their appearance by letting their hair and beards grow.

"Dress too is simple. We wear a conical cap with a large, turned-up brim. In cold weather we pull this down to keep us warm. Our clothes are practical, designed to keep out the cold. In winter we wear two furs—one turned in so that the fur is next to our undergarments, the other turned outward to keep the snow and wind from us. In times of war we wear leather armor under our clothes.

"The equipment of the warrior is carried always. We have a light axe, a file for sharpening our arrows, wax for our bowstrings, a lasso for capturing enemies, a coil of rope, an awl, a needle and thread, a cooking pot, a cup, and two leather bot-

## The Lifestyle of the Ethengars

ties. Every morning we fill one bottle with dried milk curd and water. As we ride this is churned into yoghurt, which we eat. The other bottle carries our kumiss. We place dried meat under our saddles, so that it may be tenderized by the weight of our bodies. If we need to move quickly, we can live on blood from our horses. This we take in small quantities so as not to weaken our mounts.

"At the age of four we are given our first bow and arrows. These we keep with us always. We carry it in a leather case that hangs from our hip. No Ethengar warrior goes anywhere without a bow. This is a powerful weapon made from bone and wood. Although smaller than the long bow used by some Outsiders, it has the same strength and range. A life spent in the saddle ensures that we can shoot as well on a charging horse as Outsiders can on foot. Every Ethengar warrior knows how to shoot a bow over the back of his horse. This is important as it enables us to kill our enemies even though we retreat before them.

"All our horses are well trained. We need only call and they come to us.

"In combat our horses fight, kicking with their hooves and biting with their teeth. We wield swords and spears in close combat, but only after we have exhausted our supplies of arrows.

"As a warrior people we are always ready for war. When we advance, our forces split up into argams. Messengers from each argam are in contact with other argams. This lets us range freely, but also lets us move as one. Two hundred riders always travel ahead of our main force, and two hundred on each flank. When we encounter an enemy, the argams form together into a dagam of one hundred warriors. These then form into a mingam of one thousand warriors. This way we can strike quickly and we always know where our enemies are.

"Before a battle we sing and play musical instruments so that the enemy knows we have no fear. When the great naccaras (drums) are sounded we know it is time to attack. By listening to the drums and by watching the movements of the war banners, we are able to act as one, even

though we are many. Our leaders signal us by these means, and this enables us to react instantly.

"Our Great Khan has studied the ways of the outsiders and has created units of heavy cavalry. These are selected for their strength and carry lances as well as bows. These lances are special, for they have hooks to pull a rider from his horse as well as points to kill with. The heavy cavalry have horse armor and wear lamellar armor, which is made from thin finger-wide plates of metal that are bound together by leather thongs. These are polished and made into suits. They give good protection and make our heavy riders hard to kill. Our Khan says this is good as it gives us shock potential.

"I have seen them in action in the war games and they are powerful at breaking the enemy, but I shall stay a horse archer as I prefer the old ways."

### CRIME AND PUNISHMENT

as told by Subatai the bratak:

"Crime is virtually unheard of among the people of the Sea of the Grass. All our wealth belongs to the Great Khan, and only a fool would steal from the Khan. As we can only take with us what we can carry, it is pointless to steal any more.

"I have traveled in the world of the Outsiders, and I know what all town and city dwellers will do to gain wealth. Living in those conditions makes them dishonest, and so a complicated legal system is required. As an honest people, we Ethengars have no use for involved systems stuffed full of legal nonsense, nor of learned men and women who live only to interpret laws.

"Only the weak steal or do wrong. To show them the errors of their ways, they are chastised or killed as an example to others. Our Great Khan knows all this, and he has had the laws of Tubak the Law-giver written down in the Hasak.

"The Hasak is a great work, as is fitting for a book holding the codes of the Golden Khan. It states that no Ethengar who

serves Moglai Khan will ever be a slave. This is because we are superior to all other races. Those who oppose our Great Khan, whether Ethengar or Outsider, shall be killed unless a use can be found for them. Those who we spare and enslave are most often craftsmen, women, and children.

"The penalty for major crimes, such as horse stealing, treason, murder, and disobeying the orders of a superior, is death by being slashed to pieces with a sword. The blood of an Ethengar of royal blood cannot be spilled, so punishment for them is therefore in the form of strangulation with a bow string, or by being wrapped in a blanket and beaten with sticks until dead, or by being poisoned.

"Minor offenses include stealing another Ethengar's possessions, failing to properly look after livestock, causing suffering to a horse, failing to maintain equipment in the field, looting before the order to do so is given, keeping more than one's share of loot, acting in a discourteous manner to a superior, being unruly, and being drunk while on campaign. A full list may be found in the Hasak. Generally, any behavior that results in harm to the others of the Ethengar nation is frowned upon.

"For minor crimes, a criminal shall receive 1, 7, 17, 27, or 37 strokes of a cane upon the bare back. In unusual circumstances the punishment may be continued up to 107 strokes, depending on the number of offenses the criminal has committed. (Game rule: 1 stroke = 1 hp of damage.)

"Guilt shall be proven by witnesses whose honesty as Ethengars is unquestioned. A priest of Tubak, Immortal of Law, shall preside over the court and carry out any necessary rituals to determine the truth of the matter. The priest will then set the sentence according to the crime. Those who have behaved very badly will receive harsh punishments. If they die during their punishment then it is a sign that they did not deserve to live."

## The Lifestyle of the Ethengars

### Coinage and Tablets —

as told by Subatai:

"At one time coins were not in widespread use, but they are becoming more and more common as our Great Khan promotes trade. A mint at the Golden Court turns rare metals into coins.

"These coins are called tangs. They are made in many different denominations and all bear the seal of the Great Khan. Our coins are similar to the ones used by the Outsiders, being of the same weight and value. We have tangs made of copper, silver, electrum, gold, and platinum.

"These all come in denominations of 1, 5, and 10. The coins of the Outsiders are also in use, but possession of the filthy coins of Glantri brings the death penalty.

"Our Great Khan has also had bars of trade metal made. They bear his seal and come in denominations of 50, 100, 500, 1,000, and 10,000 tangs. These are much prized by the dwarves at the Golden Court, who love to hoard them.

"One can buy many things with tangs at the Golden Court. In the tribal lands, tangs are of little value other than to bring joy to the heart of a dwarf. The tribes still follow the old ways of barter and exchange. To trade with the tribes one must offer something they want—horses, yaks, sheep, goats, wood, and other necessities of life. Tribal Khans may take tangs in exchange for other goods, but possession of large quantities of tangs is no measure of a person's worth.

"Now, tablets are another matter. These are given only by the Great Khan and are a valid measure of a person's rank. They are made from silver, gold, or platinum and are nine inches long and three inches wide. Anyone seeing a tablet immediately knows the status of the bearer and the privileges due to him.

"All tablets bear an inscription; though few on the Sea of Grass are capable of reading it, all will recognize it: 'In the name of the Immortals and spirits, and of the grace they have bestowed on our Great Khan, may he be blessed. Death and destruction to our enemies.'

"A silver tablet with a lion upon it is

given to an akan (argam leader) of the Keshak, the Imperial Guard. A dakan commander of 100 Keshak receives a tablet of gold, and the leader of 1,000 is given a platinum tablet. Their actual value is of little importance, but I see you would like to know what each is worth. The silver is worth 100 gold tangs, the gold is worth 1,000 gold tangs, and the platinum is worth 5,000 gold tangs. When the Great Khan bestows tablets, he also gives gifts of fine armor, precious gems, pearls, horses, and sometimes weapons of magical power.

"The Khan's advisors and officials receive tablets bearing a dragon upon them. These tablets are also given to favored Outsiders so that all may know that they are under the Great Khan's protection.

"Each tablet carries with it privileges. A silver tablet is a mark of respect and the bearer should be treated with courtesy. The bearer of a gold tablet is esteemed by the Great Khan and should be treated as a respected member of one's own family. The bearer of a platinum tablet is to be treated as though he or she were a member of the Great Khan's family.

"Anyone bearing a platinum tablet with a jewelled sun and moon has privileges second only to those of the Great Khan himself. Only Akmad Ibn Yussef possesses such a tablet.

"Outsiders traveling without a tablet are treated courteously, but are quickly taken to the Golden Court so that their motives can be questioned. Merchants who stay on the Overland Trade Route are allowed to continue on their way. Any found using an illicitly obtained tablet is under sentence of death. These are the wishes of the Great Khan and they are to be obeyed."

### Religion in the Khanates

Kokachin, a cleric of Yamuga the Yurt Dweller, speaks of the World Yurt and the Cosmos:

"Greetings. You seek knowledge of the world and of the Immortals? Then I will

tell you about the cosmic powers that shape our lives. First I will tell you of Yamuga the Yurt Dweller. Yamuga is the Immortal who stands for continuance and renewal. She is the one who ensures that new births occur so that the world continues from year to year. All life comes from the power that is Yamuga.

"Just like cooking pots and clothes need renewing, Yamuga renews the life of the world each year.

"All that live under the dome of the sky must die, but life goes on. Animals and Ethengars are born to replace those that have died. Each spring the grasses grow to replenish the Sea of Grass so that we may continue in our ways.

"Yamuga gives meaning to life and to the natural forces. She ensures that the rivers continue to flow in the same direction, that the grasses and trees grow upward. For where would we be, if they were allowed to grow into the ground instead of toward the sky?

"Yamuga is the Great Yurt Keeper, the Great Provider and Lifegiver. She lives under the vault of heaven and her spirit is within every blade of grass and all living things. The sky is the roof over her head, for the world is a yurt.

"You don't believe me? Look upward and tell me what you see. Only sky, the sun, clouds, and birds? Look again. See how the edges of the sky reach down to the land, just as the walls of a yurt stretch above us, but also touch the ground?

"Come into my yurt and I'll show you what I mean. Put out the light. There, you see those holes, see how the light shines through them. Like stars in the dome of heaven. That's why the world is a massive yurt. The stars you see at night are the lights shining through the holes in the World Yurt. Why aren't they there in the daytime? That's easy. Light the yak grease candles. Now all you can see are a few raggedy holes in the walls.

"In the daytime the light from the sun is stronger than the light outside. You can't see the holes in the top of the World Yurt because the light of the sun blocks them out. You still don't understand? Look, this is a cosmic truth; you may not understand it, but you sure can see it!

## The Lifestyle of the Ethengars

"The clouds in the sky and the rain? You don't see how they can form inside of a yurt no matter how big it is? You ever been in a yurt full of Ethengars while they shelter from a summer dust storm? You have, good. Well think about it. It gets pretty sweaty in there, and all that sweat condenses on the walls and drips down from the top. Just like rain, and if people start smoking in there it soon gets cloudy too! Now there's a lot of people, animals, and monsters in the World Yurt. That makes for an awful lot of sweat. Throw in a few fires and all those fireballs that the hakomons toss around, and you've got plenty of clouds floating up near the roof.

"The sun? Who lights the sun? Ah, I see what you mean. Good question. That's Tubak the Lawgiver's domain; Yamuga deals with life inside of the yurt.

"Tubak gives order to our lives. He carries the lamp of the sun across the sky each day and lights the candle of the moon so that we may find our way at night. But Tubak is not an Immortal to go squandering good yak grease. He makes only 12 moon candles a year, and he makes them in such a way that they burn slowly at first, that's why the moon is quite small when he first lights it. Then it burns quicker and we get a good glow from it. Then it starts to burn down until it finally disappears. That's when Tubak makes a new candle to last for the next 28 days. That's why that time is called the new moon.

"But making candles is not all Tubak does. He has to make sure the seasons change regularly or things will go wrong. Why do the seasons occur? Well, just like we have to open our yurts every now and then to air them, Tubak has to open the flap of the World Yurt or else we'll suffocate on all that sweat and smoke. So every winter he opens the flap to let the old air out and the new air in. In the winter this means all the snow gets blown in from outside. It whizzes around the top of the yurt just like it does in here when the door gets left open. Then it falls onto the ground. Because we're dealing in cosmic scales, it takes longer for it to fall in the World Yurt than it does in here.

"Look, see this feather. When I drop it from my hand it lands on the ground fair-

ly quickly. But when I climb onto this chest and drop the feather from up near the roof, see how much longer it takes to reach the ground. That's why the snow stays around for a long time in winter. Tubak orders the world. He deals with Law and keeps things ticking over. Just like in any clan, someone has to make sure that things get done on time, or else life as we know it would fall to pieces.

"The wind? That's Cretia's doing. In every clan you'll find the joker who likes to upset the order of things. He helps to keep everyone going, otherwise the daily drudgery would get to people, especially in the winter. You know the type—he leaves the door open, urinates on your sleeping furs, puts gerbils in your boots, blows smoke in your face, and generally takes delight in seeing you suffer. Well, that's what Cretia does.

"He blows the clouds around, throws dust in your face in summer, and whips the blizzards up in winter. Every now and again he gets sand from the Land of Black Sand and scatters it around so that people go mad. He poisons your animals so they die. He sends us trials and tribulations, but life would be dull without him.

"Cretia is part of our lives, the Mischief Maker and the Great Destroyer. His ways are both subtle and crude, as befits one whose aim is to bring Chaos.

"What lies outside of the World Yurt? That is a difficult question to answer, for it is the World of the Spirits and the spirits' delight in trickery. Who can truly say that what has been experienced in the World Beyond the World Yurt is nothing more than illusions created by the spirits?

"The World Beyond the World Yurt is very different than our own. There it is often winter, with snow filling the air and dense white mist obscuring vision. Many spirits reside there—some are helpful, others set out to trick and deceive, while some take delight in attacking all who enter. Many spirits also inhabit the World Yurt where they serve the Immortals or themselves.

"Other Immortals? Yes. They exist and they all have their part to play in the scheme of things. Many Immortals are honored throughout the World Yurt,

some of their followers deny the powers of the spirits and of other Immortals.

"There are even those who deny the existence of the World Yurt! How can this be? I know not. I have spoken to some of these people and they babble on about the Prime Plane, a planet floating in space, about myriads of different planes: Attoplanes, Femtoplanes, Deciplanes, and other strange sounding places. They are so caught up in rambling metaphysics that they lose sight of the ground beneath their feet and the sky above their heads.

"On the Sea of Grass we do not waste our time in meaningless speculation. The World Yurt is as it is, and the Spirit World is over it, around it, and within it.

"Within it? Yes. Just as a yurt can contain many people, the World Yurt contains many spirits and the followers of other Immortals. As a child may have dreams of fancy while sitting against the wall of a yurt, so can the inhabitants of the World Yurt dream their own dreams, while failing to see that there are many Immortals. We have three main ones, but we know there are many more.

"The Ylari have Al-Kalim, the Karameikans and Thyatians have their churches, the northmen have Odin, Thor, Loki, and Freya, the dwarves honor Kagyar, and the elves have Ilsundal.

"There are many other faiths and beliefs, all part of the World Yurt. We place no one Immortal above all the others, for all are part of our way of life. No one true way exists. The Ylari fail to see that Al-Kalim is only one of the many servants of the Immortals. He was only one among many who joined the Immortals so that the cosmos could continue to expand and enrich us all.

"The Glantrians are fools to forbid the worship of the Immortals and to place their faith solely in the hands of their sorcerers. Do I not sit down with clerics of Tubak and Cretia without denying the existence of their Immortals? Therefore we accept and glory in the existence of many Immortals, for the World Yurt is big enough to accommodate them all."

# Creating Ethengar Characters

Want to play an Ethengar character? Then you'll need to decide which type of character you are going to play. An Ethengar character can be a horse warrior, a bratok (thief), a hakomon (magic-user), a cleric, or a shaman.

Of these, horse warriors form the bulk of Ethengar society, as befits such a militaristic people. These are the horsemen who follow the herds and form the hordes in times of war. Highly trained and proficient, horse warriors are a force to be reckoned with. They are able to fire their bows equally well on foot or on horseback. Ninety percent of all male and female Ethengars are horse warriors. These are similar to the normal D&D® game fighters.

Bratoks are similar to thieves, but they perform a different role. They gather information for the various clans and Khans, often traveling disguised as merchants. They collect information on an enemy's strengths and weaknesses. This information is then used to plan campaigns and attacks. Bratoks occasionally act as assassins, being used to dispose of enemy leaders and guards.

Magic-users in the Ethengar Khanates are known as hakomons. They usually live outside the clans, often as hermits or as itinerant wanderers. Viewed with suspicion by most Ethengars, their powers are often in demand by the Khans.

The Ethengars honor many Immortals and so clerics are common. Clerics follow one of the main Immortals honored by the Ethengars, but they are careful not to offend other Immortals.

The Ethengars also acknowledge the realms of the Spirit World, a shadowy world that touches on the real world and has influence upon it. It is the role of the shamans to act as mediators between the Ethengars and the thousands of spirits that inhabit the Spirit World. Shamans have many powers, including being able to summon and control spirits. They also honor the Immortals, but do not place one above another.

Before making your decision, read through the next few pages in which you'll find more detailed descriptions of the character types available and information on any special abilities they possess.

It's a good idea to confer with your DM and the other players before settling on your final choice. By doing so you'll avoid forming an adventuring party that is composed entirely of one character class. If possible, aim to create a party with at least one member of each character class within it. This will ensure that the party is well-balanced and able to take on a wide range of adventures.

## Character Creation

### Step 1: Create the Basic Character

This is the more or less the same as the method described in the "Roll For Ability Scores" section of the D&D® game's Basic Player Book, page 48. The only difference is that you can allocate your scores as you like between the six ability scores. This lets you play the character class of your choice instead of one determined solely by luck.

For example, suppose you want to create a horse warrior. First you generate six ability scores by rolling 3d6 six times. You get 9, 18, 13, 7, 17, and 10. Normally, this would make an ideal hakomon character, but by shifting the scores around you can turn it into a warrior with Str 18, Int 9, Wis 7, Dex 13, Con 17, and Cha 10.

You may then exchange ability score points in the normal way. No ability score may be raised higher than 18 or reduced below 9.

### Step 2: Determine Clan Standing and Tribe

Check this with your DM. He may decide to assign your clan and tribe, allow you to choose them, or have you randomly generate them. Whichever method is used, you'll need to have a look at the background information on page 20.

### Step 3: Determine Equipment

Unlike normal D&D® game characters, Ethengar characters' starting equipment is not chosen. It varies according to the

status of the clan to which the character belongs. Full details can be found on the Starting Equipment Table in the "Tribes and Clan Standing" section, page 24.

### Step 4: Choose Beginning Skills

There are many skills available to Ethengar character classes. See the "Character Skills" section (page 25) for full details.

### Step 5: Choose a Name

Select a name for your character. See the list of typical names on page 31.

### Step 6: Determine Personality

This is really a matter for your imagination, but you should first read all the background material in this book to give you an idea of the way Ethengars behave. The lists of appearances and mannerisms on page 31 will also be of help.

## Character Classes

The following character classes are all available to human characters in the Ethengar Khanates. The starting equipment and number of horses possessed by a character vary according to the status of the character's clan. The section on clan status shows you how to determine this for your character.

### Horse Warriors

as told by Yesugai:

"The way of the Ethengar horse warrior is the two-fold path of the horse and the bow. All horse warriors know how to ride, just like other races know how to walk. This is the basis of our superiority; it is instinctive to us.

"The way of the bow is also instinctive. We can fire our bows equally well whether on foot or mounted upon a charging horse. We are so well-trained that we can fire our bows over the backs of our horses, so that we can kill our enemies even though we seem to be fleeing from them.

## CREATING ETHENGAR CHARACTERS

"To be a warrior of the Ethengars is to serve your clan, tribe, and Khan. We are first and foremost warriors of our clans—the hunters who bring in game and who fight the warriors of other clans for grazing land. All Ethengars are also part of the might of our tribal hordes."

The horse warriors of the Ethengars have the same hit dice, experience table, and saving throws as standard fighters. They do not have as wide a choice of weapons, being restricted to the bow, sword, hand axe, spear, lance, and lasso. An Ethengar who wishes to use a different weapon will have to find a teacher, normally an Outsider.

**Horse Archery:** All horse warriors are able to fire a bow from horseback. Years of practice enables a character to do so without any penalties. The bow may even be fired over the back of the horse, with the rider guiding the horse with his knees. A horse archer, whether firing mounted or dismounted, rolls for initiative, instead of automatically losing it.

**Aim:** Horse warriors have the option of taking one round to aim before firing their bows. Next round the character gains a +2 to hit bonus and causes an additional 2 points of damage to the target. A horse warrior does not gain this bonus if he is moving or on a moving mount.

**The Hordes:** The armies of the Ethengars are called hordes and are based upon the tribes—the warriors of each tribe form a horde. Depending on the style of campaign run by your DM, you may be given the opportunity to lead groups of horse warriors. This depends on whether the campaign will be using the BATTLESYSTEM™ Fantasy Combat Supplement or the War Machine rules from the Companion Set to handle large-scale battles. Check with your DM about this as your DM may decide not to use this option, preferring your character to continue to adventure outside of the structure of a horde.

1st-level characters are part of an argam, a group of 10 horse warriors, but they will usually adventure on behalf of their clan, or on their own with their clan head's or Khan's permission.

At 4th-level or higher, a horse warrior who has performed well is given the opportunity to become an akan and lead an argam. A horse warrior is not obliged to accept and can instead continue as a normal horse warrior. At 8th level or higher a horse warrior may be elevated to the ranks of a dakan and command a dagam: a group of 100 warriors.

A character who reaches 10th level is eligible to become an orkhan: a leader of a horde. As this position is usually taken by an NPC, it may not be available to a player character. The overall course of the campaign will determine whether this is the case. Characters of 10th level of higher who do not become horde leaders may still act as seconds-in-command to a Khan or orkhan.

**Ethengar Combat:** Ethengars have no regard for the so-called virtues of chivalry. They are a very pragmatic people. A knight who rides forward to offer combat to the leader of an Ethengar army will find himself stuck full of arrows.

Similarly Ethengars avoid head-on charges. They prefer to gallop into bow range, loose a volley of arrows, and then ride away from the enemy, firing more arrows as they go.

Horse warriors are trained to recognize and employ a wide range of battlefield tactics. In the heat of battle these are communicated via banners and drums. This allows the orkhans (generals) and Khans to give orders instantly, thereby ensuring a fast response to any battlefield situation. This makes a horde a very flexible fighting force as argams can be broken off from dagams to carry out different tasks. For a graphic description of a horde in action, see Roki Erikson's account on page 2.

### Brataks (Thieves)

as told by Subatai:

"In our society all wealth belongs to our Khans. Everything we possess is given to us by them. Therefore we do not steal, although we may legitimately take another tribe's wealth to enrich our

Khan. There are no thieves in the Khanates, but there are some of us who are similar to the thieves of other lands. We are brataks: the spies and agents of our Khans. We are able to disguise ourselves so that we can enter the lands of other tribes and the lands of the Outsiders undetected. There we gather the information that our Khans need to plan military campaigns.

"We are trained in stealth, sleight of hand, and we know how to slay an enemy with one blow. We often work with horse warriors, as we too are superb horse riders. We seek out the best routes to take and spy on the positions of our enemies. We act as messengers between the units of a horde, keeping the various commanders in touch with each other. When traveling in the lands of the Outsiders, we often do so as merchants, selling horses and buying goods, as we watch the ways of the Outsiders. We are loyal to our Khans and our knowledge makes us excellent advisors; that is why I serve the Golden Khan in this role."

Brataks are similar to standard D&D® game thieves, having the same armor and weapon restrictions, hit dice, saving throws, special abilities, and level progression tables. In addition they also have the disguise skill.

Brataks operate as emissaries, spies, and scouts for Khans. They may be sent to report on the actions of other tribes, to carry messages, or to travel in the lands of Outsiders while masquerading as merchants.

Brataks have the horse archery ability, and they may also spend one round aiming (see the horse warrior description for more information).

Upon reaching 9th level, a bratak who has performed well may become the head of a bratak school. If the character becomes the head of a school, 3d6 1st-level brataks will be sent by their clan heads or the character's Khan to learn from and serve the bratak.

## Creating Ethengar Characters

### HAKOMONS

#### (Magic-Users)

as told by Sabak the hakomon:

"The fortunes of the tribes ebb and flow around me. The tribes follow the horse, warring with each other for the best lands. But I know that this is not the true way of the world. The true way lies in meditation and in magical power. Is that not the way of the Immortals and the spirits? This is the way to true greatness and strength."

"I seek the path of power; to do so I renounced my tribe and clan to become an outcast. I live upon the Sea of Grass, eating what I find, but often fasting to cleanse my body. My power comes from the great magical energies that shaped this world. By living as one with the world, I am able to draw upon these energies to create magic."

"To many I am a creature to be feared, abhorred, but also respected. Respected? Yes, for my powers are formidable and barely understood by the wanderers of the Sea of Grass. Even tribeless, I am of great use to the Khans of this land."

"My powers make me of value in their wars and petty squabbles. They seek to buy my aid with gifts of gold and jewels. I serve them not for these things, but to hone my powers, for it is only possible to become more powerful by delighting in their use."

Hakomons have the same armor and weapon restrictions, saving throws, and level progression tables as standard D&D® game magic-users. They gain  $1d4+1$  hit points per level and 1 hit point per level from 10th on.

Hakomons may use magic-user scrolls, but they cannot learn spells from spell books. Instead of having a spell book, a hakomon has a number of scrolls and items inscribed with sigils. Each sigil contains the information required to cast a spell. In order to draw on this power to cast spells, a hakomon must be rested after a night's sleep and then spend an hour in meditation. After an hour the hakomon need only briefly look at the

sigils to be able to memorize the spells contained in them.

Hakomons are treated with respect and fear. Their magical powers make them formidable opponents, but also the kind of allies the Khans like to have.

Hakomons live outside of the clan and tribal structure, often as itinerant wanderers who perform magic in return for food and occasionally protection.

Player character hakomons will be from this group. Other hakomons live solitary lives, subsisting on what they can find to eat. Solitary hakomons may be persuaded to join an expedition, but are more likely to start tossing spells at anyone who disturbs their meditations.

Hakomons often adventure to find new spells and magical items. While doing so they will join with other Ethengar characters, often becoming firm friends with them. While they are free of the tribal ties that affect the actions of other character classes, hakomons of lawful or neutral alignments will not betray their friends and so tend to serve tribal interests. Hakomons will sometimes seek service with a Khan. In return they expect to be supplied with aid in magical research and access to any sigil scrolls that the Khan's followers may find.

Upon reaching 10th level, hakomons may attract  $1d4$  pupils. These are all 1st level and they serve a hakomon faithfully until they reach half of the hakomon's level. They then leave to seek their own path, but new 1st-level hakomons can be found to replace those that leave.

**Taboos:** Hakomons are subject to various taboos that set them apart from other characters. First-level hakomons have one taboo and gain additional taboos every six levels. Some possible taboos are listed below. This is not a complete list and may be added to by the DM, or by a player with the DM's consent.

- \* Forbidden to eat meat.
- \* Cannot enter water.
- \* Forbidden to cut fingernails.
- \* Forbidden to cut hair.
- \* Can only eat birds, or insects, or small mammals.
- \* Forbidden to drink alcohol.

\* Cannot intentionally touch another person.

\* Must always fast for one day out of every three.

\* Must remain silent for one day every week, but may cast spells.

\* Must always remain standing except when sleeping.

\* Must always wear a certain color.

\* Must always set aside a portion of food for the spirits.

\* May not ride a horse.

\* May not drink milk.

\* May not enter a yurt.

Violating a taboo can have a wide range of effects, depending on the magnitude of the violation and the number of times it has been violated. The DM decides what the exact effects are. The following are some possible effects.

\* Lose half of total hit points.

\* Strength or another ability score reduced to 3.

\* Lose the ability to cast certain spells—all spells of one level or spells of a number of levels (e.g., 1st- to 3rd-level spells; 4th- to 6th-level spells; 7th- to 9th-level spells).

\* Unable to cast spells that cause harm to living creatures (e.g., *magic missile*, *fireball*, *ice storm/wall*, etc.).

\* Unable to cast spells that affect other people (e.g., *charm person*, *polymorph other*, *invisibility*, *ESP*, etc.).

To remove the effects of a broken taboo, a hakomon must spend at least one whole day in meditation. In the case of repeated violations of taboos, or a situation in which a number of taboos have been broken, a whole week may be required.

### CLERICS

Clerics in the Khanates have the same armor and weapon restrictions, saving throws, experience point tables, and spell lists as standard D&D® game clerics.

They are an integral part of Ethengar society. Responsible for honoring all the Immortals, they serve one Immortal in particular. This is usually either Yamuga

## Creating Ethengar Characters

the Yurt Dweller, Tubak the Lawgiver, or Cretia the Lord of Chaos, but they may also serve Immortals from other lands. It is not unheard of for a cleric to be a follower of Kazgar the Immortal of the dwarves, or of Ilsundal of the elves. While followers of these Immortals are rare, the Ethengars' beliefs encompass all the Immortals, viewing them as part of the cosmic whole. Clerics who worship foreign Immortals are viewed with suspicion, however, as their loyalty to the Ethengar nation is always in doubt.

On the Sea of Grass there are no permanent temples. Clerics honor the Immortals using small portable shrines that they carry with them on their travels. These shrines are set up in the clerics' yurts, transforming them into temples.

### The IMMORTALS

#### Yamuga the Yurt Dweller

All Ethengars honor and worship Yamuga, for without her patronage the World Yurt would wear out. They have a felt and cloth model of Yamuga in their yurts. To give thanks to the Great Provider and Lifegiver, they grease the mouth of the model with a piece of fatty meat before they begin to eat. They also sprinkle some food outside for the spirits.

Clerics: Lawfuls and Neutrals.

Special Abilities: Clerics of Yamuga have access to the *renew* spell (see following) and to the *produce fire* spell (same as the 2nd-level druid spell) as part of their 1st-level spells. They may also cast the 6th-level *feast* spell (see following).

#### Renew

(1st-level clerical spell)

Range: Touch

Duration: Permanent

Effect: One item

This spell enables a cleric to repair one damaged item. Rips in fabrics, smashed pots, broken arrows, blades, poles, etc., are made whole. At 10th level the cleric is capable of repairing broken magical items, but this spell cannot be used to restore charges.

#### Feast

(6th-level clerical spell)

Range: 10 feet

Duration: 12 hours

Effect: One creature per level

With this spell the cleric is able to magically create a feast that will feed as many people as the cleric has levels of experience. An extensive menu is available including (but not limited to) stuffed gerbils, roast dogs, pheasants, goat roast, fox and wolf fricassee, camel pie, roast mutton, beef, and goat, a wide variety of cheeses, and mare's milk, camel's milk, dog's milk, gerbil's milk, cow's milk and sheep's milk.

The feast has magical properties that occur once it has been consumed. All participants are healed of 2-7 points of damage and are cured of all diseases. For the following 12 hours they receive the benefits of a double strength *bless* spell: a +2 bonus to all to hit and damage rolls. The feast takes at least one hour to consume.

#### Tubak the Lawgiver

Tubak stands for order and his clerics are often called upon to make judgments during trials. He is also the Great Tactician, the teacher of the Ethengars' military tactics. As such he is perceived as the Immortal of Warfare, but not of War, the role of destroyer being left to Cretia. Tubak orders the pattern of warfare, but Cretia watches over the battle.

The Ethengars burn incense to Tubak and look to him to give them wisdom and long life.

Clerics: Lawfuls

Special Abilities: Clerics of Tubak have access to the shaman spell *command word* at 1st level and to the 4th-level *detect lie* spell (see following). They may use a sword in combat.

#### Detect Lie

(4th-level clerical spell)

Range: 30 feet

Duration: 1 turn

Effect: One creature

Upon casting this spell, the cleric is able to determine whether the target is telling lies or the truth (as it perceives it).

The caster must be able to understand the creature's answers for this spell to work.

#### Cretia, Lord of Chaos

As the Mischief Maker and the Great Destroyer, Cretia plays an important part in the lives of the Ethengars. His clerics are found throughout the Khanates causing trouble and mischief. They see themselves as entertainers who prevent life from becoming too static and boring. Cretia is often worshiped before a battle as the Immortal of War; in this role he aids the Ethengars in defeating and destroying their enemies.

Clerics: Chaotics

Special Abilities: Clerics of Cretia receive access to the 3rd-level *wind blast* spell and to the 4th-level *lie* spell (see following). They may learn reversed forms of clerical spells at 1st level (normally learned only at 4th level and above).

#### Wind Blast

(3rd-level clerical spell)

Range: 120 feet

Duration: Instantaneous

Effect: 10-foot-wide wind

This spell causes a blast of wind to rush from the vicinity of the cleric and move in any direction chosen. The wind will extinguish all unprotected candles, torches, etc., and has a 50% chance of extinguishing protected ones. The wind can be made to whip up dust, branches, and small stones that either obscure vision for 1d3 rounds, or cause 1d4 points of damage per level of the caster (up to a maximum of 10d4). A cleric of 10th level can use this spell to overturn yurts, carts, and similar structures. It does not affect stone or wooden buildings.

#### Lie

(4th-level clerical spell)

Range: 0 (caster only)

Duration: 1 turn

Effect: Enables the cleric to lie without detection.

This is the opposite of the *detect lie* spell. It enables a cleric to tell outrageous lies and to counter the *detect lie* spell.

# Shamans

Kaunchi, a shaman, introduces us to the ways of the spirits:

"The World Yurt was made by the Immortals. That is obvious, for how else could it have come to be? The Immortals have many forms and all are mighty. We, the people of the Sea of Grass, know that only by honoring the Immortals and the spirits who serve them can we expect to live the way the Great Ones intended.

"Clerics of other lands are not wrong in their beliefs. Their Immortals give them strength and so the rightness of their ways are proven. The druids of the southern lands are also powerful, and are attuned to the ways of the world.

"All beings have a place. Does not the lion hunt to preserve the balance of nature and we in turn hunt the lion so that we may gain its strength? All is one, and one is all. That is the way of the world.

"The way of the shaman is not a path we choose, we are born with it, and it grows within us. The time comes when the spirit within us makes itself known. It is not a welcome gift, for it brings the illness with it. In this time we fall into a trance for as long as nine days. It is then that we become aware of our spirit guide, the spirit that leads us through life and enables us to enter the Spirit World.

"Because of our knowledge of the spirits, our advice is sought in such things as when is the best time to make and break camp, to warn of natural disasters, and to determine the best time for organizing hunts and to make war. We are also the memory of our people, the storytellers who relate the tales of the Great Khans and of the Spirit Lords.

"It is our task to keep the world strong and to guide our people along the best path to the World Mountain. More than this we cannot do, and more than this no one should ask."

Shamans are similar to clerics—they have the same saving throws and combat tables. Player character shamans are Neutral, but NPC shamans of Chaotic alignment do exist. Shamans have no power over the undead. They may not wear

metal armor or use shields. They may use swords in combat.

**Spirit Guides:** Every shaman has a spirit guide that is determined during character creation, either by random roll, player choice, or by the DM assigning it to your character. The spirit guide is an animal spirit from the Spirit World that usually resides about the shaman's person—in the drum, drumstick, trinkets, pouches, etc. A spirit guide can only be seen by the shaman. It provides the shaman with knowledge of the Spirit World, spell abilities, and the ability to see other nonmaterialized spirits (on a successful Spirit Lore check).

Shamans experience an illness when their spirit guide first appears. During the illness the shaman suffers a minor disability that marks the shaman throughout the rest of his life.

Roll 1d6 and consult the following table to see which ability is affected. The character loses 1 point from the ability

score and suffers a slight disability. The lost point may be restored by the presence of the spirit guide, but the disability remains.

D6 Roll	Disability
1	Str: thin or wasted looking, stringy arms or legs
2	Int: drooling, nose picking, moronic cackle, etc.
3	Wis: brash, insulting, stubborn, etc.
4	Dex: twisted hands, legs, back, etc.
5	Con: pallid complexion, unhealthy looking
6	Cha: twisted face, high-pitched voice, pimples, large colored mark on face, pock-marked face, etc.

A spirit guide also gives a shaman certain benefits, as shown on the following table.

D20 Roll	Animal Spirit	Attribute	Skill / Advantage
1	Horse	+1 Str	Equestrian
2	Eagle	+1 Str	Alertness
3	Yak	+1 Str	Muscle
4	Hawk	+1 Int	Keen Eyesight *
5	Wolf	+1 Int	Tracking
6	Snake	+1 Int	Mysticism
7	Owl	+1 Wis	Codes of Law and Justice
8	Dog	+1 Wis	Gain Trust
9	Gerbil	+1 Wis	Danger Sense
10	Falcon	+1 Wis	Falconry
11	Tiger	+1 Dex	Instinct
12	Cat	+1 Dex	Survival
13	Monkey	+1 Dex	Escape Artist
14	Camel	+1 Con	Navigation
15	Goat	+1 Con	Deceive
16	Bear	+1 Con	Wrestle
17	Sheep	+1 Con	Nature Lore
18	Lion	+1 Cha	Keen Hearing *
19	Swan	+1 Cha	Detect Deception
20	Chameleon Lizard	+1 Cha	Disguise

Bonuses to attributes cannot make an ability score higher than 18. Skill benefits are in addition to the skills that all characters are entitled to.

## Shaman Advantages

**Keen Hearing:** Increases a shaman's chance of hearing noise to 1-3 on 1d6.

**Keen Eyesight:** Increases a shaman's chance of finding secret doors or other hidden objects to 1-2 on 1d6. It also increases by 50% the encounter range at which the shaman notices creatures or landmarks.

**Animal Language:** Shamans may converse with animals of the same species as their spirit guides, as though using the 2nd-level clerical spell *speak with animals* (X6).

For every four levels of experience, the shaman may use this power once per day. At 1st through 4th level, a shaman may do this only once per day. Each use of the power lasts for an hour, so a shaman of 9th through 12th level can converse for three hours per day.

**Shapechange:** At 12th level a shaman is able to shapechange into the form of his spirit animal guide. The shaman may shapechange at will, but the transformation takes an entire round, during which the shaman may do nothing else. While in animal form the shaman may not cast any spells, but any spells already cast stay in effect.

The shaman takes on the form of the animal in question and all of its abilities (a shaman who shapechanges into a falcon can fly). Shamans are also able to move 50% faster than the animal normally does.

The shaman has all the attack forms of the animal, but uses the character's own to hit rolls, plus any penalties or bonuses for Strength, which also apply to damage rolls. The shapechanged shaman's Armor Class is the same as that of the animal, but Dexterity bonuses and penalties still apply. The shaman's hit points are unchanged. While shapechanged, the shaman's equipment (armor, weapons, etc.) is transferred to the Spirit World where it is guarded by a spirit animal.

The equipment normally reappears when the shaman returns to his natural form, but evil spirits have been known to steal a shaman's equipment from its Spirit World location.



The shapechanger appears as an animal of the species in question. A successful Spirit Lore check or a *truesight* spell will reveal the presence of the shaman.

## Shamanistic Beliefs

A shaman mediates between the Ethengars and the Spirit World, striving to keep the World Yurt in harmony with the Spirit World. Shamans ensure that animals are not killed unnecessarily, that suffering is not inflicted on animals, and that the spirits of the World Yurt are appeased. Shamans are not opposed to hunting, but they seek to prevent hunts that greatly reduce the animal population. All hunts are carried out with the consent of a shaman who watches over the proceedings and intervenes if the hunters kill too many animals.

A shaman's knowledge of the spirits enables him to know whether a site is suitable for a camp and what rituals are

required before a camp is made.

The spirit guide acts as the conscience of the shaman, evincing displeasure if the shaman does not behave in manner that fits the character's shamanistic beliefs. A spirit guide may show its disfavor by withholding some benefits, spells, or by reducing the shaman's spellcasting abilities. These powers may be returned only after the shaman has performed a dangerous quest or carried out actions to appease the spirit guide. Your DM will tell you what your character must do to recover good standing.

A spirit guide always stays with the shaman. It cannot be made to leave by any means. The only time a spirit guide takes on a materialized form is when the shaman enters the Spirit World. The spirit guide then appears as an intelligent animal of its species. Your DM will tell you what happens when your character enters the Spirit World for the first time.

## SHAMANS

**Shaman Experience Table**

Level	XP	Spells by Spell Level						
		1	2	3	4	5	6	7
1	0	-	-	-	-	-	-	-
2	1,600	1	-	-	-	-	-	-
3	3,200	2	-	-	-	-	-	-
4	6,500	2	1	-	-	-	-	-
5	13,000	2	2	-	-	-	-	-
6	27,500	2	2	2	-	-	-	-
7	55,000	3	2	2	-	-	-	-
8	110,000	3	3	2	1	-	-	-
9	220,000	3	3	3	2	-	-	-
10 *	330,000	4	4	3	2	1	-	-
11 *	440,000	4	4	3	3	2	-	-
12 *	550,000	4	4	4	3	2	1	-
13 *	660,000	5	5	4	3	2	2	-
14 *	770,000	5	5	5	3	3	2	-
15 *	880,000	6	5	5	3	3	3	-
16 *	990,000	6	5	5	4	4	3	-
17 *	1,100,000	6	6	5	4	4	3	1
18 *	1,210,000	6	6	5	4	4	3	2
19 *	1,320,000	7	6	5	4	4	4	2
20 *	1,430,000	7	6	5	4	4	4	3
21 *	1,540,000	7	6	5	5	5	4	3
22 *	1,650,000	7	6	5	5	5	4	4
23 *	1,760,000	7	7	6	6	5	4	4
24 *	1,870,000	8	7	6	6	5	5	4
25 *	1,980,000	8	7	6	6	5	5	5
26 *	2,090,000	8	7	7	6	6	5	5
27 *	2,200,000	8	8	7	6	6	6	5
28 *	2,310,000	8	8	7	7	7	6	5
29 *	2,420,000	8	8	7	7	7	6	6
30 *	2,530,000	8	8	8	7	7	7	6
31 *	2,640,000	8	8	8	8	8	7	6
32 *	2,750,000	9	8	8	8	8	7	7
33 *	2,860,000	9	9	8	8	8	8	7
34 *	2,970,000	9	9	9	8	8	8	8
35 *	3,080,000	9	9	9	9	9	8	8
36 *	3,190,000	9	9	9	9	9	9	9

\* Constitution adjustments no longer apply. Hit Dice: 1d4 + 1 per level, 9d4 + 1 maximum, +1 per level thereafter.

## APPEARANCE

Shamans either dress in clothing made from their totem animal, or they wear items derived from the animal. The spirit guide of any shaman is therefore obvious by looking at the shaman.

Shaman with horse spirit guides are likely to have horse tails attached to their hats, tunics, and skirts. One with a tiger spirit guide is likely to wear a tiger skin cloak, etc.

To emphasize their relationship to the spirits, shamans often paint their faces with fierce designs, giving the impression of extremely slanted eyes and hollow cheeks. To add to their fierce appearance, long fangs are drawn at the sides of their mouths, which they outline in red ochre.

## CASTING SPELLS

Each shaman must have a drum to cast spells. When casting spells, the shaman beats the drum with the drum stick and chants loudly. There is no such thing as a silent shaman spellcaster!

Shamans may cast any of the following spells, as their spirit guides empower them with the correct knowledge once they attain the required level. Shaman spells are never found on scrolls.

Each spell in the lists below is followed by a reference to the full description of the spell. B = Basic Set, Player's Manual; X = Expert Set; C = Companion Set, Player's Manual; M = Master Set, Player's Manual; S = Shaman spells (this booklet). Page numbers are given for each rule set.

### 1st-Level Shaman Spells

1. Command Word (S)
2. Detect Poison (S)
3. Fellowship (S)
4. Light \* (B26 & X5)
5. Locate (C15)
6. Pass Without Trace (S)
7. Predict Weather \* (C15)
8. Remove Fear \* (B27 & X5)
9. Resist Cold (B27)
10. Trance (S)

### 2nd-Level Shaman Spells

1. Bless \* (X5)
2. Cure Light Wounds \* (B26 & X5)
3. Find Traps (X5)
4. Hold Person \* (X5)
5. Produce Fire (C15)
6. Resist Fire (X5)
7. Shimmer (S)
8. Silence 15' Radius (X6)
9. Snake Charm (X6)
10. Spirit Sending (S)

### 3rd-Level Shaman Spells

1. Continual Light \* (X6)
2. Cure Blindness (X6)

### 4. Cure Disease \* (X6)

4. Detect Curse (S)
5. Hold Spirit (S)
6. Invisibility to Spirits (S)
7. Locate Object (X6)
8. Protection From Poison (M5)
9. Remove Curse \* (X6)
10. Silent Move (S)

### 4th-Level Shaman Spells

1. Control Temp. 10' Radius (C15)
2. Cure Serious Wounds \* (X7)
3. Dispel Magic (X8)
4. Fate (S)
5. Neutralize Poison \* (X8)
6. Protection From Lightning (C15)
7. Sticks to Snakes (X8)
8. Summon Herd (S)
9. Summon Lesser Animal Spirit (S)
10. Vigor (S)

### 5th-Level Shaman Spells

1. Commune with Spirit Lord (S)
2. Confound \* (S)
3. Control Winds (C16)
4. Cure Critical Wounds (C12)
5. Dissolve (M5)
6. Quest (X9)
7. Spirit Walk (S)
8. Strength of Mind \* (S)
9. Sword of Fire (S)
10. Truesight (C12)

### 6th-Level Shaman Spells

1. Animate Objects (X9)
2. Barrier \* (C12)
3. Cureall (C13)
4. Find the Path (X9)
5. Madness (S)
6. Spirit Storm (S)
7. Speak With Monsters \* (X9)
8. Summon Weather (C16)
9. Turn Wood (M5)
10. Word of Recall (X9)

### 7th-Level Shaman Spells

1. Creeping Doom (C16)
2. Earthquake (C13)
3. Holy Word (C13)
4. Metal To Wood (C16)
5. Spell Turning (S)
6. Summon Greater Animal Spirit (S)
7. Survival (M3)
8. Travel (M3)
9. Weather Control (C16)
10. Wish (M4)

## Shaman Spell Descriptions

### 1st-Level Spells

#### Command Word

Range: 10'

Duration: 1 round

Effect: One creature

This spell enables a shaman to utter a one-word command. The word must be in a language that the recipient understands. The recipient obeys to the best of his ability as long as the command is clear and unequivocal. A command to "Die!" would make the victim faint for a round, but there would be no other harmful effect.

Typical command words include halt, back, run, go, fall, surrender, etc.

Undead are not affected by this spell. Creatures with an Intelligence of 13 or more and creatures with 6 or more Hit Dice or experience levels are entitled to a saving throw vs. Spells. (Creatures who meet both qualifications do not receive two saving throws.)

#### Detect Poison

Range: 0 (shaman only)

Duration: 1 turn

Effect: Reveals poisons

This spell reveals the presence of any poisons on or in any object.

#### Fellowship

Range: 0 (shaman only)

Duration: 1 round per level

Effect: Increases Charisma

This spell causes the shaman to gain a temporary increase of 2d4 points in Charisma. All those viewing the casting receive a saving throw vs. Spells. Any who fail are very impressed by the caster and desire to be his friend and assist in any way they can.

Those who roll a successful saving throw are uneasy in the caster's presence and tend to find him irritating. The caster loses 1d4 points of Charisma when dealing with these people.

This spell has no effect on creatures of animal intelligence or lower. It has no effect on Charisma-based skills.

#### Pass Without Trace

Range: Touch

Duration: 1 turn per level

Effect: Leaves no trace

This spell enables the recipient to move without leaving any trace of his passage. The character could walk across a dusty floor or cross fresh snow without leaving prints. The spell does not conceal anything other than footprints. A shaman passing through bushes would leave broken twigs behind. A *detect magic* spell cast within three turns of the use of this spell will reveal any footprints as will a *truesight* spell.

#### Trance

Range: 0 (shaman only)

Duration: 1 round per level

Effect: 120'

The shaman enters into a deep trance during which he cannot move, speak, or take any action. The spell reveals whether any magical or supernatural effects are present within the area of effect. For each round the shaman remains in the trance, the presence of any one lesser spirit, greater spirit, curse, or permanent magical affect within 120' is revealed.

### 2nd-Level Spells

#### Shimmer

Range: 0 (shaman only)

Duration: 1 turn per level

Effect: Causes the shaman to shimmer

This spell surrounds the shaman with a shimmering aura. This gives a bonus of +2 to saving throws vs. Death Ray, Wands, and Paralysis/Turn to Stone, and Spells. Attacks on the shaman are made with a -2 penalty to hit.

#### Spirit Sending

Range: 240' per round

Duration: 6 turns

Effect: Lets shaman view distant places

The shaman enters into a deep trance and projects his spirit to a desired location. The spirit travels at the rate of 240' per round. The shaman's spirit can pass through solid objects but not through magically protected areas. The shaman's spirit may see normally but cannot speak,

hear, or perform any action that affects the normal world, other than watch. The shaman may, however, engage in physical combat with any spirits in the vicinity. In spirit combat the shaman has the same to hit rolls, damage rolls, and hit points as his physical form. If slain in spirit combat, the shaman's spirit becomes trapped in the Spirit World.

The shaman's spirit is visible only to those who make a successful Spirit Lore skill check. Other spirits can always see the shaman's spirit and they may prevent its return to his body, effectively capturing and taking it to the Spirit World.

At the end of the spell, the spirit returns automatically to the shaman's body. The shaman can also return to his body at any time before then, but may not leave again without casting another *spirit sending* spell.

While the shaman is in spirit form, the shaman's body is vulnerable to attack, but the shaman's spirit guide will recall the shaman's spirit, should the unattended body be endangered in any way.

### 3rd-Level Spells

#### Detect Curse

Range: 30'

Duration: 3 turns

Effect: Everything within 30'

This spell causes cursed items and areas to glow with a pale blue light. It does not reveal the nature of the curse or how it is triggered, only that an item or area is cursed.

#### Hold Spirit

Range: 120'

Duration: 1 turn/level

Effect: Same as *hold person*

This spell is the same as the *hold person* spell except that it only affects spirits. This includes the wandering spirits of shamans who are using the *spirit sending* or *spirit walk* spells.

#### Invisibility to Spirits

Range: Touch

Duration: 1 turn/level

Effect: Makes recipient invisible to spirits

## SHAMANS

This spell is similar to the 2nd-level magic-user spell *invisibility* except that the recipient is only invisible to spirits.

### Silent Move

Range: Touch

Duration: 6 turns

Effect: Enables silent movement

This spell lets any character Move Silently and Hide in Shadows as a bratak of the same level. If cast on a bratak, it increases the bratak's Move Silently and Hide in Shadows scores by 30%.

## 4th-LEVEL SPELLS

### Fate

Range: 0

Duration: Until it happens

Effect: Foretells one character's fate

Upon casting this spell, the shaman is able to predict some future part of a character's life. Only general statements about the future are possible; the exact date and place are not known, nor can specific questions be answered.

The answer to this spell can either be determined by the DM or rolled randomly on the following table.

### D10

#### Roll Answer

- 1 A great battle lies ahead of you.
- 2 Great fortune shall come your way.
- 3 High position awaits you.
- 4 Evil schemes shall be your undoing.
- 5 Humiliating defeat lies ahead of you.
- 6 Precious jewels shall be your undoing.
- 7 The powerful shall protect you.
- 8 A stranger brings you good fortune.
- 9 A stranger threatens ill for you.
- 10 The world lies at your feet, beware how you tread.

The DM should use the above results as the basis for an adventure or a series of adventures in which the character's fate is played out. Fate should not be rigid and unyielding; a character should have the

opportunity to affect the outcome of any fate, or even fail to live to see it come about. Stupidity and rash actions have caused the death of more than one character fated to be Great Khan!

No character may have more than one fate at any time.

### Summon Herd

Range: 6 miles

Duration: 6 turns

Effect: Calls normal animal herd

With this spell the shaman can summon any animal herd within range. Only normal, nonmagical animals are affected. The shaman may choose the type of herd to be summoned or may just decide to summon the nearest one.

Animals affected come at their fastest movement rate. They are not friendly and will flee if attacked or chased.

This spell is most often used to gather animals together for the purposes of hunting, or to recover a herd that has strayed too far.

### Summon Lesser Animal Spirits

Range: 120'

Duration: 6 turns

Effect: Summons 3 lesser animal spirits

With this spell a shaman can summon three lesser spirits whose total Hit Dice is equal to or less than half of the shaman's level (round up). The spirits resemble the shaman's totem animal but with a humanoid form. The same spirits are summoned each time this spell is cast.

Casting multiple summon spells extends the duration of the original spell; this does not summon additional spirits. However, if cast after the original spell has expired, it will again summon the spirits.

Summoned spirits may change into large animals of their species, but they will refuse to fight in this form, always shifting back to their humanoid forms if attacked.

The spirits will perform any tasks within their power: transporting the shaman and his companions, fighting, etc. If reduced to 0 hit points, the spirits return to the Spirit World.

### Vigor

Range: Touch

Duration: 1 turn per level

Effect: Increases vigor

The recipient of this spell receives a bonus of +2 to saving throws, an additional 1d10 hit points, and a 1d3 bonus to Strength. The extra hit points cannot be restored by healing and are the first ones lost whenever the character takes damage. Strength may be increased to a maximum of 19. A character with a Strength of 19 gains a +4 bonus to hit and damage rolls.

## 5th-LEVEL SPELLS

### Commune With Spirit Lord

Range: 0 (shaman only)

Duration: 3 turns

Effect: 3 questions

This spell enables a shaman to ask questions of his spirit guide's spirit lord. The shaman may ask three questions that may be answered yes or no. However, a shaman may only commune once a month. Once a year on the Night of Spirits (see the Calendar section) the shaman may ask six questions.

### Confound

Range: 120'

Duration: 1 round/level

Effect: Confounds 1d6 + 1 creatures

The *confound* spell affects any human, demihuman, or humanoid creature. It does not affect the undead or spirits.

Each victim must roll a saving throw vs. Spells with a -2 penalty or begin to attack any creatures/characters friendly to it. If no friendly creatures are within 40', or they are all slain, the spell ceases to have any effect. If cast at a single creature, the saving throw is made with a penalty of -4.

The reverse of this spell will remove the effects of a *confound* spell or a *confusion* spell.

### Spirit Walk

Range: 0 (shaman only)

Duration: 1 hour/level

Effect: Enables shaman to enter the Spirit World

On casting this spell the shaman is able enter a trance and send his spirit to the Spirit World. This spell must be cast within a yurt. The shaman's spirit then ascends the yurt pole to the Spirit World. The shaman may stay in the Spirit World for one hour per level of the caster. Even though the caster's body is left behind, while in the Spirit World the shaman has access to any weapons and items normally carried, and has his normal hit points, spells, and combat abilities.

For every four levels of experience (rounded down), the shaman may take one other creature along. For example, a 17th-level shaman could take another four people with him.

As with the *spirit sending* spell, the shaman's unattended body is vulnerable to attack. In the event of the threat of danger to the shaman's body, the shaman's spirit returns instantly to the body.

#### Strength of Mind \*

Range: Touch

Duration: 12 turns

Effect: +4 bonus to saving throws vs. magical spells and effects

This spell gives a bonus of +4 to saving throws vs. Death Ray, Magic Wands, Paralysis or Turn to Stone, or Spells.

The reverse spell decreases the victim's saving throws by -4; no saving throw is allowed.

#### Sword of Fire

Range: 0

Duration: 12 turns

Effect: Causes a flaming sword to appear in the shaman's hand

On casting this spell, a sword of fire appears in the shaman's hand. The sword is magical and has bonuses to hit and damage equal to the caster's level divided by 8 (round up). The sword will set alight inflammable substances; it can also harm undead and spirits. The shaman may cause the sword to appear and disappear at will, enabling the shaman to cast spells and carry out other activities.

### 6th-Level Spells

#### Madness

Range: 120'

Duration: Permanent until dispelled

Effect: Causes insanity

This spell causes insanity in any intelligent creature. The victim may roll a saving throw vs. Spells to avoid the effect, but there is a -4 penalty to the roll. The madness lasts until removed by a *dispel magic* spell (at normal chances for success) or by a *cure all* spell.

Madness can take any one of the following forms (chosen by the caster):

**Despair:** The character is consumed by great feeling of hopelessness. Nothing he does will do anything to improve matters. It's far better to do nothing, that way things might improve on their own accord.

**Fear:** The victim becomes afraid of everything. Every creature, animal, blade of grass, etc., is after the character. The character immediately flees away from the caster in search of a place to hide.

**Feeblemind:** The victim's Intelligence is reduced to 2. The victim may do nothing other than drool and be led around by other characters.

**Love:** The victim falls madly in love with the first character, monster, or animal of the opposite sex he sees. The victim refuses to leave his loved one, and is unable to do anything other than stare lovingly into the eyes of his heart's desire.

**Rage:** The victim is consumed by a burning rage to destroy anything and everything. The character goes berserk attacking everything in sight. Spellcasters use their spells, while other characters attack with weapons or with their bare hands.

#### Spirit Storm

Range: 90'

Duration: Instantaneous

Effect: Storm of spirit energy in a 10'-diameter sphere

This spell enables a shaman to unleash a storm of spirit energy in the form of a 10'-diameter sphere. The sphere flies from the caster's hand and travels for up to 90' before dissipating. The storm causes 1d6 points of damage for every two levels of the caster. It causes this damage to all it touches. For example, a 14th-level shaman would cause 7d6 points. Each victim within the storm area may roll a saving throw vs. Spells; if successful the spell will only inflict half damage.

### 7th-Level Spells

#### Spell Turning

Range: 0 (shaman only)

Duration: 1 turn/level

Effect: Turns 1d4 spells back on casters

This spell reflects 1d4 spells back to their casters while the shaman remains unaffected. Only spells are reflected, not spell-like powers of monsters or spell-like effects from items. If two shamans are protected by this spell and one casts a spell against the other, the spell will bounce between them until one of the *spell turning* spells expires.

#### Summon Greater Animal Spirit

Range: 240'

Duration: 12 turns

Effect: Summons 1 greater animal spirit

With this spell a shaman can summon one greater animal spirit with Hit Dice equal to half the shaman's level (round fractions up). The spirit will perform any task within its power: transporting the shaman, fighting, acting as a guide or spy, etc. The spirit returns to the Spirit World once it has been reduced to 0 hit points.

Apart from its duration and the spirits affected, this spell is the same as the *summon lesser animal spirits* spell.

# TRIBES AND CLAN STANDING

## The Tribes

Following the destruction of the Maghurs and the Hajiks by the Murkits, eight tribes now live on the steppes. They each have their own grazing areas, and they send warriors and advisors to serve at the Court of the Golden Khan. As the Golden Khan is a Murkit, this tribe is the most powerful and enjoys the best grazing and hunting lands.

The current situation is one of border skirmishes between clans, with no Khan willing to risk a full-scale war. Instead each Khan jealously watches his border regions, frequently making camp in trouble spots to deter aggressors.

Clans that overstep boundaries often can be destroyed with no political repercussions.

## Tribes Table

The following table can be used to determine which tribe an NPC or PC belongs to. Take care to avoid creating a party of PCs that will quickly be torn apart by inter-tribal rivalry.

D100 Roll	Tribe
01-12	Murkits
13-24	Bortaks
25-36	Kaeruts
37-48	Kiyats
49-60	Taijits
61-72	Uighurs
73-84	Yakkas
85-96	Yugatais
97-00	Roll again

The following section gives descriptions of each of the tribes of the Khanates.

## MURKITS

Khan: Moglai the Golden Khan

Distinctive Feature: Conical helmets with horse-tail plumes

The Murkits are the ruling tribe of the Ethengars. Moglai Khan is Khan of the tribe and is also the Golden Khan of all the tribes. They inhabit the rich grasslands of the Sea of Flowers and the lands lying along the banks of the Street River. All other tribes pay tribute to the Golden Khan, making it possible for the Court of the Golden Khan to lead a relatively settled life.

Great changes are taking place in the Murkit tribe under the rulership of the Golden Khan. The old nomadic ways are slowly being replaced by a more settled lifestyle. While the majority of the tribe still follows its herds, the Court of the Golden Khan moves only four times a year.

During the summer the Golden Khan holds court at Chagon-Nah where the lakes and streams are populated by swans and birds, and the plains swarm with cranes and pheasants. Here the Golden Khan hunts birds with his falcons and gerfalcons. In spring and autumn the Court moves to Xantha in the Sea of Flowers. In winter the Court is held at Bargha where the frozen rivers enable the Golden Khan's messengers to travel quickly along the waterways of the steppes.

Throughout most of the year the majority of Murkit clans roam the steppes following their herds. Animals are frequently taken to the Court to feed the Khan and his retainers. In autumn and winter the clans travel to the Court, swelling its numbers considerably. Most of the Murkits accept this situation as one befitting the greatest Khan the steppes have ever known, but certain clans view the Court as a sign of weakness. Even so, most Murkits are loyal to their Khan, believing that in his hands lies the destiny of the whole Ethengar nation.

**The Vision of the Golden Khan:** It was foretold that Moglai Khan would lead the Ethengars to power over all the surrounding lands. It was this prophecy, coupled with the armed might of the Murkits, that enabled the Golden Khan to unite the tribes. One day the Murkits will lead the other tribes in a great war, but, since rising to power, Moglai Khan has bided his time and made efforts to learn all he can about the lands surrounding the steppes. When the time is ripe, the Golden Khan's hordes will attack, but until then the Golden Khan waits, hoping to lull the surrounding countries into a state of false security.

**Relations with Other Tribes:** All other tribes are currently loyal to the Golden Khan; only the Khan of the Uighurs has voiced his disapproval of the Golden Khan's seeming reluctance to lead an attack on the Heldann Freeholds to the north. The other tribes have benefited

from the Golden Khan's policies of encouraging trade and a more settled lifestyle. They have grown wealthy on his gifts and they take delight in the marvels that the Golden Khan has imported from other lands. The Khans look to the Golden Khan to mediate in disputes and to make the Ethengar nation strong.

## BORTAKS

Khan: Batu Khan

Distinctive Feature: Facial tattoos

The Bortaks inhabit the northeastern region of the steppes. Here they follow their herds across some of the best grasslands on the steppes. They patiently wait for the day when the Golden Khan will lead them against the Outsiders.

They are a fierce people who decorate their faces with tattoos of the sun on one cheek and the moon on the other. They rarely attack without provocation, but they will revenge any injury done to them.

Batu Khan, although he would like to rampage into the Heldann Freeholds and northern Vestland, contents himself with occasional raids to test the strength of the Heldann Freeholds and with monster hunts against the trolls and gnolls that live along the Vestland border. At the same time, his spies travel throughout the Heldann Freeholds, Vestland, Ostland, and Zeaburg. In the guise of merchants they sell horses to isolated farmsteads, taking advantage of their visits to note down the number of warriors present and the strength of the defences.

**Relations with Other Tribes:** As the first tribe to accept Moglai's leadership, they are high in the Golden Khan's esteem and one of his strongest supporters. Two years ago Batu Khan married the Golden Khan's eldest daughter, a situation that has done much to bring the two tribes closer.

The Bortaks are wary of the Kiyats, but no serious clashes have occurred since the Kiyats swore allegiance to the Golden Khan. Many Bortaks consider themselves to be superior to the Kiyats and act so in the presence of any Kiyat.

Batu Khan counsels caution and has more than once spoken out against the Uighurs' desire to attack the Heldann



Freeholds in force before the Golden Khan is ready.

### Kaeruts

**Khan:** Huaji Khan

**Distinctive Feature:** Red clothes

The Kaeruts live toward the north of the steppes, where they graze the Sea of Purple Grass and fight with the Gostai goblin nomads. The warriors of the Kaeruts are renowned for their distinctive red clothing. All items are dyed blood red and their horses are selected for their reddish brown coloring.

At one time fiercely independent, the Kaeruts have benefited from the increased number of caravans that travel the Overland Trade Route and now serve the Golden Khan to the best of their abilities. The Golden Khan is well pleased with this, as it is well known that the Khan of the Kaeruts has a few powerful hakomons in his service.

**Relations with Other Tribes:** The Kaeruts care little for the actions of other tribes, but they tolerate no interference.

The Gostai goblins have provided the Kaeruts with plenty of opportunities to vent their aggressions.

They are allied loosely with their Yugatais neighbors and the Uighurs, although many suspect that these alliances are little more than an information-gathering exercise. The Kaeruts' allegiance to the Golden Khan is high, as they have benefited greatly under his rule.

### Kiyats

**Khan:** Kadan Khan

**Distinctive Feature:** Little fingers amputated

The Kiyat lands at one time spread from Chagon-Nah to the Makkres Mountains. On swearing allegiance to the Golden Khan, the lands and waters of the Chagon-Nah were taken by the Murkits and form one of the sites of the Golden Court.

The proximity of the Kiyats to the southern Vestland border has led to them being entrusted to gather information on affairs in Vestland. Many Kiyat spies can be found in the town of Rhoona, where

they trade horses for grain and other goods. They have even built a temple there to Cretia, Lord of Chaos, although this aspect of Cretia is kept a closely guarded secret from the Vestlanders.

Their success at collecting information has made the Kiyats useful to the Golden Khan. So much so that the Golden Khan's eldest son was married to one of Kadan Khan's two daughters. As Kadan Khan has no direct male heir, the Kiyats may well become part of the Murkit tribe in the future.

On coming of age at 14, the Kiyats cut off their little fingers as an offering to Cretia. Some even go as far as cutting off all but their thumbs and forefingers, which leaves them enough grip to fire a bow.

**Relations with Other Tribes:** The Kiyats are cautious in their dealings with other tribes, preferring to bargain rather than fight. They have no great love for the overbearing Bortaks, avoiding conflicts with them whenever possible. They have a reputation for being a tribe of bratiks (spies), untrustworthy and sneaky. While their numbers of warriors are not what they were, the Kiyats still tend to be

## TRIBES AND CLAN STANDING

warriors. If pushed too far, a Kiyat will react in the time-honored Ethengar fashion by attacking.

### Taijits

Khan: Oktai Khan

Distinctive Feature: Never expose their heads: conical hats worn in spring, winter, and autumn; head scarves worn in summer

The lands of the Taijits border the Broken Lands and the Principalities of Glantri. They watch for Glantrian spies sneaking into the Khanates and they guide Khanate spies and clerics across the border into Glantri. They have been charged by the Golden Khan with keeping the Overland Trade Route open through the Broken Lands, a job they relish. Nothing pleases them more than killing humanoids; the more they kill, the happier they are.

Hunting expeditions are often directed into the Broken Lands to round up as many humanoids as possible and herd them onto the steppes, where they can be chased down and killed. The fact that the humanoids are usually waiting for them does nothing to diminish the enthusiasm with which they embark on these hunts.

The Taijits are unique of all the Ethengar tribes in that they collect the heads of their enemies and pile them up in large mounds.

**Relations with Other Tribes:** The Taijits detest members of the Yakka tribe. This is an ancient enmity that is still very much alive. Cold-blooded murder is rare, but the Khan prior to Oktai was killed while attending a Yakka banquet. The Khan was offered a carpet to sit on, as is the Ethengar way, but when he sat on it, he fell into a concealed pit and was spitted on sharp wooden stakes placed at the bottom.

The Taijits retaliated by attacking the Yakkas in force, but they were repulsed with heavy losses. Hoping that he would help them destroy Yakkas, the Taijits asked Moglai Khan for aid. Instead of attacking, Moglai Khan gave the Yakkas the opportunity to join him as well or be destroyed. They joined, leaving the two tribes' enmity to smolder.

Quarrels between members of the two tribes often erupt into violence, with the

death of one party usually being the outcome. The Golden Khan had 20 Taijits and Yakkas executed for fighting at the Court, but this has tended to curb violence only at the Golden Court. Border clashes across the Street River are frequent and bloody.

### Uighurs

Khan: Hulagu Khan

Distinctive Feature: Facial scars

The Uighurs are fiercely militant Ethengars. They live for only one thing: to expand their lands to the north at the expense of the Heldann Freeholds.

The Uighurs still remember the time the Heldanners had the effrontery to build their settlements on Uighur grazing lands, a situation made far worse when the Heldanners cut down the only copse of trees on Uighur land.

They care little for the ways of the Golden Court, seeing it as soft and effete. To the Uighurs the ancient code of their ancestors is the only one to be followed: "To dwell in one place too long is to grow weak."

The Uighurs have deep vertical scars down each side of their faces. These scars are inflicted with a sharp knife when an Uighur reaches adulthood at 14.

The Uighurs are noted for their fiery temperaments. Anyone who questions an Uighur's judgment or actions is likely to find himself with a fight on his hands. Uighurs prefer to draw a bow or a sword to settle disputes. Even with their fiery temperaments, Uighurs make fine warriors as they follow the orders of their superiors without question and with gusto.

**Relations with Other Tribes:** Hulagu Khan was once a strong supporter of the Golden Khan, but he is now growing restless at the Golden Khan's reluctance to order a mass attack against the Heldann Freeholds. For now, Hulagu Khan has to content himself with wiping out isolated settlements and measuring the speed of the Heldanners' response to his incursions. Raids into the Heldann Freeholds are growing increasingly more frequent as Hulagu Khan is encouraging his warriors to steal cattle, sheep, and goats from the Heldanners.

It is rumored that if the Golden Khan does not march on the Heldann Freeholds soon, Hulagu may attempt to persuade other Khans to do so, regardless of the Golden Khan's wishes.

### Yakkas

Khan: Chagatai Khan

Distinctive Feature: Dress in gaudy clothes

Chagatai Khan only joined Moglai Khan because the position of the Yakkas looked hopeless. The Taijits had attacked in force and been beaten off, but before Chagatai Khan could strike back he was visited by a messenger from Moglai Khan. The messenger declared that the Taijits were now the vassals of the Golden Khan, and that the Golden Khan demanded the Yakkas surrender or they would be destroyed. Reluctantly Chagatai agreed and joined the Golden Khan.

Since then the Yakkas have served Moglai Khan and have been greatly rewarded. The Yakkas trade horses and leather goods with the dwarves of Rockhome and the merchants of Darokin in return for iron and steel. Yakka smiths then make weapons for the Golden Khan. In exchange they receive fine horses and gifts from the Golden Khan.

In some areas, Yakka camps can be found with thick smoke hanging over them. Here swords, arrow heads, and armor are made by their smiths.

Yakkas are strong willed and opinionated people. They believe that they are always right and are more than willing to let other people know their views. They are also fairly cheerful—except when it comes to talking to Taijits.

The Yakkas are troubled by humanoid raiders from the Broken Lands who prey on the Overland Trade Route. The Yakkas believe that the Taijits are responsible for helping the humanoids in their attacks, but they have no real evidence to support this.

**Relations with Other Tribes:** The Yakkas hate members of the Taijit tribe and will go to great lengths to kill them. This usually stops short of outright murder, but even that is not unheard of. Usually a Yakka will attempt to goad a Taijit into a fight, often to the death. Following the execution of 20

## TRIBES AND CLAN STANDING

Yakkas and Taijits for starting a fight at the Court of the Golden Khan, antagonisms at the Court tend to smolder rather than erupting into open conflict. Away from the Court it's a different matter. Border clashes between the clans of these tribes tend to be very ferocious.

### Yugatais

Khan: Temur Khan

Distinctive Feature: Saddles lined with wolf skin; large gold ear-rings

The Yugatais inhabit the northwest of the steppes, where they compete with the wolf nomads of the Gostai goblins. Here they battle the wolf riders who periodically sweep down onto the tribe's herds. Temur Khan has led a large number of expeditions against the wolf riders, but the wolf riders, when faced with overwhelming numbers, retreat into the Colossus Mountains in Glantri. Although the wolf riders seem to be able to get into Glantri with no problem, the warriors of the Yugatais always find themselves facing Glantrian mages and warriors.

**Relations with Other Tribes:** The Yugatais are friendly with the Kaeruts and Taijits. As the last tribe to accept Moglai as their Golden Khan, the Yugatais are viewed with suspicion by the other tribes. It is believed that the only reason the Yugatais joined Moglai was because they were left no choice. Yugatais tend to ignore such remarks for as long as their honor allows, but when pushed too far they respond with quick and savage violence.

## THE CLANS

Clans are the basic units of Ethengar society. Each clan consists of a group of related families. A family includes two or more grandparents and all their offspring. This usually means three generations of Ethengars living and traveling together in the same family group. An average clan consists of six families who all share a common ancestor and who travel together following their herds.

Warfare and raiding can reduce clan size dramatically. In good years clan sizes tend to be fairly large, as a number of families can live quite happily off the produce of the herds. In bad years, or

when a clan has fallen into disfavor, the clan will split up into its family units, each family taking its share of the herds and effectively forming new clans. This enables the clans to range farther and make the most of the available lands.

After four generations, clans will also split into smaller groups, each family going its own way.

The head of a clan is the eldest male, who gives his name to the clan. This means that even very closely related clans will have different names, though their clan heads may be brothers.

During the spring and summer months, the individual clans wander the steppes following their herds, only joining with other clans at horse fairs and to wait out the long winter months at the tribal camp.

### CLAN STATUS

Not all clans are equal in the eyes of the Khan and other clans. To find out about the status of your clan, roll 1d100 and consult the following table. Hakomon characters need not roll on this table: their status depends on other factors.

D100 Roll	Clan Status	Charisma Modifier	No. of Families
01-10	Despised	-2	1
11-30	Struggling	-1	1d4
31-75	Comfortable	0	2d4
76-95	Respected	+1	2d6
96-99	Honored	+2	2d6
100	Ruling	+3	1d4 + 2

The Charisma modifier applies throughout the Khanates, not just within a character's own tribe, as anyone can judge the status of an individual from the clothes he wears and from his animals. Characters who rise in status by receiving gifts from a Khan lose the negative adjustments to Charisma. All undisguised Ethengars receive an automatic -2 penalty to their Charisma when dealing with Outsiders.

### STATUS EXPLANATIONS

**Despised:** Life is hard for your clan. The Khan of your tribe is far from pleased with your clan's performance in recent years. Each spring he gives very little in the way of goods to your clan, and what he does give is usually of poor quality and unlikely to last the year.

In camp, your clan gets all the really

nasty jobs: preparing the dead for their last rites, clearing up after feasts and festivals, keeping the camp clean of horse dung and other animal droppings, and digging and filling the latrine pits.

Things are not entirely hopeless. A character from this social position who performs valiantly and gives good service will reflect well on the status of the clan and may improve it in the eyes of the Khan.

**Struggling:** Your clan has a reputation for not making the most of the Khan's property.

The clan usually returns to the Khan most of what was given to it in the spring. Some years it increases the wealth of the Khan, but most years it struggles to maintain it. Even though it's a precarious existence, no major disasters have brought the Khan's disfavor upon your clan.

**Comfortable:** Your clan is neither wealthy nor poor. The Khan provides sufficient wealth each year to maintain the clan and with proper care of the animals, the clan may even better its position in the following spring.

**Respected:** The clan does well in animal breeding and makes the most of the Khan's wealth. It is therefore favored by the Khan and has gained the respect of other clans.

**Honored:** The Khan honors your clan by bestowing great gifts on it each spring.

By increasing the size of its herds and wealth, your clan has earned the Khan's favor. It is likely that a member of the Khan's family has married into yours, increasing its standing within the tribe.

**Ruling:** You are a member of the Khan's own clan, although not a member of his immediate family. All other clans show their respect to you by bowing in your presence and obeying your wishes. Abuse of your power is, however, not wise as the Khan expects members of his own clan to set an example for the other clans.

The majority of your actions must be geared toward bettering the position and status of the tribe. Failure to do so will cause the Khan to disown you.

### CLAN NAMES

Pick a name from the list of names on page 31 for the head of the clan. This name is the name by which the clan is

## TRIBES AND CLAN STANDING

known. For example, the Clan Temur of the Yakkas. A ruling clan's name is the name of the tribal Khan.

### CLAN WEALTH

The status of your clan determines what equipment you have available at the start of your adventuring career. The starting equipment of horse warriors, brataks, clerics, and shamans is shown on the table below.

#### Starting Equipment Table

Status	Equipment
Despised	1 nag, bow*, lasso, hand axe**
Struggling	1 normal light war horse, 2 poor horses, bow*, lasso, sword†, hand axe**, leather armor (AC7)
Comfortable	3 normal light war horses, bow*, lasso, sword†, hand axe**, spear**, leather armor (AC7)
Respected	4 normal light war horses, bow*, lasso, sword†, hand axe**, spear**, chain mail armor (AC5)†
Honored	3 normal light war horses, 1 superior light war horse, bow*, sword†, hand axe**, lance**, chain mail armor (AC5)†
Ruling	4 superior light war horses, 1 superb horse, bow* (20% chance of being a +1 weapon), sword†, hand axe**, lance**, lamellar armor (AC 4)††

\* sling for clerics or shamans.

\*\* horse warriors and brataks only.

† mace, staff, or hammer for clerics.

Shamans receive a sling and a sword only, no other weapons are available.

‡ leather armor for brataks and shamans.

†† leather armor +1 for brataks and shamans.

In addition to the preceding equipment, each character has spare bowstrings, wax for the bowstrings, 50' of rope, an awl, a needle and thread, a cooking pot, a cup, two leather bottles, and a waterproof leather bag.

### HAKOMON STARTING EQUIPMENT

Hakomons are independent of their clans and receive none of the clan's wealth. They have either a nag or no horse at all (50% chance). They also begin with the following equipment:

\* 2-4 sigil scrolls; one contains the *read magic* spell.

\* 1-3 items of mystical value: colored stones, small statues, talismans, mummified rabbit's foot, petrified ear, carved wooden stick, etc.

\* 1-2 daggers

### NEW WEAPONS AND ARMOR

The following items are unique to the Ethengar Khanates. Any character from outside the Khanates will have to be specially trained before he can use these items (this does not apply to lamellar armor or the bow and arrows).

#### LAMELLAR ARMOR

This is made from finger-wide metal plates bound together with leather thongs. It is polished and made into suits. It gives an Armor Class of 4 and has an encumbrance of 450 cn.

#### ETHENGAR LANCE

The Ethengar lance is similar to an ordinary lance, except that it incorporates a special hook for dismounting an enemy. Any roll to hit that exceeds the number required by 5 or more, or a roll of a natural 20, will dismount a mounted opponent. (A successful Equestrian skill check by the victim negates this.) Targets on foot are knocked over. Targets who are dismounted receive 1d6 points of damage and must spend the next combat round standing up. Targets on foot who are knocked down receive no damage, but must spend the next combat round regaining their feet.

### ETHENGAR BOWS AND ARROWS

The composite bow of the Ethengars is as powerful as the standard long bow. The ranges are as follows:

Short (+1)	Medium (0)	Long (-1)
70	140	210

Ethengar archers carry two types of arrows: the moraki, a light arrow for use at long range and medium range, and the takadi, a heavy arrow for short range.

In all, 60 arrows are usually carried, 30 of each kind in two quivers, suspended from a belt at the hip or attached to the saddle. In some cases, an archer may carry an extra quiver of arrows (30).

Light arrow (moraki): +2 to hit at all ranges; 1d4 damage

Heavy arrow (takadi): can only be fired at short range; 1d8 damage.

#### LASSO

A lasso is a coil of rope, up to 40' long, with a noose at one end. The noose is whirled around the head and cast at the enemy. A roll to hit is made. Success indicates that the target must roll a successful saving throw vs. Death Ray to avoid Entanglement. As a thrown lasso needs to be re-coiled and prepared for throwing, it may be used only once every three rounds. See the following charts for more details:

Enc.	Damage	Ranges
12 cn	Entangle	10'/20'/30'
Victim's Level or Hit Dice	Bonus to Saving Throw	Failed Saving Throw Results
1 or less	None	Entangle
1+1 to 3	+1	Entangle
3+1 to 6	+2	Slow
6+1 to 9	+3	Slow
9+1 to 12	+4	Delay
12+	+5	Delay

#### FAILED SAVING THROW RESULTS:

**Entangle:** The victim cannot attack, cast spells, or move until a successful saving throw vs. Spells is rolled (save each round).

**Slow:** The victim is slowed—moving and attacking at  $\frac{1}{2}$  normal rate. No spells can be cast. A character who does nothing else may remove the lasso in a round.

**Delay:** The victim automatically loses initiative for the next round.

# Character Skills

Skills are a handy and optional addition to the D&D® game rules. They help to define a character and add considerably to the role-playing possibilities available. Check with your DM whether they are being used or not.

## Initial Skills

All beginning (1st-level) Ethengar characters start with two mandatory character class skills that are an essential part of their profession. They can also choose an additional two skills from either the general skill list (those skills that any character may have) or from the specialty skills for their character class. These skills are determined with the Training Background Table found on page 30. Read the table for directions to determine your character's four initial skills.

**Bonus Skills:** Beginning characters know more skills if they are particularly intelligent, exactly as characters know more languages if they are intelligent. A character with an Intelligence of 13-15 knows one extra skill (for a total of five). With an Intelligence of 16-17, a character knows two extra skills (for a total of six). With an Intelligence of 18, a character knows three extra skills (for a total of seven). These skills are selected from the skill lists on the next page.

## How Skills Are Used

Each skill is based on one of a character's ability scores (Strength, Intelligence, Wisdom, Constitution, Dexterity, or Charisma).

During a game session, the DM may decide that a character's skill may help him in a situation. Also, the player may ask the DM to consider whether his character's skill might be applicable, but it's up to the DM to decide if this is the case.

If the DM decides that the use of the character's skill is appropriate to a situation, the player is asked to roll 1d20 against the current score of the ability the skill is based on. If the roll is equal to or less than the ability score, the skill has been used successfully. Although skills are based on ability scores, some skills are easier to use than others. For example, the Equestrian skill value equals the character's Dexterity + 2. A character with a Dexterity of 12 would need to roll a 14 or less to be successful.

## Guidelines for Skill Use

In most circumstances, skills cannot be used against other player characters. Certain skills, particularly Charisma skills, can only be used against NPCs.

A roll of 20 always fails. The higher the successful roll (so long as it is successful!), the more effectively the skill has been used: The more difficult the task, the more modest the benefits of a successful check.

A roll of 1 is not an automatic success. When a very difficult task is attempted, the DM may assign penalties to the roll to reflect the increased difficulty of the task. If the task is exceptionally difficult, the DM may rule (before the dice are rolled) that, although success is remotely possible, it is incredibly unlikely. In such a case he may require the player to roll two consecutive 1s. A character pulling off such a feat can make a good case for being divinely inspired!

The DM may decide that use of a skill when carrying out an easy task is automatic, or that the PC receives a bonus to the roll.

The DM determines the amount of time required for a successful use of a skill. Building a cart may take several days, while identifying a strange artifact may take only seconds.

The DM determines the effects of the successful use of a skill. Your DM may rule that successful use of the Nature Lore skill will give advance warning of a storm, or that it only permits the character to deal with the storm when it strikes, according to circumstances.

The DM's ruling is final. If, as a player, you think a judgment was unreasonable, discuss it with your DM after the game, with the hope of avoiding misunderstandings in the future.

## Improving Skills

A character's skill score may be raised above the ability score that the skill is based on. To improve a skill score, you must trade in one ordinary skill choice to increase a different skill score by 1 point.

Such an improved skill is indicated on a character sheet by marking the number of additional points with a "plus" sign after the skill name (i.e., Acrobatics +1, Nature Lore +2, etc.). Improving a skill increases the chance of a successful check against that skill.

Other benefits conferred by that skill are not affected. These are permanent choices; you cannot shuffle skill scores after the character starts adventuring.

## Learning More Skills

As time goes by, your character may gain more skills or improve existing ones.

All characters get a new skill choice every four experience levels. Thus, they get their first skills at 1st level, then a new skill at 5th level, another at 9th level, another at 13th level, and so on.

Each additional skill choice may be used to acquire a new skill or improve an old skill in the manner described earlier. New skills may be drawn from the general skill list or from the specialty skills.

It is possible to learn a specialty skill from a different character class than your own, but it costs more. A character who selects a specialty skill from those of another character class, gets the skill at half the value of his relevant ability score (round fractions up). If he later improves the skill, he automatically increases it to the full ability score. Further improvements increase the value of the skill in the normal way.

Example: Aktai, a hakomon, selects the bratak specialty skill of Disguise. Aktai has an Intelligence of 15, and so his skill score equals 8. Aktai later improves the skill, increasing it to his full ability score of 15. If he later were to improve it again, it would rise to 16 (1+1).

## Maximum Skills Known, by Character Level

Level 1: 7 Skills

Level 5: 8 Skills

Level 9: 9 Skills

Level 13: 10 Skills

Level 17: 11 Skills

Level 21: 12 Skills

Level 25: 13 Skills

Level 29: 14 Skills

Level 33: 15 Skills

## Skills and the Character Sheet

Record your skills on your character sheet in the following fashion. First find a blank spot on the sheet. Write "Number of Skill Choices: \_\_\_\_\_," and leave room

## Character Skills

beneath that line. Record on the line the number of starting skill choices your character received.

Below the line, write down your character's skills. Record the name of the skill, the abbreviation of the ability the skill is based on, any permanent modifier you have obtained for the skill by devoting extra skill choices to it, and the current skill roll you have with the skill.

Example: Yesugai, a horse warrior of the Murkit tribe (Str 17, Int 13, Wis 7, Dex 13, Con 12, Cha 9) is beginning his adventuring career. His Intelligence of 13 gets him one extra skill. After he determines his skills on the Training Background Table and selects his bonus skill, his sheet looks like this:

Number of Skill Choices: 5  
Equestrian (Dex): 13  
Terrorize (Str): 17  
Acrobatics (Dex): 13  
Tracking (Int): 13  
Wrestling (Str): 17

### Lifestyle Skills and Ability Scores

While skills represent specialized abilities or areas of knowledge, they do not cover all aspects of life in the Ethengar Khanates. Their life as nomads has given the Ethengars an instinctive ability to carry out the day-to-day tasks of their lives. All Ethengars know how to make a yurt or a cart, they are knowledgeable in animal husbandry and how to navigate across the steppes using the sun or the stars. They can also find sufficient food to keep themselves alive when away from their herds. In short, they know how to survive on the steppes.

In most situations it can be assumed that Ethengar characters carry out tasks related to their lifestyle with no problems. Occasionally, you might want to judge how well a character performs certain actions, such as determining how well he drives a cart under difficult situations. If so, a character may roll against his ability score to determine how well he does. To determine how knowledgeable a character is about a certain aspect of the Ethengar lifestyle, a roll against Intelligence or Wisdom may be called for. When constructing a yurt or a cart, a roll against Dexterity may determine how well it is constructed. A full list of these

Lifestyle Skills follows. All Ethengar characters have these skills.

Characters who wish to improve their knowledge of any aspect of their lifestyle may choose to use one of their skill points to do so. The area chosen then becomes a skill with an automatic +1 bonus.

Example: Tostai wishes to become an expert yurt builder. He therefore spends one of his skill points and gains the Yurt Building skill at +1. If he likes, he could spend additional skill points and increase his skill still further.

The following list shows which ability score the character checks against when using the skill to perform a difficult task:

Animal Husbandry (Int or Wis)  
Fire Building (Int or Wis)  
Navigate (Int or Wis)  
Survival—steppes only (Int or Wis)  
Drive Cart (Dex)  
Make Yurt or Cart (Dex)  
Dance (Dex)  
Sing (Cha)

### Skill Descriptions

Following are the skills particularly appropriate or useful in a Ethengar campaign, listed according to the ability score they are based on. This is not a complete list of all possible skills. You may suggest other skills to your DM, and he may have other skills for you to choose from.

Do not overlook the possibility of essentially useless but entertaining skills. Skills can be useful to characters for in-session problem-solving, but a skill doesn't have to be useful to be desirable—it can just be fun. Don't hesitate to ask your DM for a skill that might not be very useful, but which perfectly fits the personality you've imagined for your character.

### Strength Skills

**Muscle:** The knowledge and experience of heavy lifting and hard labor. Your character knows how to direct groups of laborers and slaves to make their efforts most effective. He understand the use of simple machinery like wedges, pulleys, and levers. Your character gains a +2 bonus to Strength checks for difficult tasks like bending bars or smashing through doors and walls.

**Terrorize:** A talent for bullying people into doing what you want them to do. A

successful check means that NPCs who generally don't like something, such as fighting (most craven Outsiders who are farmers or artisans), are forced into doing what you want them to do.

This skill works best against Outsiders and non-fighter types. NPC adventurers and other fighter-type NPCs (guards, thugs, bouncers, etc.) may ignore a successful use of this skill if they succeed on a Bravery check.

**Wrestling:** A successful use of this skill gives a character a +1 bonus to his Wrestling Rating as defined in the D&D® game Companion Rules. Higher skill scores give higher bonuses, so a character with Wrestling +1 would receive a +2 bonus, and so on.

### Intelligence Skills

**Acting:** The ability to pretend to be someone else or to show false emotions. Successful use of this skill enables a character to tell lies over a period of time.

**Alchemy:** The ability to recognize and identify common alchemical substances and potions.

**Alternate Magics:** Basic familiarity with those magics that are not related to standard spellcasting. Includes knowing magical abilities of well-known Prime Plane and extraplanar monsters, and of Immortal beings.

**Ancient History:** Detailed knowledge of Ethengar history. General knowledge of the history of the nations of the Outsiders and nonhuman races.

**Artillery:** Your character understands and knows how to operate artillery pieces. A successful check gives a +2 to hit with such weapons.

**Boating:** The ability to handle small boats and barges. Also includes fishing skills. Note that simple tasks are performed automatically with this skill; check only in dangerous or unusual situations.

**Disguise:** The ability to make oneself look like someone else. A successful Disguise check by your character is required for each character or group of characters that the disguise must fool.

The roll is modified according to the viewer's Wisdom bonus or penalty. Therefore a character with a high Wisdom score has a better chance of penetrating a disguise.

## CHARACTER SKILLS

**Know Market Value:** A character with this skill automatically knows the market value paid by Outsiders for common goods, including horses, sheep, gems, etc. Successful checks enable one to estimate the approximate value of special goods like magical items and treasures.

**Lip Reading:** To use this skill the character must be able to see the lips of the target person or creature and understand the language being spoken. A successful check enables a conversation to be understood. The distance to the target and the light level should be taken into account—your DM will apply modifiers for difficult situations.

**Magical Engineering:** Ability to recognize the basic principles of some unfamiliar magical devices. Does not include practical training in design or fabrication of magical artifacts. Does include recognition of most common and distinctive magical items.

**Mapping:** Your character does not necessarily know how to read and write, but he is capable of understanding and making maps. A check is needed for complicated three-dimensional layouts, or to map an area by memory.

**Mimicry:** The ability to mimic animal noises and accents.

**Navigation:** By taking directions from the position of the sun and stars, your character always knows roughly where he is. A character with this skill automatically knows where he is on the steppes. Away from the steppes a check is required.

**Nonhuman Cultures:** General knowledge of nonhuman races of the steppes and Broken Lands. Includes incomplete knowledge of nonhuman customs, methods of warfare, skills with magic, and a very basic vocabulary.

**Planar Geography:** General knowledge of the Prime, Inner, Outer, Astral, and Ethereal Planes as described in the D&D® Companion rules. Includes knowledge of techniques of travel among the planes and common inhabitants of better-known planes. Does not include knowledge of the Spirit Plane.

**Read/Write Language:** Knowledge of a written language, either human, demihuman, or humanoid. An Intelligence check is required each time an attempt is made to read or write this language.

**Siege Craft:** The ability to direct siege operations against the walled settlements of the

Outsiders. Your character knows where best to fire siege artillery, how to tunnel under walls, and how to reduce the walls to rubble.

When using the siege machines from the D&D® Master rules, characters with this skill add +5 to their force's BR for each point of skill they possess.

**Sigil Lore:** The ability to read and interpret mystic sigils. No skill check is required by a hakomon to learn spells.

**Signaling:** Enables your character to leave messages that can be understood only by another Signaling specialist. For example, unobtrusive stacks of stones may be left to warn friendly followers of an impending danger. He can also leave simple messages, such as, "army arriving from north," "camp here," or "go back and warn the Khan."

Communication is also possible using war drums, banners, and smoke signals. All Ethengars are familiar with the signals sent by the war drums and banners.

**Survival:** This skill enables your character to find food, shelter, and water in any one type of terrain of your choice (mountains, desert, forests, etc.).

All Ethengars have this skill for survival on the Sea of Grass.

A successful check indicates that your character has found sufficient food for himself and several companions (fungi, moss, roots, insects, gerbils, etc.). Another skill choice is required to find food in a different terrain type.

**Tactics:** The ability to use troops in the best possible way. A successful check means your DM will modify the outcome of a confrontation in a reasonable (and favorable) way.

**Tracking:** Your character can follow tracks. The DM is free to increase or decrease the chances of success depending on the circumstance (age of the tracks, type of terrain, number of fugitives, etc.).

This skill can also be used to obscure tracks made by your character and any companions. The difference between the number actually rolled and the number needed to make the test is used as a negative penalty on Intelligences for Tracking checks made by anyone trying to follow your character.

For example, Temur is attempting to hide the tracks made by her horse. She has Tracking skill of 15 and rolls a 5, a successful check. Any trackers following her trail have a -10 penalty to their Intelligences for Tracking checks.

## WISDOM SKILLS

**Animal Training:** (choose a particular animal). Your character knows how to raise, train, and care for this type of animal. The animal can be taught some very simple tricks or simple orders.

**Bravery:** This enables your character to resist the effects of any magical fear. An NPC may also disregard the effects of an Intimidate check on a successful use of this skill. If an NPC is of a higher level than the character, a +1 bonus is added for each level of difference.

**Codes of Law and Justice:** Knowledge of the laws and moral codes that govern Ethengar society.

**Danger Sense:** An aptitude for sensing danger or odd situations. A successful check means you have detected an imminent danger. You will not know the nature or the source of the danger. The DM will make this check in secret, informing you of the result.

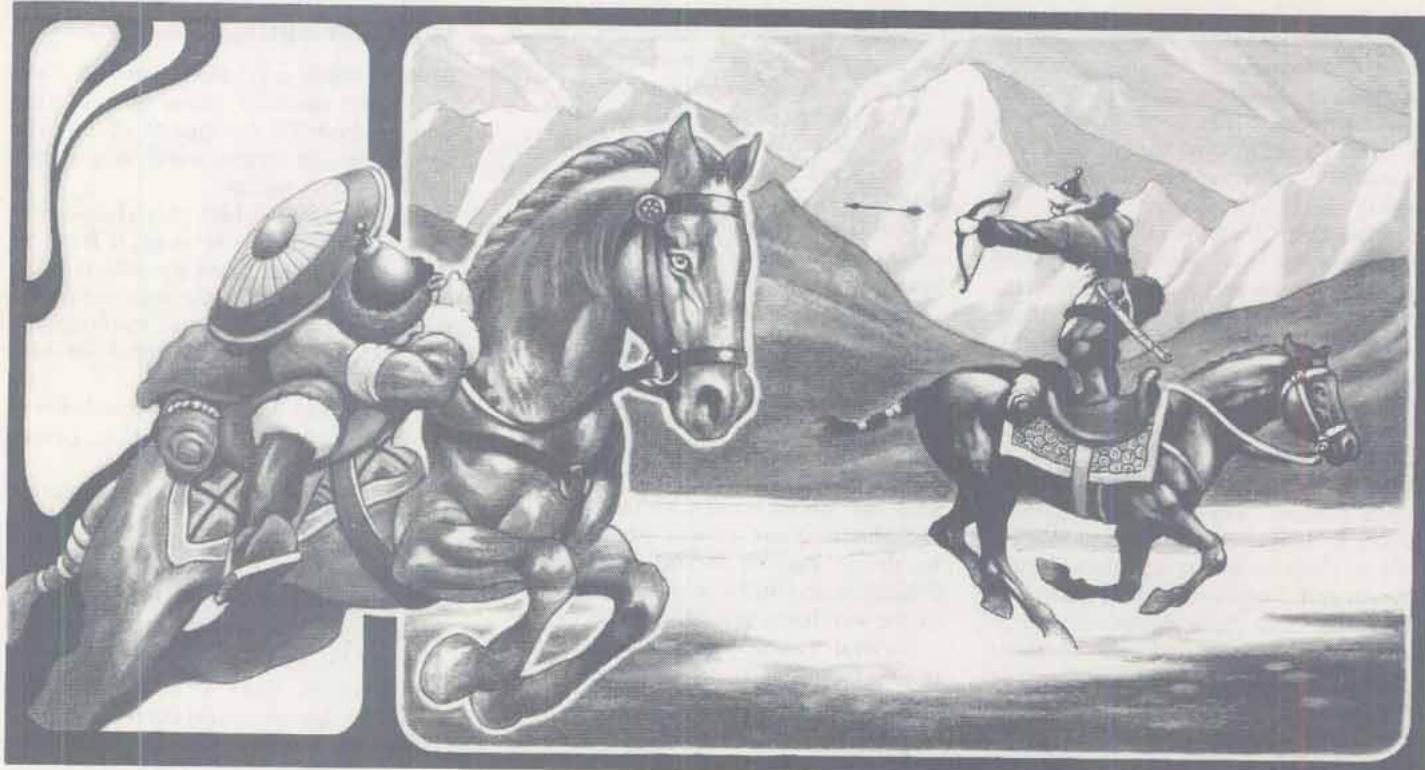
**Detect Deception:** The ability to recognize deceptive tricks or behaviors in an NPC. This does not reveal the truth or falsity of statements or the motivations of the speaker, nor does it reveal the exact nature of the deception. Unlike the *detect lie* spell, this skill only warns the character to distrust the NPC who is carrying out the deception. The character gets no clues about which statements are true or false. Successful use of this skill just indicates that the speaker is trying to deceive the character intentionally. The DM will make this check in secret, informing you of the result.

**Falconry:** The skills of hawking—of knowing when to release a bird of prey to catch small game and how to retrieve the bird afterward. It also includes looking after and training a bird of prey.

**First Aid:** The ability to perform first aid. A successful check enables a character to restore 1d4 hit points to any wounded character or creature. This skill may not be used on a wounded character or creature more than once per injury. If the character is subsequently restored to full hit points, and is then wounded again, first aid may once again be applied. If a 20 is rolled when using this skill, 1d4 points of damage are inflicted on the patient.

**Grovel:** This is an important skill for getting out of tricky situations in Ethengar society. A character with this skill throws

## Character Skills



himself at the feet of a character of higher status and grovels.

Successful use will cause minor misdemeanors to be forgiven, and the penalties for major ones to be reduced. It's also useful for sucking up to an angry Khan.

**Honor (Specific Immortal):** The ability to properly honor an Immortal to gain his favor and aid. This includes knowing the code of behavior and the rituals pleasing to the Immortal in question.

This skill enables clerics to obtain use of clerical spells. Use of this skill by a cleric is automatically successful in routine situations. If the cleric has performed actions displeasing to his Immortal, he may be required to make a skill check. Failure may mean that the cleric does not receive one or more of his spells, or that he suffers some other penalty, such as a temporary curse.

**Mysticism:** Your character instinctively knows the best course of action to follow to please the Immortals and spirits, or avoid being the victim of a curse. A successful check means that your character recognized an idol dedicated to an Immortal patron, enabling him to give it its due respects.

**Natural Healing:** Your character is knowledgeable in the use of herbal cures. If you roll a successful Healing check, any character who has been poisoned is allowed a second saving throw with a -2 penalty. On a successful check you may also allow characters to naturally heal damage at the rate of 2 hit points per day of total rest.

**Nature Lore:** Knowledge of common plant and animal life of the Sea of Grass. This includes such things as edible and poisonous plants, healing herbs, or signs of unnatural danger, such as an absence of normal plant life or insects, atypical animal behavior, etc.

Use of this skill in the Sea of Grass receives a +3 bonus. Use of the skill in an unfamiliar setting is at a -2 to -5 penalty. For example, use of this skill in the mountains of Rockhome would be with a -5 penalty.

**Spirit Lore:** Knowledge of creatures from the spirit plane and how to deal with and placate them. This skill enables a shaman to recognize a disguised spirit on a successful roll. Your DM will make any such roll in secret and inform you of the result.

**Spirit Plane Geography:** General knowledge of the geography of the Spirit Plane. It

includes knowledge of travel between the Prime Plane and the Spirit Plane. A character with this skill can sense the presence of a nearby spirit on a successful check.

## Dexterity Skills

**Acrobatics:** The ability to leap and gambol without stumbling. A character with this skill may perform impressive acrobatic feats while riding a galloping horse, and he may balance on taut ropes and wires. A successful check is required to perform any acrobatic feat; failure may result in the character suffering damage from falling, or if the roll fails by only 1 or 2 points, the DM may grant another Acrobatics check to avoid a fall.

A successful Acrobatics roll reduces the effective height of a fall by 10 feet.

**Alertness:** Enables your character to draw a weapon without losing any time, or to avoid the effects of surprise. A successful check means your character wakes up at the slightest odd noise.

**Armorer:** The ability to make and repair leather armor. Higher skill levels enable the character to make and repair chain mail (+1 skill) and lamellar armor (+2 skill).

## Character Skills

**Bowyer:** The ability to make bows and arrows.

**Dismount Rider:** Enables a character to dismount an opponent. A character can avoid being dismounted by making a successful Equestrian check. A dismounted rider suffers 1d6 points of damage from the fall. The difference between the levels of the two characters is used as a modifier when attempting to dismount an enemy and avoid being dismounted.

For example, a 2nd-level character is attempting to dismount a 10th-level rider. The skill check is therefore made with a -8 penalty to the attacker's Dexterity. If it were the other way around, the 10th-level fighter would receive a +8 bonus.

This skill also enables your character to pull a stationary horse to the ground on a successful check. The rider suffers 1d6 points of damage unless he succeeds in a Dex check.

**Escape Artist:** Your character has a chance of getting loose when tied up. A successful check means your character managed to get rid of his ropes. The basic skill is effective against rope restraints. Higher skill levels are needed to tackle an escape from iron shackles, etc.

**Equestrian:** With this ability Ethengars are able to fight, fire missiles, and cast spells without needing to make a skill check.

Skill checks are required in the following circumstances: to call a horse to its rider, to use the horse as a shield by hanging over the side of the horse, to jump over an obstacle, and to avoid being dismounted. If a check is failed then a horse does not answer a call, but may continue to be called each round; a rider jumping an obstacle, or using the horse as a shield, falls to the ground and suffers 1d6 points of damage.

Ethengar characters without this skill must roll against their Dexterity whenever they attempt to fight, fire missiles, or cast spells while mounted. Failure results in the character falling to the ground and receiving 1d6 points of damage.

**Fighting Instinct:** The reaction of attacking first in order to gain the advantage in combat. Successful use gives a +2 bonus to Initiative in hand-to-hand combat.

**Jump:** The successful use of this skill enables a character to leap over obstacles

and leap distances of up to 10 feet, increased by 10 feet with a running start.

**Mountaineering:** The ability to climb mountains using yurt pegs and ropes as climbing aids. This skill is practiced by brataks in the mountains of Rockhome. It is only available to brataks of the Murkit, Kiyat, and Yakka tribes.

**Outdoor Stealth:** The ability to move outdoors using the best cover available. A successful check reduces your character's chance of being spotted by 50%. Your DM will decide on the base chance of his being spotted. Brataks may use this skill to enhance their Hide in Shadows and Move Silently abilities while outdoors.

**Quick Draw:** The ability to notch and fire an arrow with a +2 bonus to Initiative.

**Rapid Fire:** A successful check enables a character to fire a bow twice instead of once. Each shot is made with a penalty of -3 to hit. The first arrow is fired according to which side wins initiative, the second arrows is always fired at the end of the round.

**Riding Monster:** A character with this skill is able to control and ride a specific type of monster. Skill checks are required to control the monster in dangerous situations and if it gets hit in combat. Failure results in the monster running amok until brought under control (check each round).

**Weapon Mastery:** This enables a character to become skilled with a weapon, as described in the D&D® Master rules under Weapon Mastery. A skill choice must be traded in for each subsequent Weapon Mastery level.

## Constitution Skills

**Drinking:** A talent for absorbing alcoholic beverages without being affected. The first failure means your character is drunk; he collapses on the second failed check.

**Endurance:** The ability to perform a task for long periods of time. A successful check means your character is able to run (or engage in some other demanding task) for an hour without collapsing. A check is needed for each hour a task is attempted, with a penalty of -1 for each extra hour. Your character then needs three times the length of his performance to recover.

## Charisma Skills

**Bargain:** A successful check enables a character to get the best deal available for goods, services, or information. If two characters with this skill bargain against each other, whoever makes the best roll wins. The DM may give bonuses or penalties to either character to reflect the difficulties in the bargain to be made.

**Deceive:** The ability to persuade a listener of the sincerity of what is said, despite the fact that the speaker is lying through his teeth, being insincere, or both. Successful use of this skill causes an NPC to believe an untrue statement or to accept a misleading statement as honest and sincere. Failure indicates that the character stumbles over the words or sounds unconvincing.

This skill will not stand up to the application of a *detect lie* spell.

**Gain Trust:** The ability to gain the trust of an NPC through a combination of courtesy, respect for traditions, knowledge of human nature, and honorable behavior. Successful use of this skill causes an NPC to accept the character as a trustworthy person until given solid evidence to the contrary.

In routine situations, a successful use of the skill is sufficient. This covers situations like an overnight visit to the camp of another tribe to seek food and shelter, etc.

In dangerous or threatening circumstances, or if the NPC listener is hostile or already has reason to distrust the speaker, the DM should assess penalties to the check.

**Gambling:** A talent for most games involving betting. A successful check means your DM will increase your character's chances of winning in a reasonable way.

**Leadership:** Successful use of this skill adds a +1 bonus to the morale of any NPCs under the character's control. It may also be used to convince other NPCs to follow the character's commands.

**Persuade:** The ability to prove your sincerity to NPC listeners. This skill cannot be used to deceive a listener; the speaker must always believe the truth of what he says.

If the NPC is hostile, or has a reason to distrust the speaker, the DM may assess penalties of -1 to -8 to the speaker's Int.

**Storyteller:** The ability to captivate an audience when telling stories. It is also an ability of the tribal shamans versed in Ethengar history.

# TRAINING BACKGROUND TABLE

Each Ethengar character starts with two mandatory character class skills, plus an additional two skills chosen from either the specialty skills of the character class, or from the general skill list (those skills that any character may have).

## HORSE WARRIOR

Mandatory skills: Equestrian (Dex) and Terrorize (Str)

Specialty skills: Acrobatics (Dex), Artillery (Int), Bowyer (Dex), Dismount Rider (Dex), Fighting Instinct (Dex), Leadership (Cha), Outdoor Stealth (Dex), Quick Draw (Dex), Rapid Fire (Dex), Siege Craft (Int), Tactics (Int), Tracking (Int)

## Bratak

Mandatory skills: Equestrian (Dex) and Disguise (Int)

Specialty skills: Acrobatics (Dex), Acting (Int), Artillery (Int), Bargain (Cha), Bowyer (Dex), Dismount Rider (Dex), Escape Artist (Dex), Gain Trust (Cha), Fighting Instinct (Dex), Know Market Value (Int), Lip Reading (Int), Mountaineering (Dex), Quick Draw (Dex), Rapid Fire (Dex), Persuade (Cha), Tracking (Int)

## HAKOMON

Mandatory skills: Read/Write Language (Int) and Sigil Lore (Int)

Specialty skills: Alchemy (Int), Alternate Magics (Int), Magical Engineering (Int), Planar Geography (Int)

## CLERIC

Mandatory skills: Honor Immortal (Wis) and Mysticism (Wis)

Choose Immortal served. Your DM may rule that you cannot play a cleric of Cretia, as they are rabid chaotics with strong anti-social tendencies.

Cretia: Deceive (Cha), Detect Deception (Wis)

Yamuga: Gain Trust (Cha), Spirit Lore (Wis)

Tubak: Codes of Law and Justice (Wis), Detect Deception (Wis)

Specialty skills: Ancient History (Int), Detect Deception (Wis), Gain Trust (Cha), Natural Healing (Wis), Nature Lore (Wis), Nonhuman Cultures (Int), Persuade (Cha)

## Shaman

Mandatory skills: Spirit Lore (Wis) and Storyteller (Cha)

Specialty skills: Ancient History (Int), Natural Healing (Wis), Nature Lore (Wis), Persuade (Cha), Spirit Plane Geography (Wis)

## GENERAL SKILLS

(Any Character)

Strength  
Muscle  
Wrestling

Intelligence  
Boating  
Know Market Value  
Mapping  
Mimicry

Navigation  
Nonhuman Cultures  
Read/Write Language  
Signaling  
Survival (outside the steppes)

Wisdom  
Animal Training  
Bravery  
Codes of Law and Justice  
Danger Sense  
Falconry  
First Aid  
Grovel  
Mysticism

Dexterity  
Alertness  
Armorer  
Equestrian  
Jump  
Riding Monster  
Weapon Mastery

Constitution  
Drinking  
Endurance

Charisma  
Bargain  
Deceive  
Gambling  
Storyteller



# Ethengar Names

The following names are all suitable for Ethengar characters. You should pick one for your character if you have difficulty thinking up a name of your own.

## Male Names

Abaka	Kaikhatu
Abakan	Kaunchi
Abushka	Kashin
Akbalik	Kassar
Akbar	Kahak
Ajin	Khabal
Akov	Knyuk
Aksinya	Kogatai
Anaktai	Kogotal
Arghun	Koja
Arik	Kublai
Atika	Kuyuk
Babar	Mangu
Baidu	Madutai
Batu	Makbai
Barak	Medu
Barka	Mongke
Basl	Mongu
Bektor	Morkatal
Berke	Muhuli
Boga	Nargabai
Buka	Nayan
Chagatai	Noghai
Chibai	Noyon
Chimei	Numughan
Cudga	Ogodai
Dasadas	Oktai
Degke	Orkajin
Dutta	Ortu
Essen	Potor
Ethenor	Subutai
Gaidu	Taranis
Gakadu	Telek
Ghazan	Temujin
Goibban	Temur
Gokti	Toktai
Grokat	Tuda
Hatu	Tulabugha
Huaji	Joulran
Hulagu	Tuli
Jagatai	Ulatai
Jamuga	Ulgatai
Jebe	Vasilas
Jemugu	Yagatu
Juchi	Yamun
Kadan	Yatak
Kaidu	Yestai
	Yesugai

## Female Names

Abbuka	Kowlesin	Temulin
Actacta	Kwelon	Tena
Actun-tai	Lassick	Tessia
Ai-Bantu	Lisai	Trungpa
Ari-Ki	Loi-Tan	Una
Arika	Loubai	Uiska
Astuni	Lowelon	Ullai
Babari	Mahka	Vilma
Beckga	Maklai	Volta
Beirkai	Mecku	Voxila
Bortei	Medu-An	Waruni
Bryyda	Midulia	Wastda
Buitai	Montgha	Wourick
Bukhai	Monessa	Yagha
Bulagan	Mostan	Yecki
Bushgu	Nen-Tai	Yest-Tal
Camdu	Neske	Yictor
Cerrack	Nesrick	Yu-Tu
Cirtick	Ni-Jin	
Chog-yan	Nillos	
Com-Jah	Nikor	
Courrie	Nominar	
Dasacki	Nummsas	
Dest-tai	Nuztai	
Dourrie	Obacki	
Erikai	Octosis	
Essie	Oruni	
Goihan	Otebu	
Gossick	Ottai	
Gurricktai	Pabulai	
Gwendai	Patai	
Hat-Tai	Pecas	
Hackerrick	Pedgha	
Hendreckai	Pocrick	
Hulai	Potal	
Huwel-Tai	Qashi	
Isenick	Qemur	
Isteran	Qertu	
Izia	Qeranu	
Jallopi	Qortisha	
Jamal	Ro-An	
Jerrick	Rotun	
Joulran	Rungu	
Juch-Jin	Russ-Tal	
Kacdan	San-Jin	
Kadran-Tal	Sempura	
Kacrick	Sicontai	
Kashinai	Sirona	
Kassiri	Situ	
Kokachin	Solem	
Kopan	Susti	
Kostin	Talia	

## Physical Appearances

The following list of distinctive traits can be used to round out your character. Pick two or three to help you form an image of your character.

High cheek bones, brown eyes, dark hair, well defined jaw line, braided hair, hollow cheeks, sunken eyes, weather-lined face, thin lips, flared nostrils, prominent ear lobes, double chin, large eye brows, teeth missing, teeth yellowed, perfect teeth, long moustache, curled moustache, shaved head, long finger nails, painted nails, fine boned hands, mutton hands, bandy legged (most riders), flat footed, thin and wiry, fat, bright eyed.

## Mannerisms

The following list of mannerisms can also be used to help make your character more distinctive.

Constant cough, scratches (at fleas?), picks nose, rubs chin, pulls ear lobes, fiddles with hands, scratches head, twirls moustache, fingers hair braids, touches jewelry, eye twitch, clears throat, snorts, nervous laughter, sucks finger, drags feet, pulls nose, leans head to one side, snaps fingers, cracks fingers, hides beneath head gear, whistles, hums, sings tuneless ditties, mutters to self, grins a lot, swings arms when walking.

## Titles

Titles are an important part of Ethengar society. It is important to know the status of anyone you meet, as this will determine the correct way to behave.

The following list details military titles in order of rank.

- Akan—Argam Leader
- Dakan—Dagam Leader
- Orkhan—Mingam Leader
- Khan
- Great Khan

Many other titles exist. Their relative order of rank is not always clear. What is clear is that anyone with a title of any sort is in favor with a Khan, and is therefore to be given all proper respect.

# Adapting Gazetteers to the AD&D® 2nd Edition Game

Many of you may soon switch to the ADVANCED DUNGEONS & DRAGONS® 2nd Edition Game. For your convenience, we include this section to help you use this Gazetteer in your AD&D® game campaign. Changes in the AD&D game have been taken into account here.

The differences between the D&D® and the AD&D games are small enough so that the adaptation should not be much of a problem. However, for those of you who are not familiar at all with the D&D game, there are a few details that need to be clarified. For simplicity, topics appear in alphabetical order.

One thing to keep in mind is that AD&D game characters are slightly tougher at low level, but D&D game characters can deliver much more damage at mid to high level.

The D&D game is designed to handle very high levels of play, up to a maximum level of 36. It is suggested that you keep the same levels of experience in the two games, up to level 14. Beyond 14th level, assume that five D&D game levels equal one level in the AD&D 2nd Edition game (round up). Using this, a 36th-level D&D game fighter becomes 20th-level in the AD&D game.

Gazetteer nations can be set up in other game worlds, such as those described in the FORGOTTEN REALMS™ Campaign Set, or the WORLD OF GREYHAWK® Fantasy Game Setting. This offers interesting alternative developments to regions not yet charted, enabling you to continue your campaign without having to switch to the other game.

Some of the more powerful shamans of Ethengar are capable of entering the Ethereal plane and reaching other worlds. Most often, shamans are attuned to places like the Plain of Horses in the Forgotten Realms region of Kara-Tur, or the Tiger Nomads in Greyhawk. Visitors accompanying or sent by a shaman usually seem to phase out of an animal when entering the other world.

**Alignments:** D&D game characters have only three alignments—Lawful, Neutral, or Chaotic. In the AD&D game, assign Good, Evil, or Neutral alignments, depending on the context.

**Classes:** In the D&D game, elves, dwarves, and halflings are actual character classes. In the D&D game, elves correspond to AD&D game elven fighter/mages. D&D game dwarves and halflings become AD&D game fighters. At high levels, D&D game demi-humans use attack ranks. Ignore these in the AD&D game. Human fighters and thieves are not changed when converting to the AD&D game. Magic-users become mages in the AD&D game, while clerics either remain clerics or become priests of specific mythoi, depending on the DM's AD&D game world.

**Coins (cn):** The cn abbreviation stands for coin and is a measure of weight. Fifty cn are equal to 1 lb. in the AD&D game.

**Dominions:** These are lands under a character's rule, like the AD&D game's baronies. Rulers receive taxes from inhabitants as well as income from natural resources and services. D&D game dominion populations grow an average 15% minus 5d10 people per month. The growth tops out at 1d5% minus 5d10 people once population density reaches or exceeds 50 people per square mile.

**Encumbrance:** See "Coins."

**Equipment:** The terminology in the D&D game is very similar to that in the AD&D game. Equipment cost, encumbrance, damage in combat, and AC protection are slightly different, but not enough to be worth discussing. Use the AD&D game statistics.

**Experience:** Total accumulated experience for characters is different between the two games, but again, not enough to have a substantial effect on play. Everybody understands the difference between a 1st-level magic-user and a 15th-level wizard... we hope!

**Immortals:** These are equivalent to the AD&D game deities. Immortals often are NPCs who reached level 36 and completed a heroic quest of some sort. Immortals belong to various "spheres," such as:

**Matter:** Usually related to lawful beings, fighter types, or the earth element. Opposes the Sphere of Time.

**Energy:** Usually related to chaos, magic-users, or the element of fire.

Opposes the Sphere of Thought.

**Time:** Usually related to neutral beings, cleric types, or the element of water. Opposes the Sphere of Matter.

**Thought:** Usually related to any alignments, thief types, or the element of air. Opposes the Sphere of Energy.

**Entropy:** Not related to anything except destruction, it opposes all other spheres. It corresponds to the AD&D game lower planes.

**Morale:** Whenever NPCs or monsters run into difficulties, especially during combat, there is a possibility that they surrender or flee. Use the AD&D 2nd Edition game morale system instead.

**Monsters:** Some monsters mentioned in this supplement do not exist in the AD&D game. Simply replace them with another appropriate creature. Keep an eye on play balance; differences in HD and special abilities may occur at times, calling for adjustments.

**Movement (MV):** Movement rates in the D&D game are given in feet/turn and then, in parentheses, in feet/round. Converting from the D&D game, 100'/turn equals 10 factors for the AD&D 2nd Edition game.

**Ranges:** All distances are expressed in feet, rather than inches.

**Rounds:** Rounds and turns are used the same way in both games. A D&D game round equals ten seconds, while a turn equals 60 rounds—for simplicity use the AD&D game equivalents.

**Spells:** Some D&D game spells have slightly different names than their AD&D game counterparts. Simply use what comes closest. Modify the number of memorized spells listed for spellcasters to match the AD&D game rules.

**War Machine:** This is a mass combat system developed in the D&D game. We suggest using the BATTLESYSTEM™ Fantasy Combat Supplement, which works for both game systems.

**Weapon Mastery:** Ignore weapon mastery and replace with the AD&D game's weapon specialization.

**Wiccias:** These are spellcasting monsters. The AD&D 2nd Edition game handles each spellcasting monster separately in the *Monstrous Compendium*.

# INTRODUCTION

In AC 926, the hordes of Toktai Khan prepared to conquer the world. The death of Toktai Khan at the town of Hayavik saw the hordes turn back to the steppes to choose a new leader. As they retreated, the rest of the world sighed with relief and gave thanks that the Ethengars could not agree on Toktai Khan's successor. But now a new Great Khan has come to power on the steppes and the world will again come to fear the hordes of the Ethengars.

## The Gazetteer

This Gazetteer describes the Ethengar Khanates of the D&D® game's Known World: its geography, tribes, and the lifestyle of its peoples. In this package you'll find the following:

\* a 64-page *DM's Guide* to the lands of the Ethengars, including two introductory adventures, a mini-campaign outline, plus numerous other campaign ideas to act as backdrops to adventures based in and around the Ethengar Khanates.

\* a 32-page *Players' Guide* to the Ethengar peoples, including new rules, a system for generating Ethengar characters, and the shaman, a new character class.

\* a full-color, fold-out map sheet showing the Ethengar Khanates, the Court of the Golden Khan, and the yurts of the Ethengars.

\* a six-panel folder depicting the relationships of the eight Ethengar Tribes and a typical Ethengar camp.

## Using This Gazetteer

The *Players' Guide*: This sets the scene and provides an introduction to life in the Khanates. Read this first to get the flavor of the setting and to see how the new rules affect standard D&D game play.

"What Everyone Knows" introduces the geography of the Ethengar Khanates, the horse warriors of the steppes, and the Golden Khan. It presents views of the Khanates seen through the eyes of three Outsiders: Ahiktos the merchant fears and loathes the Ethengars, Roki Erikson the

mercenary has a healthy respect for their military prowess, and Cratu the Sage has a deep fascination for their way of life. This section should be read by players running Outsider characters and Ethengar characters. Players of Outsider characters should read no farther. The rest of the information in the *Players' Guide* is for characters from the Khanates.

The next section deals with life as seen by Cratu the Sage and by the Ethengars themselves. It provides more insight into the culture and beliefs of the Ethengars.

The third section describes how to create Ethengar characters and the ways in which these exotic people differ from standard D&D game characters.

Information on the shaman character class and the new spells available are described, as are the eight Ethengar tribes.

The *DM's Guide*: This book contains all the DM needs to know to use the Ethengar Khanates as an adventure setting. It starts by describing the history of the Ethengars, the geography of the steppes, and the political rivalries that smolder between the tribes.

The lifestyle of the Ethengars is covered next, including typical events as a clan follows its herds across the steppes.

The Court of the Golden Khan is presented as a unique urban setting comprised almost entirely of tents. The court migrates across the steppes four times a year.

The major characters of the Khanates are described in "Khans and Characters." These are the characters who hold power or influence the wielding of power.

"The Hordes of the Steppes" is a four-page pull-out section that describes the armies of the Golden Khan. If your campaign features mass battles, you'll find that the optional rules for the War Machine from the D&D Companion game rules, and for the BATTLESYSTEM™ Fantasy Combat Supplement will give your games a definite Ethengar flavor.

And let's not forget the humanoids of the steppes. These monsters, covered in "Humanoids of the Steppes," find life harder than most of their kind. Instead of

them threatening the Ethengars, they find themselves to be victims here.

"The Spirit World" describes a strange parallel world in which the spirits dwell. This is an important part of the Ethengars' beliefs—a world that has a dramatic influence on their lives. In this section you'll find descriptions of the spirits, guidelines for basing adventures within the Spirit World, and tips on how to portray the spirits summoned by shamans.

The next section, "Campaigning in the Ethengar Khanates," describes how you can develop your own Ethengar campaign, and the different types of campaigns available.

The final section provides two adventures and a mini-campaign outline. The first adventure is suitable for introducing Outsider characters to the campaign, while the other takes the adventurers into the blasted wasteland of the Land of Black Sand as they perform a mission for the Golden Khan.

"In the Service of the Golden Khan" is a mini-campaign outline that deals with the schemes and eventual fall of the Khan of the Taijit tribe.

\* The Covers and Map Sheet: The map of the Court of the Golden Khan on the large fold-up sheet is for the players. (The DM's version of this map is included in this booklet along with a description of the Court.)

The maps and diagrams on the cover can be freely shown to the players, as these contain commonly known information.

# History of the Steppes

## Who Are The Ethengars?

The Ethengars are based on the historical culture of the Mongols. These hardy horse warriors struck fear into the civilized world. Their armies conquered China and invaded Persia, India, Korea, Burma, Poland, Hungary, Russia, Vietnam, and Japan. Across the Euro-Asian landmass, the Mongol hordes swept their enemies before them. Their use of horse archers made them almost invincible. Often it was the death of a Great Khan, not defeat at the hands of an enemy host, that caused their armies to retreat.

While the Ethengars are based on the Mongols, they've been adapted to the fantasy setting of the D&D® game's Known World. Now the fantasy cousins of the renowned horse warriors can live again in your D&D game campaign!

## History of the Steppes

Our story starts back in the days of the Blackmoor civilization. In those ancient times, the steppes lay at the north pole of the Known World and the land of Blackmoor enjoyed a pleasant climate.

The people of Blackmoor possessed many powerful magical and technological devices. Unfortunately, they grew lax in the care of the mighty powers under their control. The Great Rain of Fire, a catastrophe of enormous proportions, obliterated Blackmoor and rocked the planet itself. The planet shifted on its axis and a polar ice cap began to form where Blackmoor once stood. This great calamity had repercussions that affected not only the world, but the planar regions around it. Strange etheric entities, now known as spirits, were drawn into the fabric of the world. Some of these entities merged with the new landscape. Others roamed around, seeking a people to interact with. The people they found were the Ethengars, a race of yellow-skinned, hunter-gatherer humans that had existed on the fringes of the Blackmoor civilization; it is from this time that

the Ethengars' close involvement with the Spirit World began.

The ice that for so long had covered the steppes and its surrounding lands began to recede. A warm sun now shone down upon the former pole, giving life to the land and making it habitable. Among those who survived the destruction of Blackmoor were the Ethengars. Spared the worst effects of the Great Rain of Fire, the Ethengars retreated before the forming ice caps and made their way south.

For a thousand years the Ethengars wandered the northern wastes until they reached a sheltered land where the grass grew tall and all manner of animals roamed. The Ethengars domesticated them, particularly the hardy horses of the steppes.

**The Humanoid Invasions:** For almost three hundred years the Ethengars lived a semi-settled life upon the steppes.

They sowed grain here and there to supplement their meat-based diet. Then the humanoids swept down from the north to burn and loot the Ethengars' homes.

Greatly outnumbered and outclassed, the Ethengars were forced into slavery by the humanoid King Loark. But King Loark was not the only humanoid warlord to reach the steppes. In his wake came Akkila-Khan. At first the two humanoids worked together, but like all of their kind, they began to squabble over the spoils.

Akkila-Khan was no fool. Outnumbered by King Loark's hordes, he offered the Ethengars freedom in exchange for their aid against King Loark. The slaves rose up and Akkila-Khan struck with his horde at the battle of Chongor. Defeated, King Loark retreated into the Broken Lands, and Akkila-Khan began to reenslave the Ethengars.

**The Rise of Baka:** Under a young Ethengar known as Baka, some of the Ethengars took their horses and yaks and fled from the humanoids. They roamed across the steppes and slipped away from the humanoids wherever they encountered them. Learning quickly from the humanoids, Baka led his horsemen on raids against any humanoids foolish enough to venture away from the main group. At first they tried head-on attacks to little effect. Baka then switched to hit-

and-run tactics, using the mobility provided by his horses to fire hails of arrows at the humanoids and then flee across the steppes. As time went by, more and more Ethengars fled from the humanoids to join Baka. Copying many of the humanoids' ways, Baka forged his forces into an army and prepared to free the steppes.

Before Baka could strike to drive the hated monsters from the steppes, the skies over the mountains to the west (the lands that were later to be the Principalities of Glantri) were engulfed in flame and gray dust fell from the sky. The grass of the steppes withered and died, in some places never to recover, and many Ethengars and humanoids fell sick. This disaster served to further strengthen the bonds between the Ethengars and the Spirit World. The desolate Land of the Black Sand was formed. In this strange place, permanent gates opened between the Spirit World, the Known World, and the Sphere of Entropy. Spirits from the Sphere of Entropy entered the Land of Black Sand and moved out to prey upon the Ethengars. It was only the teachings of more benign spirits, passed on to the shamans, that enabled the Ethengars to rise to meet this threat (aided by the fact that it was now easier for shamans to enter the Spirit World by using the gate that had opened in the Land of Black Sand).

Akkila-Khan's forces were no longer able to effectively hold the steppes and the Ethengars fled from their tyranny. Over the next years, small groups of Ethengars wandered the steppes, keeping an uneasy truce with the humanoids. Slowly Baka consolidated his power and united scattered groups of Ethengars under his banner. The changes wrought by the catastrophe in Glantri had transformed the steppes into a landscape of parched grasses and barren lands—a land unable to support the numbers of Ethengars and humanoids living upon it. It was time to drive the monsters from the steppes. In the humanoid manner, Baka declared himself to be Khan and called the Ethengars to follow him. His banner was raised and the Ethengars united behind him. Even so, they were too few to take on the humanoids directly.

## History of the Steppes

Feigning a meeting to trade animals, Baka lured Akkila-Khan into a trap. As the Khans met to exchange formalities, the Ethengars swept across the grasslands and showered the humanoid forces with arrows. Almost surrounded, the humanoids broke and fled, losing many of their numbers before they reached the shelter of the Broken Lands.

The steppes were free at last. Under Baka, the Ethengars had changed from simple planters and herders into a highly mobile military force that lived off the land. Their whole existence was geared to warfare and the well-being of their horses.

**The First Khan:** For three years Baka led the Ethengars against humanoid stragglers. Following the disappearance of Akkila-Khan (see GAZ10, *The Orcs of Thar*), the war was over. Baka declared himself to be Khan of the Ethengars. He decreed that the Ethengars would always wander the steppes, declaring that, "An enemy who is always on the move is an enemy who is hard to destroy." He divided the Ethengars into tribes and gave to each of them a part of the steppes where they could graze their horses and yaks.

The Ethengars honed their fighting arts on each other. Often the best grasslands lay in a neighboring tribe's territory, a situation that led to many a clash between tribes. No one minded.

The shamans decreed that this was the way of the steppes and it would keep the Ethengars strong. There were those who wanted to be stronger than others, and as Baka grew old, the younger tribal Khans looked at his grasslands and longed to possess them. They plotted together and then poisoned Baka Khan. The Great Khan was taken to the World Mountain for burial and the Khans met to choose a new Great Khan. Unable to agree, the Khans fell to fighting each other.

**The War of Succession:** A long and bitter struggle raged over the steppes as tribe viciously attacked tribe. The war lasted for almost two decades. When it finally petered out, the tribes hardly existed at all. Many tribes had been ruthlessly exterminated by their neighbors; the surviving tribes had lost so many warriors and animals that they consisted of little more



than a few hundred people and animals. The Ethengars had learned the ways of the humanoids far too well.

With more grazing land now available to the survivors than they could ever use, there was no need for war.

Families, sick of the war, drifted away from the tribes and followed their horses wherever they led them. When they encountered other family clans, they still fought, but only on a small scale.

The victors gained the choicest grasslands, and the losers simply moved elsewhere.

This is a pattern that recurs again in Ethengar history. The family clans wander the steppes slowly growing in size. As population pressures increase, clan fights clan. Clans that have a blood relationship group themselves into tribes under a Khan, and then the tribes turn to fighting each other.

Occasionally a strong, charismatic leader arises to unite all the tribes and lead them to war against neighboring states, a situation that the Ethengars' neighbors have come to fear. The rise of a Great Khan is indeed a sign that the Ethengars are a danger to all around them. Usually the death of a Great Khan results in widespread bloodshed on the steppes as the Khans engage in yet another War of Succession. This reduces the population pressure and dissipates the Ethengars' urge to pour out of the steppes.

A new Great Khan is now in power on the steppes. He is a Khan who is touched

by heaven, a Khan who understands the need to carve out a lasting empire, a Khan who has the power and the will to do so.

Soon the world will come to fear the name of Moglai Khan, the Golden Khan, Khan of Khans.

## The Golden Khan

as told by Kaunchi

"The Golden Khan is the greatest Khan to ever live upon the Sea of Grass. He is a bogda, a man touched by heaven. This is clear from the story of his life.

"He was born the son of Huptai Khan, lord of the Murkits, but his birthright was taken away from him at the age of 12. It was then that his father died and the clans of the Murkits refused to recognize one so young as their Khan.

"His uncle Atikai even tried to make our great Khan into a slave, but Moglai Khan escaped and fled into the Sea of Grass.

"There he lived the life of a fugitive with only his horse for company.

"For six years Moglai Khan wandered the Sea of Grass living off what he could catch with his bow and horse. In that time he carefully avoided the warriors of his uncle, until he left the Sea of Grass to travel among the dwarves of Rockhome, and then journeying to Ylaruam, Thyatis,

## History of the Steppes

Karameikos, and Darokin. At the age of 21, he returned to the Sea of Grass, much strengthened by adventuring in the company of Outsiders.

"On his return, he found that clans of the same tribes fought each other for grazing lands. He was determined that the blood of the Ethengars should no longer be spilt in such a way. He declared himself Khan of the Murkits.

"Some of the younger warriors, recognizing him as a mighty warrior, flocked to join him. But his uncle wished to be Khan and set out to again hunt down Moglai Khan.

"Moglai Khan was like the wind that howls down from the mountains: fast-moving, impossible to catch, and possessed of a stinging bite. Although Atikai searched for five years for his nephew, all his warriors found was death at the hands of Moglai Khan. As his victories grew, more Murkits joined Moglai Khan's banner until Atikai found that even his own clan supported the Golden Khan. Still Atikai refused to recognize Moglai Khan, but his days were numbered.

"Moglai Khan caught Atikai and offered him life in return for service. Being a proud man, Atikai refused and was slain by being strangled by a bowstring, as befits an Ethengar prince.

"Now undisputed Khan of the Murkits, Moglai Khan sought the advice of his shamans. We traveled into the Spirit World where it was revealed to us that Moglai Khan was destined to rule over all the Ethengar tribes.

"Moglai Khan's victories were swift. The Maghurs and Hajiks were defeated and their lands taken. Other Khans looked to our Khan for aid and, because of his military prowess, declared him Khan of Khans.

"Now we are a united people and the world shall soon tremble before the thundering hooves of our warriors."

### HISTORICAL TIMELINE

This calendar is dated using the Thyatian dating system: BC means Before Crowning—before the crowning of the

first Thyatian emperor; AC means After the Crowning.

**3000 BC:** The Great Rain of Fire obliterates Blackmoor; the planet shifts and the ice caps recede from the steppes. Spirits are drawn in to merge with the world.

**2000 BC:** The Ethengars arrive on the fertile lands of the Steppes.

**1710 BC:** The Great Horde of humanoids led by King Loark invades the Steppes and enslaves the primitive Ethengars. King Loark's horde is joined by Akkila-Khan's humanoid horde. Together they ravage the Steppes.

**1709 BC:** Akkila-Khan joins with the Ethengars and defeats King Loark at the battle of Chongor. King Loark's Great Horde splinters: the trolls head east, the goblins south, and the rest of the Great Horde is driven out of the steppes into the Broken Lands.

**1700 BC:** Elves in Glantri trigger a cataclysm that has a profound affect on the lands of the steppes. The Land of Black Sand is formed.

**1691 BC:** Baka betrays Akkila-Khan and drives his humanoids into the Broken Lands.

**1688 BC:** Baka declared Khan of all Ethengars.

**1681 BC:** Baka Khan is poisoned. The Ethengars war over his successor. The War of Succession starts.

**1660 BC:** The War of Succession ends inconclusively. The Ethengars split into hundreds of clans and compete with each other for the best grazing lands.

**1485 BC:** Chibai Khan leads his tribe to victory and establishes himself as Lord of the Steppes.

**1450 BC:** Steppes wracked by tribal warfare following Chibai Khan's death. Numerous Khans rise and fall as the steppes are ravaged by a second War of Succession.

**100 AC:** The Makistan Clan is driven from the steppes by Muhuli Khan. They settle the Ust-Urt Valley (see GAZ 2, *The Emirates of Ylarum*).

**585 AC:** Ethengar raiders attack the Flaemish in Glantri; the Khan's horsemen are driven out.

**645 AC:** A Great Khan attempts a major invasion of Glantri but is defeated at Skullhorn Pass.

**919 AC:** Ethengar Horde under Toktai Khan attacks Hayavik in the Heldann Freeholds. The attack is repulsed and the Horde returns to the steppes.

**926 AC:** Toktai Khan besieges Hayavik and is killed in the final battle. Hayavik destroyed. The Horde withdraws to select a new leader. Another War of Succession begins.

**984 AC:** Moglai unites the clans of the Murkit tribe.

**985 AC:** The united Murkits defeat the warring clans of the Maghurs. All Maghur males are put to the sword.

**986 AC:** Moglai Khan turns his attention to the Hajiks. He defeats them and wipes them from the face of the earth.

**987-90 AC:** Other clans of the steppes unite into tribes for protection. The tribes turn to fighting each other.

**991 AC:** Moglai Khan aids the Bortaks against the Kiyats. In return the Bortaks accept Moglai Khan as their rightful ruler. Surviving Kiyats swear allegiance to Moglai Khan.

**994 AC:** Uighurs seek Moglai Khan's aid against settlers from the Heldann Freeholds. The settlers are slaughtered.

**996 AC:** Taijits attack Yakkas but are defeated. Moglai agrees to aid the Taijits in return for them becoming vassals. Fearing defeat, the Yakkas also join Moglai. The other tribes rapidly follow and Moglai is declared Khan of Khans. The Keshak is formed.

**1000 AC:** Today. The time in which all Gazetteers are set. Moglai Khan begins to modernize the Ethengars. Foreign travelers welcome at the Golden Court of the Khan. Moglai turns Ethengar aggression outward by probing the defenses of neighboring states.

**1200 AC:** Great War between the Republic of Darokin and the Master of the Desert Nomads (see modules X4, X5, and X10). Embassies from Darokin and the Desert Nomads court the Khanates alliance.

# GEOGRAPHY OF THE ETHENGAR KHANATES

The land of the Ethengars is the steppes, an almost flat expanse of patchy grasslands. The steppes are on a plateau that rises high above the surrounding lands. Mountains border this plateau, except to the east and part of the north. This makes the steppes higher above sea level than they first appear when looking at a map. The steppes are 3,800 feet high in the west, gradually rising to 4,000 feet in the east and south.

After the ice caps shifted following the Great Rain of Fire, the steppes were a fertile plain, but the disaster that struck the Elves in Glantri (see "The History of the Steppes," page 3 and GAZ 3, *The Principalities of Glantri*) withered most of the grass and poisoned the soil.

Today the steppes are not fertile enough to support crops or large herds. In some places they are little more than arid wildernesses of gravel, sand, and rock, constantly lashed by winds from the surrounding mountains.

## Access to the Steppes

The Colossus Mounts to the west form the border with Glantri. The clouds that constantly obscure the highest peaks make measuring their exact height impossible, but they are believed to be at least 25,000 feet high. The Colossus Mounts form an almost impenetrable barrier into the Principalities of Glantri.

To the east, the Makkres range towers up to a height of 15,000 feet, and to the south the Altan Tepe Mountains create a natural barrier between the Republic of Darokin and Rockhome. To the southwest, the humanoid-infested Broken Lands are hazardous to travel, but this none-the-less serves as the main overland trade route into the Khanates.

It is in the north and the east that the easiest access to the steppes can be gained. This situation has caused the Heldann Freeholds no end of worry as here is an ideal route for any Ethengar hordes raiding the isolated farmsteads of the Freeholders.

## Climate

The high altitude of the steppes subjects them to extremes of temperature. In summer, the sun withers the grass and the winds whip stinging dust into the air. In winter, snow and ice are common companions and fierce, icy winds howl across the land. It's therefore little wonder that the Ethengars are the hardiest race of humans in the Known World.

For the four months of winter, the steppes are swept by cold, biting winds that blow off the Colossus Mounts in Glantri, threatening to throw riders from their mounts and send yurts tumbling across the icy wastes. In spring, the ice melts and flowers and new shoots poke through the ground. It is with the spring thaw that the Ethengars resume their nomadic wanderings after settling in one place to wait out the deprivations of winter.

Summer brings four months of an intense sweltering heat that withers the grasses and causes the rivers and ponds to grow shallow. It is during summer that the Ethengars are forced to travel almost constantly in search of grazing lands to keep their herds fed. Summertime temperatures rarely fall below 70° F. except during the night when clear skies, altitude, and biting winds combine to cause the temperature to plummet.

During autumn, the summer heat slowly gives way to frequent rainstorms that enable the parched grasses to push up new shoots before finally being covered by the winter frosts. During the first month of autumn, the Ethengars gather their herds, and the clans join together to prepare for the approaching winter.

## Population

On average the human population density is fewer than one person per square mile. During the winter, the number of people at any camp is considerably higher, with as many as 50 people per square mile in the camps.

The humanoid population, like the human one, is nomadic, making estimates of their numbers difficult. Tribes of goblins and hobgoblins travel the

steppes and clash with tribes of Ethengars for the best grazing grounds or simply for the love of battle. The surrounding hills are also home to almost every kind of humanoid, bands of which sometimes raid the Ethengars' herds for food.

## The Sea of Grass

The Ethengars call their land the Sea of Grass. A vast expanse of flat grasslands dotted with the occasional clump of trees and rocky terrain, the Sea of Grass is far from being rich and lush. In some areas the grasses grow only in small patches, sufficient to feed a herd for a day before being exhausted. Along the banks of the rivers, the grass grows thicker and is capable of feeding a herd a week or more before a clan needs to move on.

It is along the river banks that the fiercest competition for grazing lands takes place. Usually the strongest clans graze the river banks, with the poorer clans being forced to eke out their existence away from the rivers. It is also along the river banks that border clashes are most common between clans from different tribes.

## The Sea of Flowers

In the middle of the Sea of Grass lies the Sea of Flowers. Here the steppes enter a sheltered depression protected from the worst ravages of the winds. The Sea of Flowers is the most fertile part of the steppes as this area is well irrigated by water flowing from the higher land surrounding it. In spring, this region is covered with the many colorful flowers that give it its name.

Lake Talkai forms in the spring months from water flowing into the Sea of Flowers and attracts large numbers of birds and game.

In summer the grasses, although protected from the scorching winds, are subject to high temperatures that turn the Sea of Flowers into a land of yellow grass. Lake Talkai dries up and fine grasses grow on its damp bed.

In spring and autumn, the Court of the Golden Khan can be seen stretching across the southern part of the Sea of Flowers.

## Geography of the Ethengar Khanates

### Chagon-Nah

Around the junction of the Hrap and Krandai river, the land is wet and waterlogged, with large expanses of water lying between the confluence of the two rivers. In spring, large lakes form here from the meltwaters cascading down from the Makkres Mountains. As spring gives way to summer, the lakes begin to dry up, leaving many small islands surrounded by small lakes and ponds. Great numbers of trees and bushes grow here in the fertile soil, making it and the surrounding plains a popular place for birds and other animals to gather. The normal wetness of the climate helps to keep Chagon-Nah cool and full of wildlife of all descriptions.

The rivers at Chagon-Nah are rich in gold deposits washed down from the Makkres Mountains and from the hills in Vestland. The gold is panned from the rivers by members of the Murkit tribe and stored in armored wagons ready to be collected when the Great Khan's court arrives in the summer. In summer the pavilions of the Golden Khan are pitched on a few selected islands, and craftsmen construct bridges over the lakes and ponds to connect the islands of the court together.

### The Land of Purple Grass

The Land of Purple Grass lies in a depression in the northwest part of the steppes. It is covered with thick purple grasses that thrive all year round.

With the exception of the Sea of Flowers, grazing is better here than elsewhere on the steppes. The Yugatais, Kaeruts, and Taijits share the land of Purple Grass with the wolf nomads of the Gostai goblins, making it a much-contested area and the scene of many skirmishes.

### The Land of Blossoms

Where the Krandai River enters the steppes from neighboring Vestland, the steppes are rich in minerals carried from the hills of Trollheim. Here cherry trees burst into bloom in early summer turning the banks of the river pink. The grass here is rich and succulent, making it an ideal place for the Kiyat tribe to graze its horses. It is also a popular hunting ground for trolls from the Makkres Mountains, a situation that does much to spoil its otherwise tranquil beauty.

### Bargha

Bargha was originally a small hillock that rose above the banks of the Strel and Krandai rivers. While giving a commanding view of the surrounding lands, it had little else to recommend it. That was true until Moglai Khan selected it as the site of his winter court—a seemingly strange decision, as its exposed position made it subject to the worst excesses of the winter storms. But it had been decreed by the shamans of the Murkits that if the Murkit tribe wintered in Bargha, then Moglai Khan would become the greatest Khan the steppes have ever known.

It was a decision that has proved to serve the Golden Khan well, for the following spring the Maghurs were driven from their choice grazing lands on the Sea of Flowers and exterminated. Surely this was a sign that Moglai Khan's star was in the ascendency.

Today Bargha is surrounded by a ring of yew, ash, and oak trees, as well as numerous bushes, that serve to protect the hillock from the bitter winter winds.

All these have been brought here by the Golden Khan to grace and protect his winter court. Some of the trees have come from as far afield as the Grand Duchy of Karameikos and the Empire of Thyatis, as well as some from nearby Darokin and Vestland. It is a testament to the powers of the Golden Khan's shamans and hakmons that no tree is less than 50 feet tall, and some grow as high as 100 feet.

The siting of the winter court at Bargha is less strange than may first appear. Its

proximity to the Strel and Krandai rivers makes it an excellent communications center in winter when snow drifts often make overland travel extremely hazardous. The placing of marker posts along the banks of the rivers in winter means that the course of the river can nearly always be found even though it may be covered in snow.

By traveling along the frozen waterways, the horsemen of the Golden Khan can reach any of the tribal lands of the various Khans relatively quickly. Tribal Khans wishing to communicate with the Golden Khan can always be assured that their messengers can find him without becoming lost.

### The Land of Black Sand

This blighted area is covered in thick black sand and boulders. Few venture into it as it is believed to be home to evil spirits and other fell creatures.

Ever since the disaster that occurred in Glantri, it has been a land of death and decay—a place in which nothing grows. Undead creatures stalk its empty wastes, calling to those outside to come and join them.

The Land of Black Sand is shunned and feared by most Ethengars, but it is also the place where dead Khans are laid to rest. To one who knows the way, the Land of Black Sand contains a gate to the Spirit World. This lies at the top of the World Mountain, a vast towering edifice upon which the bodies of the Great Khans are laid to rest. Here a narrow bridge connects the World Mountain to the Spirit World.

The Land of Black Sand is also the source of the Wind of Black Madness—a strange, chilling wind that blows across the steppes sending humans and beasts into raging fits of madness that last for  $1d4 + 1$  hours. Fortunately, the wind blows rarely (once or twice a year), and is usually preceded by flashes of lightning over the Land of Black Sand. Ethengars in the vicinity quickly move away once the lightning starts.

## GEOGRAPHY OF THE ETHENGAR KHANATES

### The Rivers

The rivers of the steppes are shallow, broad, and slow flowing. They flow from the surrounding mountains and hills and frequently burst their banks in spring as the meltwaters run off the peaks. The rivers follow the downward tilt of the land to the west to join the Street River before turning south to flow into the Broken Lands.

Travel along the rivers in summer is via shallow-bottomed barges propelled either by sails or by paddles at the stern of the barge. Few barges ply the rivers, however, as the Ethengars prefer to travel on horseback. The Golden Khan occasionally travels on a barge down the Krandai river while hunting game along the banks of the river with his falcons.

In winter the rivers freeze over, transforming them into natural highways for the Ethengars.

### Native Flora and Fauna

**Plant Life:** Although comprised primarily of sparse grasslands, clumps of tobai trees grow here and there offering shelter from the heat of summer. These wiry trees are cared for by shamans who control how many may be felled. These trees supply the Ethengars with wood for constructing bows and yurts. The items made from these trees are considered to have special properties and are much sought after.

The hills and mountains surrounding the steppes provide the majority of the wood used by the Ethengars. Trees felled by the Ethengars are then carried back into the Khanates to be used for making bows, yurts, and carts.

In the damper areas of the Sea of Flowers, Chagon-Nah, the Land of Blossoms, and the Sea of Purple Grass, wild millet and barley are grown and then stored to feed the herds in winter.

**Animals:** All manner of animals are found on the steppes. In summer, wolves range the steppes hunting herds of wild goats, yaks, deer, and ibex. Wild dogs are also common, as are bears, boars, horses, lions, lynxes, panthers, lizards, and spiders. Small game, such as rabbits and ger-

bils, is also present in large numbers, and large quantities of fish can be found swimming in the rivers of the steppes.

**Monsters:** The number of monsters on the steppes varies greatly. They are most active in the summer and autumn when they leave the surrounding hills to hunt game and stalk the Ethengars' herds.

Because of the diverse nature of the lands surrounding the steppes, almost any type of creature may be encountered.

Dragons can be seen flying over the mountains every now and again; griffons and wyverns pose a constant problem for any clan grazing near the hills or mountains. Creatures summoned by Glantian wizards occasionally escape and wreak havoc in the Khanates, and the dwarves of Rockhome have on more than one occasion driven dangerous monsters from their mines into the steppes.

### Overland Trade Route

The Overland Trade Route passes through the Ethengar Khanates to link Darokin with the Heldann Freeholds, Rockhome, the Northern Reaches, and beyond. At one time travel through the steppes was as dangerous as that through the Broken Lands, with caravans going in fear of being attacked by groups of Ethengars.

Following Moglai Khan's rise to power, the steppes are one of the safest parts of the route. The Golden Khan has declared that all merchants who pay the requisite toll of 25 GP per cart and five GP per mule or beast of burden are allowed to pass unmolested. The absence of bandits in the steppes means that merchants can pass through safely.

Any who refuse to pay are not allowed to enter the steppes. One merchant who refused to pay and struck a messenger of the Golden Khan found his entire caravan forced back into the Broken Lands where a horde of bloodthirsty goblins and orcs made him sorely regret not paying the toll. So far no merchant has been foolish enough to attempt sneaking onto the steppes—it's highly doubtful that any who cheat the Golden Khan will ever live to boast of it!

**Post Houses:** Every 24 miles the Golden Khan has had a beautiful, palatial post house built to administer to travelers' needs and provide them with a place to rest. These post houses are also used by the Golden Khan's messengers as places to rest and to get fresh mounts. Numbers of superb horses are always kept there for the use of any messenger on the Golden Khan's business. By changing horses every 24 miles, a messenger can travel as much as 200 miles in a day. If the messenger also rides at night, an additional 50 miles may be covered.

**Paved Sections:** To promote trade and speed up communications in the summertime, the Golden Khan has employed dwarves from Rockhome to pave the roads.

Work has commenced on the stretch of road running alongside the Street River. The northern section extends from Bargha to the lands of the Uighurs, and the southern stretch extends for 24 miles from Bargha. A wide wooden bridge has recently replaced the ferry that used to cross the Krandai River below Bargha.

Work was to have begun along the banks of the Krandai River up to Rockhome, but the dwarves have been naturally reluctant to improve what may well turn out to be an invasion route. Slaves taken when the Ethengars attacked the Heldann Freeholds assist the dwarves in their work.

**Trade Goods:** Items traded by the Ethengars are mainly horses, goats, other livestock, and leatherware. The livestock is driven into the surrounding lands in the spring where it is traded for iron, steel, and precious metals. The Ethengars have little interest in the so-called civilized products of neighboring lands, although silks are valued to make clothing for the Khans and their retainers. As in all Ethengar dealings, trade is of secondary importance. The gathering of information about events in neighboring lands is the main impetus behind any trading mission.

# Politics and Rivalries

## The Golden Khan's Foreign Policy

as told by Subatai the Bratak

"It is the Golden Khan's destiny to rule the world. It has been foretold by the spirits and who can doubt their wisdom.

"But our noble Khan is no fool; he knows that to rush into war with the Outsiders is to court disaster.

"Hulagu Khan is blind to everything except his own glory. He tears at the bridle in his efforts to lead the Uighurs against the Heldann Freeholds.

"He is right, he will win, but the rest of the world will be alerted to our might. They may even band together to attack us. That is why Hulagu Khan and the other Khans must be made to see that our ultimate victory will come only through careful planning and preparation.

"Moglai Khan knows this. He has traveled among the Outsiders and knows many of their ways. He knows of their military strength and how they waste it fighting pitched battles. His vision is wide; one day he will be Khan of the whole world and all the Khans of other lands will bow down before him.

"Our mighty Khan sends his brataks to seek out the best passes through the mountains and hills. We find the finest grazing lands so that our horses may feed as we advance into the Outsiders' lands. The brataks make many maps on their travels showing the lay of the land and where the forces of the Outsiders lie. With these maps our horse warriors will be able to sweep into their lands, driving the Outsiders before them.

"All the ways and strengths of the Outsiders will soon be known to us, but our Golden Khan knows that there is more to conquering them than routing them from the field of battle. Did not his grandfather, Toktai Khan, have to withdraw from the walls of Hayavik because he lacked machines with which to destroy them? With the aid of the dwarves, the mighty Khan is constructing siege engines and training horse warriors in their use. Although these ways are alien to us, we recognize that they are necessary

if we are to succeed in taking the lands of the Outsiders.

"Our glorious Khan is wise in other ways. He knows that the Outsiders see a united nation of Ethengars as a great threat. He therefore strives hard to present us as a peaceful nation, struggling to overcome our barbaric past. The probing raids of our horse warriors he passes off as the actions of unruly tribal Khans who refuse to give up the old ways.

"To the Outsiders, our Khan presents himself as one of them: a man who wants only to promote peace and trade. He paves the Overland Trade Road, telling them it is to help the fat merchants who cross our land. We know it is to enable us to move our forces quickly when we attack. He welcomes Outsiders at his court, not to emulate them, but to learn all he can from them. At the same time he hides from them his true destiny. He appears as a benign ruler trying to bring a new, settled life to his people.

"Beneath the veneer of so-called civilization lies the greatest horse warrior ever to ride upon the Sea of Grass. Ask the ghosts of the Maghurs and Hajiks if you doubt my words."

## Relations with Other Nations

**Darokin:** The ascendancy of Moglai Khan has done much to allay the fears of the merchant families of Darokin. The Overland Trade Route is now much safer and Moglai Khan's new trade policies have benefited many of the merchant families. At present Darokin feels no real threat from the Ethengars and is content to follow a wait-and-see policy.

**Emirates of Ylaruam:** Religious differences separate the two countries. Although the Ethengars do have some ties with the Makistani, the Ylaris' belief in only one Immortal is seen by the Ethengars as foolish and insulting to the other Immortals. The geographical distance between the two countries results in relations being reserved.

**Heldann Freeholds:** The long history of Ethengar aggression has led the Heldann

Freeholds to live in constant fear of attack. Frequent raids by the Uighur tribe have pushed the Freeholders back from the edge of the steppes and made them naturally suspicious of the Ethengars. Relations with the Heldann Freeholds can best be described as consisting of a mixture of paranoia and hatred.

**Principalities of Glantri:** The Mages of Glantri have long been wary of the intentions of the Ethengars. Past invasions and the occasional border raid serve only to intensify this feeling.

The dry, steep hills of the Colossus Mountains pose a major obstacle to any invasion, but the Khan's spies have recently mapped the waterway of the Dol-Anur River and have reported on its suitability as an invasion route for a wintertime attack into the north of the Principalities.

All Ethengar immigration into Glantri has been banned and constables near the eastern border are always on the lookout for Ethengars entering the Principalities.

The Glantrians' hatred of all clerics has made Glantri of prime concern to the Golden Khan. His agents, known as the Ten Thousand Fists of Khan, frequently cross the border to attempt to promote religion. Nothing would bring the Golden Khan more pleasure than the destruction of this hated land of mages.

The Prince of Krondahar, although of Ethengar descent, is seen as a traitor to his people and beliefs. His death is something the Golden Khan would dearly love to bring about. Any Glantrians discovered on the steppes are killed immediately.

**Rockhome:** Relations between the two nations are neutral. The dwarves perceive no major threat from their northern neighbors, while the Ethengars have little use for the rocky mountains of Rockhome. The two nations' hatred of the Glantrians has brought them closer together, with dwarf mercenaries occasionally helping in border actions against Glantri.

During Moglai Khan's visit to Rockhome, he made friends with some of the dwarves. These now help him pave the Overland Trade Route, construct siege artillery, and train the Ethengars in their use.

## Politics and Rivalries

**Vestland:** Cordial political and trade relations exist with Vestland. Ethengar spies in Rhoona masquerade as merchants who trade horses and goats. They provide lodgings for other Ethengars bringing their livestock for sale and trade. The cult of Cretia is strong here; there is even a temple in the town.

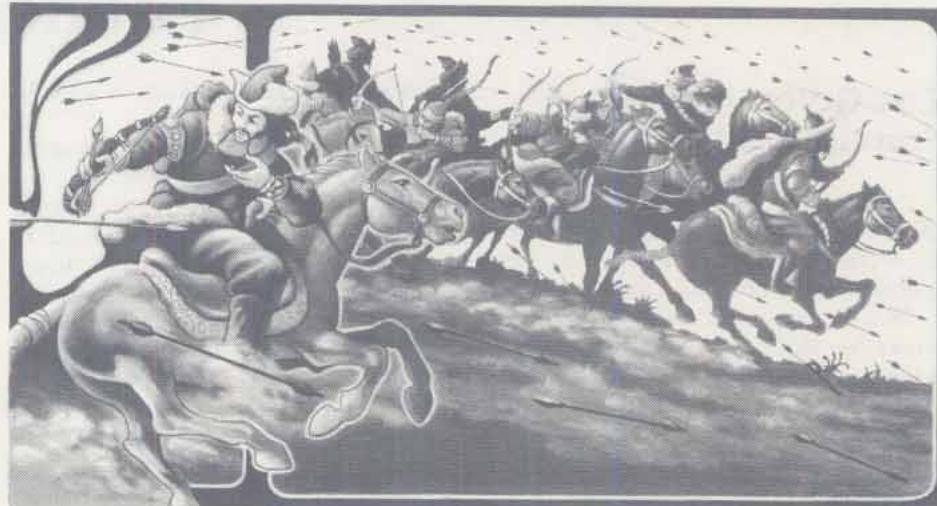
Border raids occasionally occur, but these are always small affairs, with the Ethengars quickly retreating back into the steppes.

**The Broken Lands:** The humanoid hordes who inhabit this desolate region are constantly at war with the Ethengars.

Raiders from Hobgobland and Yellow Orkia who venture out onto the steppes to raid the Overland Trade Route are normally attacked by Ethengar horse warriors.

Oktai Khan of the Taijits makes raids into the Broken Lands, but these are just a cover for his traitorous dealings with the humanoids (see "The Tribes," later in this section).

**Other Nations:** Nations that do not border the steppes watch events here with a detached interest. It is among these nations that the Golden Khan's policies have had the most affect. The nations would be happier if the Golden Khan did not exist, but his portrayal of himself as a stabilizing influence has done much to allay their suspicions.



*caught up in their magical research to want to be bothered with Jaggar's crusade. And so, he is kept on a tight rein."*

*The Great Khan nodded. "The longer they argue the better. We are not ready for a war of such magnitude. You will continue to harry their patrols to distract them while the Fists cross the border."*

*"Hulagu Khan, you will call back your horse warriors from the north lands. Keep them on the border."*

*The huge figure of Hulagu Khan leaned forward. "My lord, my warriors will grow weak if they do not kill the Heldanners. We are a fighting tribe. We do not sit in luxury growing fat while there are enemies to fight."*

*Moglai Khan's eyes narrowed to thin slits. "You will do as you are told, Khan of the Uighurs. Your warriors attack when I say, or they will cease to exist! If you disobey me in this, their bodies shall feed the vultures and you will feel the tightening of the bow string!"*

*Hulagu Khan threw himself forward so that his head touched the ground. "I hear and obey, mighty Khan. I wish only to serve."*

The government of the Khanates is an autocracy. The word of the Great Khan is law. He sets the policies and the lesser Khans carry them out. No one argues with the Great Khan, but all may make their opinions known. Whether the Great Khan responds to them is up to him. Although the Khans chose Moglai Khan as Khan of Khans, they have no power over him. The

best they can do is offer advice. Some Khans have more influence with the Great Khan than others. Those who carry out his wishes and who give good advice are higher in his esteem. (For the relationship of the Khans to the Great Khan see "The Tribes.")

There is no set time for the Khans to be present at the Court of the Golden Khan. If Moglai Khan wants their advice, then their presence is requested at court. All Khans send advisors to the court to act as their representatives and to report on events there. To avoid one Khan gaining more influence than another at court, the Khans usually make it their business to pay their respects at least four times a year. Usually all Khans attend the court during the major festivals.

Away from the Golden Court, the Khans rule their tribes, acting to further the wishes of the Great Khan or at least appearing to do so while they get on with their own schemes. They have absolute power over their own tribes, subject to the wishes of the Great Khan.

The Khans have their own advisors and spies who keep them informed of the actions of other Khans and of events at the Golden Court.

## The Tribes

The true aims of the tribal Khans are given below. Only the Khans' closest and most trusted retainers are aware of this information, and even then not all of it. At the start of the campaign, all player

## The Power of the Golden Khan

*The Golden Khan sat upon his cushion of state, and looked down on the Khans seated on the platform before him.*

*Behind them their retainers reclined on cushions. The only ones whose heads were higher than the Golden Khan's were the two guards who stood behind him and the dark-robed Ylati wizard at his right side.*

*"Any news from our brataks in Glantri?"*

*Oktai Khan bowed. "Prince Jaggar still pushes for war. The traitor Prince Jhetek cautions against such a war. But his motives are, as always, viewed with suspicion. However, the other Princes are too*

characters, regardless of which tribe they belong to, know none of the following information.

### Bortaks

Khan: Batu Khan  
Alignment: Scheming

Batu Khan one day hopes to be Khan of Khans. His marriage to Bakai, Moglai Khan's daughter, places him in the succession following Moglai's death. He appears to be one of Moglai Khan's strongest supporters, speaking frequently against Hulagu Khan's warlike desires.

Batu Khan seeks constantly to weaken the Kiyats by paying gnoll raiders from the hills of Vestland to attack their camps. Batu has already failed to poison Manghai, the son of Moglai Khan (married to the daughter of the Khan of the Kiyats). It is likely he will try again as Manghai stands in his way to the succession.

**Allies:** Batu is secretly encouraging Hulagu Khan to attack the Heldann Freeholds as he hopes to divert attention away from his own schemes and cause a rift between the tribes. He would gladly sacrifice the Uighurs if necessary to strengthen his own position.

Batu Khan supports Moglai Khan's cousin Ortu in his attempts to wrest power from Moglai Khan. Nothing would suit Batu Khan more than for a civil war to rip the Murkits apart.

### Kaeruts

Khan: Huaji Khan  
Alignment: Hakomon puppets

The real leader of the Kaeruts is Bakalgu the Destroyer, one of Moglai Khan's staunchest allies. Huaji Khan until two years ago was a strong supporter of Hulagu Khan's policy of attacking the Heldann Freeholds. On orders from Moglai Khan, Bakalgu cast a *charm person* spell on Huaji Khan. He has since manipulated Huaji Khan into giving his full support to the Golden Khan.

Hulagu Khan's Uighur emissaries were sent packing and the Kaeruts have since

honed their independence. Moglai Khan has encouraged this, as any of the Khans seeking allies against Moglai Khan invariably attempt to win the Kaeruts to their cause. The Golden Khan gets to know about any such plots very quickly.

**Allies:** The Kaeruts are allied to the Murkits, the Uighurs, and the Yugatais. Under Bakalgu's influence, Huaji Khan cautions against rash acts by the Uighurs. Bakalgu's control of Huaji Khan has been subtle. He has succeeded in convincing the other Khans that Huaji Khan's loyalty to the Great Khan is simply a matter of political expediency.

### Kiyats

Khan: Kadan Khan  
Alignment: Haborers of an Evil Spirit

Kadan Khan was magic jarred nine months ago by Jaku the Render, an evil spirit (see "The Spirit World," page 37) from the Land of Black Sand. Jaku took over Kadan Khan's form and has led the Kiyats since then. On the surface the Kiyats are strong supporters of the Golden Khan, but they work to advance Jaku's evil purpose. Moglai Khan's son, Manghai, is first in the succession for the position of Great Khan; through him Jaku hopes to pervert the whole Ethengar nation to his will. When the time is ripe, "Kadan Khan" will announce Manghai as his heir, magic jar into Manghai's body, and kill Kadan Khan's body. In his new role he will then attempt to usurp power.

Until then Jaku is content to increase the power of Cretia, his Immortal mentor, by building a temple in Rhoona (Vestland) and by converting as many followers as he can.

**Allies:** Jaku has no allies, but he appears to be a loyal supporter of the Great Khan. By various arcane means, he keeps Hulagu Khan's desire to kill the Heldanners at fever pitch, using it to draw attention from his own activities.

### Murkits

Khan: Moglai the Golden Khan  
Alignment: Cautious Imperialists

The majority of the Murkit tribe stands firmly behind Moglai Khan. The only opposition comes from Moglai's cousin Ortu and his close supporters.

Ortu is the son of Atikai, the uncle who attempted to hunt Moglai Khan down. Ortu is busily encouraging Hulagu Khan to attack the Heldann Freeholds as he believes it will weaken his uncle's standing with the other tribes. So far, he has made no open moves against his uncle, but his patience is wearing thin. He believes that the Bortaks will aid him should he rise in open rebellion.

### Taijits

Khan: Oktai Khan  
Alignment: Glantrian Spies

Oktai Khan resents the Golden Khan for not avenging his father's death at the hands of the Yakkas. His hatred has festered over the years; in an attempt to gain revenge, he has allied himself with Prince Jherek of Krondahar in the Principalities of Glantri (see GAZ3). He believes that the Prince will support him if moves openly against the Great Khan, but he first wants to weaken his northern neighbors, the Yugatais, who are strong supporters of the Golden Khan.

Oktai Khan has many Glantrian spies at his camp. He keeps them informed of the movements of the Ten Thousand Fists of Khan across the border. He also reports on the activities of the Yugatais tribe, warning the Glantrians of any cross-border activities. Glantrian spies entering the Khanates are helped across the border by Oktai's trusted retainers.

**Allies:** He is outwardly allied with the Yugatais, but does little to help them. He fuels the Yugatais' hatred of the Glantrians, but often uses this to set them up for Glantrian ambushes in the Colossus Mountains.

Oktai Khan also uses hunting expeditions into the Broken Lands as a front to

## Politics and Rivalries

cover his meetings with Moghul-Khan of Yellow Orkia (see GAZ 10). Payments are made to the humanoids to attack and harry the Yakkas. The money for the payments comes from goods pilfered from caravans crossing the Broken Lands. Oktai Khan's most trusted retainers attack some of the caravans they are supposed to protect. The loss of the caravans can be easily blamed on humanoid raiders.

### Uighurs

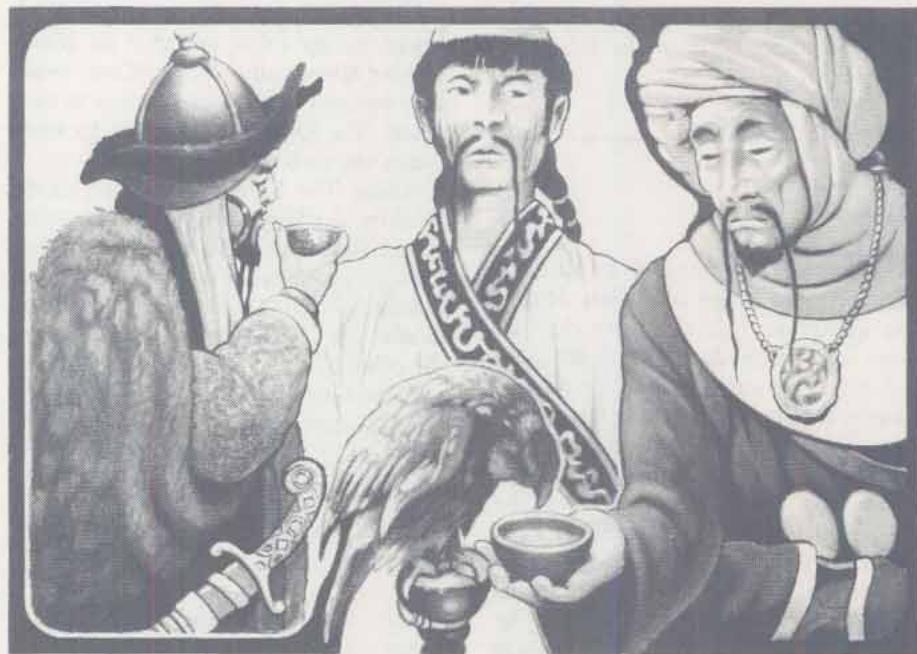
Khan: Hulagu Khan

Alignment: Hardcore Aggressors

Hulagu Khan has switched from being Moglai Khan's staunchest supporter to a vocal opponent. Hulagu Khan thinks it is his destiny to attack the Heldann Freeholds as this will make his tribe powerful. The truth is that Jaku the Render (see "Khans and Characters," page 27) is influencing Hulagu's dreams by arcane means. Any doubts Hulagu Khan may have about his course of action are eradicated by Jaku and replaced with an irrational hatred of the Heldann Freeholders.

The destruction of the only trees to grow on Uighur land by the settlers from the Heldann Freeholds has further aggravated Hulagu Khan's hatred. Almost driven insane by the demon's dream visitations, Hulagu Khan sees the Golden Court as a bunch of soft, lazy, good-for-nothings who have lost the will to fight. It is only a matter of time before Hulagu Khan does something that any sane man would regret.

**Allies:** Nominally, Hulagu Khan is not short of allies: the Bortaks, Kiyats, Kaeruts, and Ortu are all right behind him. Unfortunately for Hulagu Khan, that's where they intend to stay. None of them want to get involved in a Heldann war at the present time. While the Kaeruts are a voice for caution, Hulagu's other allies keep telling him it is the only thing to do, and Hulagu in his befuddled state thinks they're right.



### Yakkas

Khan: Chagatai Khan

Alignment: Bloodfeud Avengers

Chagatai Khan has not forgotten that he was forced to ally with Moglai Khan and the hated Taijits or be destroyed. He holds nothing against Moglai Khan; his only regret is that he did not destroy the Taijits while he had a chance. Chagatai Khan recognizes Moglai Khan as a great leader and he serves the Great Khan to the best of his ability.

The only area in which he disagrees with the Great Khan is the continued existence of the Taijits. Forbidden from attacking them directly, Chagatai Khan likes to send his horse warriors into Taijit lands to cause whatever trouble they can.

The Yakkas have recently been experiencing humanoid attacks from the Broken Lands. Chagatai Khan suspects that the Taijits are responsible, but he lacks any evidence to take before the Great Khan.

**Allies:** The Yakkas are allied to the Murkits. They have no other alliances as no one else wants to destroy the Taijits.

### Yugatais

Khan: Temur Khan

Alignment: Anti-Glantrians

Temur Khan allied himself with Moglai Khan because he believes the Golden Khan has the power to protect the Khanates from Glantrian aggression. He is happy to follow the Golden Khan's policy of waiting until the time is ripe to attack them in force, but he often drives the Gostai goblins across the border to give him an excuse to invade Glantri. He is becoming increasingly suspicious of the speed of Glantri's response, but suspects it is because of a spy in his own camp. It has not yet occurred to him that it is his Taijit allies who constantly betray him to the Glantrians.

**Allies:** Temur Khan is allied with the Taijits, who he thinks hates the Glantrians as much as he does. He supports the Golden Khan, but prefers to handle Glantrian affairs himself. Temur Khan is also allied to the Kaeruts, with whom Yugatais organize joint ventures against the Gostai goblins.

# The Life of the Ethengars

As a nomadic people, the typical Ethengar tribe has no permanent settlement. The site of a winter encampment is usually chosen in the spring after the Khan has consulted his shamans and hakomons. Rarely is this the same site as the previous year. Only the Court of the Golden Khan visits the same location each year.

During the course of a year, a clan will travel across the tribal lands. The location of a Khan's encampment is passed by word of mouth as one clan meets another upon the Sea of Grass. As it is unusual for any clan to travel for more than a day before again making camp, it is usually possible to locate any one clan simply by scouring a particular area.

## A Year in the Life of Clan Temujin

It is springtime. The winter frosts are over and the new grasses are beginning to turn the land green. The spring festival is an occasion for merriment after the hardships of winter. Huaji Khan is generous this year, increasing the number of livestock given into the clan's care. The new animals are marked with the clan's own brand. Like those of all Ethengar clans, the Temujin brand is a variation on the tribal brand. Clearly recognizable as a Kaerut brand, it also identifies the animals as belonging to Clan Temujin.

Before the festival is over, the Khan informs all the clan heads of the location of the next winter camp. It will be along the banks of the Streel River, where it borders Murkit lands.

With this knowledge, Temujin, a grizzled veteran of many winters, prepares to lead his clan west toward the Land of Purple Grass.

Temujin's own yurt is mounted on a huge wagon with wheel-tracks of 40-foot width and axles as thick as a ship's mast. Twenty-two of the clan's yaks are harnessed to this great wagon. The rest of the clan pack their belongings into chests and dismantle their yurts. These they load onto their smaller carts, each one drawn by a yak or one of the clan's three camels.

Within an hour the clan is on the move, a great plume of dust filling the sky behind them. Elsewhere more dust clouds mark the passage of the tribe's other clans. Throughout the day they move across the steppes, the men and women herding the clan's horses, goats, and sheep, while the children and the old people travel with the carts.

The journey proceeds at a leisurely pace with the animals grazing as they go. Toward the end of the day, the clan halts next to a small stream. The horses are content with the grass and so the site is considered to be blessed by the spirits. The animals are allowed to wander freely as camp is made and the clan shaman makes offerings to the spirits.

**The Camp:** The map (see inside cover of module) shows the typical set-up of a clan camp.

The animals graze near the yurts, while the clan's dogs and children prevent the sheep, yaks, and goats from wandering too far. The horses are allowed to go where they want, as they will respond to calls and whistles.

**1. Clan Head's Yurt:** This yurt is a permanent construction that spans 40 feet.

It is taken off the great wagon and attached to the ground with wooden pegs and guy lines. It is covered with felt and has various abstract designs embroidered on the outside. In the middle is the tent pole that supports the roof. A fire pit is dug near the center with the smoke exiting through a hole at the top of the yurt. Cushions and carpets are spread on the floor near the fire pit, with low tables placed between them. Bed rolls are put around the sides of the yurt. Curtains can be drawn across to provide privacy at bedtime.

The yurt acts as the home for the clan head and his immediate family. If the weather is bad, meals are cooked over the fire pit, otherwise the cooking is done outside. The clan assembles here at night to tell stories, sing, and make and maintain weapons and equipment.

**2. Family Yurts:** These yurts house the other family units of the clan, one family to each yurt. These yurts are cleverly constructed from a wicker-work frame covered by thick felt. The felt is made from pounded animal hair and is almost totally wind- and waterproof. These are smaller versions of the clan head's yurt and tend not to have any decoration.

**3. Shaman's Yurt:** If the clan has a shaman, he or she lives in a yurt similar to the family yurts. It has a horsehair plume flying from its top and is decorated with mystical sigils and animal skulls.

**4. The Great Wagon:** This carries the clan head's yurt and possessions. When the clan moves, the yurt is securely fastened to it with ropes. When camp is made, the yurt is lifted from it and placed nearby. All in the clan assist with this task, honoring the clan head by ensuring that his yurt is never dismantled.

**5. Wagons:** These smaller wagons are constructed from wood and are covered with felt. They carry the folded yurts, chests, and other equipment of the clan.

**6. Awnings:** These are felt covers suspended on wooden poles. They provide a place to sit protected from the heat of the sun or from the rain.

**7. Cooking Screen and Fire:** Meals for the entire clan are cooked here when the weather permits. The felt screen acts as a windbreak, protecting the fire from the fierce winds that frequently blow across the steppes.

**8. Clan Banner:** A banner depicting the clan's emblem flies here at all times.

In spring the grazing is usually good, and so Clan Temujin stays in this camp for a week. Some of the animals are kept tethered at camp to supply milk, while others are allowed to wander farther afield. During the day, members of the tribe set snares for small animals and then check on the position and safety of the herds before heading out to hunt larger game with their bows.

## The Life of the Ethengars

Pastimes include horse races and displays of horse acrobatics, wrestling matches, and archery contests. After a week the grazing near the camp is growing thin and so it's time to move on.

The clan continues to move west and descends into the Land of Purple Grass. Once here, the horses are left to choose the way. For the rest of the spring, Clan Temujin camps for a week before moving on once again. As summer comes, the grass turns yellow, and it becomes necessary for the clan to move more often. One day the horses take the clan across the path of a clan from the Yugatais tribe. The Yugatais clan is larger, so Temujin graciously heads out of their way.

The next day a Yugatais rider arrives to challenge Clan Temujin to a game of polo. The clans agree to meet after their next move and the game takes place. Clan Temujin wins much to the chagrin of the Yugatais. But the Yugatais have another challenge to propose.

Gostai wolf nomads have been sighted to the north, so Akjin of the Yugatais suggests a goblin hunt. The winner will be the clan that slays the most goblins.

One of Clan Temujin's brataks soon picks up the goblins' trail and the horse warriors of the two clans follow it for half a day. The rest of the clans have moved farther south in search of new grasses. The yaks of the goblins are sighted and the horse warriors move to encircle them, keeping a wary eye out for wolf warriors. A few wolf warriors ride forward to protect their herd, but they are swept from the saddle by arrows. The yaks are stampeded as more wolf warriors arrive. The skirmish is long and hard, but the goblins flee and don't return.

Clan Temujin has beaten the Yugatais clan again, but at a great price. Temujin lies dead, his throat ripped out by the fangs of a wolf.

His body is carried back to the new camp, along with the clan's share of the goblin's yaks. The Yugatais pay their respects and leave the clan to mourn for its chief. Temujin's body is covered with a low, wooden structure as the shaman journeys to the Spirit World to prepare the spirits to welcome Temujin to the

lands beyond the World Yurt. The whole clan mourns, with much drinking of kurmiss and a great deal of wailing.

Temujin's son, Bektor, is named clan head. The next day Clan Bektor moves on, leaving Temujin's body behind.

For the next few months the clan moves daily. At a horse fair held on Yugatai land they trade some of the goblin yaks for a fine stallion; two marriages are also arranged—one with a Yugatais clan and one with a Kaerut clan.

The rest of the summer is uneventful. As autumn progresses, Clan Bektor journeys almost constantly toward the winter camp, stopping only to graze the animals for an hour or two each day.

They are one of the last clans to arrive at the winter camp, and so they erect their yurts on the edge of the camp.

### The Tribal Camp

The great yurts of the tribal Khan lie in the center of the camp, with those of his immediate family and retainers next to it. The Khan's yurts are covered in silk and silver cloth, as befits his station. The other clans camp around the Khan in a great circle and the herds are allowed to mingle together.

The Khan's servants move among the herds marking tally sticks for each clan. These they present to the Khan.

Clan Bektor has done well: It has increased the Khan's yak herd and has brought a stallion to add to his breeding stock. Next spring, Bektor can look forward to being well rewarded by the Khan.

### How Big is a Clan?

The size of a clan varies according to a number of factors. Not the least of these is whether the clan has been involved in any major disputes with other clans! Clans may be greatly reduced, or even wiped out, by disease and war. The wealth of a clan is another important factor—the wealthier the clan, the more people it can support. The following are some rough guidelines for determining the size of a clan:

1d12 Extended Families, each consisting of:

1d6 Grandparents

2d4 Parents

1d4-1 Unattached adults

1d10 + 3 Children and young adults

2d6 Yurts (Small families use one yurt, larger families may have two or even three.)

5d4 Carts and Wagons (The clan must have enough transport to move all its possessions.)

100d10 Horses (This figure may seem large, but remember that every horse warrior has four mounts and that the herd includes foals and young horses.)

20 + 5d6 Yaks (These massive beasts are used to pull carts and to provide meat, milk, wool, leather, and felt.)

50d4 Sheep and Goats (These animals provide the clan with meat, milk, leather, and wool.)

10 + 5d4 Pigs (The Ethengars love the taste of pork, but pigs do not thrive on the constant movement of the nomads.)

In addition to the preceding, each clan has many smaller animals and birds—chickens, rabbits, and the like. These are transported in wooden cages. It is perhaps worth noting that only the largest of clans have the maximum herd sizes given earlier.

Each tribe contains, depending on size, anywhere from 25 to 100 clans.

This means that many thousands of animals are present at a tribal gathering, giving some idea of why the Ethengars can never remain in the same place for too long.

# The Golden Court

The Court of the Golden Khan is a large nomadic settlement that travels across the steppes with the Golden Khan as he moves to a new location four times a year. The map on the large map sheet shows a detailed layout of the Court at Xantha and at Chagon-Nah, where the Golden Khan resides during the hot summer months. The map on page 17 shows the schematic layouts of the Court at Xantha and Bargha.

The Court is home to the Golden Khan, the Keshak (the Golden Khan's 1,000-strong Imperial Guard), his advisors, family, hunting animals, and the Murkit clans that cater to the needs of the Court.

Like all Ethengar camps, the Golden Court is a collection of yurts, carts, and animal compounds. There is no set size to the Court as the number of Ethengars resident varies constantly. The Court is at its largest during the winter when all of the Murkit clans make camp around it. At other times the size of the Court is swollen by the arrival of the tribal Khans who bring their entourages with them.

The following Map Key sections give an overview of the Golden Court. Read through these to familiarize yourself with the layout of the Court. Prominent NPCs found at the Court are given in the "Khans and Characters" section.

## FIRST IMPRESSIONS

Travelers approaching the Court first notice the vast numbers of herd animals grazing on the surrounding grasslands. These are spread for miles in every direction as the Court requires large numbers of animals to feed its permanent residents. While passing through herds of animals, travelers notice numerous Ethengars watching over the herds and the occasional collection of clan yurts where the herders live.

Keshak patrols are also encountered in this area. The patrols each consist of an argam of ten horse warriors. See the "Campaigning in the Ethengar Khanates" section for tips on how to stage this meeting.

The Court soon comes into view. A haze of smoke hangs over the camp and yurts cover the ground. Here and there are groups of grazing animals and compounds containing horses. Outsiders are intensely aware of the smell from hundreds of unwashed, grease-covered bodies. Smells of animal dung, cooking fires, and the latrines permeate the camp and are almost overpowering. This is city life Ethengar-style, and it's not very pleasant to the uninitiated. Ethengar characters are quite used to the smell.

Wide, straight roads lie between the maze of yurts and animal pens and lead to the center of the Court. All around are cooking fires, the sounds of animals moaning, bleating, snorting, and grunting, the gleeful shouting of playing children, and packs of dogs rooting through rubbish. Outsiders are always good entertainment and so the roads rapidly fill with Ethengars coming to stare at the strangers. Visitors are not formally challenged on entering the Court, but they quickly become aware of groups of Keshak riding behind them, with more converging on them as they move farther into the Court. Attempts to talk with the Keshak are a waste of time as the Keshak simply gesture visitors toward the center.

## The Pavilions of the Golden Khan

At the center of the Golden Court lie the majestic pavilions of the Golden Khan. Here the Golden Khan lives with his family and his most trusted retainers, protected by a stout wooden palisade. The palisade is patrolled by 50 Keshak. No one is allowed through the gates unless they bear a Gold Dragon Tablet from the Khan. All others are turned away and a bratak is sent to follow them and report on their actions.

1. The Reed Palace: This magnificent palace is built from gilded and painted reed columns. A gilded dragon sits on each of the columns with its tail wrapped around the column and its head and outstretched paws supporting the roof.

Paintings of horse riders, animals, birds, and dragons adorn the walls. The

whole palace glitters in the sunlight. The reeds are fastened together with nails and over 300 silk cords. It is erected at Chagon-Nah in the summer and at Xantha in the spring and autumn. During the winter months it is stored at Bargha.

The Reed Palace is reserved for the use of the Golden Khan, his immediate family, and his most trusted retainers. Audiences are rarely given here as the Golden Khan prefers to hold these in his pavilions.

A hakomon is always present, ready to cast a *weather control* spell at the first sign of rain or high winds. The hakomon concentrates on the spell until the bad weather breaks. Anyone approaching the Court in rainy or cloudy weather cannot fail to notice the clear skies and bright sunshine above the Reed Palace and Golden Pavilions.

2. The Gardens of the Golden Khan: The gardens surrounding the palace are tastefully arranged and include many magically miniaturized trees and shrubs.

Scores of peacocks wander the garden feeding on millet thrown down by the Golden Khan's servants. The trees, shrubs, and birds are transported along with the Reed Palace so that the Golden Khan may always gaze upon them.

3. The Golden Pavilions: These three pavilions are made from gold and silk and are lined on the interior with furs. Here the Golden Khan holds audiences with the tribal Khans and his advisors. Sumptuous cushions cover the floors; the pavilions' poles are all gilded and carved with dragon motifs. The eyes of the dragons are made from large rubies.

The eastern pavilion is where the Golden Khan holds private audiences, the western one is his bed chamber, and the northern one is his steam yurt where he goes each morning to be scrubbed by his servants.

4. The Pavilions of the Khan's Wives: The Khan's three wives live in these three pavilions with the youngest of the Khan's children. The pavilions are made from gold cloth and are every bit as impressive as the Khan's own.

5. Attendants: The attendants of the Golden Pavilions live here.

## The Golden Court

**6. Kitchens:** The kitchen staff lives in these yurts and tend the cooking fires.

Numerous yaks, goats, and sheep are tethered in this area to provide milk and fresh meat.

**7. Master of Counsel:** Akmad Ibn Yusuf, Ylari wizard and close confidant of the Golden Khan, dwells here with his family. Although not as luxurious as the Golden Khan's own pavilion, it is nevertheless an impressive sight, being made from silver cloth and silk.

**8. Hakomons' Pavilions:** The five hakomons who personally serve the Khan live in these yurts, which are covered with mystical sigils to ward away evil and give power to the inhabitants. The hakomons range from 10th to 28th level and they are a potent force for the defense of the Golden Khan.

**9. The Gates and Palisade:** The palisade is 20 feet high and is made from wooden poles placed one foot apart.

It is protected by a permanent *protection from fire* spell. Four 10th-level Keshak are always on duty at the gates; patrols constantly walk the palisade's perimeter. Two invisible stalkers summoned by the hakomons are always at hand to deal with anyone who attempts to sneak over the palisade.

**10. Yurts of the Keshak:** These yurts are the living quarters of 100 Keshak and their families. The large yurt houses Jamal, the Keshak commander and her family.

**11. Lion House:** The Golden Khan's eight hunting lions are kept here, along with the cages used to transport them to the hunt. The yurts are home to the lions and eight lion keepers and their families.

**12. Aviary:** Forty hunting falcons, plus various birds destined for the Khan's table, are kept here.

**13. Elephants:** The Khan's six elephants are cared for here.

**14. Animal Trainers:** These yurts are where the Golden Khan's animal trainers live. The Golden Khan's magnificent gold-covered howdah is kept in one of the yurts.

**15. Treasure Yurts:** Vast quantities of treasure are kept in these three yurts, or at least that's the story. They are protected

by all manner of magical traps and cannot be teleported or dimension doored into, or entered in any other way without using the correct passwords.

These passwords are known only to the Golden Khan and the hakomons. In fact the yurts contain no treasure, and all a thief who manages to get in will find is that he has passed through a one-way forcefield and is trapped with a huge monster. You may use any monster you like, but a mek (page 35, *Master DM's Book*) or an iron golem (AC10, *Creature Catalog*) should do nicely! The Golden Khan's real treasure is either incorporated into the Reed Palace and pavilions, or stored in the Spirit World, where it is watched over by powerful spirits. The Golden Khan's greatest treasure is the many thousands of animals he owns.

**16. Master of Hounds:** Hupti the Master of Hounds lives here with her family and their 100 dogs. The dogs constantly roam around the Golden Pavilions deterring unwelcome visitors and entertaining the Golden Khan.

**Hunting Dogs:** AC 7; HD 2+1; MV 150' (50'); #AT 1 bite; Dam 1d8; Save F1; ML 11.

**17, 18 & 19. Temples of Tubak, Cretia, and Yamuga:** These temples are for the worship of the Golden Khan and his family. Each contains an image of the Immortal honored and is magnificently decorated with gold-covered poles and other precious adornments.

**20. Horses and Animal Handlers:** Twenty fine white mares are kept in this enclosure. Their milk is drunk only by the Golden Khan and his family. The surrounding yurts are home to the animal handlers who tend to the horses.

## The Camp

Lying outside the palisade containing the Pavilions of the Golden Khan is the camp where the rest of the Court resides. The areas nearest to the palisade are reserved for the Keshak and others who need to be close to the Golden Khan. Around the outskirts are found more Keshak yurts and tribal camps.

**21. Keshak Yurts:** Keshak family yurts are found throughout the Court, enabling them to respond immediately to any threat and to protect important locations. During the day, the areas around their yurts are constantly filled with riders practicing their skills, maintaining their weapons, or relaxing.

Ten Keshak horses are kept saddled and ready to ride near each collection of yurts. Keshak from the camps at the outskirts of the camp do not stop anyone entering the Court, but they follow behind strangers, herding them toward the Circle of Faith (area 22).

**22. Circle of Faith:** This open area is as close as Outsiders get to the Golden Pavilions. Ten Keshak stop all Outsiders who come this far and escort them to the Outsiders' Compound (area 23) unless they have a Gold Tablet. Those with a tablet are shown through the gates.

**23. Outsiders' Compound:** Although the wooden palisade and heavy locks give this area a foreboding look, it's a great improvement on the old days when Outsiders were used for arrow practice.

Outsiders are locked in here and watched over until the Golden Khan decides to give them an audience. The yurts are clean and comfortable by Ethengar standards, which means they smell pretty bad to Outsiders!

**24. Merchant Compound:** Merchants trading with the Ethengars are kept locked in here for most of their stay.

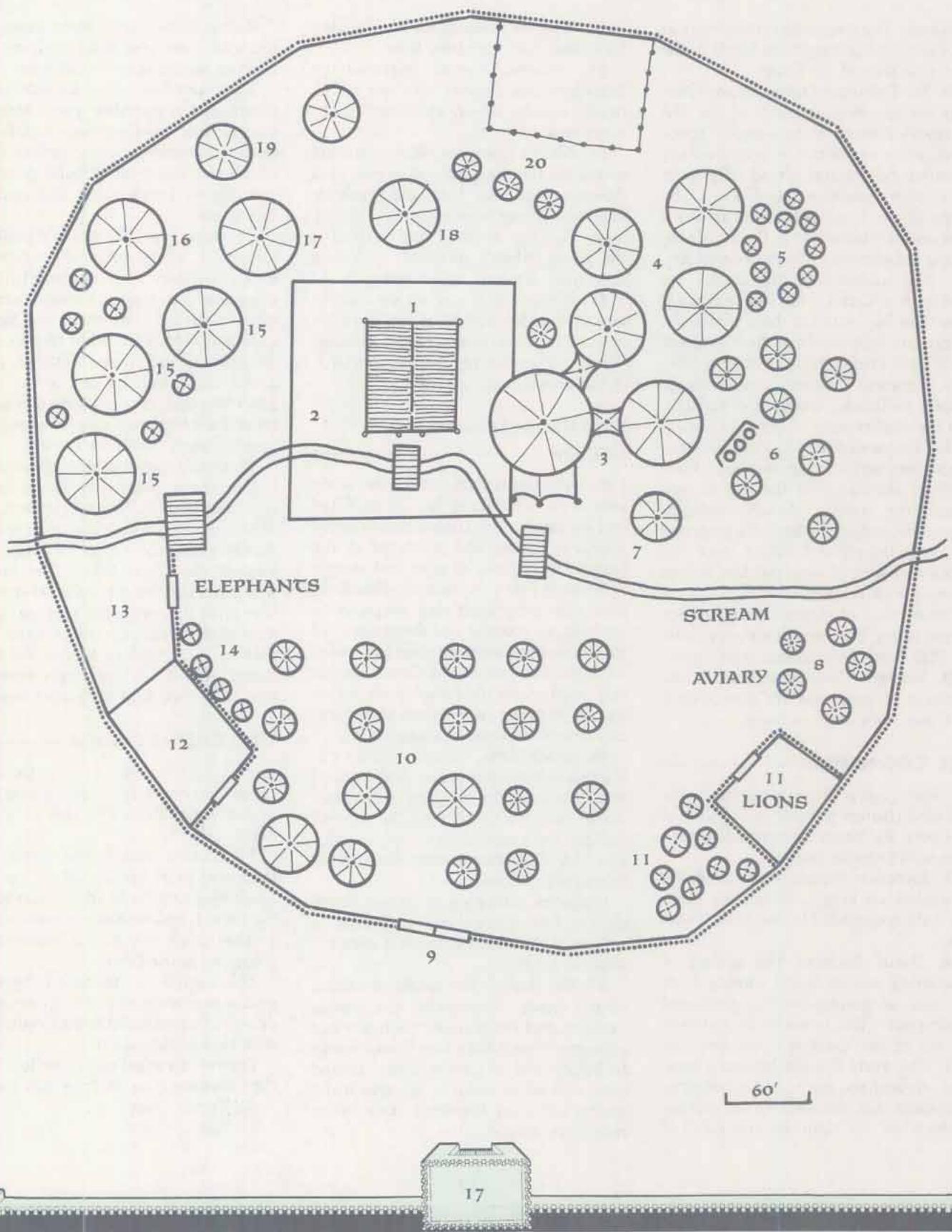
They are allowed out to inspect merchandise under the watchful eyes of ten Keshak. A wooden palisade and comfortable yurts keep the merchants contained and protected from the weather.

**25. Bratak Camps:** These two camps are the training grounds for the Golden Khan's brataks. Here brataks from the Schools of the Silver and Gold Dragons practice their spying and disguise skills on any merchants or Outsiders in the nearby compounds.

**26. The Pavilions of the Twelve:** Twelve sumptuous silver pavilions house the Golden Khan's advisors.

**27. Murkit Camps:** At least 30 Murkit clans are at the Court to tend to the herds of animals grazing on the surrounding

THE GOLDEN KHAN'S ENCLOSURE AT XANTHA AND BARGHA



## The Golden Court

grasslands. The clans take turns serving at the Court and grazing their herds in the general vicinity of the Court.

**28. Ten Thousand Fists of Khan:** These yurts are the training camp of the Ten Thousand Fists of Khan—highly motivated clerics whose task it is to cross the Glantrian border and spread religion in the spiritual wasteland of Glantri. The priests of the Fists train clerics to avoid detection in Glantri and in the art of converting unbelievers to the Ethengars' deities. The majority of the clerics are worshipers of Cretia. The Golden Khan is more than happy to see these clerics disappear into Glantri where they can upset the Wizard Princes as much as they like.

**29. Temples:** This area contains large temples to Tubak, Cretia, and Yamuga, plus the smaller yurts of the shamans.

The Temple of Cretia has a large statue of the Immortal within it; dark, foul-smelling incense fills the air in and around the temple. A large wooden house mounted on the back of a great cart acts as the Temple of Tubak. A large yurt with a diameter of over 100 feet houses the temple of Yamuga.

The number of clerics serving at each temple varies, but there is always at least one 15th-level cleric present at all times.

**30. Storage:** These areas contain the hundreds of carts used for transporting the Court from camp to camp.

## The Townships

The Townships is the name given to the palisaded clusters of yurts to the west of the Court. Each area is protected by palisades with lockable gates.

**31. Armories:** Weapons and armor for the Keshak are kept in these yurts. Each yurt is always guarded by two keshak warriors.

**32. Dwarf Enclave:** The sounds of hammering can be heard coming from this area of grubby-looking yurts and wooden huts. This is where the 300 or so dwarves of the Golden Court live and work. The yurts contain ballistae, catapults, trebuchets, rams, and other siege equipment that the dwarves are making for the Khan. At night this area is full of

rowdy dwarves swilling ale and looking for a good, albeit violent, time.

**33. Smiths:** Forges operated by Ethengars and dwarves turn out arrowheads, swords, armor, and siege equipment on a daily basis.

**34. Khan's Retainers:** These yurts are surrounded by the cages and wagons used during a great hunt. Lions and lynxes are kept here along with packs of hunting dogs. The yurts are the living quarters of the Great Khan's retainers, including huntsmen, acrobats, and messengers.

**35. Mint:** Tang coins are struck here and the Golden Tablets of the Khan are cast and engraved by skilled metalsmiths. When not producing coins and tablets, the craftsmen make jewelry.

## The Entertainment Sector

Life at the Court does not revolve solely around the activities of the Golden Khan and his family. The entertainment sector provides visitors and residents at the Court with a place to relax and mingle with other tribes on neutral ground. In fact, most proprietors owe allegiance to one tribe or another, and the majority of their customers are from their own tribe. At night this part of the Court can get very rowdy, with old blood feuds breaking out between enemy clans and tribes, and new blood feuds forming rapidly.

**36. Steam Yurts:** Clouds of steam billow out of numerous yurts, and a rancid smell hangs in the air. This is the place where, for a few silver tangs, the rigors of the day are scrubbed away with a goat's hair pad. This place is recommended for Ethengar characters.

Outsiders entering a steam tent are in danger of being overcome by the smell; a successful Constitution check is required to avoid gagging.

**37. The Market:** This market is unique to the Court. Throughout the spring, summer, and autumn months it acts as a permanent horse fair where livestock may be bought and sold, trade goods bartered over, and where luxuries brought in by traders along the Overland Trade Route may be purchased.

Each year the market grows in popularity, with more and more outlying clans crossing Murkit lands to call here.

**38. Gambling:** Also unique to the Court are the gambling yurts. Here off-duty Keshak, tribal warriors, and dwarves amuse themselves playing various games of chance. The most popular games are cock fights, beetle races, and card and dice games.

The largest yurt belongs to Akkarla the Grotesque, a huge barrel of a man who is in partnership with a powerful, but unknown, hakomon. The hakomon supplies miniaturized monsters that fight in a central arena. Each night two one-foot-tall trolls rip and bite each other to pieces as the crowd bets on one or the other. Akkarla spends his money on getting fatter and the hakomon uses his to purchase magical items that come his way.

**39. Ortu's Camp:** Moglai Khan's cousin in Ortu is not always at the Court, but his spies are. Ortu increasingly spends more of his time away from camp as he suspects that Moglai Khan is aware of his desire to become the Great Khan. The Murkits who camp here are a rough-and-ready lot who pride themselves on keeping the old ways alive. While they have more sense than to speak openly against the Great Khan, any of his supporters venturing near their yurts is in for a quick beating.

## The Tribal Camps

The size of the tribal camps at the Court varies from one or two yurts up to as many as 200 yurts during the visit of a tribal Khan.

Tribal clans visiting the Court pitch their yurts here. Brataks use the camps as a base to spy on the Golden Court and on each other, and messengers come and go as they keep the Khans informed of goings-on at the Court.

The camps are patrolled by tribal guards as intertribal rivalries have a tendency to be continued at the Court, often with bloody consequences.

The various tribal camps are located in the following areas on the Court map:

40. Bortak Camp
41. Kaerut Camp

## The Golden Court

- 42. Kiyat Camp
- 43. Uighur Camp
- 44. Taijut Camp
- 45. Yakka Camp
- 46. Yugatai Camp

**47. Hakomon Areas:** The Court also attracts hakomon who come here to exchange knowledge and to learn from masters of the mystical arts. Few of the Court's residents venture into these areas as it is considered to be foolish to disturb a hakomon at the best of times, and suicidal to interrupt a group of them.

### A Year in the Life of the Court

After wintering at Bargha with the Murkit tribe, the Court moves to Xantha on the Sea of Flowers. The majority of the Murkit clans begin to follow their herds away from the Court at this point.

The yurts are packed onto carts and the backs of camels for the 70-mile journey. The Golden Khan spends the trip hunting with Gundai, his saber-tooth tiger.

At Xantha, every kind of animal is reared by the Golden Khan's animal handlers. Many of these find their way onto the Golden Khan's banqueting table, but others are released upon reaching adulthood so that they may provide suitable quarry for the Golden Khan's hunts.

The Court stays at Xantha for two months before moving southeast to Chagon-Nah. Not all the Court moves during this journey, for the Golden Khan returns to Xantha in the autumn.

During the journey, the Golden Khan travels in a magnificent wooden shelter carried by four elephants. From this he hunts game using his falcons to bring down birds and small game.

The Reed Pavilion is constructed on the central island, and bridges and wooden walkways are built to connect the islands together. The Golden Khan's hakomons keep the islands free of mosquitoes and ensure that it is always sunny and pleasant. The lakes and streams at Chagon-Nah are full of fish, swans, and birds. The grasslands are covered with cranes, pheasants, and deer, which the

Golden Khan hunts with his falcons and saber-tooth tiger. Areas of grasslands are specially sown with millet for the birds to feed on, and these birds are collected and sent by camel to Xantha in the autumn to grace the Golden Khan's table.

The Golden Khan stays at Chagon-Nah until the beginning of autumn when he returns to Xantha. After spending autumn at Xantha, the Reed Palace is put into storage until the spring and the Golden Khan travels to Bargha where the power of his hakomons makes it a pleasant place to reside.

### Life at the Court

The Golden Khan holds audiences with his advisors every morning and then spends the rest of the morning relaxing in the Reed Place. In the afternoon he goes hunting accompanied by his wives and 100 Keshak. In the evening a banquet is held in the Golden Pavilion. Any tribal Khans at the Court are present at the banquet, as are the Golden Khan's advisors and family.

The Golden Khan sits facing south at a table raised above all others. His wives sit next to him, as does Aknad Ibn Yussef (see "Khans and Characters," page 24). The Golden Khan's sons and daughters sit lower down in the pavilion, their heads level with his feet. His advisors, the tribal Khans, and high-ranking members of the Keshak sit lower still. Everyone sits on gold embroidered cushions and is entertained by acrobats before the meal begins.

In the middle of the pavilion is an enormous square casket. Made from very fine gold, it measures nine feet on a side and is decorated with bas-reliefs of dragons and animals. A large, gem-encrusted gold urn containing wine is kept in the middle of the casket; in each corner of the casket are gold vessels filled with mare's milk, camel's milk, and other drinks. The casket also holds gold cups from which the Golden Khan and his family drink. These cups are magical—they fill themselves when empty and float to the drinkers' mouths whenever a drink is desired.

Gold vessels holding enough wine for 12 people are placed between every two guests, who drink as much they desire.

The wine is potent and instills the guests with merriment without causing them to become drunk.

The food is exotic and rich, with more than enough for everyone present. For entertainment, wrestlers perform at one side of the pavilion and, in spring, summer, and autumn, the Golden Khan and his guests retire outside to watch acrobatic displays by Keshak riders.

Every week a polo match is held for the Golden Khan's amusement with teams from each tribe and the Keshak competing for a golden cup, which is awarded each autumn to the team with the most victories.

Away from the Golden Pavilions, those of lower rank entertain themselves with horse races and acrobatic displays.

During the day the Court is full of bustle and excitement with riders constantly entering and leaving its confines to carry out the Golden Khan's errands. At night the countless fires burning outside of each yurt and the glow of the dwarves' forges cast a red light over the Court, making it an easily visible landmark.

But the Court is more than just a site for revelry. Many dark schemes are plotted among its anonymous yurts.

Giantian spies watch all who come and go, brataks sneak around attempting to pick up valuable information for their Khans, tribal Khans fuel each other's dreams of power, and the Ten Thousand Fists of Khan hold unspeakable rites in honor of Cretia. It has not been unknown for people to disappear while at the Court, or for blood feuds between tribes to flare up and break into open conflict. Though it is the capital of the Golden Khan, the Court is also a place to tread warily, for here one cannot rely on the security and protection of the family clan.

### Powers at the Court

The following interest groups are active in one way or another at the Court. Of these some are in the Golden Khan's service and others oppose him. The Golden Khan would not hesitate to destroy any opposition groups that he discovers, so their prime concern is often to avoid this, while doing what damage they can.

## The Golden Court

### Bloodseekers

The bloodseekers are fanatical Yakkas who actively seek out and slay members of the hated Taijit tribe. They plan to goad the Taijits into an all-out attack, a situation that would give Chagatai Khan the excuse he needs to attack them.

A small group of Bloodseekers are active at the Court, where they live in daily fear of discovery by the Silver and Gold Dragons.

The Golden Khan has threatened to remove all Yakkas from the Court if the attacks on Taijits at the Court do not cease.

### Bratak Schools

There are two bratak schools at the Court: the Silver Dragons and the Gold Dragons. The schools are run by a brother and a sister, two of the Golden Khan's earliest supporters.

The schools supply brataks who check on activities at the Court. Khans who are offered servants during their stay at Court usually find ways to keep their new servants occupied, as there is little doubt that they are brataks.

The brataks are mainly from the Murkit tribe, but brataks from other tribes are allowed to join. Any bratak whose loyalty is in question is sent on an "important and dangerous mission," from which he does not return.

### Brotherhood of Dwarven Artisans

This 100-strong force of dwarves is led by Gimluk the Horse Warrior. They are emigres from Rockhome who serve the Golden Khan by building and maintaining siege engines and training the Ethengars in their use. Although the dwarves are aware of part of the Golden Khan's plans, they have been assured that the mountains of Rockhome do not figure as part of his future empire.

The dwarves have held no love for the Glantrians ever since the Years of Infamy in that country (see GAZ3, *The Principalities of Glantri* and GAZ6, *The Dwarves of Rockhome*). The settlers of

the Heldann Freeholds have more than once driven dwarven prospectors from the hills bordering the steppes. Thus the dwarves are willing to aid the Golden Khan so long as they believe that either of these hated nations is the object of the Khan's attentions.

The dwarves find the Ethengars' life very strange, but they figure that the rewards are worth the life above ground and the constant companionship of horses. Much of the Golden Khan's trade policy is geared toward gaining gold and gems for the Brotherhood.

They are hard working and hard living. They enjoy drinking and getting into fights with the Ethengars and with each other. Ethengars looking for raucous entertainment often seek out the dwarves for drinking contests followed by some good-natured head bashing. Newcomers to the Court are often directed to the Dwarven Enclave by mischievous Keshak.

### Brothers of the Bolt

This group of 200 dwarves comprises mercenaries who hate Glantrians and who serve the Golden Khan for a chance to go wizard hunting. Transported to the Colossus Mounts in carts, the dwarves then run amok, picking off Glantrian sentries and attacking settlements before returning to their pick-up point.

They've recently persuaded the Golden Khan to lend them four of his elephants. These they plan to use as mobile gun platforms to mount huge ballistae on. The Khan is watching the development of these devices with interest as they may be a way for the Ethengars to incorporate mobile siege artillery as part of their hordes.

### The Eyes of Krondahar

These Glantrian spies from the Principality of Krondahar experience very painful deaths whenever they are caught by the Ethengars. Fortunately for them, this is a rare occurrence as their Ethengar ancestry enables them to pass for nomads. Crossing the border using magical means, they attempt to cast *charm person* spells on as

many Ethengars as they can, pumping each of their new friends for news. The more accomplished of these spies have even succeeded in infiltrating the yurts of the Golden Khan's advisors.

### Heldann League

The Keshak keep finding groups of blue-eyed, blond-haired northerners attempting to sneak into the Court.

Armed to the teeth, and carrying vials of smoking oil, these brave Heldanners come to assassinate the Golden Khan. The first would-be assassins were sent back to the Freeholds minus their hands, but this merely goaded others to follow in their footsteps. The Keshak are always on their guard for these fanatics and death comes swiftly upon discovery.

### Taijit Tigers

Taijit spies frequently scour the Court seeking information to pass onto their Glantrian allies. They have infiltrated the Ten Thousand Fists of Khan, but have made little progress in finding out about the activities of other groups. Recently three Taijits in the Keshak were discovered to belong to the Tigers. Their corpses still hang next to the Taijit camp.

The Tigers also waylay lone Yakkas at the camp and fights between the Bloodseekers and the Tigers were common in the past. These fights no longer occur as the Golden Khan ordered all of those involved in the last one put to death.

### The Twelve

These twelve men and women are charged with seeing that the Court runs smoothly, that sufficient game is brought in each day, and that arrangements are made to move the Court throughout its yearly travels. The Twelve also report on how officers and soldiers behave in battle. They observe the Keshak and gather reports from the brataks on how tribal warriors act, bringing to the Golden Khan's attention those who act in a heroic and exemplary manner. The Twelve are all Murkits who are totally loyal to the Golden Khan.

# The Ethengar Calendar

Kaunchi introduces the Ethengar calendar

"We see time in a wider scale than the Outsiders, many of whom are surprised to learn that our calendar is based on a 12-year cycle. When time was created, the Great Spirit decreed that each year must have a spirit companion to watch over all creatures born in that year.

"The Great Spirit called the spirits of all the animals to him to be assigned a year. The mighty yak pushed to the front, thinking that the honor of watching over the first year would fall to him.

"But as the Great Spirit bent to bless the Yak, a small voice was heard. It was the mouse, hidden in the thick fur of the yak's forehead. The Great Spirit was amused, and gave the first year to the mouse. Just as the Great Spirit was to continue the naming of the years, a mighty Khan on a hunt rode into view and all the animals ran away, crossing a river to escape.

"The Great Spirit decided to name the rest of the years in the same order as the animals crossed the river."

Each year in the cycle is named after an animal. The order of the years is given below. The Ethengars have an astrological system much like our own, but the important factor is what year a person was born in, not what month.

1. Mouse	7. Horse
2. Yak	8. Sheep
3. Tiger *	9. Ape
4. Hare	10. Fowl
5. Dragon	11. Dog
6. Serpent	12. Pig

\*It is currently (AC 1000) the Year of the Tiger.

## Dates of Importance

This section gives details of the various important dates of the yearly calendar.

### Chagai (Swiftmont)

1st. Autumn begins.

6th. Ethengar New Year: This date is marked with a celebration meal of special breads, consumed with great relish by the Ethengars. It is a quiet affair, the major festivities waiting until all the clans have joined together again for the winter.

15th. All clans start moving toward the wintering site.

22nd. The last day by which all clans must have joined the tribe.

23rd. The Day of Counting: The clans return to the Khan all stocks, horses, and other herd animals. The amount returned is carefully compared to the amount the Khan allocated to the clan on the Day of Blessings (see Haimai 15th) and a record is made of all new purchases, acquisitions, and births.

It is a day of great importance to the clans, as their success (or failure) at increasing their Khan's wealth directly affects how much the clan is given next spring. The herds are turned out to graze together and individual clans no longer have sole responsibility for the animals that were in their care.

24th. The Day of Naming and Welcoming: A day of great celebration and feasting.

New clothes purchased or made during the summer are brought out, yaks are roasted, and much time is spent preparing a great feast to be eaten in the evening around a great fire. During the festivities, each new child is presented to the Khan, blessed, and given its name.

Any new marriage contracts are announced, if the Khan gives permission, and the dates are set. Songs are sung of tribal history and stories of great and glorious exploits are recited by the shamans long into the night. As the fires burn low, the tribe settles down for a night under the stars, safe in the knowledge that theirs is indeed a blessed and glorious way of life.

### Rinpoche (Eirmont)

1st. Cretia's Day: On this day the Ethengars play tricks on each other.

These are mostly harmless, but some of the rabid chaotics who follow the Immortal sometimes go too far, dreaming up pranks that result in real hurt and misery.

15th. The Night of Spirits: For the shaman this is the most important and potent night of the year. During this time the boundaries between the World Yurt and the Spirit World fade. It is a night of high ritual and shamanistic expertise. Those shamans with access to the required spells journey to the Spirit World, seeking the aid and advice of the spirits for the year ahead. Some shamans attempt to reach and scale the World Mountain, for this is regarded as the most auspicious time to enter the Spirit World.

It is also an important night for the rest of the tribe. Songs are sung remembering tribal ancestors, requesting their guidance and aid in the future life of the tribe. An entire feast is set aside for the ancestral spirits and offerings are made to a multitude of animal and plant spirits. Small fires are lit and blessed, bathing the steppes in an eerie flickering light, encouraging the presence of benign spirits and aiding the shamans in their attempts to reach the trance state.

It is traditional for the tribe to fast during the day and night, a fast that is enthusiastically broken at dawn with a communal meal followed by a day of sporting events and merriment.

28th. Autumn ends.

### Komai (Kaldmont)

1st. Winter begins: The Golden Khan moves toward Bargha for the winter period.

15th. The Golden Khan's Court at Bargha is formally blessed: All warriors join together in a great show of military strength and expertise. The Golden Khan sets competitions, hunts, and puzzles for the warriors. The winners gain gifts and increase their status in the eyes of the tribe.

Tactical skills, honor, and accuracy are tested to their limit. While this day has developed into a festival, it owes its origins to the original necessity for the Golden Khan to stand proud and strong at

## The Ethengar Calendar

Bargha, defying any Ethengar or Outsider to challenge his strength and prowess as a leader.

Tribes in the area may join the festivities, entering their own warriors. For those farther afield, tournaments and challenges may be held on a local basis.

**27th. The Day of Law:** This day is the most holy day for worshipers of Tubak the Lawgiver. The clerics of Tubak recite the Law and a great feast is held. Any one committing a crime on this day is put to death.

### Hiskmai (VATERMONT)

**1st-7th.** This is the week of winter festivities, a break in the hard monotony of winter life and weather.

During this time all clans contribute to the tribal festival, organizing competitions and games and providing food, beer, spirits, and music. Friendly rivalry encourages extravagance of costume, feats of daring and skill, and more than a few impromptu drinking competitions.

For those tribes wintering near water sites, ice sports are popular, with prizes offered by the Khan for the most successful or flamboyant competitors.

Games and competitions may involve other tribes; in these cases one tribe acts as host, providing food and accommodation for the visitors.

Such an occasion offers the potential for increasing the standing and status of a tribe by providing elaborate and plentiful accommodation to the visitors.

The Golden Khan holds an open court at Bargha, with invitations extended to all Ethengars. While the festival at Court is a lavish affair, business and political dealings are more obvious here than in local tribal celebrations.

For shamans, this week is an important time to court and placate the spirits of life and fire. Shamans must ensure these spirits are not neglected during the cold winter months, as failure to encourage life and fire back into the tribe would be disastrous for the year to come.

**7th. The Day of the Golden Khan:** All celebrations reach a climax on this day.

It commemorates the success of Moglai Khan in uniting the Ethengars. Bonfires are built, the fattest animals are roasted, and the spirits of past Khans are invited to join the feast in honor of the Golden Khan. At Bargha, envoys present gifts to the Golden Khan, favors are sought, and new deals are sealed.

### Yalmai (Thaumont)

**15th.** The White Horse Ceremony: This day is of the utmost importance to the Ethengars, for its success is vital to tribal fortunes for the coming year. It is a day when the presence of the whole tribe is required and the skills of their shamans are tested to the limit.

The shamans, with help from their spirit guides, must choose a white horse to be sacrificed. The horse to be sacrificed must be great in stature, a proven leader of other horses, and experienced in the ways of the Sea of Grass.

Main Calendar Key	AMAI (NUWMONT)	HISKMAI (VATERMONT)	YALMAI (THAUMONT)
● New Moon	Lunadain 1 ● 8 ○ 15 ○ 22 ●	Lunadain 10 ● 8 ○ 15 ○ 22 ●	Lunadain 1 ● 8 ○ 15 ○ 22 ●
● Quarter Moon Waning	Gromdain 2 ★ 9 16 23	Gromdain 2 ■ 9 16 23	Gromdain 2 9 16 23
● Quarter Moon Waxing	Tserdain 3 10 17 24*	Tserdain 3 ■ 10 17 24	Tserdain 3 10 17 24
● Half Moon	Moldain 4 11 18 25	Moldain 4 ★ ■ 11 18 25	Moldain 4 11 18 25*
○ Three Quarter Moon Waning	Nytdain 5 ○ 12 ○ 19 ○ 26 ●	Nytdain 5 ■ 12 ○ 19 ○ 26 ●	Nytdain 5 ○ 12 ○ 19 ○ 26 ●
○ Three Quarter Moon Waxing	Loshdain 6 13 20 27	Loshdain 6 ■ 13 20 27*	Loshdain 6 13 20 27
○ Full Moon	Soladain 7 * 14 21 28	Soladain 7 ■ 14 21 * 28	Soladain 7 14 * 21 28 ■
* Shooting Star—A comet crosses the night sky (20% chance), in a direction helpful to one who seeks an unknown destination.	HAIMAI (FLAURMONT)		
* Eclipse—The sun disappears behind the moon for 1d6 turns (15% chance).	Lunadain 1 ● ■ 8 ○ 15 ○ ■ 22 ●	Lunadain 10 ● 8 ○ 15 ○ ■ 22 ●	Lunadain 1 ● ■ 8 ○ 15 ○ ■ 22 ●
★ New Star—An unusual star of any color or shines during one night (5% chance), or stays permanently (3% chance).	Gromdain 2 9 16 ■ 23	Gromdain 2 9 16 ■ 23	Gromdain 2 9 16 ★ 23
★ Missing Star—A well known star permanently disappears from the known constellations (10% chance).	Tserdain 3 10 17 24	Tserdain 3 10 17 24	Tserdain 3 10 17 24
* Stellar Cataclysm—Unusual celestial activities cause the sky to change color for one day, or glow eerily for one night, causing fear and disorder among the population (3% chance). All magic is totally ineffective during that day.	Moldain 4 11 18 25 *	Moldain 4 11 18 25 *	Moldain 4 11 18 25
Ethengar Date of Importance	Nytdain 5 ○ 12 ○ 19 ○ 26 ●	Nytdain 5 ■ 12 ○ 19 ○ 26 ●	Nytdain 5 ○ 12 ○ 19 ○ 26 ●
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RINPOCH (EIRMONT)			

Once the spirit of the chosen horse has been guided to the Spirit World by the shamans, the tribe is assured success in the breeding and training of its horse stock, upon which Ethengar existence depends. The horse spirit watches over the tribal herds for 12 months, after which it is free to roam the Spirit World.

28th. Winter ends.

### Haimai (Flaurmont)

1st. Spring begins: The tribal shamans welcome the returning plant spirits. Clerics of Yamuga celebrate the renewal of the World Yurt.

15th. The Day of Blessings: Tribal Khans announce the division of stocks, herds, and wealth. Each clan has its own allocation (depending on last year's success or failure—see Chagai 23rd).

Careful records are kept of exactly what each clan is given. As each clan receives its share from the Khan, blessings are given along with a reminder that all ultimately belongs to the Khan. After the parceling out of the tribe's wealth, a great festival begins to celebrate spring's arrival and the thaw it brings. Much kurmiss is consumed and the Ethengars often dance until dawn.

16th. The Day of Partings: The tribes leave their winter sites and the clans split off in different directions to seek grazing for the herds. This day is often rather subdued, as friends made over winter move away. The effects of the quantities of kurmiss consumed during the previous night also tend to dampen the atmosphere.

The Golden Khan's Court moves to its spring site at Xantha.

### Kevamai (Yarthmont)

15th. Day of Birth Blessings: Shamanistic ritual calling on the spirit of the white horse to watch over the forthcoming birth of foals. Although a largely shamanistic day, offerings are also made to Yamuga. Those clans without a shaman encourage the presence of the White Horse with offerings of clean water and an area of good grazing.

28th. Spring ends.

### Seimai (Klarmont)

1st. Summer begins: The Court of the Golden Khan moves toward Chagon-Nah.

15th. The Court of the Golden Khan is now fully established at Chagon-Nah, where summer military tournaments are held to display the power and strength of the Golden Khan. Throughout the summer competitions of all types are held.

### Lingmai (Feilmont)

15th. The Gathering: This day is the closest to a midsummer festival that the Ethengars have. During the day, all those who can be spared are sent onto the steppes to collect huge bundles of grasses and flowers.

These are woven into garlands, crowns, and ropes. All yurts, wagons, and people are festooned with flowering decorations, and a summer feast is made ready and enjoyed by all the clan. By the light of the full moon, the clan shamans bless the garlands. They are left to dry and then collected, to be fed to the horses in the winter months as a reminder that the gifts of summer are never far away.

### Tringmai (Fyrmont)

22nd-28th. The Great Horse Fair: This is the largest annual Horse Fair, usually held near the Court of the Golden Khan. The Great Horse Fair draws clans from all over the Sea of Grass.

The principle business of the day is horse trading—a chance to purchase renowned breeding stock, to clinch deals for the future, and to sell at a profit.

Trading in other stock, fabrics, food stuff, luxury goods, weapons, and medicines makes sure that there is plenty to buy, sell, and see. It is at the Horse Fair that marriage contracts are proposed, new tribal members introduced, stories told, news exchanged, and rumors started.

The Fair is a joyous occasion, during which the routine and mundane matters of life on the steppes are forgotten. Great quantities of food and drink are consumed, steam yurts are filled with chattering, sweaty Ethengars, all eager to

swap tales, make bets, and cleanse impurities from their bodies.

For the shamans and clerics it is a time to hold conferences, to learn from those more experienced, to seek answers to perplexing problems, and to secure a good future for their tribes.

The Golden Khan is present at the Great Horse Fair. His horses fetch huge prices and bestow great status on the fortunate purchaser. Politics, the strengths and weaknesses of neighboring lands, the strategy and tactics of successful raiding and war—all are discussed and argued over. Many schemes are hatched at the fair, and sometimes intertribal rivalries flare up into open confrontation. Any such fighting is put down by the Keshak, for Moglai Khan knows well the importance of a united people.

### Demai (Ambyrmont)

1st. The First Day of Riding: This is a children's day and of importance to the future of the clan. On this day, children who have seen three summers are given their first mounts. These are the more reliable animals, able to teach their young riders the art of horse riding. The day is tinged with excitement and seriousness; young children run wildly about in their new riding outfits, too excited to sit still and listen to their elders.

The clan head will eventually command silence, remind the assembled clan why they are meeting, and then give blessings to the children, offering each a horse picked out for them. By this time, almost wild with impatience, the young riders must stand quietly and listen as stories are related of the clan's great riders, the honor they brought the Khan, the horses they rode, and the feats attempted. Such stories may last many hours and are followed by instruction to the children of how to appease the spirit of the horse, how to call the horse, etc.

At long last the children are allowed to mount and are given their first lesson on horseback riding. Suddenly the day seems worth all that boring adult talk.

28th. Summer ends: The Court of the Golden Khan returns to Xantha.

# Khans and Characters

## Akmad Ibn Yussef

Master of Council: M28, St 9, In 18, Wi 13, Dx 8, Co 12, Ch 15, AL N, Age 51

Of mixed Makistani and Alasiyan blood, Akmad was raised in the Emirates of Ylaruum. He met Moglai Khan when the young exile visited the Emirates.

Although great religious differences exist between them, they struck up a firm friendship and went on many adventures together. Akmad was impressed by the young Ethengar's feeling of destiny, and pledged his life-long service after Moglai saved his life.

Together the two journeyed with Gimluk the dwarf to Thyatis, Karameikos, and Darokin.

When Moglai returned to the steppes, Akmad became indispensable to his dream of uniting the Ethengar tribes. With his magical abilities added to Moglai's formidable military prowess, the two slowly gained control of the Murkit tribe and finally of all the tribes.

Akmad foresaw some of the problems that would come from this and warned, "You cannot govern your empire from the saddle!" Moglai realized his friend was right and set about establishing a firmer political and military base for his empire.

Since then Akmad has loyally served his friend and has struck up a strong friendship with Sabak, the leader of the Golden Khan's hakomons. Although their power comes from different sources, they found they had plenty in common. Akmad was particularly impressed with the Ethengars' fear of hakomons and has done much to promote this image himself.

Akmad has shoulder-length black hair that is streaked with grey. His beard is trimmed into a neat goatee and large gold rings adorn his ears. His eyes are dark and piercing. Akmad delights in dressing in black flowing robes and grooms himself to epitomize what many Ethengars consider to be an evil appearance.

He speaks rarely in public, preferring to keep his comments for the Golden Khan alone. In audiences Akmad frequently stands at the Khan's right shoulder, whis-

pering in Moglai's ear and scrutinizing all those who speak to the Golden Khan. This sinister aspect of Akmad should be played up—portray him as a suspicious and evil character, a man who cannot be trusted and who is possibly having a bad effect on the Golden Khan. More than one tribal Khan would make this accusation if he was not afraid of Akmad taking reprisals against him.

Beneath his cold, hard exterior is a kindly man who serves his friend to the best of his ability. Akmad is a loyal supporter of Moglai. He is Moglai's right-hand man, a position he deserves and has earned many times over.

## Bakalgu the Destroyer

Hakomon of the Kaeruts: Level 26, St 6, In 16, Wi 12, Dx 14, Co 13, Ch 11, ALN, Age 62

Bakalgu the Destroyer is a respected and feared hakomon. The blasted bodies of many Gostai goblins testify to his mastery of the *meteor swarm* spell. This gives his enemies little stomach for opposing him. Bakalgu's reputation for fire-based spells has spread throughout the steppes; fear of his wrath keeps the Kaeruts safe from attack.

Known to only Moglai Khan, Akmad Ibn Yussef, and Sabak is the fact that Huaji Khan is completely under Bakalgu's control. This was done under Moglai Khan's instructions as Huaji Khan was threatening to become involved in full-scale attacks against the Heldann Freeholds, a situation that could easily have gotten out of hand.

Bakalgu cast a *charm person* spell on Huaji Khan and has continued his control by treating Huaji Khan with a special magical potion. Bakalgu is rarely seen around Huaji Khan's camp. He employs *teleport* spells to visit the Khan, doing so late at night to avoid discovery.

Bakalgu, although a Kaerut, gives his full support to the Golden Khan. He knows that as long as the Ethengars fight amongst themselves, they will never be tru-

ly strong. He looks forward to the day when the godless Glantrians grovel at his feet.

Standing only 4'10" tall, Bakalgu's appearance is nonetheless impressive. His face is covered by a black mask in the shape of a leering evil spirit's face. Long grey hair hangs down to his knees and his eight-inch-long finger nails frequently clatter rhythmically against the goblin and human skulls hanging from his black robes. In short, Bakalgu is everyone's idea of the sinister hakomon—an image he delights in and does much to cultivate. Bakalgu has been known to turn up at the Khan's camp with a few charmed monsters in tow.

## Batu Khan

Khan of the Bortaks: F10, St 16, In 14, Wi 6, Dx 9, Co 13, Ch 14, AL L, Age 24

Batu Khan has ambitions to be Great Khan. He hopes to achieve this goal by fomenting unrest and armed conflict between the tribes. Batu is married to Bakai, Moglai Khan's eldest daughter, a situation he hopes will encourage the other Khans to support him as Great Khan once his schemes come to fruition. Full details of Batu Khan's schemes are given in the "Tribes" section.

Batu is the youngest Khan, having inherited the title from his father four years ago. Batu prides himself on his political abilities and it never occurs to him that Moglai Khan could possibly suspect him. Batu Khan's vision is narrow, extending no further than his ambition to become Great Khan. He considers everyone else to be his inferior in intellect and natural cunning. As far as Batu Khan is concerned, he is a natural leader who will make a truly magnificent Great Khan. This narrow-mindedness causes Batu Khan to be haughty and inflexible in his plans, a situation that is already creating concern among his advisors.

In an attempt to out-do the Golden Khan, Batu Khan has recently started to dress in platinum and silk robes that he has imported specially from Thyatis.

Of average height, Batu resembles an oversized beach ball with legs. His face is

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puffy and his carefully oiled moustache hangs in glistening plaits down either side of his puffy mouth.

With his immense bulk, Batu Khan is the opposite of the lithe and hardened physique of the Ethengar ideal. This and his relative lack of combat experience mean that Batu has no real hope of fulfilling his ambitions. The tribes would never follow him.

### Chibak

Mastermind of the Ten Thousand Fists of Khan: C24, St 9, In 13, Wi 18, Dx 8, Co 14, Ch 13, AL C, Age 52

Chibak delights in causing trouble and unrest. At one time his energies were directed toward other Ethengars, but under Akmad's careful prodding, Chibak has made it his life's mission to give the Glantrians a hard time. This he does by organizing the Ten Thousand Fists of Khan and training them to upset the Glantrians. The quest is his favorite technique and his pupil Song-Anh (C18; see GAZ 3) uses this to good effect in Glantri. Anyone Chibak meets who refuses to believe in the Immortals are quested to wander Glantri, preaching aloud the virtues of the Immortals.

Chibak possesses a *ring of invisibility* that he uses to wander round the Court, dishing out curse spells to any unlucky enough to cross his path, and occasionally cutting loose with a *wind blast* spell.

Of average height and medium build, and lacking any distinguishing features, Chibak looks like any other middle-aged Ethengar. Out of his clerical garb no one would even give him a second look.

When dressed for a ceremony or other religious occasion, Chibak seems to grow a foot taller and becomes surrounded by a visible and crackling aura of power. Darkness seems to flicker around his hands and his eyes glow with an intense black light. In this form Chibak can cause fear in creatures of 6HD or less by looking at them. He can also inflict *cause serious wounds* three times a day by touch. Few care to argue with the high Priest of the Ten Thousand Fists of Khan when he

takes on this aspect of Cretia. Chibak's power comes from his magical ceremonial robes, a gift from Cretia.

### Chagatai Khan

Khan of the Yakkas: F24, St 14, In 13, Wi 10, Dx 8, Co 15, Ch 15, AL N, Age 55

Chagatai has been Khan of the Yakkas for 25 years. He has seen Moglai Khan rise to power and felt anger at being ordered to become the Golden Khan's vassal. But Chagatai sensed that Moglai was destined to perform great deeds and that the subjugation of the Yakka tribe was only a small part of what is to come.

Since then, Chagatai Khan has served Moglai Khan admirably. He shares Moglai Khan's vision of an Ethengar empire and works hard to achieve it. If only the Taijits no longer existed, it would be a perfect world. Why Moglai wants to let the Taijits live is beyond Chagatai Khan's comprehension. Chagatai doesn't trust the Taijits at all. He suspects them of dealing with the humanoids of the Broken Lands (he's right), but his brataks have been unable to gain any hard evidence. But Chagatai Khan knows from the few brataks who return that the Taijits definitely have something to hide.

A hard and calculating man, Chagatai Khan is also a man of his word. The oath he swore to the Golden Khan binds him to serve the Khan. His oath to destroy the Taijits is more of a problem. However, he did take great pleasure in impaling Oktai Khan's father. Chagatai Khan would have attacked the Taijits long ago if it were not forbidden by Moglai Khan. Now he contents himself with the occasional border foray.

### Gimluk the Horse Warrior

Master of Engineers: Dwf12, St 18, In 11, Wi 7, Dx 9, Co 17, Ch 13, AL N, Age 250

This old and grizzled dwarf was the first Outsider that Moglai Khan ever met. "I wuz working out at an old mine, just me and a couple of mates. Looking down

a ravine one morning I spied this body staggering up it. Well, we wuz on the edge of Rockhome, plenty of orcs and gobboes round there, so I grabbed me axe and went down to have some fun. Bit disappointing what I found though. Just this skinny human kid gushing blood from at least 12 wounds. Still, couldn't leave him there to die, so I picked him up and carried him back to the mine.

"Mind you, I wuz in two minds. He stank, and mighty greasy too. Still I've gotten used to that in me time here.

"Between you and me, I've met gobboes that smell better than Ethengars. But I'll give it to Moglai, once he got to a civilized dwarven bath, he was all for cleaning himself up. Kept asking for yak grease afterward. Didn't give him any; didn't have any, to tell the truth.

"Bleedin' Makistani in the whatsits of Ylari gave it to him though. Uncouth lot them.

"I'm getting a bit ahead of meself here. Anyway this smelly human turned out to be an important, dispossessed Khan of the horse riders from the steppes. Told me he wanted to see the world and would I take him? Me, famous dwarven adventurer, act as nursemaid to a human pup? Well, I told him straight.

"'It'll cost ya,' I said. He pulled a big emerald outta one of his boots. I coulda kicked meself. Fancy me forgetting to check his boots when he wuz unconscious earlier on. I shoulda known he had more than the two gold bits I nicked outta his pants.

"Well I'm a dwarf of me word. 'Right,' I sez, 'where you want to go?'

"That's it really. How I came to be bodyguard, chief engineer, honored member of the Murkit tribe, and close confidant of the Golden Khan. What's that? How did I come to be called the horse warrior? Who told you that? Stop smirking or I'll bury me axe in your head."

Gimluk has an intense dislike of horses. An unfortunate way to be when you live among the Ethengars. The Murkits gave him the title of horse warrior when he punched one to the ground after it had bitten him. Few Ethengars are foolish enough to call him horse warrior to his face. Gimluk, for all his bluster, is a

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firm friend of the Golden Khan. Along with Akmad Ibn Yussef, the three went through many scrapes before Akmad and Moglai headed to the steppes to claim Moglai's birthright.

Gimluk returned to Rockhome, but it wasn't long before he got bored and set out to find his friends. Arriving on the steppes he was impressed with Moglai's quick rise to power. At Moglai's suggestion he returned to Rockhome to recruit dwarves to make siege equipment and weapons. Gimluk returned not only with engineers, but with a bunch of young dwarves eager for a chance to join the Ethengars in hunting Glantrian wizards.

Gimluk has a long, steel-gray beard that hangs over his barrel-shaped belly. Gimluk is a member of the Wyrwurf clan, the lowest in Rockhome society, and looks the part. Dressed in battered chain mail armor and never seen without his dented helmet, he looks like he's just emerged from a barroom brawl.

Gimluk's attachment to these items is more than just sentimental, however. The chainmail is of +4 enchantment and the helmet has the same properties as a *girdle of giant strength*.

## Huaji Khan

Khan of the Kaeruts: F 21, St 16, In 11, Wi 13, Dx 13, Co 9, Ch 12, ALN, Age 34

Headstrong and proud, Huaji Khan likes action and loves to fight. He is not a Khan to leave the running of a battle to his orkhan. At one time he was keen to pour into the Heldann Freeholds, but now he contents himself with slowly exterminating the Gostai goblins. To all who know him, Huaji seems to have recently matured into a skilled diplomat and a very capable leader. Many have attributed this to the birth of his twin daughters, but the real reason is that Huaji has been charmed by Bakalgu the Destroyer. Beneath Bakalgu's control, Huaji is still a psychopathic Ethengar Khan, the warrior ideal and a killer of all who dare stand in his way.

In the realms of politics and diplomacy Bakalgu rules, but in the day-to-day han-

ding of the tribe, Huaji has a free hand. His dyed red hair and red tattooed face can often be seen around his camp engaging in mock combats and wrestling matches with members of his bodyguard. His favorite pastime is goblin hunting, a sport he tries to indulge in at least once a week.

## Hulağ Khan

Khan of the Uighurs: F 23, St 18, In 9, Wi 8, Dx 15, Co 18, Ch 14, ALN, Age 38

Standing over six feet tall and with deep scars cut into either side of his face, Hulagu is what most Outsiders imagine an Ethengar Khan to look like.

Of proud bearing and haughty expression, Hulagu lusts for blood and booty. He rarely thinks of anything else and all his waking life and dreams are taken up with the thought that the Heldanners have both commodities in large quantities. He rationalizes this drive to others by flatly stating that his warriors will go soft if they don't get to slaughter their enemies regularly.

Hulagu Khan didn't always act this way. At one time he was prepared to wait while the Golden Khan built up the Ethengar nation. But that was before Hulagu started to have the visions that drive him in his bloodlust. He also knows that the Bortaks, Kiyats, Kaeruts, and Ortu all believe he is doing the right thing. If he were in a more rational state of mind, Hulagu would know that he was pushing his luck with the Golden Khan. But Hulagu is being manipulated by the dreams sent by Jaku the Render (see elsewhere in this section) and his sanity is fading fast.

His close advisors who counseled against angering the Golden Khan have been replaced by ones who praise Hulagu Khan's decisions rather than offer any constructive advice. To those who know Hulagu well, the change has been slow but steady. Some sense that all is not well with the Khan, but they have nothing definite to go on other than reports that Hulagu is occasionally troubled by nightmares.

## Hupti

Master of Hounds: F 10, St 15, In 15, Wi 12, Dx 13, Co 9, Ch 11, ALN, Age 33

Hupti is in charge of the Golden Khan's hounds and also organizes and oversees the great hunts. A woman of few words, Hupti's keen eyes miss nothing. Hupti is a Murkit and she serves her Khan loyally and without question. She doesn't care much for the other tribes, believing them to be inferior to the Murkits.

These opinions she keeps to himself, but it doesn't prevent her from occasionally letting a few dogs escape into a tribal camp, explaining this as, "An accident. The dogs get so uncontrollable when they are not let out to hunt animals."

Now, Outsiders are something else. No laws there about intertribal squabbling. If the Outsiders don't have a Silver or Gold Tablet, then it's time to loose the dogs. To be fair, Hupti always gives them an hour or two start before the dogs are let after them.

Hupti is of average build and walks with a slight limp, the result of a riding accident. Her face is normally expressionless, as befits such an inscrutable servant of the Golden Khan. On a hunt her face becomes transformed: Her eyes sparkle and a smile plays around the edge of her mouth as she watches her prized dogs bring down prey for her Khan.

## Jamal

Orkhan of the Keshak: F 18, St 16, In 13, Wi 10, Dx 18, Co 10, Ch 14, ALN, Age 31

Jamal is the leader of the Keshak, the Golden Khan's bodyguard. She is noted for honesty and loyalty to the Golden Khan. Of Murkit blood, Jamal is from Clan Atikai, or Clan Ortu as it is now known. On joining the Keshak she left her clan loyalties behind, and now gives her loyalty only to the Golden Khan.

Jamal has the distinction of being the only person to have wounded Moglai Khan and lived. This she did while serv-

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ing Atikai (Moglai Khan's uncle). During a skirmish Jamal shot Moglai in the arm.

She and the other clan Atikai warriors were taken prisoner by Moglai. Moglai stared at the defiant Atikai warriors and demanded to know who had shot him.

Jamal proudly declared that she was the one, but she was surprised that Moglai did not order her death. Instead he congratulated her on her shooting and offered her a place in his bodyguard.

Jamal has served Moglai Khan loyally since then. During banquets she is often at his side and always accompanies him on hunting expeditions.

As orkhan of the Keshak, Jamal is supreme commander of the combined Ethengar hordes. Although she takes orders from Moglai, the running of battles is left in her competent hands.

Under her care and guidance the Keshak has become a real force—a thousand-strong bodyguard for the Golden Khan and also the mainstay of the Ethengar hordes.

A superb archer and a skilled acrobat, Jamal is the ideal Ethengar horse warrior. Able to fire her bow with ease while standing on the back of a charging horse, Jamal expects members of the Keshak to be able to perform such stunts as well. She never asks any member of the Keshak to do anything she cannot, but as she is capable of performing amazing feats, this leaves few things that they are not expected to do. All of the Keshak admire and respect their leader. She treats them fairly and makes sure that bravery and initiative are rewarded.

Jamal has a friendly personality, but she expects the respect due to one in her position. Those who fail to give it soon feel her wrath.

Of slim build and measuring only 4' 11", Jamal has shoulder-length black hair that she often wears plaited into a pony tail. Out of her armor, few Outsiders would suspect that Jamal is a horse warrior, let alone the commander of the Golden Khan's hordes.

### Kadan Khan

Khan of the Kiyats and Evil spirit, HD 16, AL C, Age 47

The soul of Kadan Khan spends its days wandering the unending lands of a red world. For it lies within an enchanted ruby in the Spirit World, guarded by four evil spirits. The body of Kadan Khan is home to Jaku the Render, a powerful evil spirit who seeks to cause mischief and mayhem in the World Yurt.

Jaku is the kind of being that the Ethengars live in fear of. They would be even more afraid if they knew that Jaku was Khan of the Kiyats and was manipulating Hulagu Khan of the Uighurs into attacking the Heldanners. Jaku is a magic-user of level 16. He magic jarred into Kadan Khan's body and sent the gem containing Kadan Khan's soul to the Spirit World. Jaku's ultimate aim is to possess Moglai Khan's eldest son, Manghai, and through him take control of the Ethengars by disposing of Moglai Khan.

Jaku is willing to bide his time before doing so as Cretia has charged Jaku with building a temple to him in Rhoona. The temple is almost complete and through it Cretia hopes to pervert Rhoona to his will.

Jaku also seeks to undermine the Golden Khan's power by manipulating Hulagu Khan into attacking the Heldann Freeholds in force, thereby fomenting rebellion in the steppes. Jaku does so by using his special powers to visit Hulagu Khan in his dreams. By entering Hulagu Khan's dreams, Jaku has gained a hold over Hulagu Khan and is able to force the Khan to do his will.

In his true form Jaku resembles a flickering black spectre with eyes of fire. A detect evil spell would reveal Jaku's presence in Kadan Khan's body; otherwise there are no signs to indicate that Kadan Khan is not as he appears. A dispel evil spell would force Jaku from Kadan Khan's body, leaving it as a soulless hulk. Only an expedition to the Spirit World to capture and return the ruby that holds Kadan Khan's soul will restore the Khan's body to life.

Kadan Khan is of light build with long

moustaches hanging down to his chest. He dresses in traditional Ethengar clothing and is much loved by his tribe. Under Jaku's control, the tribe has benefited greatly and the worship of Cretia has spread widely.

### Kadei & Koja

Kadei, Head of the Silver Dragons: T28, St 14, In 9, Wi 14, Dx 17, Co 11, Ch 9, AL N, Age 38

Koja, Head of the Gold Dragons: T28, St 14, In 12, Wi 10, Dx 17, Co 11, Ch 10, AL N, Age 38

When they were born it was foretold that these twins were destined for great things. They have both served Moglai Khan since he returned to the steppes and have the honor of leading the two schools of brataks at the Court. Kadei leads the Silver Dragons, and her brother Koja heads the Golden Dragons. Between them they train the Golden Khan's brataks and select those brataks who will join the Keshak.

Friendly rivalry exists between the two schools, with each trying to out-do the other. Although spying on each other's schools is part of the training, violence is forbidden. The brataks must rely on their stealth and disguise abilities to gain their information.

The twins are both quite tall and bear a striking resemblance to each other.

They are both totally loyal to the Khan and keep him informed of events in the Khanates and in the Court. Brataks from both schools can be found throughout the Khanates spying on the tribal Khans and reporting back to the school heads.

### Kaunchi

Shaman and teacher: S24, St 9, In 8, Wi 18, Dx 13, Co 13, Ch 9, AL N, Age 45

With red felt skirts and white horse tails hanging from his conical felt hat, Kaunchi is instantly recognizable as a shaman with a horse spirit guide.

Kaunchi's cracked and weather-beaten face has red frown lines drawn across it

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and deep white fangs drawn along the sides of his mouth.

Kaunchi is a Murkit and has served Moglai Khan since the Khan returned to the steppes. It was Kaunchi who discovered the significance of Bargha and who foretold of Moglai Khan's imminent greatness.

Kaunchi often wanders away from the Court. Sometimes he visits the Spirit World to converse with the spirits and aid them in their struggles against Entropy. Other times he wanders the Sea of Grass visiting the spirits who reside there and observing the movement of the animals and tribes. Accompanied by Kokachin (see following), he will enter the Land of Black Sand to do battle with the evil spirits and undead that reside there.

As a shaman, Kaunchi is deeply concerned with the well-being of the Sea of Grass, of the Ethengars, and of the spirits. For a description of his beliefs, see the "Shaman" section of the *Players' Guide*.

Kaunchi is an expert on the Spirit World, the Land of Black Sand, and of spirits inhabiting the World Yurt. However, he never makes this information available in a straightforward manner. He hints at things and speaks in riddles, but he never gives direct advice. Kaunchi believes that this kind of knowledge is meaningless unless earned. Life is about living and experiencing. He warns of dangers but never says precisely what those dangers are. Adventurers who seek his advice may be forewarned, but they won't know exactly what they are to face.

### Kokachin

Cleric of Yamuga the Yurt Dweller: C27, St 10, In 12, Wi 17, Dx 9, Co 13, Ch 14, AL N, Age 36

Kokachin is the high priestess of Yamuga the Yurt Dweller. She lives at the Court where she oversees the temple of Yamuga. Kokachin takes little interest in the politics of the Court and is content to let life happen around her.

She has served the Golden Khan loyally since he came to power, it being her way to bow to the choice of Yamuga.

Before then she saw Moglai as just another renegade Ethengar bandit out to line his own pockets and indulge his lust for killing. Kokachin has since realized that Moglai is an ideal choice for Great Khan. Under his leadership even the heathens of Glantri will come to see the error of their ways.

Kokachin often accompanies Kaunchi on his excursions into the Land of Black Sand, keeping the undead at bay while he battles the evil spirits. She rarely enters the Spirit World, preferring to spend her time within the World Yurt.

Kokachin is of average height and build. Her long brown hair is streaked with bronze and hangs down to her waist.

As most Ethengar women have black hair, Kokachin is an easy character to recognize. Around the Court she wears green silk robes, but away from the Court she adopts standard Ethengar dress, wearing either lamellar or leather armor.

### Manghai

Announced Heir to the Golden Khan: F9, St 14, In 13, Wi 9, Dx 15, Co 14, Ch 13, AL N, Age 18

Manghai is Moglai Khan's eldest son and his announced heir. Manghai is married to Basti, the daughter of Kadan Khan of the Kiyats. As Kadan Khan has no sons, it is expected that he will announce Manghai as his heir, thereby uniting the Kiyat and Murkit tribes. As Jaku the Render possesses Kadan Khan's body and has plans to later possess Manghai's body, this is likely to happen. Whether the heir to the Great Khanship will turn out to be an Ethengar or an evil spirit remains to be seen.

Manghai spends his time between his father's court and that of Kadan Khan's.

He is loyal to his father and has no wish to become Great Khan before his time. Content to enjoy himself and learn all he can before he takes up the Khanship, Manghai can often be seen hunting or training with the Keshak and Kadan Khan's bodyguard. Manghai does not suspect that Kadan Khan is anything other than he appears. He likes his father-in-

law and has been completely taken in by Jaku's masquerade.

While a capable warrior, Manghai is very proud. His pride and special status as the Golden Khan's heir often lead him to treat people in an insulting manner. Moglai Khan hopes that a period serving as a Keshak warrior will teach Manghai to be less haughty. The Golden Khan has arranged for Manghai to join an argam as a horse warrior. Moglai Khan has instructed Jamal to make sure that Manghai enjoys no special privileges.

Any commands Manghai earns will be on merit and not birth. Manghai is not looking forward to this assignment, but he dares not disobey his father's will.

Manghai is of slender build with dark, piercing eyes. He likes to dress in the finest silks and does not shave his head in the traditional manner. All this will change when his enforced service in the Keshak commences. Then his head will be shaved and he will wear the leather armor of the Keshak.

### Moglai the Golden Khan

Great Khan of the Ethengars and Khan of the Murkits: F30, S 16, I 14, W 13, Dx 14, Co 13, Ch 16, AL N, Age 42

Moglai Khan is a skilled warrior who has traveled widely in the outside world. During his travels he studied with interest the ways of the Outsiders, particularly their methods of warfare.

He is Khan by right of birth and by proving to the people of the steppes that he is a capable leader.

Moglai is aware that not all the tribal Khans support his policies and fears that some of the Khans may one day act against him. To prepare for this eventuality, he has formed a personal bodyguard, the Keshak. This force is led by Murkit warriors but includes warriors from other tribes. His intent is that the Keshak will owe loyalty to him rather than to the tribal Khans. Members of his bodyguard are well rewarded and enjoy many privileges. His study of other nations' warfare tech-

niques has convinced him of the need for a force of heavy cavalry formed along the same lines as his bodyguard. It is Moglai Khan's aim to break the tribal basis of the hordes, but he realizes that this must be done slowly to prevent the Khans from rebelling.

The Golden Khan dresses in gold and silk robes (hence his name). In times of war he wears gold-covered lamellar armor. Standing 5' 7" tall he is not particularly imposing, but his black sparkling eyes miss nothing and seem to penetrate into the souls of all in his presence. He shaves his head in the traditional Ethengar manner and his thin black moustache reaches down onto his chest.

Moglai is both charming and shrewd. He is a natural leader who does not hesitate to reward loyalty and honesty and to punish disobedience. During a skirmish against his uncle's warriors, Moglai Khan was wounded in the arm by an arrow. After the fight, Moglai demanded that the prisoners tell him who had fired the arrow. Proudly stepping forward, an archer declared that she fired the arrow that wounded the Khan. Moglai Khan grinned and extended his hand in friendship, "It was well done, your honesty honors you, as I shall." The archer was spared and has since become one of Moglai Khan's most loyal supporters.

Moglai Khan is a friendly character who takes a great interest in everything that is said in his presence. His *medallion of ESP* enables him to know whether what is said to him is the truth. As an accomplished diplomat he betrays none of his own emotions to those around him, preferring to simply use his power as Great Khan to keep the tribal Khans in line.

Moglai is confident of the support of the Kaeruts, Kiyats, Yakkas, and Yugatais, not suspecting that Kadan Khan of the Kiyats is an evil spirit. The Bortaks, Taijits, and Uighurs are all under suspicion for various reasons.

Batu Khan of the Bortaks has more than once let his true thoughts surface in Moglai Khan's presence. Although Moglai Khan is becoming increasingly suspicious of Oktai Khan of the Taijits, he

lacks any solid evidence against him. Should Chagatai Khan of the Yakkas come up with any proof of Oktai Khan's involvement with humanoid raiders, Oktai would be immediately slain and the Taijits given the opportunity to join the Golden Khan or die.

The role of Moglai Khan in a campaign depends upon the nature of the player characters. Outsiders of any level arriving at his court receive a personal audience with the Khan. He uses his *medallion of ESP* to ascertain their true motives. On no account are spies (apart from Glantrians) punished, but they are kept from learning anything useful.

Ethengar player characters are unlikely to make the acquaintance of the Golden Khan until they reach Expert level, at which point they may receive various missions from him.

The Golden Khan is always accompanied by a massive saber-tooth tiger that even runs beside his horse when he goes hunting. The saber-tooth tiger is totally dedicated to the Great Khan and will attack all who dare lay hands on the Great Khan without his permission.

Gundai, the saber-tooth tiger: AC 6; HD 8; hp 56; Mv 150' (50'); #AT 2 claws/1 bite; D 1d8/1d8/2d8; Save F4; ML 11; AI N

**The Golden Khan's Family:** Moglai Khan has three wives—Abatai, Tanai, and Urutas. He also has six sons and seven daughters. With the exception of his son and heir Manghai and his daughter Bakai, who is married to Batu Khan of the Bortaks, all of his children live at the Court.

Sons (Age)	Daughters (Age)
Manghai (18)	Bakai (17)
Subatai (16)	Arant (16)
Hatakia (15)	Jurta (13)
Gutarsan (11)	Nortai (10)
Lamak (5)	Cartoas (7)
Hurkati (3)	Nahhar (4)
	Karaïs (2)

## Oktai Khan

Khan of the Taijits: F14, St 15, In 14, Wi 12, Dx 9, Co 13, Ch 14, AL C, Age 26

Oktai Khan is consumed by hatred: he hates the Yakkas for being Yakkas and for murdering his father, and he hates Moglai Khan for preventing him from avenging his father's death. His hatreds are causing Oktai Khan to play a very dangerous game—a game that would result in his death at the hands of his own people, if they ever discovered that he was aiding the Glantrians and the monsters of the Broken Lands.

Oktai Khan knows this and it is causing him many sleepless nights. The Khan of the Taijits is becoming increasingly paranoid. He has reason, for any of his own people could find out about his activities, never mind the large numbers of Yakka bratiks that his guards keep finding around the outskirts of his camp. Only his bodyguard and his close advisors are to be trusted and his advisors tell him that he is in too deep to back out. "Prince Jherek of Glantri will one day establish you as Great Khan, my lord. The power of Glantri will protect you until then." Unfortunately, Prince Jherek has no wish to establish as Great Khan a man he considers a fool for involving the humanoids of the Broken Lands in an already complicated situation.

Deep lines of worry etch Oktai Khan's face, making him look at least ten years older than he is. The young Khan never goes anywhere without his 20 bodyguards at hand, and his personal yurts are checked daily for lurking assassins, spies, or traps. So far, he has been able to hide the truth from his people. How long they will continue to believe in him is difficult to say.

## Khans and Characters

### Ortu

Cousin of the Golden Khan: F9, St 13, In 7, Wi 8, Dx 13, Co 12, Ch 9, AL C, Age 37

Ortu, son of Atikai, considers himself to be rightful Khan of the Murkits and of all the Ethengars. His ambition is not matched by his intellectual abilities, however. All who know Ortu consider him to be uncouth and highly susceptible to flattery. Moglai Khan tolerates Ortu's presence because as yet Ortu has given him no reason to do otherwise. Ortu has sworn to serve Moglai Khan. Ortu knows that if he breaks this oath, Moglai will have his head. Ortu therefore contents himself with plotting and listening to the promises of his so-called ally—Batu Khan.

Ortu sincerely believes that Batu Khan will aid him when the time comes for him to dispose of Moglai Khan. What is more likely to happen is that Batu Khan will kill Ortu on the pretense of avenging Moglai Khan's death, and then declare himself to be the Great Khan. Ortu lacks the brains to realize that he is merely a pawn. He thinks it was his persuasive abilities that won Batu Khan over to supporting Hulagu Khan's desire for war against the Heldann Freeholds.

To Ortu, a full-scale war is what is needed now before the Ethengars grow soft under Moglai Khan's peaceful rule. Always advocating war, Ortu would be one of the few who would panic if it actually happened. Although not a coward, he lacks even a basic grasp of the logistics and tactics of war.

Ortu's rounded and oily face wears a permanent sneer. He thinks it makes him look fierce and dashing, while common opinion maintains that he is a killjoy.

Ortu is not without his supporters, however. He has gathered a group of dissatisfied Murkits around him who want to return to the old ways and who resent the formation of the Keshak. Ortu's group of bullies and thugs is avoided by other Murkits whenever possible; when they do meet, fights usually break out.

### Sabak

Leader of the Golden Khan's Hakomons: M28, St 5, In 18, Wi 11, Dx 8, Co 5, Ch 14, AL C, Age 85

Dressed in red with glowing red lines criss-crossing his face, Sabak is an awesome sight. He delights in teleporting or dimension dooring around the Court. His feet never touch the floor in public, for he uses his permanent *fly* spell to remain hovering in the air.

Most people feel uncomfortable in his presence, preferring to avoid him whenever possible. His presence at a Court banquet is sure to suppress the spirits of all there, with the exception of the Golden Khan. Happily, Sabak spends most of his time in the hakomon's section of the Court where he oversees the enchanting of magical weapons for the Golden Khan.

Sabak revels in the power that he possesses. He thinks nothing of polymorphing any who offend him into dogs or, if he's feeling particularly mean, fleas. This aged hakomon likes to *charm* people into doing things that they later regret. One unfortunate Bortak horse warrior tried to break into the yurts of some female Keshak while under the influence of one of Sabak's charms.

It was only the timely arrival of Jamal that stopped the Bortak from being torn apart between two horses. Jamal had spotted Sabak floating 20 feet above the scene, chuckling with glee.

For all his anti-social pranks, Sabak is loyal to the Golden Khan, or at least to the fun that the Khan can offer him.

### Temur Khan

Khan of the Yugatais: T24, St 14, In 10, Wi 11, Dx 18, Co 13, Ch 13, AL N, Age 29

To Temur Khan there are few things in life better than hunting and killing goblins; one of them is capturing and killing Glantrians. A man of simple tastes and simple desires, Temur Khan is also very levelheaded.

Three years ago he visited Glantri in disguise. During his visit he was able to witness the Glantrians' mastery of the magical arts and observe their military forces. Temur Khan was impressed by what he saw, and he presented the Golden Khan with a lengthy and detailed report on his return.

Although Temur Khan has a healthy respect for the power of the Glantrians, this does not stop him from chasing goblins over the Glantrian border.

Recently he has been running into a strong Glantrian presence, which has made him suspect that there is a Glantrian spy in his camp. His brataks have been unable to find out who is responsible, but Temur Khan will not be happy until he knows. It is likely that given enough time, he will come to suspect his Taijits allies.

As a brarak, Temur Khan was an unusual choice for Khan, it being customary that only horse warriors are chosen. The death of both his elder brother and his father at the hands of a Glantrian wizard left the Khanship open. Temur's single-handed slaying of the wizard responsible and his freeing of his father's bodyguards from the wizard's dungeon earned him the respect and admiration of the tribe and assured him the Khanship.

Temur Khan is small and of slim build. His bright green eyes make him stand out in any group of Ethengars.

# The Hordes of the Steppes

"I forbid kindness to be shown to the Heldanners without my express permission. It is not mercy but severity that tames men's hearts. An enemy merely defeated is not tamed—he will always hate his new masters.

"It is vital that our armies be preceded by paralyzing terror. That is more important than that the Heldanners should do our bidding willingly. Only fear and terror prepare the way of the conqueror. Therefore I order you: Kill them all."

—Toktai Khan to his orkhans at the start of the war against the Heldann Freeholds in AC 919

Every Ethengar tribe is capable of fielding 1,000 warriors in times of war. These hordes are formed from the various clans that are always ready to answer a call to arms. The tribal Khans also maintain a permanent bodyguard of 100 or more warriors who form the core of any tribal horde.

The army of the Golden Khan consists of the tribal hordes, including the Horde of the Murkits, plus the Keshak or Imperial Guard. The Keshak is always in attendance at the Golden Court and forms the Golden Khan's bodyguard.

## Military Organization

All Ethengar forces are organized in multiples of ten, with the smallest unit being an *argam* of (ideally) ten warriors.

Occasionally losses suffered in battle make it impossible to field full-strength argams. In these situations, argams may contain as little as seven warriors. Argams that cannot field these numbers are broken up and their horse warriors used to bring other argams up to strength.

Every argam is capable of acting independently or in conjunction with nine other argams to form a *dagam* of 100 warriors. Ten dagams form a *mingam* of 1,000 warriors. In the case of the tribes, a mingam is also a tribal horde.

As with argams, understrength dagams

may be fielded. Any dagam which contains less than seven argams is disbanded and its horse warriors used as replacement troops in another dagam.

Understrength mingams are common in times of prolonged warfare, but are considered far from ideal. Where possible a mingam draws on its tribe's clans to make up its numbers as quickly as possible.

Each unit is led by a commander who is responsible only to the commander of the next higher unit. This allows a tribal Khan to give orders to the ten *dakans* who command the ten *dagams*, and in turn a *dagam* commander need only give orders to the ten *akans* who command his *argams*.

This makes for a very efficient organization, as no one has to give orders to more than ten subordinates and each commander knows who his superior is. If the Golden Khan is present, all commanders are under his orders. In his absence, and to avoid intertribal rivalries, Jamal (see "Khans and Characters") is appointed as *Orkhan* of the Golden Hordes by the Golden Khan. In this role she will act as overall commander of the tribal hordes.

## The Tribal Hordes

In times of peace, the warriors who form a tribal horde stay with their clans wandering the Sea of Grass in search of grazing lands. Whenever possible an *argam* is drawn from a single clan; large clans supply more than one *argam*, and smaller clans combine together to form one or more *argams*. Each clanhead knows how many warriors he is required to send when the call to war comes. *Argams* drawn from more than one clan are formed either when the horde musters, or earlier by collecting warriors from the various clans if they have a specific mission to perform for the Khan.

The bodyguard of each tribal Khan consists of at least 100 warriors. These warriors serve for the majority of their adult lives, being supported directly from the Khan's herds. When a horde musters, 100 of these bodyguards form the center.

Any remaining bodyguards act as the Khan's messengers and protect him from attack.

**Mustering a Horde:** A horde can be mustered very quickly. Riders from the Khan's bodyguard travel throughout the tribal lands calling warriors to meet at an appointed place. The clan warriors then ride as quickly as they can, bringing their clans with them. Once assembled, a horde can then be easily supplied by the attendant clans, enabling it to advance without stopping to forage. A horde on the move is an impressive sight as it consists of 1,000 warriors, plus the rest of the tribe and its animals.

## The Keshak

Although organized in standard Ethengar fashion, the warriors forming the Keshak are drawn from all of the tribes. The Murkits supply the greatest numbers, but form less than a quarter of the total.

Ethengars joining the Keshak swear an oath to serve only the Golden Khan and to renounce their tribal loyalties. Any intertribal squabbling in the Keshak is dealt with most severely. The Golden Khan has organized the Keshak in this manner to ensure that it owes allegiance only to him and not to a particular tribe or clan.

The Keshak guards the Golden Court and forms the center of the Golden Khan's armies. It is a great honor to be a member of the Keshak. Young recruits are sent by the tribal Khans to join the Keshak each year, but it is not unknown for experienced warriors to be sent to serve the Great Khan.

The majority of the Keshak are equipped in standard Ethengar fashion (see the *Players' Guide*). A group of 200 has been trained as heavy cavalry.

These Keshak wear lamellar armor, carry lances and shields in addition to their bows, and ride horses with leather bardings. Their lances are fitted with a hook for dismounting enemy riders and are usually held in reserve until they are needed to break an already shaken enemy.

## The Hordes of the Steppes

### The Artillery and Engineers

The Golden Khan also has formed units of artillery and engineers to build bridges and conduct sieges. Catapults are carried in pieces on carts and are assembled once the battle field is reached. The artillery is deployed to dislodge enemy troops from fortified positions and is not intended as a standard part of the army; mobility, as always, is of prime concern.

At present the artillerists and engineers are being trained by dwarves, but it is the Golden Khan's intention to replace the dwarves with Ethengars at a future time.

### The Brataks

Brataks are a vital part of the Golden Khan's strategy. Most argams contain a bratak who acts as both a scout and a spy. In addition, special units of brataks form their own argams, their task being to spy out enemy positions and collect vital information about roads, grazing grounds, and possible bottlenecks. They are also trained to engage in psychological warfare by encouraging peasants to rebel by promising them freedom, and to encourage merchants to believe that trade will be better under the Ethengars. The other function of the brataks is to exaggerate the numbers of the Ethengar hordes. To make sure that everyone knows what the penalty for resisting the hordes will be, the tale of the destruction of Hayavik is spread far and wide.

### Ethengar Tactics

One dagam operates ahead of the main horde with another dagam on each of the flanks. These travel as individual argams and operate up to 80 miles in front of the main horde. Their purpose is to report back to the main horde on all enemy movements. Once contact has been made with the enemy, the main horde extends its formation over a wide front in an attempt to wrap around the enemy force. The reconnaissance dagams fire arrows at the enemy and then retreat, drawing the enemy behind them. The main horde

then sweeps around the enemy's flanks and rear.

Once in position, the horse warriors converge on the enemy firing arrows and then retreat without making melee contact. Superior missile fire and mobile tactics are the main weapon used.

An enemy that is successfully surrounded is peppered by arrow fire until it routs, and a gap is left for the enemy to rout through. Routing enemy units are then pursued by horse archers who charge into the rear of the routing troops for melee combat.

The heavy cavalry of the Keshak are used to break wavering enemy forces. Until they are needed, they stay behind the other horse warriors, firing arrows into the enemy. When the time is right they charge into action, smashing the opposition before them.

## The Hordes in Action

For engagements involving any force larger than a few argams per side, the BATTLESYSTEM™ fantasy combat supplement is highly recommended. For running very large battles and campaigns, the War Machine rules from the D&D® Companion Set are invaluable. A number of special rules can be found elsewhere in this section for using Ethengar hordes with either of these rule systems.

### War Machine

The War Machine information for the Ethengar forces is as follows:

#### The Tribal Hordes

Unit name: Tribal Horde (one/tribe)

Type of Unit: Regular Division

Number of Hordes: 8

MV 18, BR 120

Personnel: 1,000

Troop Class: Good

Horde Commander: F10, CB +1

Deputy Horde Commander: F8

Unit 1 (Khan's Bodyguard): 100 elite F2 human cavalry, composite bows and swords, riding light war horses, 4 Ser-

geants (F3), 1 Captain (F4)  
Units 2-10: Identical to Unit 1

Unit name: The Keshak

Type of Unit: Regular Division

Number: 1

MV 18, BR 175

Personnel: 1,000

Troop Class: Excellent

Keshak Commander: F18, CB +2

Deputy Keshak Commander: F12

Unit 1: 100 elite F4 human cavalry, composite bows, lances, riding superior light war horses, 4 Sergeants (F5), 1 Captain (F8)

Unit 2: Identical to Unit 1

Unit 3: 100 elite F3 human cavalry, composite bows and swords, riding light war horses, 4 Sergeants (F4), 1 Captain (F7)

Units 4-10: Identical to Unit 3

### Scenario

War of the Desert Nomads: At the time of this war, the Ethengars have been engaged in various wars of succession. The Keshak no longer exists and the tribal hordes are greatly reduced in numbers.

If you intend to play module X10, Red Arrow, Black Shield, use the forces given there.

### Optional War Machine Rules

Use these rules to add more depth to the War Machine whenever Ethengar forces are involved. The numbered cases refer to those on pages 14-17 of the *Dungeon Masters Companion* rule book.

#### 2. Morale

Ethengars consider themselves superior to all Outsiders. They therefore receive a +10 bonus to their BR when fighting Outsiders.

#### 4. Terrain (use one only)

+30 for Ethengar force on grassland

+15 for Ethengar force on ice field

+10 for Ethengar force on snow

**Tactics**

Ethengars are experts at the Envelop tactic. Whenever Ethengars fight Outsiders, replace the Envelop column of the Tactics Table with the following:

Attack +	-10/+10
Attack	-5/C2
Envelop	NE
Trap	C-1/-25
Hold	+25/C3
Withdraw	+10/C-1

**Troop Movement:** Ethengar forces always move at their maximum movement rate. This reflects the way they split up their forces and that each Ethengar has at least three remounts available. When Ethengar forces use the forced march option, treat them as elite troops for the purposes of determining whether they become fatigued or not.

**The BATTLESYSTEM™ Supplement**

UNIT NAME	Type	Lvl	AC	HD/Fig	MV	AR	ML	DL	#Fig	Dmg
<b>The Tribal Hordes</b>										
Tribal Dagam *	Cav	F2	7	30	18"	19	15	17	10	1d6 or 1d8 1d4+1/1d4+1
<b>The Keshak</b>										
Heavy cav **	Cav	F4	4	40	18"	17	17	19	10	1d6 or 1d10 1d6/1d6
Keshak Dagam ***	Cav	F3	7	30	18"	19	16	18	10	1d6 or 1d8 1d4+1/1d4+1

\* 10 Dagams to a horde

\*\* 2 Dagams

\*\*\* 8 Dagams

**Optional BATTLESYSTEM™ Supplement Rules**

The following optional rules may be added to any battle played under the BATTLESYSTEM rules. They reflect the warfare styles of the Ethengars, making them more powerful.

**Elite Ethengars:** All Ethengar cavalry are elite. This enables them to enter skirmish formation at will. While in skirmish formation they may change direction

without any movement penalties. If Ethengars fail a morale check while in skirmish formation they do not automatically rout. Instead, place a marker next to the unit to show it has failed a moral check. If a second morale check is failed, the unit routs as normal.

**Command Radius:** The drums and banners used by the Ethengars to give orders increase the command radius of a commander. Add the commander's Charisma to his level to find the command

radius; do not divide by two as you normally would. Their drums and banners also make it more difficult to take Ethengar units out of command by magical means. A darkness and a silence spell are required.

**Forced Marches:** This is a common tactic used by Ethengar cavalry to get quickly into and out of bow range. They may split-fire while doing so. While forced marching, archers fire with an Attack Rating Modifier of +2.

## The Hordes of the Steppes

**Dismounting:** Ethengars may dismount at a cost of half of their dismounted movement rate. If there are no trees or fences to tie horses to, at least one of every four stands must hold the mounts for the dismounted troops.

For example, a dagam of 10 Ethengar stands dismounts in the open. Three stands must hold the horses and cannot engage in melee combat or missile fire without the horses running off.

**Calling Horses:** Horses that do run off may return if the unit rolls a successful morale check. This check must be made in the following turn. It takes one entire turn for the horses to return. If the check is failed, the horses do not return for the remainder of the battle.

**Mounting:** It costs half of the Ethengar cavalry's movement rate to mount up. Units that mount up cannot force march or use split fire that turn, but may fire normally.

**Dismounting Enemies:** The heavy cavalry of the Keshak can use their lances to dismount enemy stands. When attacking enemy cavalry, the Keshak riders receive an Attack Rating Modifier of -2. Dismounted enemy are treated as casualties.

**Fall Back:** Ethengar cavalry may fall back from any advancing or charging enemy units that come into base-to-base contact with any of its stands in the movement phase. To fall back, a unit must be in command and must roll a successful morale check with a modifier of +2 to the dice roll. If the check is failed, the unit routs instead.

If the unit has not moved this phase, it may immediately do so. The unit may move up to its full movement rate while doing so. If the unit has already moved this phase it may fall back up to half its normal movement phase. A unit that falls back must move directly away from the enemy unit and must avoid any other enemy units. Units that fall back may still fire missiles normally.

**Horse Archery:** Ethengar cavalry are not subject to the +2 Attack Rating Modifier for firing while mounted, unless they are forced marching. They may fire in any direction.

**Grass Fires:** To cover attacks and retreats the Ethengars often set fire to the grasslands. This is only possible in summer, as the grass is too damp at other times of year. To set fire to the grass, a stand must remain stationary for a turn; at the end of the turn, a 1" square of grass will be on fire. In the following turn the fire continues to burn, increasing to a 2" square. On subsequent turns the grass fire may be fanned by the wind (see BATTLESYSTEM™ rules case 12.1). Determine wind direction randomly at the beginning of the battle.

Calm	Light Wind	Strong Wind
0"	2"	6"

In a calm wind, the fire burns for 1d4 turns; in other winds the fire continues to burn until it reaches a stone wall, a river, or an area of rocky or barren ground. Rain or snow extinguishes a fire in 1d3 turns; a downpour of heavy snow does so immediately.

Spells such as *ice storm* and *cone of cold* instantly extinguish fires in their areas of effect. A water elemental may extinguish all fires it passes through. Other spells may be applicable for extinguishing fires. A

weather control spell is ideal.

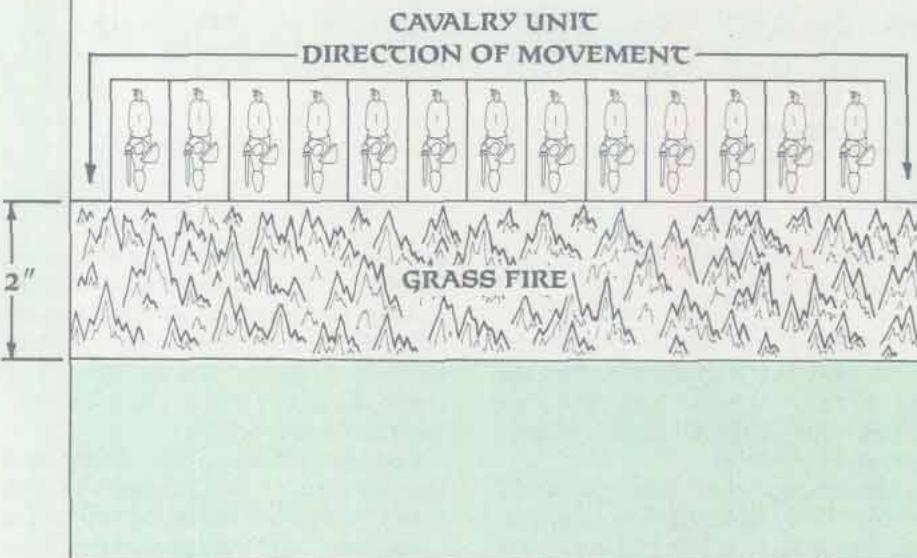
Fires may also be started magically by certain spells: *fireball*, *wall of fire*, etc. Assume the fire has the same dimensions as the spell's area of affect.

A grass fire blocks line of sight and causes D3 damage (a successful saving throw vs. Dragon Breath reduces damage to D2), at a base Attack Rating of 14, for each 1" square of grass fire in contact with the unit. Ignore Armor Class and simply roll 2d6, add it to 14, then consult the D3 column on the Combat Results Table to determine the Hit Dice of damage caused. Multiply this by the size of the fire to determine the damage caused.

For example, a unit of cavalry with 20 HD per stand is attempting to pass through a 2"-deep grass fire. The unit has a frontage of 10", so it is in contact with twenty 1" squares (10" wide by 2" deep). The unit rolls a successful saving throw and the damage die is reduced to D2. The attack die roll is a 7, which is added to 14 giving a total score of 21.

This causes 1 Hit Dice of Damage, multiplied by the size of the fire (20), for 20 Hit Dice of damage. One stand is killed crossing the fire.

### EXPLANATORY DIAGRAM TO ILLUSTRATE GRASS FIRES



# HUMANOIDS OF THE STEPPES

"You think it's easy living on the steppes? Well, it ain't. We is an endangered species." Grataik Boarlord looked evilly at the envoy from Yellow Orkia, who in turn squirmed and looked at the floor. "Hey, I's speaking to you, show some bleedin' respect or I'll feed you to me boar."

The envoy licked his cracked lips and ran his tongue over the yellow stumps of his teeth. "Oh, Great Lord of the Steppes and Master of the Gostai hordes, I bring greetings from my illustrious lord and master Hutai-Khan, Khan of Hobgobland, Master of the Night Bringers, scourge of . . ."

Grataik leaned forward, his sword in his hand. "Enough! You've said that already. Ain't you got nuffink else to say?"

"Er . . . um . . . Hutai-Khan wants you to do a job for 'im. Just a simple matter of knockin' off a few Ethies. They bin causing trubble down south. Hutai-Khan sez he'll pay ya loadsa munnies, plenty of dosh. Er. That's all, he didn't give me nuffink else to say."

Grataik jabbed his sword into the envoy's chest. The envoy howled and then looked relieved when he saw it hadn't penetrattted his armor.

"Didn't give ya nuffink else to say? That's the third time you've come out with that speech. Look, you go back to Hobgobland and tell Hutai that we ain't gonna go down south unless he offers us some land in exchange. We don't live in no bleedin' monster reservation like the Busted Lands. This is the steppes. We've got Ethies chasing us all over the place, won't leave us in peace. I is sick 'n tired of being chased into Glantri every other week. If we go bashing a few Ethies they'll be afta us fer sure. Hundreds of them there 'orse worriers. Bunch of sods they is. They ain't no softies like you get in Darokin, these are hard. Make trolls look like elves on a picnic."

"In the old days it wuz different. Then they just killed each other, now they is afta us. We got families to support. I tell ya snotnose, it's getting tough. You go back and tell Hutai Khan that we'll help 'im, but only if he gives us a bit of Hobgobland. We'll go for 'em then, but he's gotta get us offa the steppes."

The number of humanoids on the steppes has decreased markedly in recent years. Faced with almost constant attacks by the Ethengars, many humanoids have fled into the surrounding hills and mountains, or made their way to the relative sanctuary of the Broken Lands.

## THE GOSTAI GOBLINS

Numbers: 600 goblins and 300 dire wolves

Once a proud race of oriental goblins (*goblinus orientalis*), the Gostai now find themselves as the greatest sporting attraction in the northwestern steppes.

Repeated attacks and full-scale hunts by the Yugatais and Kaerut tribes have reduced Gostai numbers considerably. The wolf warriors of the tribe are now constantly on the move searching for grasslands to graze their dwindling herds of yaks upon. Gone are the days when the Gostai enjoyed themselves riding into Ethengar camps to burn down the yurts and drive the animals off. Now, this is what frequently happens to them.

The Gostai have tried to move out of the steppes on a number of occasions, but Glantrian mages to the west and armed Heldanners to the north have made this impossible. To the east and south lie the Ethengar tribes and the goblins have no interest in pushing in those directions.

The Gostai are similar to Ethengar nomads. They dress the same and live in yurts. They ride dire wolves and herd yaks and scrawny sheep. They know their days are numbered, which means they'll fight to the last goblin if cornered.

## THE HOOPPLAK HOBGOBLINS

"Wolf droppings on the Ethies. They got no right pushing us into these stinking hills. We're steppe warriors, not skulking hill monsters. We're not cut out to fight stumpy dwarves. I tell ya, it's immoral. We're supposed to be the bad guys, ain't we? So how come we get hounded by Ethies on one side and stumpies on the other? It's just not fair!"

Numbers: 300 hobgoblins, 50 ogres, and 150 dire wolves

The Hooplak hobgoblins once controlled the area of the steppes where the Styrdal River flows out of Rockhome. Now they have been pushed by the Kiyat and Murkit tribes into the foothills of Rockhome. There they make do as best they can, but they find the hill country unsuited to their style of warfare. Like the Ethengars, they rely on fast-hitting tactics to win victories, and they need space to deploy their units of wolf cavalry.

The hills of Rockhome are a dangerous place to live because of bands of young dwarves who resent the incursions of the hobgoblins. The hobgoblins are growing increasingly desperate as their hobgoblin cousins in the hills of Rockhome resent their presence since it is bringing more and more adventuring dwarves.

The Hooplaks are considering joining either the hordes of Hobgobland in the Broken Lands, or offering their services to Moglai Khan or one of his tribal Khans.

The Hooplaks are Ethengars, hobgoblin style. They are armed with bows and are able to field 150 warriors on dire wolves. The Hooplaks would make a valuable addition to a Khan's forces; the only problem the Hooplaks face is getting the Ethengars to listen to them, instead of fighting them.

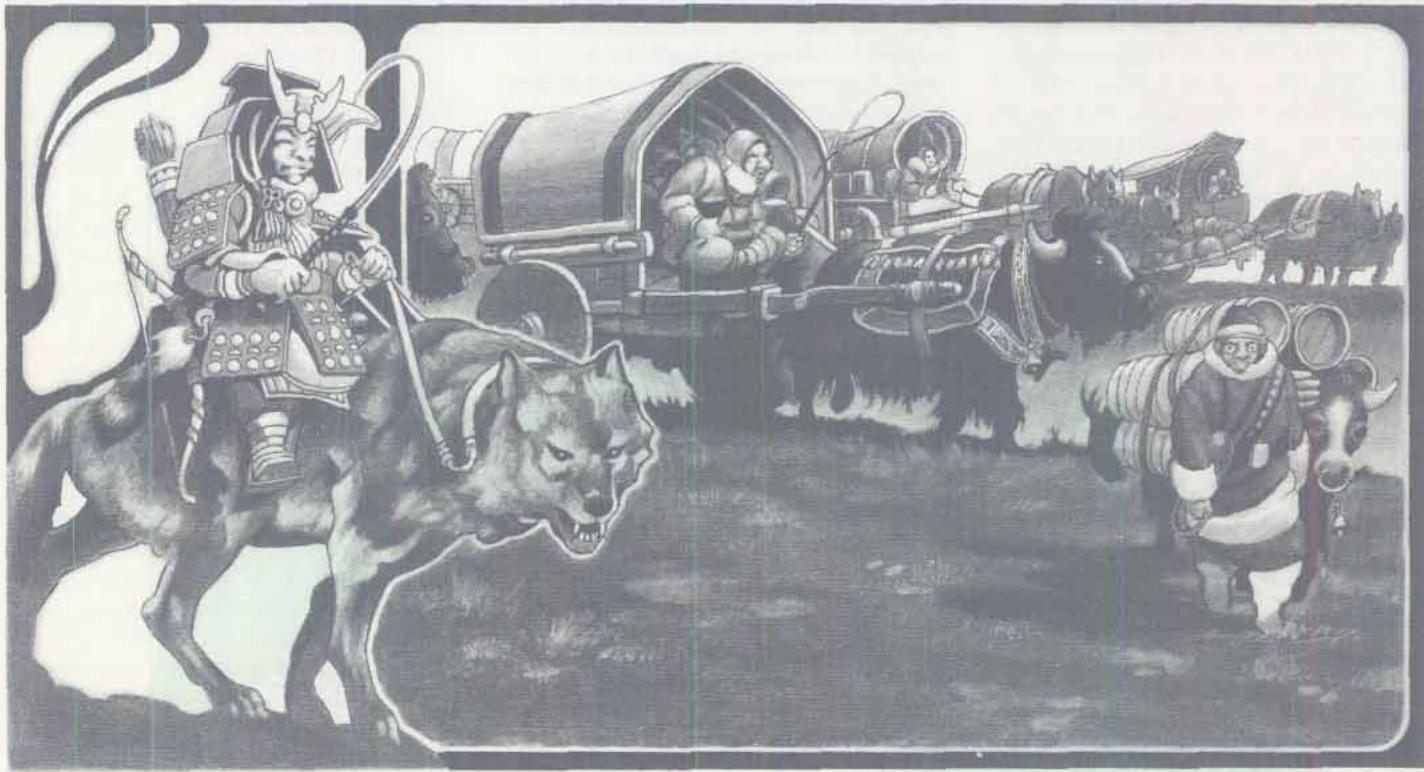
## THE TANGUT ORCS

"Pah! We got 'em where we want 'em. All we gotta do is dress up as Taijit Ethies, go burn a few camps of the Yakka Ethies, and they'll be at each other's throats. They'll nevva find us neither. Ethies don't go down holes in the ground, so we're safe. Nevva think of looking down 'ere. 'N if they do, they ain't gonna be on their 'orses. Take 'em out easy as stirge puddings we will."

Numbers: 200 orcs and 40 trolls

The Tangut orcs live in a tunnel system that stretches from the Broken Lands into the steppes as far as the Streel River. From their network of tunnels the Tanguts

## HUMANOIDS OF THE STEPPES



sneak out to attack Yakka camps, and then retreat back into their tunnels.

The Tangut orcs are allied to Moghul-Khan of Yellow Orkia in the Broken Lands (see GAZ 10). Moghul-Khan pays the Tanguts a miserly amount to attack Yakka camps and drive off as much livestock as they can. The Tanguts think they get a good deal as they get to eat as many Ethengars, horses, and yaks as they can carry—an important consideration when you have 40 ravenous trolls to feed.

So far, they have been able to avoid detection by being careful to make it look like they are raiders from the Broken Lands. The Yakkas are unaware that they live on top of the orc's tunnel system. Moghul-Khan (see GAZ 10) often uses the tunnels for his forays into the Khanates, where he stalks members of the Yakka tribe or causes mischief.

Recently Moghul-Khan has told the Tanguts to dress up as Taijits by covering their heads and faces with cloths. While this has fooled the Tangut orcs into thinking it's a good idea, the Yakkas are unlikely to fall for such a simple ruse. The

orcs' lack of horses and the size of the trolls is a tremendous giveaway.

The Tanguts are standard sword-and-bow-fodder orcs. They use guerilla tactics to hit and run.

### Sliktor Orcs

*Hackbad Zombie-Chaser surveyed the ranks of orcs crammed into the cave before him. To gain his warriors' attention, Hackbad beat the flat of his sword against the helmet of the nearest orc.*

*"Ow long di ya fink we's can hole up here? Nah. We's gotta git 'em and git 'em good. We got the boars so we is betta than them. You eva seen an Effinger ona boat? Buncha wimps. Hey, cum back, me ain't finished."*

Numbers: 400 orcs and 100 giant boars

The Sliktor orcs lead a precarious existence in a series of caves that border the edge of the Land of Black Sand. From here they watch events on the steppes with interest while they slowly starve.

They used to attack the Uighurs but they gave this up as a bad idea after Batu Khan wiped out almost half of the tribe. Originally they roamed the steppes warring on other humanoid tribes and Ethengar clans. The relative stability of the Ethengars following the rise of Moglai Khan has made this unsafe.

The Sliktors are torn between waiting to see whether the evil spirits or starvation get them first, or riding out to seize some horses and food. It is likely that they will take the latter option, as an evil spirit emissary from Jaku the Render has suggested that unless they start to attack the Murkits, Bortaks, or Uighurs, they are all going to end up as walking cadavers. Having no desire to become zombies, the orcs are slowly building their courage up for an attack.

The Sliktors are able to mount 100 of their warriors on giant boars. These troops are armed with bows and fight like Ethengars. The other 300 warriors are also armed with bows.

# The Spirit World

## The Spirit World

as told by Kauchi the shaman

"At one time life had no meaning. It was empty and vague. Then the spirits came to guide us, protect us, and challenge us. We learned many things from the spirits: how to live in harmony with nature, how to conduct our lives, and how to honor the great Immortals. As a result we grew strong. We spread across the Sea of Grass destroying the evil humanoids wherever we found them. Under Baka Khan we learned how to fight as horse warriors and how to call on the spirits for aid.

"We also discovered that not all spirits were helpful. Some spirits came to cause us harm and make our lives miserable. But this is all part of being. Some of these evil spirits were servants of Cretia, the Lord of Chaos, but some acted for their own reasons. We learned from the other spirits how to deal with them, how to appease some of them, and of the things we must do to keep the evil ones at bay.

"In time the spirits merged with us, living alongside us in the guise of animals, plants, and natural features. The spirits are like us, they have their own motivations and desires.

"The spirits are everywhere: They live in the rivers, lakes, grasses, animals, and trees. Everything has a spirit that must be treated with the proper respect or else it will rise up to exact its payment for any disrespect shown. The spirits are the embodiment of life; they keep the World Yurt in balance and ensure that it does not perish. They serve the Immortals, but they also have their own interests. They are alive and, like the Immortals, they are imbued with the essence of the Great Spirit who watches over all of us.

"We know the spirits are here, for they aid our shamans and attack those foolish enough to antagonize them. There are even some who need no provocation to cause trouble, but they are all part of the way of the World Yurt and so part of our lives. The spirits are part of us and we are part of them."

## Spirits and the World Yurt

There are many spirits who dwell in the World Yurt. Many of these spirits reside in natural features such as rivers, lakes, rocks, and plants. Normally dormant, these spirits sometimes awaken to control the natural features under their control, causing floods, avalanches, and changing the courses of rivers and streams. These spirits rarely awaken, however, preferring to exist in harmony with natural forces. Actions by humans, demihumans, or monsters that damage the natural way of the world will cause the spirits to take steps to remove the offending creatures or to punish them in some way. That is why the shamans of the Ethengars try to ensure that the spirits are appeased.

Of a more active nature are the spirits who take on animal forms. These are often mischievous, using their powers to spoil food, cause yurts to collapse, or torment individuals by mocking them or stealing items from them. Although a nuisance, these spirits mean no lasting harm—to them it is all a joke, although the recipients of their pranks rarely see it that way.

Much more dangerous are the evil spirits. These entities find delight in spreading disease and insanity or by possessing the bodies of powerful individuals. These spirits often work in conjunction with the powers of Entropy, aiding the undead servants of Entropy in spreading destruction. The Land of Black Sand is used by the evil spirits to bring undead creatures to the steppes.

While the evil spirits are not undead, some have been corrupted by Entropy and have become undead spirits—the only type of spirits that clerics are able to affect with their ability to turn the undead.

## The Spirit World

The spirits are from the Spirit World, an outer plane that was brought into close contact with the Known World following the Great Rain of Fire that destroyed Blackmoor. Many spirits were drawn into the Known World during the catastrophe, when they merged with the natural

forces and features of the world, encouraging growth and new life in the previously barren polar regions.

The catastrophe that struck the elves in Glantri brought the Spirit World into even closer contact with the Known World, opening a gate in what was later to be known as the Land of Black Sand. This disaster also enabled the forces of Entropy to enter the world freely through the Land of Black Sand. This caused the spirits to become embroiled in a struggle with the forces of Entropy, seeking to keep them out of the Spirit World and to minimize their effects on the world.

The Known World had become unbalanced as the catastrophe threatened to leave it victim to the forces of decay that spread rapidly across the steppes. The Land of Black Sand, fed directly by Entropy, began to grow, swallowing up areas of steppeland and spawning undead abominations. It was obvious that the steppes would become a barren land unless the spirits took measures to prevent it. The spirits discovered that they could not leave without allowing Entropy to spread throughout the Spirit World.

And so the spirits stayed within the world to teach the Ethengars how to live in the changing steppes and to guard against Entropy. But it was not to be that simple. Entropy has ways of winning over creatures to its side and some of the spirits turned to evil. Taking delight in causing suffering and harm, they added to the troubles facing the world. Evil spirits began to displace those who had previously sought to nurture life. They began to spread disease and to lure the unwary to their deaths.

The Spirit World was not unaffected and evil spirits began to spread throughout it. Battling for control, they turned some areas into blighted wastelands and drove the other spirits before them. The Spirit World is now wracked by the same kinds of struggles that take place in the Known World. It can be a dangerous place to visit, as evil spirits often attack those who venture in, but its close connection to the Known World often makes it necessary for a shaman to enter it to seek aid or advice.

## The Spirit World

### The Spirits

In the Spirit World the spirits have a humanoid appearance. Many resemble intelligent animals that are capable of taking on humanoid form. Many different species of animal spirits exist, as many as there are different types of animals. They are organized along tribal lines with each animal species forming a tribe. Each tribe being led by a spirit lord—a spirit of great power.

Nature spirits resemble Ethengars who appear to be formed from earth, fire, water, or air. Their bodies are made from the elements and they are able to summon 8-HD elementals of their own kind (as the *summon elemental* spell) three times per day.

The spirits do not live in harmony with each other; some tribes prey upon others and war among the tribes is common. The presence of evil spirits make the Spirit World as war-torn as the Known World, for many of the spirits seek to cause as much discord as they can.

### The IMMORTALS

The Immortals of the Ethengars are spirits who have achieved Immortality in the Spirit World, but who have a close affinity with the Ethengars. As part of their path to Immortality, these Immortals helped the Ethengars to establish themselves on the steppes and so became an intrinsic part of the Ethengars' beliefs. Their awesome powers have been explained in terms of the Ethengars' way of life, in the same way as all Immortals become a part of any culture's religious beliefs. While Yamuga, Tubak, and Cretia are not Immortals of human origins, they take an active interest in the development of the Ethengars, taking on the same roles as do Immortals honored by other races and cultures.

### Life in the Spirit World

as told by Kaunchi

"The Spirit World is a land shrouded in white mist. There it is cool but not cold; damp but not wet. And yet this is only as it first appears. At times the mist clears, revealing many different types of terrain: deserts, great cities, frozen ice fields, steppes, jungles, and fields of lava and fire. In all my many journeys there it has never appeared the same way twice. It is as though the spirits do not want us to know what their world is really like, or perhaps we mere mortals cannot comprehend all the wonders that exist there."

Why go to the Spirit World? In low-level adventures, the PCs will have little reason to journey to the Spirit World.

As they gain in level, they can journey there to seek aid from the spirits, or to track down evil spirits who have been causing trouble on the steppes. The spirits of important characters could be abducted into the Spirit World, making an expedition to retrieve their spirits into an adventure or a series of adventures. Conflicts in the Spirit World can also have an effect on the World Yurt. Evil spirits may be gaining in power, allowing more undead into the world, or evil spirits may be entering the world to spread death and decay and only a visit to the Spirit World can put an end to it.

The Spirit World is a strange place. Because of its other-worldly nature, the landscape may change each time the adventurers enter it. It therefore makes an ideal place to set any kind of weird adventure you want the player characters to experience.

**Entering the Spirit World:** The Spirit World touches the Known World, but entry to it by characters from the Known World is only possible either via the gate in the Land of Black Sand or by high-level spells, such as *travel* or *spirit walk*.

**The Gate:** The gate to the Spirit World lies over a narrow bridge of stone at the top of the World Mountain in the Land of Black Sand. This is the route normally

taken by low-level characters who lack the necessary spells to enter the Spirit World by other means.

Getting to the gate can provide the basis for a number of adventures as the wasteland of the Land of Black Sand has first to be crossed. This contains numerous evil spirits and undead creatures who must be defeated or avoided.

The winding path leading up the World Mountain must then be traveled. Many spirits guard this route and only the presence of a shaman will enable a group of adventurers to pass unmolested. Some of these spirits are evil and need to be defeated.

Once at the bridge it is simply a matter of walking across it to enter the Spirit World.

**By Magical Means:** Higher level characters can use the *spirit walk* spell or a *travel* spell to enter the Spirit World.

**Arriving:** No matter which particular means of entering the Spirit World is used, visitors to the Spirit World find themselves in a flat land of white mist.

As they journey the mist will clear, revealing any kind of terrain you desire. It's up to you when the mist clears and what is discovered there, but it should bear some relationship to the reason for the adventurers' visit.

All manner of spirits can be encountered in the Spirit World; some may be helpful, others antagonistic, and others may delight in tricking visitors.

**Spirit Guides and the Spirit World:** On entering the Spirit World, a shaman's spirit guide manifests itself as a humanoid spirit animal. The spirit guide has the same hit points, hit rolls, and Armor Class as the shaman. It may act independently of the shaman but may not go more than 100 yards from him.

If the spirit guide is slain in the Spirit World, the shaman suffers a temporary reduction in level (see next paragraph) until the shaman is able to return to the World Yurt and spend one whole month in meditation and prayer. At the end of this time the shaman receives a new spirit guide of the same type as before. Only after the new guide arrives does the shaman return to his previous level.

## The Spirit World

The reduction in level halves a shaman's level of experience—e.g., a 16th-level shaman would become an 8th-level shaman until the spirit guide returns.

### Spirit Summonings

Spirits may be summoned by shamans using the *summon lesser animal spirits* and *summon greater animal spirit* spells.

These spirits are drawn from the Spirit World. When summoned, spirits appear next to the shaman and carry out his wishes, providing they are not contrary to the well-being of the animals under their care. The spirits all have the same statistics, but feel free to personalize them. For example, yak spirits could be given a butt attack when charging.

At the expiration of a summoning spell, the spirits immediately return to the Spirit World. If another summoning spell is cast that day, the same spirits return to aid the caster, but they possess the same number of hit points as before—any damage suffered previously remains. Summoning spells cast after the spirits have been reduced to 0 hit points have no effect.

Spirits summoned by a shaman in the Spirit World stay with the shaman as long as he remains in the Spirit World, even if this is longer than the spell's normal duration.

On being reduced to 0 hit points outside of the Spirit World, a spirit return to the Spirit World to recuperate. If reduced to 0 hit points in the Spirit World, a spirit is dead. It cannot be raised from the dead or reincarnated. A shaman whose summoned spirits have been slain in the Spirit World must spend 1d4 weeks meditating. At the end of this period the shaman may again use the *spirit summoning* spell.

All spirits regain 2d6 hit points per day while in the Spirit World. All spirits may be cured of damage by spells, such as *cure light wounds* or *heal*.

**Personalities of Spirits:** Summoned animal spirits have distinct personalities based on their animal species. You should portray them as NPCs. Monkeys are mischievous, horses are dashing and brave,

yaks are slow but steady, gerbils are flighty but cute, etc. Use your imagination and have fun. This is a good opportunity to amuse your players and inject some humor into a campaign. Don't miss out on it! See the following description of the yak brothers for an idea of how this can be done.

The same animal spirits should be summoned each time the shaman casts the spell. This encourages the shaman to heal the spirits when they get injured and avoids the necessity for you to come up with new personalities each time they are summoned. Animal spirits also increase in Hit Dice and hit points (see spell descriptions) as their shaman goes up in level. A greater spirit may increase in power until it has a maximum of 18 Hit Dice, while lesser spirits may each possess as many as 6 Hit Dice.

When first summoned, lesser animal spirits are fairly ignorant of the ways of the World Yurt. They are minor spirits who have had no contact with it. They therefore need to be educated.

Smart shamans will summon them before an adventure so they can get the formalities out of the way. This is a good opportunity for some fun role-playing and to impress on a shaman that the spirits are not just sword fodder.

Greater animal spirits are much more knowledgeable and know almost as much as the summoning shaman.

**Evil Spirits:** There is a 5% chance each time spirits are summoned that evil spirits appear instead. These evil spirits have made themselves look like the shaman's normal spirits and are aware of the normal spirits' personalities and most of their memories. However, they are not perfect copies and are likely to give themselves away if questioned closely. It's up to you how well they carry out their deception, but with clever role-playing, the player characters should be able to discover them. Spells such as *detect evil* and *ESP* also reveal their presence.

Evil spirits seek to cause harm to the caster. They might not do so immediately, preferring to wait for an opportune moment before doing so, but sooner or later they will strike.

You should bear in mind that until this betrayal happens, the players are unaware of the possibility of evil spirits being summoned. Dealing with this for the first time is regarded as an important hurdle on the road to becoming a proficient shaman, which is why newcomers to the calling are left in the dark about it.

### The Yak Brothers

Targatai beat upon her drum, sending its rhythmic emanations deep into the Spirit World. She was attempting to summon the spirits for the first time, and had worked carefully to teach the correct trance state.

On the otherworldly grasslands three muscular figures sitting next to a large wooden cart looked up. They had heard the summons.

Thump! Thump! Thump! The three figures appeared two feet off the ground next to Targatai and promptly fell to the earth. With big doleful eyes they stared at her. Targatai stared back, not believing her eyes. Before her stood three humanoid yaks. The largest one's stomach swung in front of it, poking through its leather armor as its tail flicked at the flies buzzing round its head. The second stamped its large cloven feet as though considering whether to charge. The third stared morosely at the parched grasslands and snorted.

Targatai decided it was time to take control. "I have summoned you to aid me. As my totem animals you (*gulp*) have been sent by the Great Spirit to help me."

"SNORT! What do you want us to do?" The one with the big belly rumbled over each word as though it were chewing its cud.

The shaman fingered her drum and pondered the possibilities. "We've got a bit of trouble. Some humanoids holed up in a cave. They've been driving off yaks and . . . er . . . eating them."

"BELLOW! SNORT! MOO! Where? We'll get them. Before we go, can you tell us what a humanoid is?"

Targatai flexed her muscles, sighed and muttered to herself. "I know they are my totem animals, but couldn't they have been smart yaks?"

## The Spirit World

The three spirits sat down, looked mournfully at the withered grass around them and tentatively tried some.

Targatai squatted next to them. "I know you boys are new round here. So, welcome to the World Yurt. There's a few things we need to sort out before we go humanoid hunting."

The big one stopped eating to look at her. "Where's the cart? We always go everywhere with a cart. And where's the flowers, I like flowers."

The shaman tapped her drumstick against her leg. Suddenly she hit one on the rear. "Get moving. We've got work to do." The three lumbered to their feet and slowly headed across the grasslands.

These three spirit yaks (Hornhead, Clovefoot, and Wobblebelly) often have flies buzzing around their heads. They like to pull things, particularly carts, and they enjoy eating flowers and grass.

During an adventure the brothers stop frequently to graze. They get badtempered if forced to move on, but respond to cajoling and whacks on the behind with a stick.

As yaks they are not the greatest of conversationalists and tend to ponder on the advisability of any action for a long time. Once committed to a course of action they carry it out until it is finished. In a fight they tend to charge in without thinking.

**Wobblebelly:** Misses their cart, asks dumb questions, takes a lot of convincing before he'll do anything other than eat or pull things.

**Hornhead:** The brains of the family, never speaks unless he has to, but quick on the uptake, can be used to lead the others.

**Clovefoot:** Badtempered and mean, likes to fight, argumentative, loves blue flowers. (Yum!)

## The Spirits

The spirits appear in many different shapes and forms. The most common types are described in the following paragraphs, but others do exist. Feel free to create more spirits to fit your campaign and to amuse, challenge, or torment your players. Books of Chinese and Japanese

folklore contain plenty of excellent stories and are a good source of inspiration.

As spirits have their origins outside of the World Yurt they are not like creatures normally encountered there.

**Spell Immunities:** All spirits are immune to sleep and charm spells. They may be affected by a hold spirit spell, but not other hold spells. They can be affected by poisons and other spells that affect the mind. Protection from evil and dispel evil spells do not automatically work against spirits, as all spirits are allowed a saving throw vs. these spells to negate the effects. For example, if a saving throw is successful, a spirit may pass through a protection from evil spell.

**Materializing:** Spirits are able to turn non-material, making them invisible to normal sight and enabling them to pass through walls and fly. Immaterial spirits cannot attack or cast spells.

While non-material, spirits cannot be physically attacked or affected by most spells. Protection from evil and dispel evil spells can be used against immaterial spirits.

Before a spirit may attack it must first materialize. This takes one round during which time it can do nothing else. While materializing, spirits are vulnerable to physical attacks. Once materialized they may be attacked normally.

**Spellcasters:** As in human society, magic-users and clerics exist among the spirits. The descriptions below mention the spellcasting abilities of certain spirits. But don't feel you have to be constrained by this. Any encounter with a spirit can be made more challenging and fun if the spirit is able to cast magic-user, clerical, druidical, or shaman spells. Simply assign a level of experience to the spirit and give it the right number of spells or give it the power to cast certain spells. For example, a spirit might be able to animate any dead bodies it touches, but have no other spellcasting powers.

Unless you want to increase the amount of magic and complexity in your campaign, don't give any spells to spirits summoned by a shaman. This will make the shaman a very powerful character and increase the amount of paper work involved in handling summoned spirits.

**Mischievous Spirits:** Certain spirits delight in causing mischief. These can be any of the following types of spirits, you choose which. These spirits can do such things as curdle milk by touch, cause wheels to come off wagons, yurts to collapse, spook animals, warp wooden objects, such as bows and arrows, or cast minor curses that cause a character's hair to fall out, his nose to grow long, etc. Curses that affect characters can be lifted with a remove curse spell.

## ANIMAL SPIRITS

### Lesser Animal Spirit

Armor Class: 4  
Hit Dice: 1d8  
Move: 120' (40')  
Attacks: 1 sword or 1 arrow  
Damage: 1d8 and 1d4 or 1d8  
No. Appearing: 1d6  
Save As: Varies with Hit Dice  
Morale: 10  
Treasure Type: Nil  
Alignment: Neutral  
XP Value: Varies

These animal spirits appear as humanoid animals of their species. They wear leather armor and carry a composite bow and a sword. They may also shapechange into large- or normal-sized animals of their species, but they will not fight while in animal form. Animal spirits that are attacked in animal form will either shapechange into humanoids and attack, or stay in animal form and flee.

In their humanoid forms, lesser animal spirits can speak the Ethengar language, but with pronounced animal accents—a pig will grunt a lot, a horse whinny and neigh, an elephant trumpet, etc.

Lesser animal spirits may dematerialize twice in a day.

Most lesser animal spirits are encountered after they have been summoned by a shaman, but others reside in the World Yurt and watch over animals of their species. These may be encountered any time animals are killed unnecessarily or when their natural habitats are threatened. They either attack any who threaten the animals under their care or attempt to

lure the aggressors away. If neither of these looks like a feasible option, they lead the threatened animals to safety.

### Greater Animal Spirit

Armor Class: 0  
 Hit Dice: 9-20  
 Move: 180' (60')  
 Attacks: 1 sword or 1 arrow  
 Damage: 1d10 or 1d4 or 1d8  
 No. Appearing: 1  
 Save As: Varies with Hit Dice  
 Morale: 11  
 Treasure Type: Nil  
 Alignment: Neutral  
 XP Value: Varies

These powerful animal spirits appear as humanoid animals of their species. Dressed in shining lamellar armor, they are armed with composite bows that fire magical arrows. Use the following table to determine the magical bonus of the arrows:

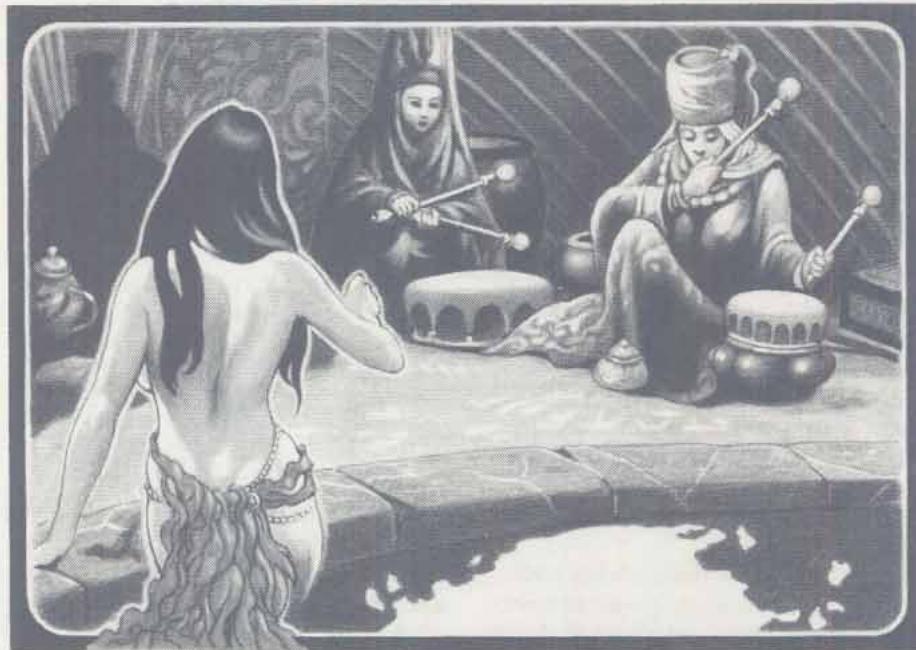
HD of Animal Spirit	Magical Bonus
12-16	+1
17-22	+2
23-26	+3
27-30	+4

The arrows are capable of setting alight inflammable items.

Greater spirit animals may shapechange into large- or normal-sized animals of their species, but they will not fight while in animal form. If attacked they shapechange into their humanoid forms and fight or flee. They may also appear in the guise of lesser animal spirits to hide their true nature.

Greater animal spirits may dematerialize three times per day. Greater animal spirits speak the Ethengar language without any animal accents (see lesser animal spirits). They can also understand any language spoken to them.

Greater animal spirits may also be encountered guarding herds of animals or on some errand for a Spirit Lord or another greater spirit. They are often accompanied (50% chance) by 2d6 lesser animal spirits who act as bodyguards and helpers. Spirits summoned by a shaman will not have any of these bodyguards.



### Spirit Lord

Armor Class: -10  
 Hit Dice: 36  
 Move: 360' (120')  
 Flying: 240' (80')  
 Attacks: Up to the animal's normal number plus 1 weapon  
 Damage: By weapon/triple the animal's normal damage  
 No. Appearing: 1 (unique)  
 Save As: Shaman 36  
 Morale: 12  
 Treasure Type: Varies  
 Alignment: Any  
 XP Value: Varies

All of the animal spirits are ruled by a Spirit Lord of their species. The Spirit Lords are all Immortal and are rarely encountered on the Prime Plane unless a great disaster threatens the animals under their protection. The Spirit Lords watch over the animals and animal spirits of the same species as themselves.

The Spirit Lords resemble large, glowing animals of their species. They may also appear as giant-sized humanoid animals equipped with glowing +5 weap-

ons and magical armor, or as normal animals of their species.

In combat a Spirit Lord has the same attacks as an animal of its species. In large animal form it causes triple damage. In normal animal form it causes double damage. In humanoid form it forgoes one claw, trample, or stomp attack, but gains the use of a magical weapon.

All Spirit Lords are immune to charm, hold, paralysis, slow, death ray, disintegration, and poison. They cannot be harmed by normal, silvered, or +1 weapons, or by spells of 5th level or less.

The Spirit Lords have the spellcasting powers of 36th-level shamans and of 36th-level hakomons. They know all the spells of the hakomon character class.

### Evil Spirits

Armor Class: see below  
 Hit Dice: 2-35  
 Move: 180' (60')  
 Flying: 240' (60') (see below)  
 Attacks: see below  
 Damage: see below  
 No. Appearing: 1d6  
 Save As: Varies

## The Spirit World

Morale: 11

Treasure Type: Varies

Alignment: Chaotic (evil)

XP Value: Varies

These malevolent spirits emanate from the Land of Black Sand. They seek to cause harm to all living things and are the bane of the Ethengars' lives. Although not undead, they bear a marked similarity to wights, wraiths, and spectres. Evil spirits are able to shapechange into any humanoid form with a height of 5-7 feet. They can appear as beautiful maidens, handsome warriors, a shaman's animal spirits, a tribal Khan, or anything they wish. This makes them feared and dangerous opponents. Although most resemble undead creatures, evil spirits cannot be turned by clerics.

Evil spirits cannot drain energy levels.

Not all evil spirits can fly—these spirits can take many forms and it's up to you to decide the exact abilities of any spirit.

The Attacks, Armor Class, and Damage values for an evil spirit depend on its Hit Dice. Use the following table to determine these values:

HD	AC	#AT	Damage
2-6	4	1	1d8
7-10	2	2	1d10
11-20	0	3	1d12
21-30	-2	3	2d8
31-35	-4	4	2d10

Evil spirits frequently have clerical or magic-user powers (50% chance or choose), but they may only use the reversed form of clerical spells. These clerical spirits often have undead servants with them: skeletons, zombies, wights, wraiths, etc. The more Hit Dice the evil spirit has, the tougher its followers are.

Evil spirits with 23 HD or more are always spellcasters. Powerful evil spirits with 30 HD or more may have both clerical and magic-user powers.

Some evil spirits (10%) are able to cause disease by touch as the 2nd-level clerical cause disease spell. This they may do even when they are non-material.

Chaotic NPC shamans are able to summon evil spirits instead of animal spirits.

### Nature Spirits

Armor Class: see below

Hit Dice: 2-30

Move: 120' (40')

Attacks: 1

Damage: see below

No. Appearing: 1

Save As: Varies

Morale: 11

Treasure Type: Varies, usually none

Alignment: Neutral

XP Value: Varies

HD	AC	Damage
2-6	2	1d8
7-11	0	1d10
12-20	-2	2d8

Nature spirits are spirits that have merged with natural features. They include plant spirits, rock spirits, and water, earth, air, and fire spirits. They inhabit inanimate objects and living plants. Any damage done to their homes will anger them and cause them to seek retribution. Cutting down a tree will kill a spirit within it.

Nature spirits have much in common with elementals and, in their natural form, they can easily be mistaken for them. The more powerful nature spirits are able to enter and survive in the elemental planes without any special protections. However, being spirits, they gain none of the advantages or disadvantages associated with elemental dominance (see the *DM's Companion Book*, page 20). They are generally on friendly terms with elemental beings, although feuds between nature spirits and elementals are not unknown. The larger spirits are able to call on aid from their allies in the elemental planes.

Although neutral, nature spirits possess both a good and an evil nature. Their good nature inclines them toward being gentle and reclusive, while their evil nature may make them savage and cruel if mistreated. If treated with respect they may help a character as they have complete knowledge of the area around them (up to 100 yards) and are able to alter it in certain ways. A water spirit can alter the course of its home, making a river or stream flow along a new course. A tree spirit can part

undergrowth allowing characters to pass through it without difficulty. Hill spirits can form paths for characters to ascend or descend its surface easily.

Nature spirits are able to manifest themselves as Ethengars with Charisms of 18. They have a benign or evil appearance depending on which part of their nature is currently dominant. They can leave their homes and travel up to a mile away.

If their homes are threatened, nature spirits always appear in their evil form, seeking to slay or drive off those attacking them. They may also seek the aid of certain characters to help them defend their homes. In this case their good natures are dominant.

Some nature spirits are intrinsically evil, seeking to lure creatures to them, and then attack and devour these unfortunates. These spirits are shunned and feared and can form the basis for a number of adventures.

All nature spirits may become invisible at will (in addition to being able to become non-material twice a day) and can detect evil at will. Nature spirits with 12 or more Hit Dice who are connected with the elements (earth, air, fire, or water) are able to summon a 16-HD elemental once per day. The elemental will be of a type that suits the spirit's home; this is usually water or earth, but cloud-dwelling spirits can summon an air elemental, and volcano spirits can summon a fire elemental. Tree spirits with 12 or more Hit Dice can animate one tree per day. Treat the animated tree like a treant except that it cannot animate other trees.

Nature spirits may be hit only by magical weapons.

### Undead Spirits

These powerful evil beings are the spirits described in the Companion Set, pages 37 and 38: the druj, the odic, and the revenant. They are imbued with the same malignant unlife force that enables the undead to exist. Undead spirits wander the world in search of victims and are only very rarely found in the Spirit World. They are the only spirits affected by the cleric's ability to turn undead.

# Ethengar Animals

This section gives details of animals found in the Ethengar Khanates. The major use for most of these animals is to provide statistics for shapechanged shamans (see "Shamans" in the *Players' Guide*). The following are references for those shamanistic animals detailed in other D&D® game products, together with statistics for new animals.

**Bear:** See B26

**Camel:** See X46

**Cat, Wild:** AC 5; HD 1; MV 150' (50'); #AT 2 claws, 1 bite; Dam 1/1/1d3; Save NM; ML 7; Int 2; AL N; XP 10

**Chameleon Lizard:** AC 4; HD 1; MV 120' (40'); #AT 1 bite; Dam 1d3; Save NM; ML 7; Int 2; AL N; XP 10. Chameleon lizards can change their skin color to match their surroundings, making them very hard to spot. They surprise on a roll of 1-5 (on 1d6).

**Dog:** AC 7; HD 2+1; MV 150' (50'); #AT 1 bite; Dam 1d8; Save F1; ML 11; Int 2; AL N; XP 25. The hunting dogs of the Ethengars are large and fierce, but can be trained to give great loyalty and service to one they trust.

**Eagle:** AC 7; HD 1; MV 450' (150'); #AT 2 claws, 1 bite; Dam 1d2/1d2/1d4; Save NM; ML 8; Int 2; AL N; XP 10. Eagles have excellent vision and are rarely surprised. They can fly great distances without tiring. Flying eagles can swoop into the attack with their claws, receiving a +2 bonus to hit and inflicting double damage. This counts only for the first attack, and the beak attack is unaffected.

**Falcon:** AC 8; HD 1d6 hp; MV 480' (160'); #AT 2 claws, 1 bite; Dam 1/1/1d2; Save NM; ML 7; Int 2; AL N; XP 5. Falcons are much prized as hunting birds by the Khans of Ethengar.

**Giant Boar:** AC 7; HD 4; MV 120' (40'); #AT 1 tusk; Dam 1d10; Save F2; ML 10; Int 2; AL N; XP 75. These huge and fearsome beasts are used as war mounts by

some of the tribes of orcs that live on and around the Sea of Grass.

**Gerbil:** AC 9; HD 1; MV 60' (20'); #AT 1 bite; Dam 1; Save NM; ML 4; Int 2; AL N; XP 5. These small rodents are nocturnal and have excellent night vision. Their hearing is also very good and they are rarely surprised. Their sharp teeth can gnaw through wood and fabric with ease. They can also climb very well.

**Goat, Wild:** AC 7; HD 1; MV 100' (35'); #AT 1 butt; Dam 1d6; Save NM; ML 6; Int 2; AL N; XP 10. The wild goat of the steppes is a hardy animal, sure footed and capable of eating almost anything.

**Hawk:** AC 8; HD 1d4 hp; MV 480' (160'); #AT 1; Dam 1d2; Save NM; ML 7; Int 2; AL N; XP 5. Hawks are hunting birds that glide on the updrafts, scanning the steppes for prey. If a hawk surprises an opponent, it inflicts double damage on its first attack.

## Horses

The Ethengars breed and ride small, stocky horses that are among the finest in the world. They are strong and reliable and quickly respond to the calls and whistles of their riders. They are similar to normal war horses (*Expert Rulebook*, page 51) but are of lighter build.

**Nag:** AC 8; HD 2; MV 90' (30'); #AT 2 hooves; Dam 1d3/1d3; Save F1; ML 7; AL N. Does not respond to calls, looks sickly and lies down at the first opportunity.

**Poor Light War Horse:** AC 7; HD 2+1; MV 120' (40'); #AT 2 hooves; Dam 1d4/1d4; Save F1; ML 8; AL N. Rider's Equestrian skill is halved.

**Normal Light War Horse:** AC 7; HD 2+2; MV 180' (60'); #AT 2 hooves; Dam 1d4+1/1d4+1; Save F1; ML 10; AL N. Responds to rider's commands at the rider's full Equestrian skill.

**Superior Light War Horse:** AC 7; HD 2+2; MV 180' (60'); #AT 2 hooves; Dam

1d6/1d6; Save F1; ML 11; AL N. Responds to commands at the rider's Equestrian skill +2.

**Superb Light War Horse:** AC 7; HD 3; MV 240' (80'); #AT 2 hooves +1 bite; Dam 1d6/1d6/1d4; Save F2; ML 11; AL N. Responds to commands at the rider's Equestrian skill +3. It can also carry out simple tasks such as untying ropes with its mouth, opening gate latches, and fetching any items it can carry in its mouth.

**Lion:** See B27

**Monkey:** AC 7; HD 1; MV 120' (40'); #AT 1 bite; Dam 1d3; Save NM; ML 6; Int 2; AL N; XP 10. Able to climb almost anything, the monkey is a hard animal to catch.

**Owl:** AC 8; HD 1d4 hp; MV 300' (100'); #AT 1; Dam 1d2; Save NM; ML 7; Int 2; AL N; XP 5. Owls are nocturnal hunters with excellent night vision and the ability to fly almost silently (surprise on 1-5 on 1d6).

**Sheep:** AC 8; HD 1d6 hp; MV 90' (30'); #AT 1 butt; Dam 1d3; Save NM; ML 4; Int 2; AL N; XP 5. The sheep is a timid animal and attacks only to defend its young.

**Snake:** See B37

**Swan:** AC 4; HD 2; MV 300' (100') Flying, 90' (30') Swimming; #AT 1; Dam 2d4; Save F1; ML 8; Int 2; AL N; XP 20. The swan is a powerful bird, capable of breaking a man's arm with its mighty wings. Swans attack only to defend their young.

**Tiger:** See B27

**Wolf:** See B39

**Yak:** AC 7; HD 4; MV 120' (40'); #AT 1 gore, 1 trample; Dam 1d8/1d6; Save F2; ML 7; Int 2; AL N; XP 75. The yak is a powerful animal, rather like a slightly smaller, very hairy bison. A charging yak inflicts double damage with its gore attack.

# CAMPAGNING IN THE ETHENGAR KHANATES

The Ethengar campaign is suitable for Ethengar player characters and for Outsiders. The two types of player characters can even adventure together, but Outsiders have to be introduced into the campaign. Before looking at how this can be done, an overview of the types of campaigns that can be run will be useful.

## THE FUTURE OF THE KHANATES

Moglai Khan is preparing for war—a war that will have wide-ranging consequences if it occurs. At the beginning of the campaign, the horse warriors of the Golden Khan are probing the defenses of the states surrounding the steppes. His merchant caravans are visiting foreign countries to spy on their military strength, border defenses, and to make maps for use in an invasion. Meanwhile, tribal rivalries and the schemes of ambitious characters carry on, threatening to upset the Golden Khan's long-term plans.

Moglai Khan knows that he cannot hold the Ethengar tribes together unless he directs their energies outward. While the humanoids of the steppes and Broken Lands are good for sport, they do not provide the quantities of booty that really satisfy an Ethengar. Sooner or later the pent-up aggression and behind-the-scenes wheeling and dealing will come to a head. The Ethengar tribes will then slip from his control and go back to tearing at each others' throats.

So, when is it all going to happen? Well, that's up to you. At present anything may happen. Here's a few possibilities.

### MOGLAI KHAN BIDES HIS TIME

This is the best campaign setting for Basic and Expert level characters, and is the one in which are set the mini-campaign "In the Service of the Golden Khan" and the various adventure outlines. This campaign is open as regards what may occur. Any of the campaign outlines presented later can be run as part of this campaign; it will be more enjoyable if at least two of them are used at one time or another.

In this campaign Moglai Khan is seeking to consolidate his power by increasing the Keshak to a 2,000-strong force and by reducing the power of the tribal Khans. When he has achieved this he will summon a council of the tribal Khans and their orkhans and put into motion his plans to conquer the surrounding nations. The campaign then moves into the one described in "The Golden Horde Conquers the World" (page 45).

Over the course of this campaign, the treachery of Ortu, Batu Khan, Kadan Khan (alias Jaku the Render), and Oktai Khan will come to light. They could succeed in part of their plans, but they will fail to overthrow or replace the Golden Khan. Moglai Khan will then add their hordes to his own and place them under the command of Jamal and the Keshak. To add extra spice, the plots of Jaku the Render could be left to fester, only becoming apparent once Moglai Khan has started his campaign for world domination.

At low level, player characters can be involved in adventures within the steppes: going on monster hunts, tribal border clashes, or probing raids against neighboring states. At Expert level they can begin to uncover some of the political intrigue that goes on behind the scenes, and grow higher in the esteem of the Golden Khan, thereby leading to them being given more important missions. As they get close to Companion level, the war can commence, with the adventurers playing an important role in its progress.

### REBELLION ON THE STEPPES

In this campaign any of the schemes of Ortu, Baru Khan, Jaku the Render, and Oktai Khan can lead to open rebellion.

The dissident Khans can unite together in an attempt to overthrow Moglai Khan, or one of them may be forced into a situation where armed rebellion is the only option. The steppes then become the scene of intertribal rivalries as old hatreds come to the fore. This campaign could end with Moglai Khan in a stronger position, greatly weakened, or even overthrown. At the very least, one or two

tribes will be greatly reduced in numbers.

Adventurers can be involved in furthering the aims of the Golden Khan by gathering information to prove the guilt of various NPCs, in capturing or killing the offending NPCs, or even helping them to gain their objectives.

Depending on what level the PCs are when the rebellions begin, they can take on a variety of roles: from leading units of horse warriors to entering the Spirit World to gain evidence and allies against Jaku the Render.

If widespread warfare is not to play a large part in your campaign, then the plans of Moglai Khan can be set back for a long period of time, or the rebellions can weaken the Golden Khan's forces to the extent that he can no longer hold the Khanship. The tribes of the steppes then splinter into various warring factions.

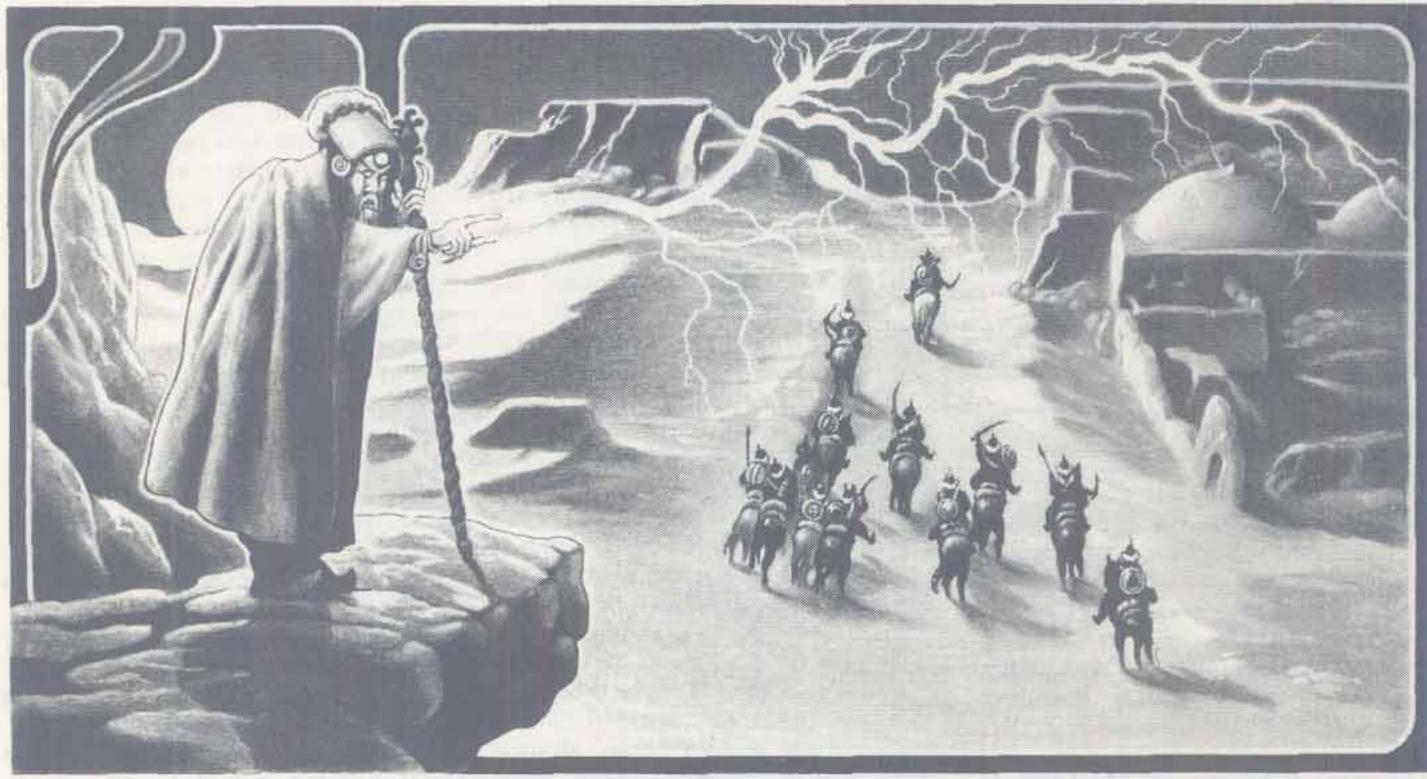
### THE HUMANOID HORDES

Seizing their opportunity, the humanoids of the Broken Lands march into the steppes, upsetting Moglai Khan's plans and engaging his forces in a defense of the steppes. This campaign provides a good backdrop for the various dissident elements in the Khanates to side with the humanoids or else put their own plans into motion, secure in the knowledge that Moglai Khan's attention is drawn to fighting the humanoids.

This campaign can end with the defeat of Moglai Khan, or with the humanoids being beaten back into the Broken Lands and Moglai Khan moving to crush any rebellions that have occurred. It could also result in the Ethengar hordes invading the Broken Lands.

This campaign can even begin with the Ethengars being the aggressors. They could invade the Broken Lands to deal with the humanoids who occasionally raid the steppes. This is a safe option, as regards starting a war, as few other nations are likely to be alarmed (and therefore take any action against the Golden Khan). In fact if Moglai can get the humanoids to look like the aggressors, so much the better.

## CAMPAGNING IN THE ETHENGAR KHANATES



### THE GLANTRI CAMPAIGN

The wizards of Glantri have always distrusted the Ethengars and, considering that the Ethengars have attempted more than one invasion, they have good reason. Like the Broken Lands campaign, this one can be started either by an invasion of the steppes by Glantri, or by the Ethengars attacking Glantri.

Dwarves will play an important role in this campaign as they have no love for the Glantrians. An army of dwarves can either come to the Golden Khan's aid or join with him in attacking Glantri.

These dwarves are likely to be mercenary or freebooting dwarves as King Everast of Rockhome will wish to remain neutral throughout the conflict.

As the wizards of Glantri are capable of bringing considerable magical firepower to bear, this campaign is best run when the adventurers are at least 8th level. Also, any invasion of Glantri is likely to bring their Darokin allies into the conflict, a situation that could soon escalate into full-scale war.

### THE DEATH OF MOGLAI KHAN

With Ortu, Batu Khan, Jaku the Render, and Oktai Khan plotting against Moglai Khan, it is possible that he may be assassinated and his body destroyed or hidden in the Spirit World. If Jaku has possessed Manghai, the Great Khanship may pass smoothly into the hands of an evil spirit. It is far more likely that a war of succession will erupt in which Manghai may be killed, possessed, rise to prominence, or disappear mysteriously. The tribes can then battle each other over the succession, only stopping when one tribe has won, they all splinter apart, or the humanoids or Glantrians seize their opportunity to attack. The tribes can then either unite or be defeated one by one.

This campaign is a good option if you want one of the player characters to become Great Khan. After an extended struggle, the PC can emerge victorious and set about ruling what is left of the tribes. There's nothing quite like a conquering hero when it comes to uniting

the tribes, and a strong warlord can easily establish a new dynasty no matter how lowly his origins.

### THE GOLDEN HORDE CONQUERS THE WORLD

If you like the idea of military campaigns, you can have the Golden Khan's hordes begin an invasion of Glantri, the Heldann Freeholds, Vestland, or Darokin. To run the overall campaign you'll need to use the War Machine rules from the D&D® Companion Rules. For the opposing armies you'll need to have copies of the Gazetteers detailing those countries. The Heldann Freeholds have not to date been detailed in a Gazetteer, but as it is similar to the Kingdom of Vestland, converting the information in GAZ 7, *The Northern Reaches*, will be a simple matter.

You'll need to decide who allies with who, and where the hordes invade first.

As well as battles and skirmishes, there is plenty of scope for the adventurers to

## CAMPAINING IN THE ETHENGAR KHANATES

become involved in diplomacy and role-playing encounters.

This campaign is very wide ranging in its affects. Political boundaries are likely to be redrawn as the hordes conquer territory or are forced back to the steppes. And the big guns of Thyatis and Alphatia are sure to become involved on different sides of the conflict, or maybe they'll just move to crush the Ethengars and start a war of succession by removing Moglai Khan.

### THE NO-WAR OPTION (OR WE DON'T LIKE WAR GAMES)

If you or your players don't like the idea of using either the BATTLESYSTEM™ Fantasy Combat Supplement or the War Machine as part of an Ethengar campaign, then there's no need to. The warfare aspect can be played down easily. The player characters can be involved in other types of adventures: spying, gathering information, battling monsters, exploring ruins, diplomacy, etc. You don't even have to have a war occur. Moglai Khan could have been fooling everyone—maybe all he wants is a quiet life and a centralized government.

Or the adventurers could be involved as wandering troubleshooters who deal with renegade Khans, undertake diplomatic missions, and are responsible for tracking down wandering monsters and renegade Ethengars. They could even spend most of their adventuring lives exploring nearby or distant lands. Ethengars are then just colorful characters from an exotic culture.

### JUST PASSING THROUGH

The Ethengar Khanates makes an interesting setting for your normal group of PCs (if such a thing exists!) to visit on the way to somewhere else.

You can use the adventure outlines provided in "At the Court of the Golden Khan" to make their visit a memorable one and to introduce them to the ways of the Ethengars.

### STARTING THE CAMPAIGN WITH ETHENGAR CHARACTERS

Before running an Ethengar campaign with Ethengar player characters, you need to decide whether it will revolve around events at the Court of the Golden Khan or be more concerned with events within one tribe.

In a Court-orientated campaign, the PCs are either Murkit characters who reside at the Court or characters from other tribes who have journeyed to the Court to join either the Keshak, a bratak school, or to apprentice themselves to a shaman, hakomon, or cleric at the Court.

In a tribal-orientated campaign, the PCs serve a tribal Khan or one of his followers. This type of campaign is the most exclusive, as tribal interests are to the fore and, depending on which tribe the characters are from, they may end up working against the Golden Khan.

**Choosing a Tribe:** Certain tribes hate each other and unless you want the PCs to be constantly at each others' throats, don't allow characters to be from opposing tribes. Rather than letting players choose their tribes, it's best if you assign them or give them a few tribes to choose from. That way the campaign can progress without intertribal rivalries tearing the adventuring group apart.

**Court-Orientated Campaign:** For a Court campaign, characters should ideally be from the Murkit, Kaerut, Yugatai, or Yakka tribes. These tribes all support the Golden Khan and the PCs can work together to further his aims.

**Tribal-Orientated Campaign:** In a tribal campaign, characters should all be from the same tribe. This way they will all be united in achieving the tribal Khan's aims. This does not mean that they have to totally support their Khan.

For example, in the case of the Taijit tribe, PCs who discover that Oktai Khan is allied to the Glantrians and the humanoids of the Broken Lands are likely to be disgusted and become involved in exposing Oktai Khan. They will also have to watch their own backs if Oktai Khan finds out that they know too much.

**Special Agents of the Golden Khan:** As well as characters who are members of the Keshak, a bratak school, or who serve a shaman, cleric, or hakomon, Moglai Khan has a need for more independent adventurers. These special agents are Akmad Ibn Yussef's responsibility. They are sent as troubleshooters to aid the Keshak and tribal Khans, or to carry out special missions such as spying, diplomacy, and dealing with any other problems that crop up. Special agents owe allegiance to Moglai Khan, but they have a large amount of freedom as to how they conduct missions.

As this group increases in reputation and power, the Golden Khan can reward them with Silver Dragon Tablets, and later with Gold Dragon Tablets. At high levels the group can be given a platinum tablet. What the Golden Khan gives with one hand he can just as easily take away with the other, so the loyalty of the characters must be unquestionable if they are not to fall from favor.

Special agents of the Golden Khan enjoy much more freedom than other characters and a campaign revolving around these characters will be much more freewheeling than one in which they are tied to the activities of the Court.

It also enables shamans, clerics, and hakomons to be part of an adventuring party on a permanent basis, and gives the player characters common aims and objectives. At higher levels they can call on the resources of the Keshak and bratak schools and become very powerful characters. Special agents are the recommended type of adventurers for groups with a wide mix of character classes.

Special agents of the Golden Khan who have proved their worth have access to a number of useful benefits. Spells such as *raise dead*, *remove curse*, *restore*, etc., can be made available to characters at the end of missions. As these are cast by the high-level clerics, shamans, and hakomons in the service of the Golden Khan, they may not always be available. The NPCs in question may well be otherwise engaged. In any event, special agents are always expected to fend for themselves while on a mission.

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### STARTING THE CAMPAIGN WITH OUTSIDERS

An Ethengar campaign can be run using Outsider player characters. Dwarves can be easily fitted in by making them some of the 300 or so dwarves at the Court.

Other characters can enter the steppes and journey to the Court where they will be placed in the Outsiders' Compound (see "The Court of the Golden Khan") until they receive an audience with the Golden Khan. The adventure outline, "Welcome to the Lands of the Ethengars," provides a suitable starting point for Outsider characters.

Moglai Khan is always interested in meeting Outsiders. Outsiders who express an interest in serving the Khan will be closely watched, and an NPC bratak will accompany them at all times, but they will be given some simple missions to perform. The Outsiders' performance will be evaluated by Moglai Khan and Akmad Ibn Yussef. With Moglai Khan's medallion of ESP and Tenakki's *detect lie* spells, Moglai Khan will know whether he is being deceived or not. Outsiders who do well in the eyes of Moglai Khan will be rewarded with Silver or Gold Dragon Tablets and be given the status of special agents.

Those who attempt to deceive the Golden Khan are either escorted from the steppes or killed, depending on the extent of their crimes. You should give characters marked for death the opportunity to stage an exciting escape from the Court and eventually from the steppes.

Outsiders who serve Moglai Khan loyally can rise to positions of power, but they will always remain special agents. They will never be made Khans, heads of the Keshak, or of the bratak schools. Outsiders can also be involved in serving one of the tribal Khans, either working for or against Moglai. They will never be given Silver or Gold Dragon Tablets, and so their movements away from the tribal Khan's lands will always be curtailed.

In a campaign involving Outsiders and Ethengars, the Ethengar player characters will be sent to look after the Outsiders and report on their actions.

Glantrian player characters who enter the Khanates run the risk of capture. If caught they will be brought to Moglai Khan or a tribal Khan for questioning. Ultimately they will be executed, so it's best if you allow the Glantrians to escape before then! Glantrians from Krondahar can, however, adventure at the court of Okrai Khan until his treachery comes to light.

### KHANS, WEALTH, AND EXPERIENCE

As all wealth belongs to the Khans, this can be a problem for those players who like to count their gold tangs. The easy way is to ignore this restriction and treat individual player character wealth as belonging only to them, and not to their Khan. This way they get to keep all the treasure they find. They can then hoard it in their yurts and carry it around in their wagons. This method should be used for Outsiders who are not expected to follow all the ways of the Ethengars.

While letting PCs keep all their wealth is the simplest solution, it lacks the full flavor of an Ethengar campaign. By making all wealth belong to the Khans, excess wealth can be taken out of the campaign by having the Khans claim it.

By reducing the amount of treasure found on adventures, you can ease the players' pain at handing over their hard-earned loot. Experience points can and should be earned for achieving objectives and for good role-playing. Feel free to allocate as much as half of the adventurers' earned experience in this way.

Achieving objectives includes successfully performing missions for a superior, gaining vital information, aiding spirits and other characters, avenging personal, clan, and tribal insults, and generally progressing the campaign.

Good role-playing involves developing and maintaining a well-motivated Ethengar character. By rewarding players for portraying and elaborating the personalities of their characters, the game becomes less of a monster-hunting and treasure-grabbing exercise.

Gifts from the Khans can also be used to reward PCs financially and to increase their status. When the adventurers successfully perform a mission, heap praise on them and give them a few gifts such as armor, swords, fine horses, etc. Praise from the Golden Khan is a good way to reward good play as is it worth more than mere monetary wealth.

Don't feel that the players have to be rich—as long as the number of experience points they earn is not reduced, they're not going to mind. After all, once they've bought some superb horses, a fine yurt, and some armor, there's not much else to buy in the Khanates.

### INCREASING IN STATUS

Characters who serve their Khan well should increase in personal status. As a simple rule of thumb, assume that every five levels gained by a player character results in him gaining one level of personal status (see following). A horse warrior from a despised clan who reaches 6th level would rise in status to become *struggling*.

Clans may be either *despised*, *struggling*, *comfortable*, *respected*, *honored*, or *ruling*. The effects of clan status are covered in the *Players' Guide*. No character may gain ruling clan status without marrying into the Khan's family. You can set up a long (or not so long) running romance between a player character and one of the Khan's family, with their marriage being granted by the Khan only after the player character has performed some heroic deed.

Increases in status can also be granted as rewards for successful missions for a Khan, making it known throughout the tribe that the character has gained favor and therefore status.

As characters increase in status and level, they are likely to become part of a Khan's entourage of trusted advisors and retainers. Such positions give characters great clout within a tribe; it is even possible that they may become second-in-commands, ruling the tribe in the Khan's absence.

**Clan Status:** Generally a player character's clan should also rise in status. This can be achieved by having the Khan increase the status of the player charac-

## CAMPAINING IN THE ETHENGAR KHANATES

ter's clan in the following spring. The Khan increases the livestock he places in the clan's care for the coming year.

A clan's status can also be altered by events outside of a player character's control. To determine what happens to a player character, roll on the following Clan Event Table at the start of each game year. The events can be spread throughout the year randomly by rolling 1d12 to see in which month an event occurs, or by selecting the time in order to enhance the drama of the situation.

No clan may achieve ruling status by rolling on the table. A clan may increase or decrease in status by more than one level per year when using this table. The most a clan can increase in status is two levels per year: once from rolling on the table and once from the performance of a player character. Where the table indicates that the clan loses status and a player character gains it for the clan, the two cancel each other out.

### Clan Event Table

The following events are suggestions. Add to them, manipulate events, and otherwise play with it to suit your needs.

D20 Roll	Event
1-2	Accident
3	Bad Grazing
4-5	Blood Feud—own tribe
6	Blood Feud—rival tribe
7	Death
8	Decrease in stock
9-10	Good Grazing
11-12	Humanoids
13	Increase in stock
14	Injustice
15	Khan
16	Man-eater
17	Monster
18-20	Spirit

### Event Explanations

**Accident:** An accident has occurred: a yurt has collapsed on the clanhead, a wagon has been broken or lost, a horse has broken its leg, etc. An accident does not cause any loss of status but may make the clan open to ridicule.

**Bad Grazing:** The clan has difficulty finding good grazing lands and the animals suffer. Unless offset by good grazing the clan will drop in status next year.

**Blood Feud—own tribe:** A blood feud has broken out between two clans in the same tribe. It can be either fierce or low key (50% chance of either). Low-key feuds result in the swapping of insults and the occasional non-lethal fight.

Fierce feuds result in frequent raids and fights to the death. Assume that the PC's clan loses status on a 50% chance unless he intervenes. In extreme cases the PC's clan may even be wiped out.

**Blood Feud—rival tribe:** A blood feud has occurred between clans of different tribes. This will be similar to a feud within the same tribe, but may have wider repercussions.

**Death:** A death occurs in the clan. It may be the PC's father, mother, or some other relative.

**Decrease in stock:** Some of the clan's stock either dies, is stolen, or proves infertile. The clan loses status.

**Good Grazing:** The clan finds good grazing and its animals thrive; it increases in status.

**Humanoids:** Humanoid raiders attack the clan. There is a 50% chance that they steal some of the clan's animals, causing a loss of status unless the PC regains the animals.

**Increase in stock:** By careful animal husbandry and good trading of livestock the clan increases its number of animals and its status.

**Injustice:** The Khan or his advisors reduce the clan's livestock in the following spring causing a loss of status.

**Khan:** The Khan visits the clan and is impressed. He increases the clan's livestock and status next spring.

**Man-eater:** A man-eater of some type (tiger, lion, etc.) stalks the clan. It results in a loss of status if the PC does not intervene.

**Marriage:** A member of the clan marries a member of another clan. The two clans become linked and may call on each other for aid.

**Monster:** A monster (troll, dragon, etc.) ravages the clan, killing animals and

clan members. It causes a loss of status if the PC does not intervene.

**Spirit (Roll 1d10: 1-3 evil, 4-7 mischievous, 8-10 good):** A spirit becomes involved in the life of the clan. An evil spirit kills or otherwise disposes of the clan's animals causing a loss in status. A good spirit aids the clan, bringing an increase in status. A mischievous spirit causes trouble but has no effect on status. An evil or mischievous spirit can be dealt with by a PC.

## KHANSHIPS AND DOMINIONS

Khanships are the dominions of the Khanates. They are only available through birth, marriage, or by being granted by the Golden Khan. No other character may establish one. A Khanship is always over an existing tribe and the previous Khan must be a close relative of the new character. The new Khan must also be approved by Moglai Khan.

Establishing a Khanship without permission is a treasonous act punishable by death. This is only the case while Moglai Khan remains strong; his death or defeat would throw open a wide-ranging war of succession in which powerful characters can rise to take command of a Khanship. But it is only in the rarest of circumstances that a tribe will accept as their Khan a character who is not a member of the tribe.

## STAGING COMMON EVENTS

Before moving onto adventures, let's take a look at how to establish an Ethengar flavor in a role-playing session.

**Groveling, Bowing, and Acting Tough:** Ethengar society is hierarchical, and bowing one's head into the dirt is a common way of showing that the person you're speaking to is farther up the social ladder. All Khans should be addressed in this subservient manner. Failure to do so is reason for a beating or, if the Khan's in a bad mood, for being incarcerated or even killed. Characters with the Grovel skill are never going to make this mistake, but it's worth giving the

## CAMPAGNING IN THE ETHENGAR KHANATES

other PCs a few pointers at the beginning of a campaign so that they can get through the formalities alive. If they blow it, a full-length prostration at the Khan's feet may set matters to right. Or he may just chop the character's conveniently placed head off. Either way the Khan will be satisfied.

Now, if your players are outgoing enough, or even just plain crazy, you can establish atmosphere by having them bow their heads toward the table each time their characters bow. You, playing the Khan, can either sneer at them or treat them graciously, depending on the circumstances. When they address other characters of equal rank, a slight inclination of the head is sufficient. If they are dealing with an inferior, then it's your turn to bow to them. Go on, practice it a few times, it's not that bad.

Ethengar society is based on directness and on being able to make ultimatums as a part of everyday speech, secure in the knowledge that you have the power to back them up. (Ultimatums should never be offered from a point of weakness, as this is bad manners and sure to lead to retaliation.)

When the Golden Khan's envoys say, "Hear and obey, or be destroyed," they mean it (and they have the Keshak to back them up). Similarly the statement, "In the name of Kadan Khan, you shall leave this land" means "If you don't get out we'll get the tribe and drive you out." Suitable responses to such demands include, "I hear and obey" or "The Khan's word is law."

These statements make it clear that no alternatives are offered. When alternatives are available, they are phrased in a less aggressive manner: "The shaman Kauchi requests your company at his yurt." Characters may freely refuse such a request as there is no violence implied. It's up to them whether they go or not.

When speaking to a superior it is usual to lay it on thick. "Oh, Mighty Khan, your humble servant requests that you take pity on her foolish brother. Please, spare his worthless life." The ability to play up to the pride of other characters is a vital one for surviving in the Khanates.

### ARRIVING AT THE COURT OR ENTERING THE KHANATES

This encounter is suitable for impressing Outsiders and newcomers to the Court. It establishes a no-nonsense atmosphere and is tinged with more than a hint of implied violence. Each time Outsiders enter the steppes or when anyone approaches the Court, this standard encounter can be used.

The encounter involves 10 horse warriors who demand to know the identities of the player characters. The horse warriors can be tribal warriors watching the borders or members of the Keshak guarding the Court.

Before the riders reach the adventurers they move to encircle the PCs. The riders mean business and do not hesitate to fire if provoked. The riders' arrows remain aimed at the adventurers throughout the proceedings. Once the riders are in position, one rides forward and delivers an ultimatum.

"Halt in the name of the Great Khan (or similar). Who are you and what do you want in the lands of Ethengar?"

After receiving a reply, or if violence erupts, one of the riders always gallops off to tell the next detachment of riders or report the adventurers' presence to the camp. Then two of the guards act as the group's escort, while the rest resume their patrol.

Failure to answer promptly results in two of the guards riding off in two different directions to avoid spells and missiles. Once out of range they head for the nearest detachment of guards to gather reinforcements. Two guards are sent from each detachment to gather more guards and clan warriors, and to spread the word about the adventurers' presence. In less than an hour there can easily be over a hundred horse warriors on the trail of the adventurers.

Back at the main action, the other guards fire and then retreat, firing as they go. In this kind of situation, smart adventurers either throw their weapons down and start groveling or beating a hasty retreat. Following the guards will result in the adventurers being surrounded by

reinforcements and used for target practice. Ethengar warriors always split up to avoid area-effect spells. They move in and try to capture Outsiders with their lassos once they are sure the adventures have had enough. Violent Ethengar adventurers are slain by missile fire as they are not ignorant Outsiders and should know better.

If the adventurers don't resort to violence and play along, they are taken to either a tribal court or the Golden Court. On the way, the guards say nothing apart from where they are taking the characters. The guards are alert for treachery; spellcaster PCs are aware of arrows notched in their direction. The adventurers should be made to feel nervous.

Characters with silver or gold tablets get a much better reception. Showing a tablet results in lots of groveling by the guards. Tablet holders are always assumed to be the legitimate owners until proved otherwise.

Merchant caravans go through a similar ordeal, but they are allowed to continue along the Overland Trade Route after paying their fees.

### BRINGING THE COURT OF THE GOLDEN KHAN TO LIFE

Before running any adventure that brings your players into the Court of the Golden Khan, you should read all the sections that detail the Court, and familiarize yourself with all the intrigues that simmer there (see the "Court of the Golden Khan" and "Politics" sections). The Court of the Golden Khan offers opportunities for many varied adventures, and chances for lots of impromptu role-playing fun. In order to get the best from this location, you must bring it alive for your players. They must get the feel of the place, and it's up to you to present it as a vibrant, interesting melting pot, full of opportunities—both good and bad.

The Court of the Golden Khan is a city that moves four times a year. Outsiders will notice how every structure is made to fold up, no matter how big it is.

## CAMPAINING IN THE ETHENGAR KHANATES

The location of the Court will have an influence on the way the place feels, as will the season. In spring and autumn, the Court will be surrounded by the pretty meadows of the Sea of Flowers, with heady scents blowing on the breeze mingling with the rather less pleasant odors of the Court. In summer, the Court is surrounded by the sparkling waters of Chagon-Nah, with the cries of the many water fowl mixing with the sounds of flowing water. In winter, snow lies thick on the ground, and most of the characters' time will be spent huddling inside yurts, forming friendships or making enemies.

Try to make the place feel lively—it is the capital of a great nation in the throes of massive political change.

Messengers constantly ride in and out of the Court. Who knows what news they carry? Something new and strange may lie around every corner. A hakomon sits cross-legged, lost in trance; characters who disturb him may find themselves polymorphed into frogs. No one wants to offend a hakomon, so who's going to change you back? Drunken dwarves, looking for a fight, are common around their enclosure. Drinking competitions are a favorite dwarven pursuit.

To avoid the Court becoming just a set of prosaic descriptions, you should get the characters involved in a few disputes. There's nothing like a few minor enemies to liven things up.

Possibilities along these lines include flaring tribal rivalries or offending a hakomon or cleric. Outsiders may forget an important piece of etiquette, earning the hatred of almost anyone. The possibilities for misunderstanding and strife are endless. Once your players have picked up a few enemies they will always be on their guard, for revenge can be swift and unpleasant in the Court of the Golden Khan.

The Court has several characters who are ready made for giving your players a hard time: Hupti, Master of Hounds, might "accidentally" release a few of her savage dogs. The characters might find themselves on the wrong side of one of Chibak's curses. Or perhaps Sabak

involves the PCs in one of his unpleasant pranks. All these characters (and more!) are detailed in the "Khans and Characters" section.

The characters could stumble across a full-scale fight—whose side do they take? Do they report it to the Keshak?

The characters' actions in such cases will have long-term implications on relations with tribes. The Court of the Golden Khan is a place to keep your wits about you.

There are many places to whirl away the evenings in a gambling and drinking yurt—with good possibilities for a barroom brawl, Ethengar style. Take one yurt, several hot-headed horse warriors and lots of kurmiss. Add a few confused Outsiders, a couple of drunken dwarves, and mix it up!

The Court is always full of proud horse warriors looking to prove themselves, and the Ethengar love of competition means that all sorts of challenges could be thrown at your players. These may range from a simple wrestling match to a full-scale mock battle (with blunted but still dangerous weapons). Many Khans, including the Khan of Khans, arrange such matches for their own amusement, putting up rich rewards for the winners. Other competitions could include horse racing, archery shoots, or hunts where the winner is the one who brings down the most game. There is a serious side to these matches, for they serve to show who are the most skillful warriors. Those who prove themselves in competition may be offered employment in the service of a Khan. These competitions are a good way of getting some rivalries going—not all Ethengars are good losers!

The Spirit World also has a part to play in the life of the Court. Shamans are constantly traveling to and from it, and sometimes spirits follow them back. A mischievous animal spirit could cause havoc. Imagine a gerbil spirit gnawing through the pole of a yurt in which the characters are involved in working out some important deal. The consequences of a really evil spirit wandering about could be even worse. A spirit could impersonate a character and insult a Khan—bad news! Have fun and the

chances are that if you enjoy yourself, so will your players.

Remember that the Court is full of spies from various places. The players could get involved in tracking one down. They could be mistaken for spies themselves. They could be offered a lot of money to become spies by a Glantri agent. Ethengar characters are unlikely to accept such an offer, but if some of your players have Outsider characters, their response could be different. Characters who do take up such an offer will be walking a very thin line indeed.

## THE WIND OF BLACK MADNESS

This is an infrequent event that plagues the steppes near the Land of Black Sand. Full details of the wind may be found in the "Box of Rain" adventure.

## SKILLS

The *Players' Guide* includes a section detailing the various skills available to Ethengar characters. There is no reason why Outsider characters could not be allotted some of these skills, but make sure that no Outsiders have a skill that they could never have developed outside of the Ethengar Khanates (e.g., *Yurt Building*).

Sometimes you should make skill checks for your players. This is to prevent them gaining information by default. An example of this type of situation is when a player uses the *Detect Deception* skill. If the player makes the check, succeeds, and is told that no deception is taking place, then they have a certain fact. If you make the roll and tell them that they have detected no deception, they don't know if it is because there is really no deception, or merely because they have failed to discover it. The *Instinct*, *Outdoor Stealth*, *Deceive*, and *Gain Trust* skills should also be rolled by the DM in most cases. Whenever you are in any doubt, roll the check yourself.

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## WELCOME TO THE LANDS OF THE ETHENGARS

This adventure outline deals with a party of Outsiders on their first visit to the steppes. The adventurers should either be hired as guards on a caravan crossing the steppes or be traveling with a caravan for their own protection. They should meet up with the caravan just before they enter the steppes.

The caravan master explains to them that no Outsider is allowed to wander freely in the steppes. All Outsiders discovered away from the Overland Trade Routes are captured and treated as spies. He recommends that the adventurers join his caravan for safety.

If the adventurers leave the caravan after entering the steppes, they encounter the dead patrol described later. If not, then you'll have to entice them away. The first night in the steppes a ferocious dust storm sweeps over the caravan: bundles of goods go rolling and tumbling over the steppes, tents take off like kites, and the animals break free of their tethers and run off in panic.

The adventurers can chase after the animals or be sent by the caravan master. All is confusion. When the storm clears the adventurers have found their horses but are separated from the caravan and lost. They can try backtracking to the campsite, they find that the caravan has been attacked. The arrow-riddled bodies of the caravan guards and animal handlers litter the ground. The caravan's goods have been taken, and the storm has obliterated all signs of a trail.

The caravan has been attacked by humanoid raiders, but they have left evidence to make it look like it was the work of Ethengars. A few Ethengar bow cases lie on the ground along with the bodies of two Ethengar warriors, dropped by the humanoids after the fight.

The adventurers are likely to think that this is the work of the Ethengars. Let them. They now have to figure out how to get out of the steppes without being caught by Ethengar patrols.

Traveling along the Overland Trade Route is obviously a bad idea. Point this out to them. It's likely they will head overland and try to escape.

During the day, scare them by having them see dust clouds in the distance thrown up by riders heading their way. Unless they head for the source of the dust cloud, the riders miss them. If the adventurers encounter the riders, the riders attempt to capture them and take them to the Golden Court (see "The Court" below).

**The Dead Patrol:** After the adventurers have been riding for a while, they come across the bodies of four Ethengar warriors who have been killed by arrows.

It is vital that they discover a Gold Dragon Tablet either on the bodies, if they search them, or lying nearby. Have the adventurers encounter a patrol that treats them with great respect if shown the tablet. If not, the patrol attempts to capture the adventurers. They search them and on finding the tablet they grovel and apologize profusely.

The PCs may decide to use the Gold Dragon Tablet to explore the steppes some more, or simply to make good their escape into the outside world. Don't let them get out. Just when they think they are safe, a patrol of 30 Keshak arrives to take them to the Golden Court. The Keshak are polite but firm. If the adventurers flee, the Keshak pursue, calling up more reinforcements to track them down.

**The Court:** Akmad Ibn Yussef (see "Khans and Characters") has sent the Keshak to get the adventurers. He knows of their entry into the steppes and is aware of the destroyed caravan. The missing patrol carrying the tablet has also come to his attention. He wants to speak to the Outsiders.

At the Court, the adventurers are taken to the Circle of Faith where 100 Keshak archers appear with their bows trained on the adventurers. The adventurers are disarmed and put into the Outsiders' Compound where they are left for a few days. You can increase the adventurers' paranoia by having an Outsider held there who is due for execution in a few days. He can tell them lots of horror

stories about what lies in store for them.

The adventurers are finally brought before the Golden Khan who demands to know how they got hold of a Gold Dragon Tablet and what they are doing here. Just as the Golden Khan is about to order them killed, Akmad intervenes and requests a stay of execution. This is granted and the adventurers are taken to Akmad's pavilion.

**Akmad's Pavilion:** At the pavilion, the guards are dismissed and the adventurers' weapons and equipment are returned. Akmad then offers them employment as special agents, promising them great rewards if they serve him. If they accept, they are given their own yurt next to a Keshak camp.

If they refuse Akmad's offer, the adventurers are placed back in the Outsiders' Compound to await execution. Make it possible for them to escape and then be pursued out of the steppes.

## BOX OF RAIN

This adventure is suitable for 4-6 characters of levels 1-3 and can be used with Ethengar or Outsider characters.

The adventure has been written to challenge 2nd-level characters. Reduce the numbers and hit points of the opposition if the characters are mainly 1st level, or increase them if the characters are mainly 3rd level.

The adventure provides a good starting point for a Court-based campaign. If the adventurers successfully complete this mission, it will place them in good standing with Akmad Ibn Yussef.

## THE STORY THUS FAR

It is late spring and in a few days the Golden Court will begin its journey to Chagon-Nah.

A water spirit is needed at Chagon-Nah to care for one of the ponds. A suitable spirit has been found and she has agreed to make the journey. All that remains is for the box in which she has been placed to be taken to Chagon-Nah.

But things are not quite that simple. There is a spy at the Golden Court who is

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passing information to the hated Glantrians. Akmad Ibn Yussef suspects one of the Golden Khan's servants. He lets the servant overhear a conversation in which he makes it known that the box contains a powerful magical item that will increase the power of the Golden Khan tremendously. The box is to be collected from a hakomon living near to the Land of Black Sand and taken to Chagon-Nah.

If Akmad's suspicions are correct, the Glantrians will be unable to resist such a lure and will attempt to capture the box. If he's wrong, the box gets delivered safely to Chagon-Nah.

### The Audience

The adventurers are summoned by a messenger to Akmad's pavilion. While stroking his beard and staring intently at the adventurers, Akmad tells them the following:

"I have selected you to undertake an important mission. Tomorrow at dawn you will leave the Court and travel to a yellow yurt near the Land of Black Sand.

"There you will meet with a hakomon named Ckartai. You will give him this sealed leather bag, and he will give you a wooden box. The box you will deliver, unopened, to the shaman Tokai at Chagon-Nah. You will then wait at Chagon-Nah until I arrive. The box contains a valuable item. If it is not delivered safely, your lives will not be worth living. Do you understand?"

Akmad will not disclose what is in the box, or why the adventurers have been chosen. He gives them directions to Ckartai's yurt. If they ask, Akmad tells them that Ckartai can be recognized by his long black fangs. He will dismiss the adventurers once they agree to perform the mission.

**The Leather Bag:** There are three scrolls contained in the leather bag. The bag bears the seal of the Golden Khan and is protected by a curse. The curse turns the skin of whoever opens it bright green and gives a -2 penalty to hit and damage rolls. A *remove curse* spell will end the curse. The scrolls contain hakomon spell sigils, each scroll holding three spells of levels 1-4. The specific spells are not important—determine the spells ran-

domly if the scrolls are opened. These are Ckartai's payment for creating the box.

### The Opposition

Akmad is correct—the servant is a member of the eyes of Krondahar. Prized by Akmad's information, he sends a message to Glantrian agents at the Camp of Oktai Khan of the Taijits. Two Glantrian agents accompanied by members of Oktai Khan's bodyguard (disguised as Murkits) then set out to get the box.

The Glantrians split up after leaving Taijit lands. One goes to Ckartai to trade three scrolls for the box. The other journeys toward Chagon-Nah to wait for his fellow Glantrian, or to stop the adventurers should they reclaim the box.

### The Journey

The adventurers leave the Court at dawn. It is fine sunny day with few clouds in the sky. The adventurers make good progress passing Murkit clan yurts throughout the day. As night draws in, the sounds of howling wolves can be heard in the distance. Over the next hour the wolves close in for the attack.

There are ten wolves led by an evil wolf spirit. The spirit has no special powers, but it is after blood and it intends to have the adventurers'.

**The Attack:** The wolves attempt to surround the adventurers, circling them at a distance of 100 yards if possible. They then rush in from all sides in an attempt to overpower their prey.

The adventurers may attempt to outrun the wolves. They need to roll successful Equestrian checks, otherwise the wolves catch up. Mounted characters who are hit by a wolf must roll successful Equestrian checks or be pulled to the ground.

The wolf spirit leads the attack. It looks larger than the other wolves and its eyes glow with an evil red light.

While the wolf spirit is alive, the wolves attack without fear, never checking morale and even overcoming their natural fear of fire. If the wolf spirit is slain or driven off, the wolves' morale drops to 2.

**Evil Wolf Spirit:** AC 4; HD 4\*; hp 20; MV 180' (60'); #AT 1 bite; Dam 1d8; Save F2; ML 11; AL C; XP 125. Immune to sleep and charm spells

**10 Normal Wolves:** AC 7; HD 2+2; hp 14, 14, 12, 12, 11, 11, 10, 9, 9, 7; MV 180' (60'); #AT 1 bite; Dam 1d6; Save F1; ML 12 or 2; AL N; XP 25 each

Unless you want to provide a few more encounters, the rest of the journey passes without incident. Following Akmad's directions, the adventurers arrive at the yurt of Ckartai.

### Ckartai's Yurt

Ckartai chooses to live on the edge of the Land of Black Sand. This blackened area stretches east for as far as the eye can see. A shimmering black haze hangs over land as though all light were being absorbed by it. Only 100 yards from the edge of the blackness stands Ckartai's yurt—a yellowed construction decorated with mystical sigils to ward off demons and evil spirits.

Although a fire burns outside the yurt there appears to be no one here. Upon moving closer, the adventurers notice horse tracks in the grass. A Tracking check shows they came from the south and returned in that direction.

**The Yurt:** This contains a sleeping fur, cooking equipment, candles, and other everyday items. Numerous small leather pouches and dried strips of meat hang from the yurt pole. On the floor next to the sleeping fur is a carved wooden box. It is locked and if anyone touches it, the box yells, "Leave me alone!" This is a magical power placed on the box by Ckartai; unless it is put down immediately the box begins to shout loudly about being interfered with. The box contains a set of wood-working chisels.

If the adventurers open one of the leather pouches, it releases a fine dust into the air. A saving throw vs. Poison is required to avoid coughing, spluttering, and convulsing for the next ten minutes. The other bags contain a wide variety of powdered animal bones. While intriguing, they have no value.

**Noises Overhead:** At some point while the adventurers are in the yurt, they hear faint scampering sounds emanating from the roof. The feeling of being watched also intensifies at this point and any unattended horses stampede off. Let the adventurers run round in panic for a little while before they hear a cackle from the roof of the yurt.

The lights then go out as a *continual darkness* spell is thrown into a spellcaster's eyes. A successful saving throw vs. Spells enables the character to move out of the 30' radius of the darkness, otherwise it moves with him.

**What's Going On:** Ckartai has already handed over the box to the Taijits and their Glantrian allies. He isn't expecting any more visitors, and he doesn't like being disturbed. When the adventurers arrive, he's meditating on top of his yurt. He's invisible and so his presence is not apparent until he casts his *continual darkness* spell. By then he has already cast his *protection from normal missiles* spell. After he casts his *continual darkness* spell, he collapses into fits of giggles and tumbles from the top of the yurt.

The adventurers cannot see because of the darkness; once they counter it or escape it, they are likely to come out fighting. By then Ckartai will have turned invisible again. Laughing maniacally, his disembodied voice suggests they throw down their weapons and accept his hospitality. If they refuse, he casts his *projected image* spell so that he appears to be standing in front of any adventurer who has escaped the darkness.

Ckartai casts a *hold person* spell on any who attack his image. If the adventurers refuse to give up at this point, he waves his arms causing him, his yurt, and the leather scroll bag to disappear in a puff of black smoke. If this happens you can have him return later to direct the adventurers if they fail to follow the horse trail.

### Ckartai

Ckartai is deranged. Anyone who chooses to live this close to the Land of Black Sand has to have a few screws loose. This manifests itself in a desire to give other people

a hard time, particularly when they disturb him in his meditations.

Though not evil, Ckartai is not good either. He enjoys frightening people, and his appearance is a great asset to him. Cursed by an evil spirit, Ckartai has large, black fangs that hang down from the sides of his mouth. These make him resemble a vampire. One of his taboos is to eat only uncooked meat, another is to avoid garlic at all costs, so he seems to act the part.

Ckartai likes to cackle, giggle, and appear to be insane. All three come easily to him, especially the insanity. When portraying Ckartai, wave your arms about and laugh loudly. Ckartai doesn't like people laughing at him, though; he'll give anyone who does a hard time.

He's not going to kill anyone, but he might polymorph a pushy character into a dog, or slap a curse on someone.

Talking to him should be frustrating but not hopelessly so. He does have some useful information to impart—mainly that he doesn't have the box any more. Before he tells them this he'll want to examine his gift from the Golden Khan.

Once he has the scrolls, he tells them: "I swapped it for three scrolls just like I arranged with the Big Khan. Mighty generous of him to send me another three scrolls. Heh! Heh!"

Getting the scrolls back from him is impossible short of killing him. He'll not tell them much about the box either: "Hmm. Let's see if I can remember. Ah! Wooden it was, with dragons carved on it. Made it myself. Very tricky mechanism, it'll make a good home." On no account does he reveal its contents.

**Ckartai:** M12; AC 4; hp 29

**1st-Level Spells:** Magic Missile x2, Sleep, Ventriloquism

**2nd-Level Spells:** Continual Darkness, Invisibility x2, Web

**3rd-Level Spells:** Dispel Magic, Fire Ball, Fly, Protection from Normal Missiles

**4th-Level Spells:** Curse, Polymorph Other, Polymorph Self

**5th-Level Spells:** Animate Dead, Teleport

**6th-Level Spell:** Projected Image

**Ending the Encounter:** At the end of their meeting with Ckartai the adventurers have either established that the box has been taken by impostors or that they are dealing with a total maniac. Either way they have few clues other than the trail leading south. In any case their horses return when called and the adventurers can continue on their way.

### Death on the Steppes

The trail is fairly easy to follow. If the adventurers fail their Tracking checks, let them pick it up again a bit farther on. After a few hours the adventurers spot a group of four vultures circling in the sky ahead near the Land of Black Sand.

As the adventurers approach, they arrive at the scene of a fight. Dead horses and what look like Murkit warriors lie strewn across the ground. A dire wolf is feasting on their remains while the vultures patiently wait their turn.

The dire wolf is reluctant to give up its meal. It snarls, bares its teeth, and looks fierce, but it runs off if reduced to 8 hit points or less.

**Dire wolf:** AC 6; HD 4+1; hp 18; MV 150' (50'); #AT 1 bite; Dam 2d4; Save F2; ML 8; Al N; XP 125

There are eight human bodies and six horse bodies here. They show signs of having been killed by small bone-like missiles and by arrows. All wear leather armor except for one—the corpse of a Glantrian magic-user. He is dressed in Murkit clothing and looks like an Ethengar. However, a successful Intelligence check while inspecting the bodies reveals that he lacks the typical weather-beaten appearance of a true Ethengar. The body has a spell book with it, a strange thing as hakomons are unable to learn their spells from one.

If they inspect the horses, the adventurers discover that they have Taiji brands rather than Murkit brands. (It doesn't matter if the adventurers don't notice this now, as they have the opportunity to pick up a similar clue later on.)

## ADVENTURES

A clue they can't fail to notice is the bloody trail leading toward the Land of Black Sand. It looks like two or three bodies were taken into the Land of Black Sand (see the "Yurt of Death").

**Options:** Following the trail brings the adventurers to the edge of the Black Sand. Failing to follow the trail will get them into big trouble with Akmad. Entering the Land of Black Sand should seem to be preferable to upsetting Akmad, who is sure to want their heads. Make sure they realize this.

### The Land of Black Sand —

To recover the box the adventurers need to follow the trail through the Black Sand. There they can confront the evil spirit and its undead allies and return back to the Sea of Grass. Before they can do that, they have to deal with the Land of Black Sand.

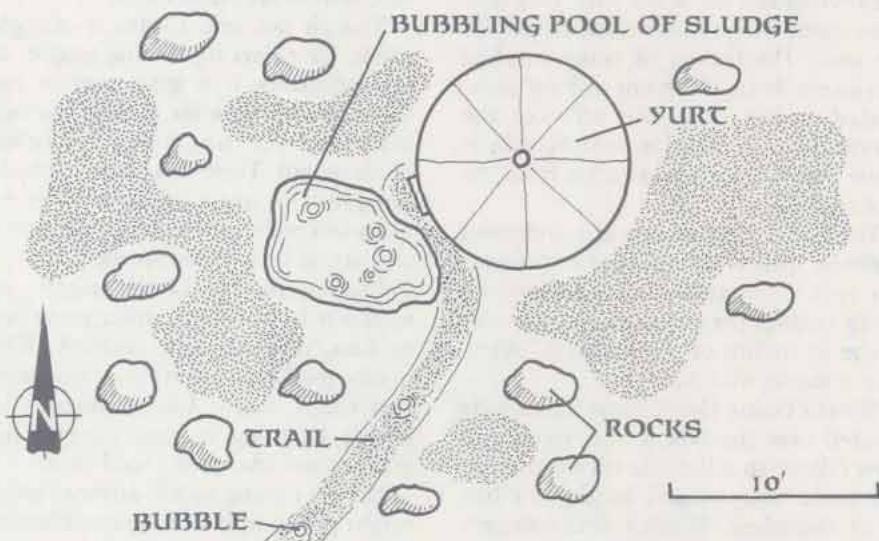
**The View:** Mounds of black sand and blackened boulders and rocks stretch out in front of the party. The sky is boiling with dark storm clouds that block out much of the light.

There doesn't seem to be anything alive in there, but it has a reputation for being home to hordes of undead and evil spirits. This is a place of illusion and deception. What happens when the adventurers enter this time does not determine how the Land of Black Sand will be in the future. If you change it in subtle ways each time the players enter it, they'll never know quite what to expect!

**The Black Sand:** Underfoot is what feels like fine volcanic dust. If picked up it flows through the fingers like water. On stepping in it the adventurers sink up to their ankles, but walking across it leaves no footprints. The rocks feel solid enough, but they have a disconcerting habit of moving to new positions when no one is looking. The adventurers can stare at these all they want, but as soon as they look away the rocks move a few feet.

**The Trail:** The blood-stained trail winds through the shifting rocks. Every 20 or so feet where the bloodstains touch the Black Sand, they left hard, brittle bubbles on the surface. These bubbles

### THE YURT OF DEATH



range from six inches to a foot across.

Prowding them has no effect, but standing on them or hitting them causes them to pop and emit a swirl of black smoke. The smoke usually dissipates but there is a 25% chance that it coalesces into a black, putrescent zombie. This attacks, its boney hands attempting to throttle the nearest character. The zombie always loses initiative.

**Zombie:** AC 8; HD 2; hp 8; MV 90' (30'); #AT 1 claw; Dam 1d8; Save F1; ML 12; AL C; XP 35

The adventurers should encounter at least one of these. You could have the first bubble they break automatically release a zombie, or not have it happen until later when someone accidentally steps on one. If they leave the bubbles alone, then an accident could be in order.

If they leave the trail the adventurers soon become lost. Have them wander around among the shifting rocks for a while and then have them either stumble back over the trail or wander back into the Sea of Grass. You can have them run into a few zombies or skeletons before they find their way again.

**Unsettling Sights:** Every now and then, out of the corners of their eyes, the adventurers glimpse insubstantial shapes and disembodied heads leering at them.

They also catch sight of dark shadows flitting between the rocks. If they start to act too casual about all this, have a shadow or two leap out and attack them.

**Shadow:** AC 7; HD 2 + 2\*; hp 9; MV 90' (30'); #AT 1; Dam 1d4 + strength drain; save F2; ML 12; AL C; XP 35

### The Wind of Black Madness

The only sound that can be heard is a mournful wind that seems to whisper nightmarish thoughts to the adventurers. This is the Wind of Black Madness.

When they first enter the Black Sand, the Wind is barely audible, but as they move deeper in, it grows louder. After they have traveled for half an hour it starts to have an effect. Have the adventurers roll saving throws vs. Spells every turn or so. Failure makes a character feel uncomfortable and reduces to hit and damage rolls (though damage from a successful hit is never less than 1 point) and

saving throws by -1. This occurs each time a saving throw is failed.

When a character fails a saving throw for the fourth time, he goes mad. Ideally this occurs when the characters are leaving the Black Sand, but if they hang around too long, it could be earlier.

The madness can take a variety of forms: any of the effects listed for the *cause fear*, *confusion*, or *confound* spells will do fine, or pick one of the insanities given for the shaman spell *madness*. Have fun here, but don't make it too difficult for the adventurers.

If one character goes howling off affected by fear, have any other character who fails at the same time sit down and drool until the others get back. Chasing two loonies across the Black Sand at once could prove to be too much! If everyone goes mad, try to arrange it so that at least one of the maniacs can drag the others out, or at least most of them.

When the Wind of Black Madness blows out on the Sea of Grass, you can give it whatever effects you want. Use any of the spell ideas given earlier or invent new effects. Like the rest of the Land of Black Sand, it may change each time it blows, enabling you to suit the effects to whatever adventure you have in mind.

**The Madness Passes:** Once they reach the Sea of Grass, the effects of the madness pass after 1d3 hours. The characters return to normal except that any character who actually went insane is plagued by bad dreams. These recur every 2d10 nights. In the dreams the character is chased by evil spirits and undead hordes. The exact details vary from person to person, but the dreams all end with the character almost being caught. The character wakes up screaming at this point.

One time the character may be caught and carried into the Spirit World. This can serve as the basis for an adventure in which the other characters have to rescue the dreamer from evil spirits. This can involve crossing the Black Sand and ascending the World Mountain.

After a night of bad dreams, a character feels tired as though he has not slept at all. The following day spells cannot be memorized and the character has a -2

penalty to hit and damage rolls.

The dreams can be ended by a *remove curse* spell cast by a 12th-level or higher cleric.

**The Inhabitants:** Undead and evil spirits abound. The farther in the adventurers go, the worse it gets. Fortunately they don't have to go very far. But in case they decide to go farther, throw a few more creatures against them and bring in a few heavier undead types—zombies, ghouls, or wights.

If this doesn't work, a glimpse of a wraith or spectre should convince most players to turn back. If not, you can leave them to their fate or have Kauchi or Kokachin rescue them.

Let's hope it won't come to that. If all goes well, all they have to deal with is a few skeletons and an evil spirit that fires bone-like missiles from its fingers.

**Turning Undead in the Black Sand:** When attempting to turn undead here, a cleric's level is reduced by 1. A 2nd-level cleric turns as a 1st-level cleric. A 1st-level cleric turns undead as follows:

Skeleton:	9
Zombie:	11
Ghoul:	No chance

This adventure takes place on the edge of the Black Sand. In later adventures when the characters venture farther into the Black Sand, a cleric's chances of turning undead can be reduced even further, by two or more levels. This makes it possible to keep undead as viable monsters without having to throw hordes of them against the adventurers.

Don't tell the players what's happening either, just have them make their turning rolls, and then tell them whether they succeed or fail.

### The Yurt of Death

After they have been traveling for a mile (or earlier if the Wind of Black Madness is starting to have serious effects) the adventurers see a white yurt ahead.

The yurt sits in an area of large black bubbles next to a pool of reddish-brown sludge. The only thing moving is the

pool, which has bubbles forming on its surface. The bubbles pop occasionally, releasing black smoke that rises up and is sucked into the yurt.

Before the adventurers can do anything, an arrow whizzes past their heads. Spinning round, the adventurers see two skeletons with bows. The skeletons continue to fire until they are destroyed.

**The Pool:** The pool is eight feet across and contains a minor gate to the Sphere of Entropy. To keep the gate open, it must be fed by blood; that's why the evil spirit has had its skeleton minions drag the bodies to here.

The gate can be closed by pouring holy water into it, or by casting a *bless* or similar spell. Destroying the yurt by burning it will also close the gate. If the gate's guardians are destroyed, the gate is deprived of its blood sacrifices and it slowly decays.

**The Yurt:** This contains the evil spirit that attacked the disguised Taijits. It has the box in its possession, but it has been unable to open it. The yurt also contains 12 skeletons. Every five minutes another skeleton pops into existence inside the yurt. These are created from the clouds of smoke that rise from the pool; as each cloud is sucked into the yurt, it turns into a skeleton. Once formed a skeleton leaves the yurt and wanders into the Black Sand. It's up to you whether it heads in the adventurers' direction. If so, it spots any adventurers who do not conceal themselves.

Ten minutes after the first skeleton leaves the yurt, another two skeletons drag a Taijit body from the yurt and drop it into the pool. Black tendrils reach up and pull the body beneath the surface. The skeletons then return to the yurt.

**The Opposition:** The skeletons are mindless and attack anything that is not a spirit or undead. Getting out of their line of sight will stop their attacks. If they can't see the adventurers they won't bother looking for them.

The spirit is more intelligent. As long as it remains alive it can direct the skeletons to attack. The spirit resembles a fire-blackened skeleton with glowing red eyes. Each round it can fire two missiles of

## ADVENTURES

bone (range 20'/40'/60') from its hands for 1d4 points of damage each. It may fire its missiles at two different targets. In melee combat it attempts to strangle its opponents. The first time it hits, it locks its boney fingers around its victim's throat and inflicts only 1 point of damage; each round after that it automatically causes 1d4 points of damage.

**Spirit Skeleton:** AC 4; HD 3; hp 14; MV 120' (40'); #AT 2 bone missiles or strangle; Dam 1d4/1d4 or 1d4; Save F2; ML 11; AL C; XP 50

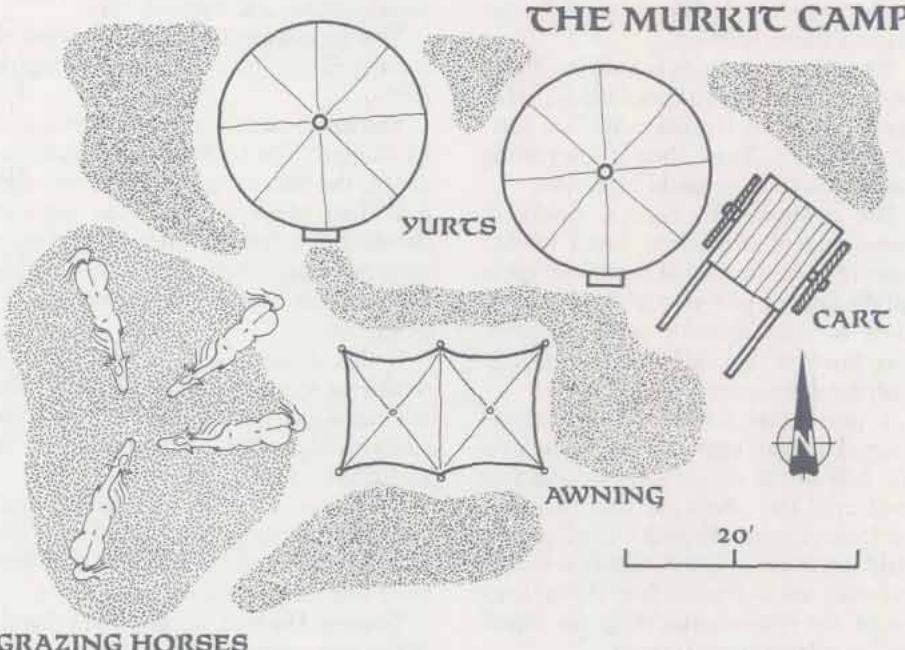
**Skeletons:** AC 7; HD 1; hp 3; MV 60' (20'); #AT 1 sword, Dam 1d6; Save F1; ML 12; AL C; XP 10 each

**Rewards:** A search of the yurt reveals two stoppered human skulls; one contains a potion of speed and the other holds a potion of heroism. There is also a small ivory box next to the yurt pole. This contains a fine grey powder. If mixed with water and spread on a wound, it cures 2d6 points of damage per application. There is enough powder for eight applications.

**The Box:** A wooden box measuring 10" x 10" x 8" hangs in a fine net from the yurt pole. The box is carved with pictures of dragons and has no visible lock. It is made from a number of interlocking wooden panels. It is a puzzle box that can be opened by sliding its small wooden panels in the right sequence. Three successful open lock rolls or Intelligence checks are required to open it. Any character who fails any of these checks cannot attempt to open it again for another day. It takes this long for a character to study the box and figure out how to open it.

The box feels strange; rain seems to be patterning against whichever side of the box is currently facing the ground. No matter which way the box is tilted, the rain always falls toward the ground. Listening to the box, the sound of steady rainfall hitting a wooden surface is clearly audible.

Inside the box is Jakati, a water spirit who was placed here by Ckartai. Jakati is a willing occupant of the box; her home pool is slowly drying up and Chagon-Nah offers her a new life. If the box is opened, she will form up from a spume of water.



### GRAZING HORSES

The adventurers do not have the power to place her back in the box so they need to find a temporary home for her. It is important that she is taken to a source of water within 1d4 hours or she will die. Let the adventurers find one.

### Back to the Sea of Grass —

Following the trail back is easy. The only real problem the adventurers face is getting out before they all go insane. Once back on the Sea of Grass, the adventurers need to head to Chagon-Nah. If they left their horses outside, these respond to being called. Otherwise they might have to spend a few hours looking for them if they ran off in the Black Sand.

### Slaughter Most Foul —

This encounter can take place at any point on the journey back. It shows the effects of the Black Wind on a Murkit clan. The adventurers arrive at a clan camp where the inhabitants were driven mad and slaughtered each other. There are four yurts and carts here. Bodies lie strewn in grotesque positions. Some apparently strangled each other, their hands still locked round each

others' throats. Others have been killed by weapons.

Six giant rats have come to feast on the remains. They attack as the adventurers approach them.

**Six Giant Rats:** AC 7; HD 1/2; hp 2 each; MV 120' (40'); #AT 1 bite; Dam 1d3 + disease; Save NM; ML 8; AL C; XP 5 each

### The Taijit Attackers —

Before they get arrive at Chagon-Nah, the adventurers have one more problem to deal with: the Taijits and the Glantrian mage sent to prevent them from getting to Chagon-Nah with the box.

Night is beginning to fall when the adventurers arrive at a hunting camp of a few yurts. A rider approaches them and claims to be Murkit from Clan Subatai. He invites them to spend the night.

**The Taijits' Story:** They claim to be out hunting for game and have stopped here for the night rather than return to their clan. They have not been affected by the Wind of Black Madness and are genuinely shocked if told of its effects. They intend to make the adventurers welcome and then drug their drinks. Once the

adventurers succumb to the drug, the Taijits will steal the box and head back to Taijit lands.

In any event, by the end of the encounter the adventurers should have discovered that these are Taijit warriors and a Glantrian mage. They should also keep or reclaim the box.

**Horse Brands:** The adventurers may be suspicious and decide to check the horse brands. These are Taijit brands. The Taijits claim they captured the horses if asked, but they'll be very nervous while saying this.

**Press On:** The adventurers may decide to press on and avoid the camp. The Taijits and Glantrian mage chase after them and a fight ensues.

**The Drug:** The drug can be detected by any character who states that he is suspicious and who succeeds in an Intelligence check. If the adventurers refuse to eat or drink, this encounter turns into a straight-forward fight as the Taijits won't let them escape with the box.

**Getting Drugged:** The adventurers drink and are drugged. Each player rolls a saving throw vs. Poison. Success negates the effects of the drug for the character. Adventurers who fail their saving throws fall into a deep slumber for 1d4 hours. If all the adventurers fail, the Taijits grab the box and flee. You can have the adventurers catch up with the Taijits after chasing them for a while, or have the Taijits delayed by a sudden storm that forces them to stop.

#### Other Clues:

\* The Taijits keep their heads covered even when indoors. A successful Intelligence check enables the adventures to realize that this is not normal behavior for Murkits.

\* According to their story, the Taijits would have passed through the Wind of Black Madness on their hunting expedition. Yet they are unaware of it.

\* The camp looks established; there are too many footprints and animal droppings for it to be only a few hours old as the Taijits claim.

\* The Glantrian mage lacks a weather-beaten complexion. Even though he stays in the background the adventurers may notice this. Have each player roll two Intelligence checks for his character. The Glantrian's odd complexion is noticed if any character is successful on *both* checks.

\* The Glantrian uses magic-user spells, but he does not look like a hakomon. This is only obvious once he starts throwing spells. A search of his body also reveals his spell book.

If things are looking bad for the adventurers, a Keshak patrol sent by Akmad could arrive to save the day and escort the adventurers to Chagon-Nah.

**The Opposition:** There are up to ten Taijit warriors at the camp. You should be fairly flexible with this number. This is intended as a tough dramatic encounter, not the death of the adventurers. Keep some of the Taijits out of the way if the adventurers are wounded. They can be out on patrol looking for the adventurers and can always turn up later if the fight goes too easily for the adventurers.

**Ten Taijit Warriors:** AC 7 (leather armor); F1; hp 8, 7, 7, 6, 5, 4, 4, 4, 4, 3; MV 120' (40') #AT 1 bow or sword, Dam 1d4/1d8 or 1d8; Save F1; ML 8; AL N; XP 19 each

Captured Taijits claim that they were charmed by the Glantrian. Given the opportunity, the Taijits escape or commit suicide. Even if they are taken to Chagon-Nah for interrogation, Oktai Khan's involvement cannot be proved, but one of his guards will be incriminated. Oktai will permanently deal with him.

**Karas the Glantrian:** AC 7 (*ring of protection +2*); M4; hp 9; MV 120' (40'); #AT 1 dagger +1; Dam 1d4+1; Save M3; ML 8; AL N; XP 175

**1st-Level Spells:** Charm Person, Magic Missile

**2nd-Level Spells:** Mirror Image, Web

Karas is dressed in Ethengar costume and keeps in the background until a fight breaks out. He looks like an Ethengar but speaks with a very noticeable accent.

His spell book contains the above spells plus an additional two 1st-level spells. He carries two hakomon sigil scrolls, each of which contains one 1st-level spell and one 2nd-level spell.

#### Chagon-Nah

At Chagon-Nah the shaman Tokai is waiting for them. He takes them to the central island where Akmad greets them.

If they have the box Tokai takes it and listens to hear if the spirit is still inside; if satisfied he leaves to release the water spirit. If the box is empty, Akmad wants to know why. He sends the PCs back to get the spirit if they found it a temporary home. Tokai goes with them to oversee the spirit's return to the box.

If the spirit is dead, Akmad is full of scorn and has great doubts about their competence. He either gives them one more chance by sending them on another adventure, or he punishes them severely.

If the adventurers report they don't have the box, Akmad sends them to get it, either back into the Land of Black Sand or after the Taijits.

**Consequences:** The discovery of the Glantrian mages is cause for concern, as is the involvement of the Taijits. While Akmad and Moglai Khan have their suspicions, they cannot challenge Oktai Khan for aiding the Glantrians. They need to gather more information. After the adventurers have completed the mission, Akmad assesses their performance. If he is satisfied, he will send them on future missions. The mini-campaign "In the Service of the Golden Khan" provides a number of suitable missions.

**Rewards:** Akmad rewards the adventurers with a few pieces of jewelry (value 20-50 gold). If they lost any horses he replaces them. He also makes it clear that they are now in his, and therefore the Golden Khan's, service.

# IN THE SERVICE OF THE GOLDEN KHAN

"In the Service of the Golden Khan" is a mini-campaign outline for characters serving the Golden Khan. It may follow the events in "Box of Rain" and establishes the adventurers as agents in the service of the Golden Khan.

During the course of the campaign the adventurers slowly uncover the various schemes of Oktai Khan (see "The Tribes").

As the adventurers gain more information, Oktai Khan becomes aware of the threat they pose to him and attempts to dispose of them. At the end of this mini-campaign Oktai Khan's guilt will be proven. The Golden Khan will then replace him with a loyal Khan.

To really bring the campaign to life you need to fill in the details of the adventure and tailor it to your player characters. Intersperse the adventures given here with unrelated adventures to break up the linear aspects of the campaign and to provide changes of pace and setting. The campaign should unfold slowly as the adventurers gain in experience levels.

## A PRIVATE AUDIENCE

Chagatai Khan nodded. "It is so, Great Khan of Khans, my people are frequently attacked by the scum of the Broken Lands. But, I suspect, they are directed by the Khan of the Taijits. His hand is behind it."

Moglai Khan leaned forward, a smile playing at the corners of his mouth. "Your accusations lack proof. I can do nothing over mere accusations. I require more evidence. You may go."

Chagatai Khan bowed low and walked from the pavilion. Akmad Ibn Yussef's eyes narrowed to slits. "It is the wolf accusing the hyena. Chagatai Khan is not without his own wrongdoings. Still, I believe him, Moglai. Oktai Khan has been acting strange lately. You would do well to watch him. The recent reports of Taijit warriors accompanying Glantrian mages is most disturbing. Perhaps, you should send some brataks to his camp?"

"No. Oktai is too shrewd to fall for that. He'd only feed them to the crows.

"We need to gather our information slowly. Assemble a group of agents. You

will train them and use them as our tools. In time we will have Oktai's head and the Taijits will cease to bother us."

**The Agents Are Gathered:** Moglai Khan's plan requires a group of followers to serve the Golden Khan in a variety of roles. These agents can be either Outsiders or Ethengars. If they are Outsiders, an NPC or player character bratak is assigned to work with them. The adventure "Welcome to the Land of the Ethengars" provides a suitable starting point for Outsiders.

Ethengar player characters are recruited from those at the Court. They can be from any tribe known to be loyal to the Golden Khan.

Akmad explains to the adventurers that he has a special mission for them to perform. They are to journey to the lands of the Yakkas and observe events along the border of the Strel River.

There have been a number of border clashes there between the Taijit and Yakka tribes. The adventurers are to report on any border clashes that occur. They are to report back in three weeks.

To assist them in their mission, the adventurers are given a Silver Dragon Tablet. This identifies them as agents of the Golden Khan. With the tablet they will be treated with courtesy and respect, but it gives them no other powers.

In this and subsequent briefings, Akmad provides only basic information. There will be no mention that Oktai Khan is under suspicion. The adventurers are left to find out what they can.

## THE YAKKA LANDS

The adventurers travel to Yakka lands. Shortly after crossing the Strel River, a group of ten riders is spotted heading toward the adventurers. These are Taijit raiders who have crossed the border. They attempt to encircle the adventurers, firing as they do so. The adventurers may decide to fight, flee, or hold up the Silver Dragon Tablet.

Holding up the tablet results in the Taijits beating a hasty retreat. Any fight should be tough, but not too tough. Any slain or captured Taijits are discovered to

be carrying substantial amounts of booty. Information available from prisoners includes the following:

\* 20 Taijits crossed the border and they hit a Yakka clan camp.

\* These ten warriors were looking for more Yakkas to kill.

\* The other Taijit warriors have crossed the river with most of the Yakka clan's wealth and cattle.

\* It is the second raid they have been on this week.

\* The raids are in retaliation for Yakka raids.

If the adventurers fail to pick up this information, give them a similar encounter later on in the mission, or have them encounter a wounded Yakka warrior who gasps out the above with his dying breath.

**The Attacked Camp:** Shortly after the above encounter, the adventurers encounter the scene of the Taijit raid. A clan camp is littered with dead bodies, mainly the old and children. The camp's warriors are not here, although they will return shortly. The bodies all have arrow wounds, but the arrows have been removed.

An evil spirit has animated the bodies. It is a relatively weak spirit, but it has the ability to animate dead bodies with its touch. The spirit watches from the chief's yurt and appears as a young girl. It will cry out in the hopes of luring the adventurers into the yurt. It then directs the zombies to attack. The spirit rushes up to a spellcaster, apparently seeking protection, and attacks.

**The Yakkas Arrive:** As the adventurers are finishing off the last zombie, the Yakka warriors return. Grief stricken and looking for blood, the Yakkas don't bother accusing the adventurers of attacking their clan. They just attack.

Only by showing them the Silver Dragon Tablet can a fight be avoided.

The adventurers are now taken to Chagatai Khan's camp. If the adventurers defeat the horse warriors, let them wander around for a while and then be hit by a larger force of Yakkas—the kind of numbers that make anything but surrender look suicidal should do the trick. By



talking to the Yakka warriors the adventurers can discover the following:

- \* The Taijits are looking for war; they constantly raid Yakka camps.

- \* The Yakkas only raid Taijits in self-defense.

- \* Chagatai Khan will explain all.

**Chagatai Khan's Camp:** The camp lies near the Strel River. The adventurers are taken to Chagatai Khan who coldly makes them welcome. Make the adventurers feel very uncomfortable. Chagatai Khan has a nasty reputation for once murdering a visiting Khan. Make sure that the PCs are aware of this, either prime them before they go, or casually tell them once they arrive at the camp. They can then be left to wonder whether Chagatai Khan will even think twice when it comes to murdering nobodies.

If the adventurers refuse to accept Chagatai Khan's hospitality, he makes it quite apparent that they have the status of honored prisoners. He's not going to lock them up, but neither is he going to let them go.

Over the evening meal Chagatai questions them closely. He wants to know who they are, what they were doing in clan camp, where they got the Silver Dragon Tablet, etc. From Chagatai Khan the adventurers can discover the following:

- \* Humanoid raiders have been given him problems. He can supply the adventurers with the locations of the attacks.

- \* Taijit raids are an annoyance, but nothing he can't handle.

- \* The Taijits are not protecting caravans passing through the Broken Lands as well as they might.

- \* The Taijits are scum, but on no account does he accuse Oktai Khan of being in league with the humanoids. He will also disbelieve any accusations that Oktai Khan is harboring Glantrians.

- \* The adventurers can stay as his guests as long as they desire.

Chagatai Khan presents the adventurers with a guide, a bratak who will keep an eye on them. Next day the adventurers are invited to participate in a horse race, an archery contest, and a wrestling

match. During the day a group of warriors leave the camp. If the adventurers slip away and follow them, they see them cross the Strel River and run amok in Taijit lands. The riders return in three days driving livestock before them.

**The Humanoid Raids:** At some point, if the adventurers haven't already expressed an interest in seeing them, their guide insists on showing them the sites of the humanoid attacks. These are near the border with the Broken Lands.

Burnt yurts and wagons bear witness to the ferocity of the attacks. While the adventurers search, they are attacked by a group of ten orcs that flees back into the Broken Lands once three of them die. Run a few encounters in there if the PCs follow them in. They should be made to realize pretty quickly that it's not a healthy place to be.

On the way back to the camp, a beautiful woman appears in front of them. She is a water spirit who is slowly being killed by orcs polluting her waters. She can direct them to a spring that flows from a cave. This is part of the Tangut orcs' tunnel

## IN THE SERVICE OF THE GOLDEN KHAN

complex. You can run a few dungeon adventures down there. The adventurers can find piles of Taijit clothing and armor. While intriguing, the Taijit equipment cannot be considered as evidence.

At some point the adventurers return to Chagatai Khan's camp. The camp has moved and it takes their guide two days to find it. Chagatai Khan has been on a large raid into Taijit lands, but this will not be disclosed to the adventurers. The reason given for moving the camp is to find new grazing lands. A number of clues can be found:

\* Some of Chagatai Khan's bodyguards are wounded. They claim the wounds came from a skirmish with humanoids.

\* An inspection of some of the animals reveals that they have been recently re-branded. A look around the camp uncovers the branding operation. The cattle being branded bear Taijit marks.

On hearing of the entrance to the orc tunnels, Chagatai Khan is keen to send the adventurers to explore further. News of Taijit equipment is further evidence to support his suspicions, but he knows Moglai Khan will require more. It's also a good way to keep the adventurers out of his way. If the adventurers accept, they can explore the tunnel system, possibly traveling all the way to Broken Lands. If asked, Chagatai Khan sends a group of five warriors to help them.

If the adventurers don't accept the tunnel adventure, they can wander around the border for a while, become involved in defending a caravan from attack by humanoids, run into more Taijit war parties, and have encounters with various monsters. This close to the Broken Lands, griffon attacks are fairly common and wolves pose a constant problem. Chagatai Khan stops all Yakka raids into Taijit territory while the adventurers remain within his lands.

**Return to the Court:** At the end of three weeks the adventurers are due back at the Golden Court. They are interviewed by Akmad who listens intently, and then rewards the adventurers. Gifts of fine horses, armor, and tangs are suitable rewards.

The adventurers can be sent on a few unrelated missions: collecting horses from clan camps, going on a few hunts, getting involved in drinking contests around the Court, etc. If they express an interest in exploring the tunnels of the Tangut orcs, they can be sent back to do some dungeon delving.

### Goblin Migration

This mission involves entering Taijit lands and picking up the trail of the Gostai goblins. A small force of goblins is heading south to visit the Khan of Hobgobland in the Broken Lands. Instead of moving south quickly, the goblins are attacking isolated Taijit camps. Akmad suspects they might be in league with Okta Khan so he sends the adventurers to find out what they can.

If you want to run a large skirmish with the goblins, you can provide the adventurers with an escort of ten or more Keshak. Otherwise they can be sent on their own.

After entering Taijit lands the adventurers see signs of the goblins' passage. A Taijit camp has been attacked and the goblins have run off with the livestock.

The adventurers can catch up with the goblins and follow or attack them. In any event, some of the goblins should escape and make it to the border of the Broken Lands. The adventurers can follow them in and run into some stiff opposition.

The adventurers can either watch the border or decide to return. No matter what they do, they see a group of Taijit warriors crossing over the border from the Broken Lands. These head toward the camp of Okta Khan. The Taijits are part of Okta Khan's bodyguard. They have been attempting to persuade Hutai Khan of Hobgobland (see GAZ 10, *The Orcs of Thar*) to attack the Yakkas, but he wants nothing to do with it. The warriors have been chased out. If the Taijits are questioned they give the following false information:

\* They were on a hunt to kill hobgoblins who have been raiding their lands.

\* The hobgoblins are working for Chagatai Khan.

\* The hobgoblins have been attacking caravans crossing the Broken Lands, caravans that Okta Khan has sworn to protect.

\* The Taijits know nothing of the Gostai goblins; on hearing of the raids they immediately ride off to avenge their kinsfolk.

If the adventures wait for a few days, the Gostai goblins emerge from the Broken Lands and travel north to the Sea of Flowers. Hutai Khan has insisted on a show of force by the Gostai against the Taijits before he will let the tribe enter Hobgobland (see "Non-Humans of the Steppes").

### The Gostai Hunt

The Yugatais are holding a hunt in which they intend to drive the Gostai goblins over the Glantrian border. The Taijits are to drive the goblins up from the south to where the Yugatais wait to push them over the border.

The adventurers can be sent on this adventure after returning to the Court or, if they travel north to gain more information about the Gostai, they can be invited to participate by Taijit warriors.

The hunt is a fairly straight-forward affair. The adventurers are assigned to cover one of the wings. Give the adventurers a few fights with Gostai wolf warriors before the border is reached. The Taijits stop the Gostai from turning south, but do not cross the border. Any adventurers can continue to participate in the hunt or stop with the Taijits.

Over the border, Glantrian guards are waiting. They let the Gostai through and then attack the Yugatais. After taking heavy losses the Yugatais retreat. If the adventurers are with the Yugatais, have them separated and cut off from the steppes by Glantrian guards. They then have to evade patrols of magic-users and fighters to get back to the steppes.

This adventure raises the question: who tipped the Glantrians off? While spies are suspected, no one has any evidence as to who they are. The adventurers discover that this is not an isolated episode—the Glantrians nearly always seem to know when the hunts are to take place.

## IN THE SERVICE OF THE GOLDEN KHAN

The adventurers can continue their investigations at the Taijit and Yugatais camps. The Yugatais do not suspect the Taijits, but the adventurers can discover that the Glantrians only seem to expect them when the two tribes act together. Taijits involved in the hunt are innocent, they were given their instructions by Oktai Khan who had pressing matters elsewhere to attend to.

If the adventurers visit Oktai Khan's camp, they encounter a messenger from Akmad who requests their presence at the Court. At the Court Akmad listens to what the adventurers have to say, and provides some rewards. A few non-related adventures are in order before Akmad sends them to help a member of the Ten Thousand Fists of Khan.

### THE TEN THOUSAND FISTS

Members of the Ten Thousand Fists of Khan are disappearing after crossing the Glantrian border. They never reach their destination. The adventurers are to act as escort for a member of the Fists. The adventurers are told that they are to discover, if possible, what happens to the Fists. Crossing the border is not essential, so they may turn back if they run into any opposition. Information is far more important than getting their charge into Glantri.

Akmad sends them to the camp of Oktai Khan where they are to meet up with Uiska of the Fists. The adventurers will be supplied with an escort of ten Murkit warriors if they request aid.

The adventurers notice that the camp of Oktai Khan is smaller than one would normally be expected for a tribal Khan. There are few Taijit clan yurts present because Oktai Khan is worried about his tribe discovering his real actions. Thus Taijit clans are not made welcome at the camp and few visit it unless they have to.

Upon arriving, the adventurers are shown to a cluster of yurts where Uiska is waiting for them. Oktai Khan is not present at the camp. The adventurers are told that he is on a hunting expedition and is not expected back for a few days.

Uiska insists on being taken over the

border in the morning. Uiska can supply the following information:

\* Oktai Khan is a troubled man who is not sleeping very well. When she met him, he seemed very distant and nervous. He left shortly before the adventurers arrived.

\* In the three days she has been at the camp there have been lots of people coming and going.

\* The Taijits are constantly raiding across the Street River. She thinks that Oktai Khan has gone to observe events himself.

\* She always has this feeling of being watched.

\* All of the Fists are taken to the border by Oktai's guards. He doesn't seem to trust anyone else.

That night the adventurers are brought food in their yurts and guards are posted outside. If the adventurers leave their yurts they are followed around the camp. There is nothing to discover.

Next morning ten Taijits are assigned to take them to the border. The Taijits point out a trail leading into the Colossus Mounts and then leave. With as yet no information, the adventurers may decide to press on into Glantri, or sneak back to Oktai Khan's camp.

**Pressing On:** It's a trap! After an hour the adventurers are ambushed by a force of Glantrians. What happens is up to you. Here's a few ideas: the adventurers are captured, they escape later; they beat off the attackers and flee; they defeat the attackers and press farther into Glantri. The last choice involves dodging patrols and the locals. It's not the wisest of moves. In any event Uiska decides to carry on with her mission.

**Turning Back:** Sneaking into the camp is bad news as the guards attack anyone they see doing so. Openly entering the camp is a better idea, but it's really a waste of time. All it will achieve is to make the Taijit guards very suspicious.

This adventure provides few answers to Akmad and the Golden Khan's questions. But after this adventure the Ten Thousand Fists are directed to enter Glantri by a different route. They travel

through Yugatais lands and are escorted by the Keshak. These border crossings pass without incident. You can have the adventurers escort a few Fists over the border, or simply let them know that the border crossings are now successful.

### REVENGE

Oktai Khan's fear and hatred now starts to be directed toward the adventurers. He knows that they have been to the camp of Chagatai Khan, and he blames them for his loss of control of the Ten Thousand Fists' border crossings. He is aiming to kill them.

Members of the Taijit Tigers (see the "Court of the Golden Khan") make a few attempts on the adventurers' lives. They try to make these appear as accidents if possible: saddle fastenings are tampered with, yurts are set on fire, and horses are stampeded in their direction. As these attempts are likely to fail, the Taijits then resort to more direct methods. Arrows are fired under the cover of darkness at the adventurers.

Taijit horsemen follow them from the Court whenever the adventurers leave without an escort. The Taijits attempt to kill the adventurers. Later on, desperate raids are made on the adventurers' yurts by Taijit brataks set on killing the adventurers.

These attacks should build over the rest of the campaign, with each attack becoming more desperate. By the end of the "Trouble in the North" outline, the adventurers should definitely know that they are marked for death.

Sooner or later Oktai Khan's involvement will be proved indisputably as more than one of his agents will crack under interrogation.

### TROUBLE IN THE NORTH

Word reaches the Court that the clans of the Uighur tribe are assembling at the camp of Hulagu Khan. This can only mean one thing: that Hulagu Khan intends to invade the Heldann Freeholds. To prevent a widespread war in the north, our heroes are sent to order Hulagu Khan back to his lands. A war at this time

## IN THE SERVICE OF THE GOLDEN KHAN

would be disastrous for the Golden Khan's plans.

Akmad makes it clear that they are to succeed in stopping Hulagu Khan or die trying.

To give authority to their demands, Akmad gives the adventurers a Gold Dragon Tablet. While this does not place them over Hulagu Khan, it shows that they are high in the Golden Khan's esteem. Akmad will take the tablet back when the adventurers return from the mission.

The adventurers are provided with an escort of ten Keshak. A force of another 500 Keshak led by Jamal are following a day behind the adventurers to provide military persuasion if Hulagu Khan does not agree to turn back. Throughout this adventure the characters should be plagued by attacks from the Taijits and from Taijits horse warriors set on killing them. The Taijits are likely to appear at any time to cause trouble.

The adventurers leave the Court and travel to the lands of the Uighurs. The rumors of war prove to be correct as they encounter no clan camps or any sign of the Uighur tribe until they reach Hulagu Khan's camp. There yurts and animals stretch for miles across the steppes.

The adventurers encounter a patrol of Uighur warriors who welcome them and ask when the Great Khan and the Keshak will be arriving. No doubt at first puzzled, the adventurers soon discover that the Uighurs believe this war to have been called by Moglai Khan. Five days ago emissaries arrived from the Golden Khan.

After the emissaries had been in conference with Hulagu Khan, he emerged to declare that the time had at last arrived. The Ethengars were on the move, and the honor of commencing the first attack had fallen to the Uighur tribe.

If the adventures ask about the emissaries, they are told that they kept their heads covered at all times.

Hulagu Khan wasted no time in sending out the Warcall. He then traveled north to plan his attack, taking his 200-strong bodyguard with him. The rest of the tribe is to follow tomorrow morning.

The adventurers meet with little success in convincing the Uighurs that it is a

mistake. Hulagu Khan has spoken and no one dares countermand his orders.

Having little choice, the adventurers hurry north to catch up with Hulagu Khan before his recklessness leads him to attack the Heldanners.

**The Border:** Smoke rises from the northern hills. Hulagu Khan has already destroyed one Heldann settlement. He is now preparing to attack another. With him are a disguised Glantrian mage from Krondahar and ten Taijits.

Already befuddled by the dream sendings of Jaku the Render, Hulagu Khan has not even considered why the Golden Khan has changed his mind so dramatically. He just considers it to be good fortune.

Things are not all going to go Hulagu Khan's way, however. The Glantrians, fearing that Uighurs could actually overrun the Heldann Freeholds, have tipped the Freeholders off. A Heldann force is already moving toward Hulagu Khan's location.

**Outcome:** This adventure can go a number of ways. The adventurers can be attacked by the Heldanners, or become involved in fighting them with Hulagu Khan. Alternatively the Heldanners might not appear until after Hulagu Khan has been persuaded to return to the steppes. When the Heldanners arrive is up to you.

The adventurers need to reach Hulagu Khan and persuade him he has been fooled. This won't be easy as the Glantrian has warned him that impostors may try to call him back. Hulagu Khan's attitude to the adventurers is therefore belligerent. His guards attempt to capture the adventurers and bring them before the Khan. The Glantrian mage and Taijits, as soon as they hear of the adventurers' approach, attempt to sneak away from the camp. They might even run into the adventurers by accident.

Ideally, the adventurers can convince Hulagu Khan that he has been fooled. The disappearance of the Glantrians and Taijits is a hefty piece of evidence. As is the adventurers' Gold Dragon Tablet.

If they cannot convince Hulagu Khan by the time the rest of the Uighur tribe arrives, he invades the Heldann Freeholds in force. However, Jamal convinces him to turn back when she arrives.

If you wish, this adventure could bring to light Hulagu Khan's troubled dreams and serve as an introduction to the schemes of Jaku the Render. At the very least it implicates Oktai Khan and marks the beginning of his fall from power.

## THE FALL OF OKTAI KHAN

This mission brings about the end of Oktai Khan. It can be run right after "Trouble in the North," or the adventurers can first spend some time at the Court of Hulagu or watching the northern border to see what repercussions there are to Hulagu's attack. Alternatively, the adventurers could be involved in adventures elsewhere in the steppes.

The mounting evidence and suspicions against Oktai Khan mean that he is likely to do something rash. The adventurers are to act as the catalyst for this rash act. The adventurers are called to an audience with Moglai Khan. Moglai Khan instructs the adventurers to journey to Oktai Khan's camp and deliver a sealed message to him.

The message orders Oktai Khan to present himself at the Golden Court. The adventurers are to stay at the camp overnight and then escort Oktai Khan to the Court next morning. If Oktai Khan does not wish to go with them, they are to return immediately to the Golden Court. The adventurers are given a Gold Dragon Tablet and instructed to take 20 Keshak with them. The Golden Khan then dismisses them without giving them time to ask any questions.

The adventurers may wait and see Akmad, who provides them with more detailed instructions. During their overnight stay the adventurers are to keep their eyes and ears open and discover what they can. The adventurers most likely have reservations about riding into Oktai Khan's camp, but Akmad makes it clear that they have been chosen, and that is that. They go under the protection of the Golden Khan, and if anything goes wrong, they can be assured that their deaths will be avenged. On that cheery note Akmad dismisses them.

## IN THE SERVICE OF THE GOLDEN KHAN

**The Journey:** The journey to Oktai Khan's camp passes uneventfully, although the adventurers pass a large number of Taijit clan camps once they enter Taijit land. The camps are much closer together than normal and imply that the clans have formed into their argams.

An argam of Taijits meets the adventurers and leads them toward the camp.

The Taijits are polite, but refuse to answer any questions. Soon after, the adventurers discover that they are being followed by five more Taijit argams—sufficient warriors to prevent the adventurers from going anywhere but Oktai Khan's camp.

**The Camp:** On arriving at the camp the adventurers see that it is larger than normal. About a quarter of all the Taijit clans have gathered and are clearly preparing for war. Cold, hard eyes stare at the adventurers as they make their way to Oktai's yurt.

Oktai is seated upon a high wooden chair. His skin is pale and drawn and his face is lined with worry. He looks more like a nervous child than a mighty Khan. Even so, he expects to be shown the courtesy due to a Khan. On being given the message from Moglai Khan, Oktai Khan turns white and his hands tremble. He orders the adventurers and their escort to be shown to their quarters while he consults with his advisors. The adventurers are shown to one yurt while their escort is taken to another.

Arguing about this does no good and fighting the 250 or so Taijit warriors present is clearly suicidal. Guards are placed around the yurt with instructions to kill any who attempt to force their way out.

**The Plot:** Oktai Khan is desperate and fears attacks from all sides. He is assembling his warriors and waiting for his Glantrian allies to arrive. They never will. Now Moglai Khan has ordered him to the Court, a summons he cannot afford to ignore. Reluctantly he decides to go and face Moglai Khan.

But Moglai Khan has no real interest in letting Oktai Khan arrive at the Court. The Golden Khan would rather have Oktai Khan rise in open rebellion.

To this end he moved the Keshak and the Murkit warriors to the border and has ordered Chagatai Khan to prepare to attack from the south. He hopes that this will panic Oktai into doing something foolish. He's right.

**The Banquet:** After being left to stew in their yurt for a while, the adventurers are "invited" to a banquet in their honor. Their Keshak escort is held prisoner near the outskirts of the camp. The Taijits say they are being entertained elsewhere.

The proceedings at the banquet are strained and attempts at light conversation soon falter. After an hour or so a dust-stained messenger arrives and speaks to Oktai Khan. The Khan goes white and leaves hurriedly. It is made obvious that the adventurers are to retire.

Back at their yurt the guards are still there. The adventurers can either sit out the night or explore the camp.

If they stay in the yurt, after a couple of hours Oktai Khan's bodyguards and an chaotic shaman come to kill them. Oktai has panicked at the news of the troops on his border and wants the adventurers removed. The adventurers should win this fight and flee the camp.

If the adventurers explore, they should be given the opportunity to overhear Oktai Khan order his bodyguards to kill them, as well as Oktai Khan talking to a Glantrian mage about assistance from Prince Jherek and from his humanoid allies in the Broken Lands. Armed with this information the adventurers are likely to try to escape.

**The Escape:** This episode involves sneaking past search patrols and guards.

On their way out the adventurers should encounter a messenger bound for the Broken Lands carrying a message to Moghul-Khan promising him vast wealth if he will attack the Yakkas. The message is signed: Your friend and ally, Oktai Khan.

**The Pursuit:** A chase across Taijit lands is in order to avoid border patrols, pursuing horse warriors, and perhaps a Glantrian mage or two to spice things up. After a hard run, the adventurers will be glad to reach Murkit lands and the Keshak camps.

### THE BATTLE

Oktai Khan is in big trouble. He has been discovered to be harboring Glantrians and working with humanoids.

The hordes of the Golden Khan now move to crush him. This final episode can be played out with the War Machine, the BATTLESYSTEM™ Fantasy Combat Supplement, or by role-playing encounters.

Oktai Khan can field a horde of 1,000 warriors, but these numbers dwindle rapidly once his tribe discovers that he is a traitor to the Ethengar nation. So if you want a small-scale ending to the mini-campaign, have Oktai Khan deserted by his people and let him run for the Glantrian border pursued by the adventurers. They can catch their quarry before he reaches safety, or maybe lose him and later be sent into Glantri to get him.

On the other hand the hordes of Yellow Orkia can invade the steppes and come to Oktai Khan's aid. After a dramatic battle, the adventurers could follow the retreating humanoids into the Broken Lands, possibly at the head of a horde of Ethengars.

For a large-scale battle, the adventurers can be made commanders or they can be used as heroes whose role it is to kill or capture Oktai Khan.

### Rewards

The adventurers are very well rewarded at the end of this mini-campaign: fine horses, splendid pavilions, jewels, magical bows, swords, and armor, and maybe even seats at the banquets of Moglai Khan. They've earned it. The adventurers are now well-established agents of the Golden Khan and among his most trusted followers.

# Adventure Ideas

## Basic Adventures

At low levels, adventurers can be involved in monster hunts and tribal border clashes. Attacking humanoids or defending against their attacks provide suitable opportunities for heroism.

Clan disputes can also serve as a basis for adventures: Events that affect a clan, such as bad grazing lands, can have the adventurers negotiating with another clan for access to better lands.

Events revolving around clan and tribal life can also provide a number of gaming sessions: horse races, wrestling matches, archery contests, etc.

Small-scale missions are also suitable for characters of this level: trading and delivering horses, acting as escorts to low-level NPCs, or as messengers.

## Expert Adventures

At Expert level the adventurers can be involved in small-scale military actions, with horse warrior PCs being given command over argams. Combats can occur between tribes, clans, or along borders.

The Spirit World and the Land of Black Sand are good places to stage adventures. Ruins can be discovered at the edge of the Black Sand. These can be strange magical places drawn from beyond space and time into the steppes.

On entering them, the adventurers can find all manner of weird items and tricks and traps, while having to deal with the undead and evil spirits that live there.

Adventures can be based on the effects of the Wind of Black Madness: Characters can go insane and run off, with the adventurers having to track them down, or bloodfeuds can flare up because characters have gone berserk after the wind has passed over them. The Wind could have a permanent effect that can only be cured by gaining special healing herbs or by visiting the Spirit World.

Adventures can be started by a visitation from the Spirit World in which the adventurers are told to aid the spirits in the World Yurt, or asked to enter the Spirit World to perform some task, or

given a cryptic message that becomes clear as the adventure unfolds.

Trips to the Spirit World involve the adventurers crossing the Black Sand and ascending the World Mountain. This can be a long and dangerous mission with undead fiends and evil spirits to contend with as the adventurers travel to the narrow bridge. Once they get to the Spirit World itself, many different types of quests can await them.

Rescue missions make for good adventures: The Brothers of the Bolt get captured in Glantri and the adventurers are sent to release them; an NPC gets abducted by a neighboring tribe or clan, and the adventures are sent to get her back.

The actions of the humanoids can also spark off lots of adventures. Are the adventurers sent to negotiate with the Hooplak hobgoblins or to destroy them? Do the Gostai goblins move to Hobgobland, or are they blocked by the presence of the adventurers? Or maybe the Gostai attack one of the Ethengar tribes by surprise and win an unexpected victory.

The schemes of the tribal Khans are another good source for adventures. Whole mini-campaigns similar to "In the Service of the Khan" can be based around the actions of Jaku the Render, Batu Khan, and Ortu.

And let's not forget the fate of the Maghur and Hajik tribes. Destroyed by Moglai Khan, their ghosts can still walk the steppes. The thousands of dead tribesmen could rise up as skeletons, zombies, or worse and head into the Land of Black Sand. Rumors could circulate of how the battlefield shows signs of disturbance as though dug up, and of how footprints can be seen leading into the Black Sand. The adventurers set out to find what is going on and discover hordes of skeleton riders ready to pour across the steppes to take their revenge on Moglai Khan.

Maybe Jaku the Render is behind it, or another spirit, or a high-level hakomon, or a lich. Or maybe it's directed by an evil spirit in the Spirit World, or a demon from the Sphere of Entropy.

## Companion

Companion-level adventures can continue the undead hordes storyline with the adventurers being involved in defeating the undead hordes, and then traveling to other planes to fight whoever is behind this horror.

Large-scale wars make good adventures for Companion-level characters. Moglai Khan invades surrounding states, surrounding states attack Moglai Khan, or some of the tribes rebel; heavy-duty spirits stalk the land, dragons sweep out of the surrounding mountains to burn clan camps, summoned creatures run amok.

Or the adventurers could hone their diplomacy skills by acting as the Golden Khan's emissaries to near and distant lands. The two big powers of Thyatis and Alphatia need to be won over, or at least kept neutral.

## Masters

With loyal Master-level characters to aid him, Moglai Khan's chances of conquering the world become better. The adventurers can be elevated to be Khans of conquered countries. Or they can be involved in forays into the Spirit World where the forces of Entropy and evil threaten to conquer or destroy it.

They can also be involved in conflicts with Thyatis and Alphatia. Possibly aiding one side against another by supplying Ethengar hordes to further either of the two powers' schemes.

## Adventures Using Other Gazetteers

The other Gazetteers provide lots of adventure opportunities for Ethengar characters who are sent to find out all they can. This is an ideal way to use the background information in these Gazetteers. Information gathering and diplomacy missions to each of the Gazetteer countries can keep an adventuring group busy for years of game time. Border skirmishes against neighboring states and full-scale wars can give even the most action-orientated group of players all the excitement and combat they want.



targets.

unarmored targets.

unarmored targets, otherwise -2.

10', 160', 240'

, 180'



flammable targets.

on each following round until the fire is extinguished. One arrow has a fire to straw, or 25% to wood.

— -5 to any moving or armored target.

120', 180'

20'

*Gostai Goblin Warrior  
(4'-4'4")*

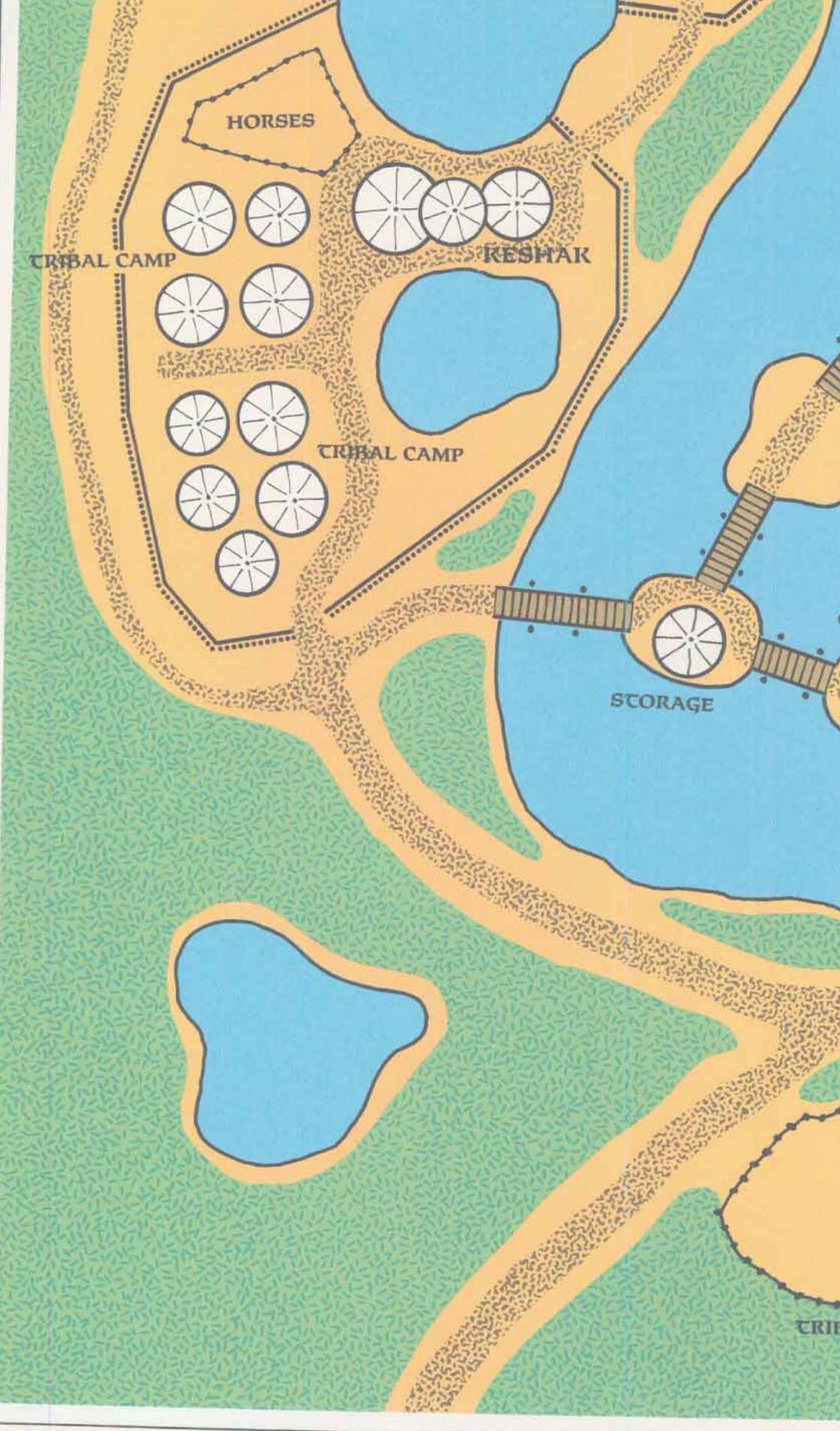


Cost: 40gp\*  
(excluding weapons)

Armor Class: 6  
Encumbrance: 350 cn

Iro

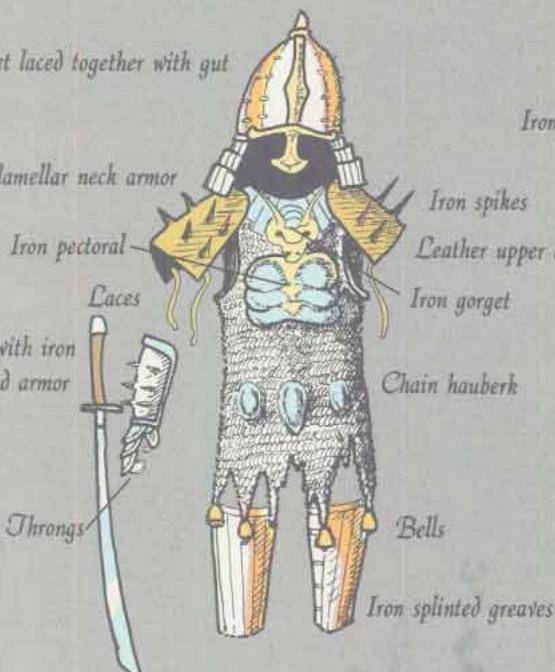
Iron van  
spikes e





## HUMANOID RAIDERS — TYPICAL ARMORS

Tangut Orc Warrior  
(5'-6'8")



Cost: 540 gp\*  
(excluding weapons)

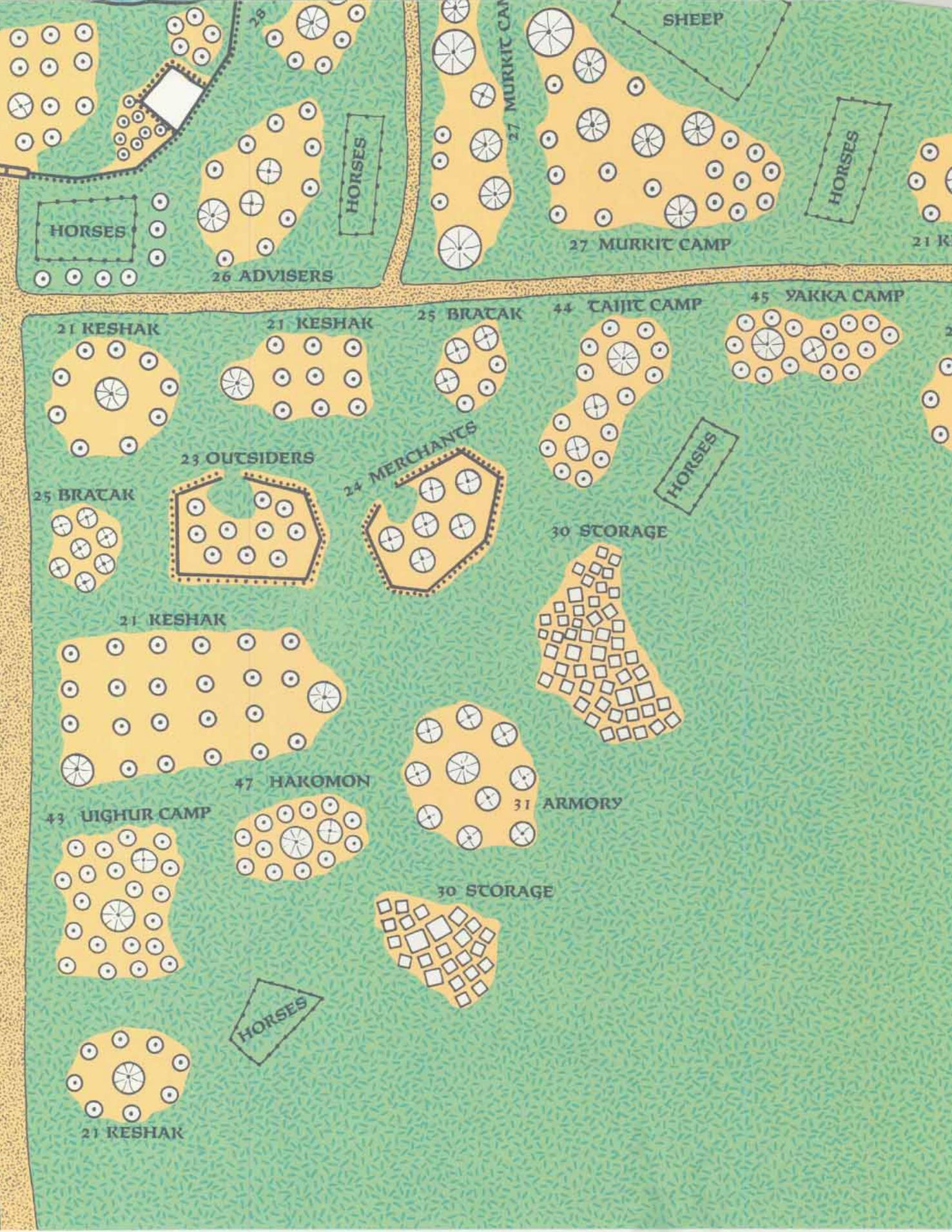
Armor Class: 5  
Encumbrance: 730 cn

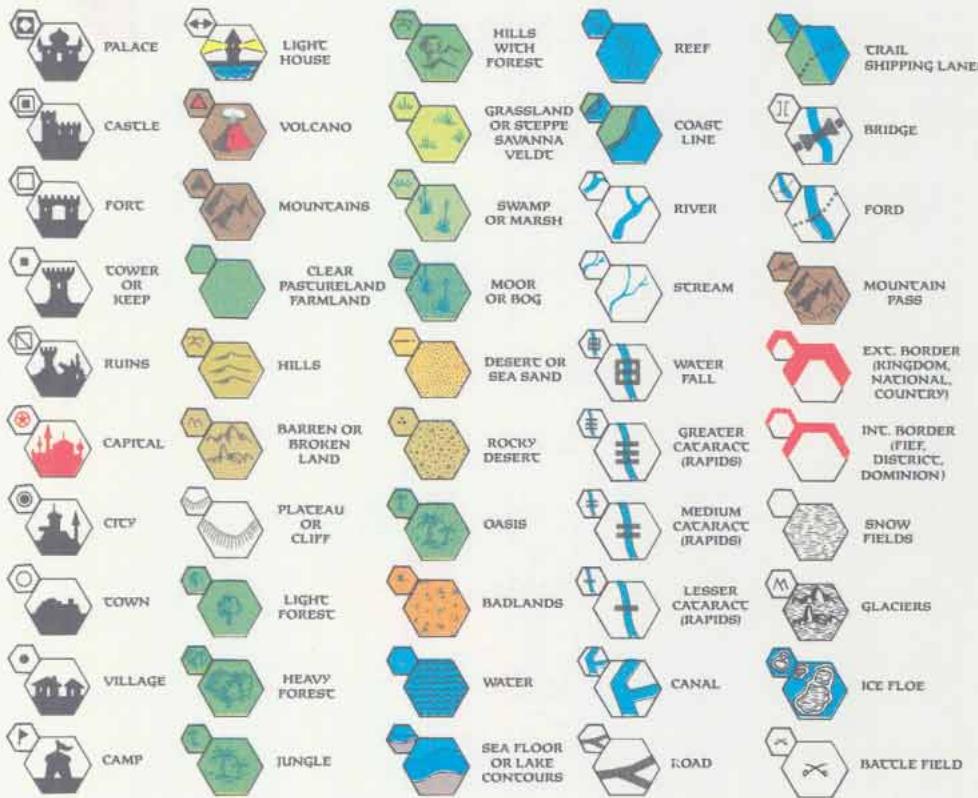
Hooplak Ogre Warrior  
(8'6"-10'4")



Cost: 360 gp\*  
(excluding weapons)

Armor Class: 4  
Encumbrance: 1,600 cn





POST HOUSE

### New Key Symbols



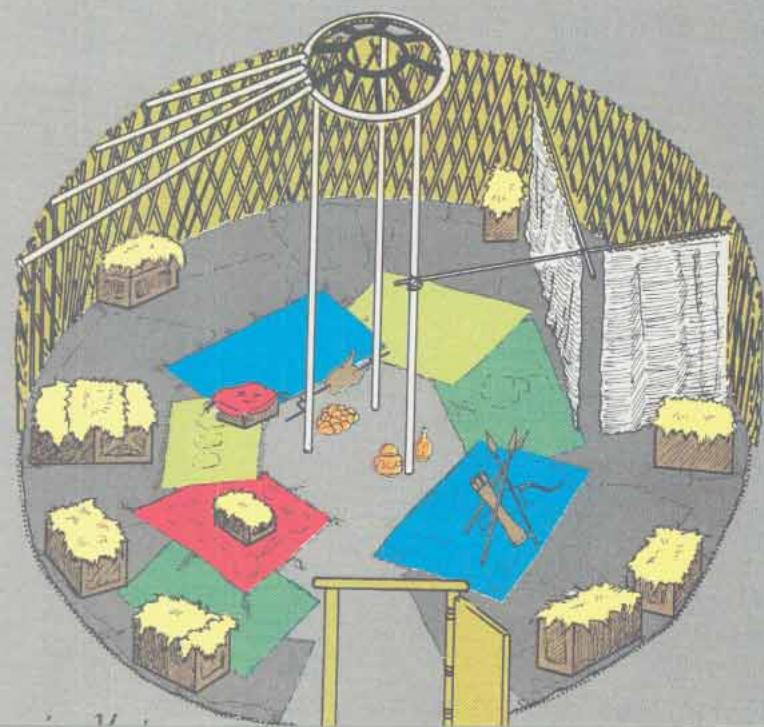
KNOWN  
HAKOMON  
SITES



POOR GRAZING LANDS



CHOICE GRAZING LANDS



# THE COURT OF THE GOLDEN KHAN AT BARGHA

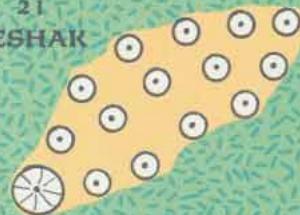
REFERRED to as "Ethengar" by visiting foreigners

Scale: ONE INCH equals 125 FEET

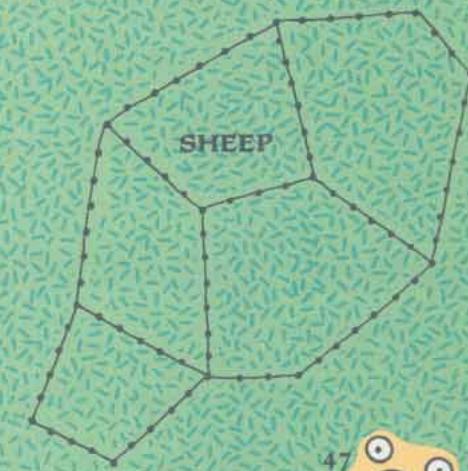


46 YUGACA

21 KESHAK



SHEEP



CAMELS



HORSES



30 STORAGE



38 GAMBLING



36 STEAM YURTS



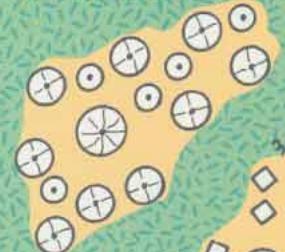
47

21 KESHAK

21

39 G

THE GOLDEN



easy to transport and set-up wall. It is tied to the door frame. Roof supports are hooked to the roof vent and then tied to the wall. Using ropes and poles, felt blankets are pulled up over the roof and wrapped around the walls, with ropes securing the blankets. Typically, the interior forms a 20' circle.

Blankets cover most of the floor, except near the muddy entrance and the fire place. Rough felt is laid on the ground, underneath the better woven cloth rugs.

household items are made from wool, hides, wood, and bone. Hammered brass and copper utensils are common for cooking and eating. Ceramic pots are rare because of the need for wood to bake the clay. Large tribal cooking pots are often used for several families. Bulk foods like grain and common liquids are stored in leather bladders and leather sacks.

## Ogre-Sized Weapons

Steel Katar — Damage  $1d6+2$ ; Cost 16 gp; Encumbrance 60 cn

Steel Toothed Bardiche — Cost 14 gp; Encumbrance 300 cn

Damage: toothed blade  $3d6+2$  (slashing weapon), or  
mace head  $3d6+2$  (blunt weapon), or  
any spike  $d4+2$  (edged weapons).

Boot Spikes — Damage  $1d4+2$  (cost and enc. included in armor).

Note: humans or smaller wield these weapons at -2 to hit.

Iron mace head

Iron spikes

Iron spikes and studs

Iron lamellar upper arm guards

Iron lamellar hauberk

Brocade surcoat

Iron knee cusp

Hide, fur, or felt boots

Hooplak Hobgoblin Warrior  
(6'-7')



Iron helmet

One piece bowl with riveted  
cheek guards and brim

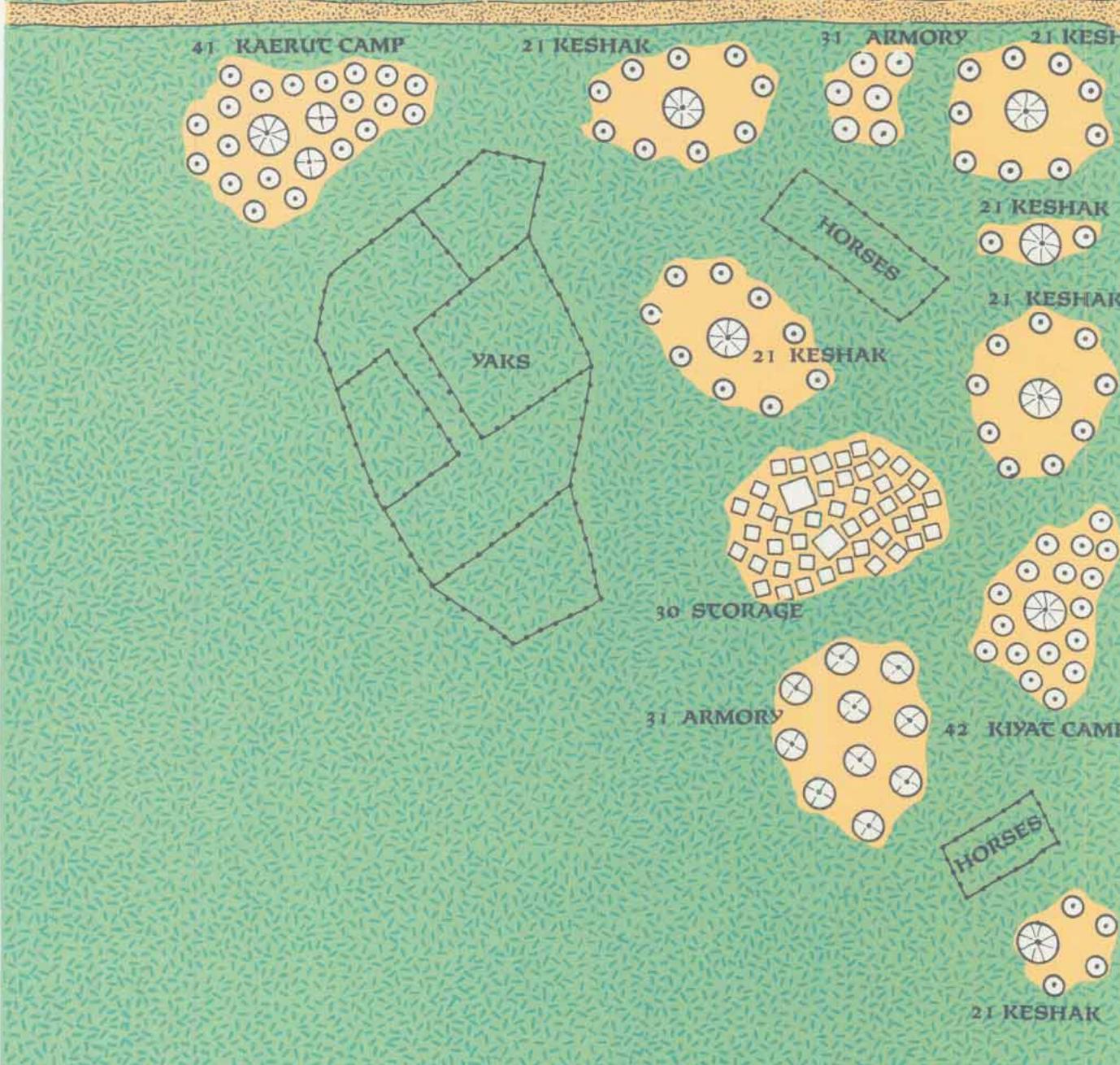
Long bow

Leather or cloth wrapped lower leggings

Cost: 180 gp\*  
(excluding weapons)

Armor Class: 6

Encumbrance: 840 cn







### Common Ethengarian Arrow

*Use:* Against plate or chain armors.

*Damage:*  $1d6 + 1$  against plate or chain armors.

*Adjustment:* +2 to hit plate or chain armors, otherwise -1.

*Range:* Long Bow: 60', 120', 180'

Short Bow: 40', 80', 120'



*Heavy Arrow*

Murkits tribal arrow

### Light Arrow



Uighurs tribal arrow

*Use:* A

*Damage:* (

*Adjustm*

*Range:* S

*Short B*

*Use:* Produces audible signals on a battlefield.

*Damage:* none.

*Adjustment:* none.

*Range:* Long Bow: 70', 140', 210'

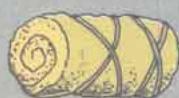
Short Bow: 50', 100', 150'



*Whistling Arrow*

Taijits tribal arrow

### Flame Arrow



Kaeruts tribal arrow

*Use:* To se

*Damage:* (

*50%* c

*Adjustm*

*Range:* Lo

*Short Bow:*

WENDARIAN RANGES

## THE PRINCIPALITIES OF GLANTRI



Pavlova



Kutchevski



Mariksen



IGOROV

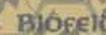
Rymskičrad



Liamsa

COLOSSUS MOUNTS

Estoniansk



Skulltown Pass Camp

Bramyra



Blöfeld

Vladimirov



Palatinsk

YUGATAIS

LAND OF PURPLE

GOSTAI GOBLINS



DOL-ANUR RIVER



H

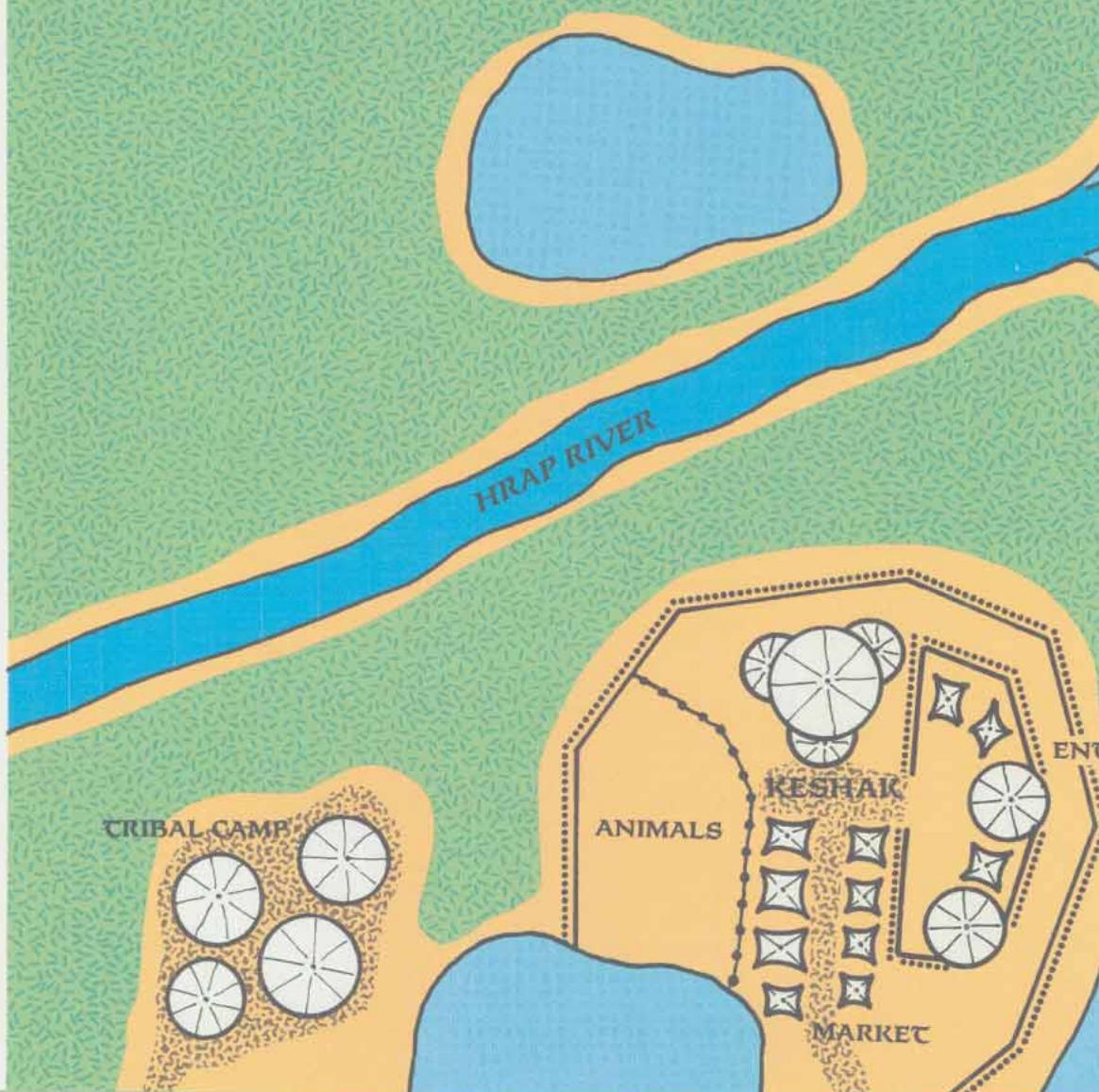
ENTAINMENT COMPOUND





# THE COURT OF THE GOLDEN KHAN AT CHAGON-N

Scale: ONE INCH equals 500 FEET



# ETHENGAR KHANATES

Scale: ONE hex equals 8 miles

GRASS

KAERUTS

SEA OF GRASS

HAJKTAI  
AC 986

SEA OF FLOWERS

LAKE TALKAI

XANCHA

MURKICS

Hayavik

AC 919  
AC 926

AC 994 AC 998  
AC 994 AC 994

UIGHURS

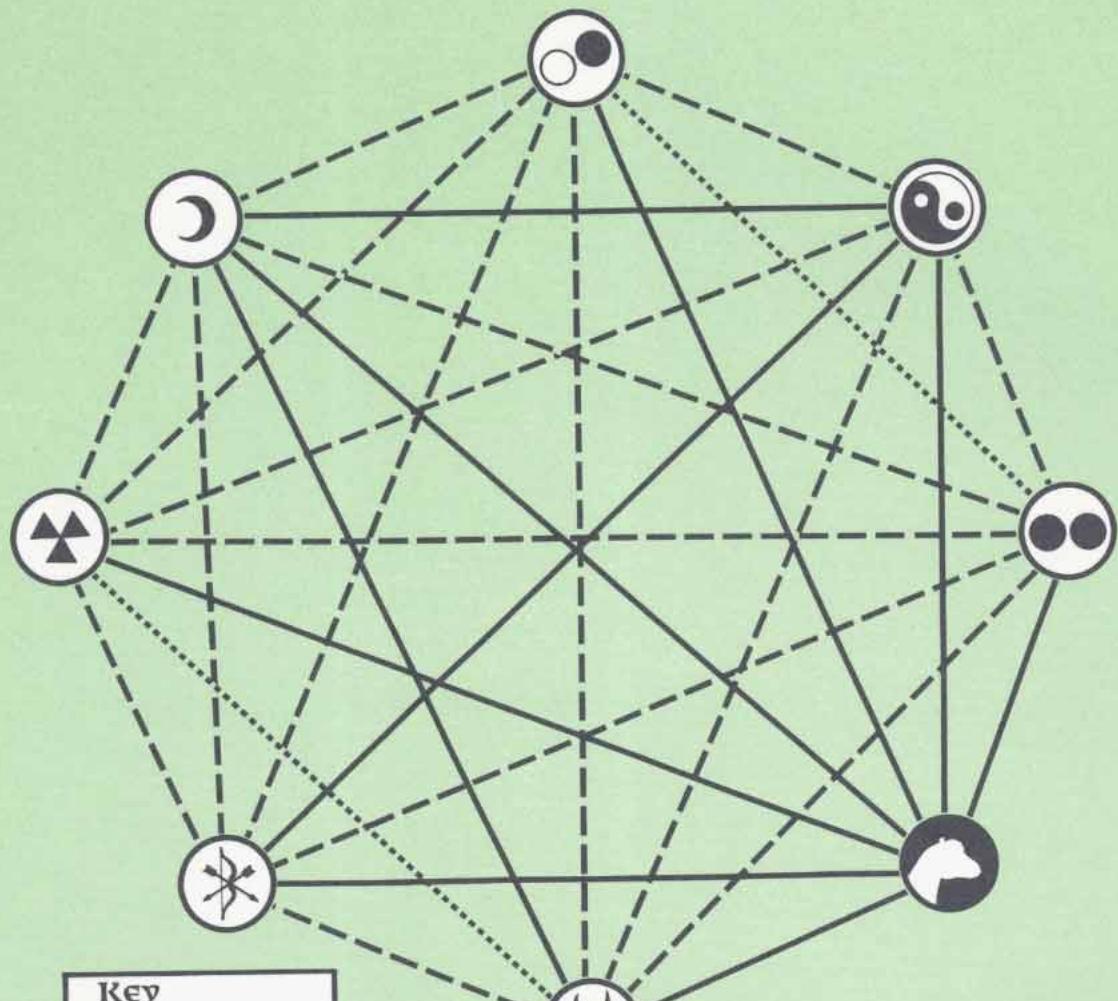
A

SKULL

SKULL

SKULL

## PERCEIVED TRIBAL RELATIONS CHART



**Key**

- Neutral
- Friendly
- Dislike

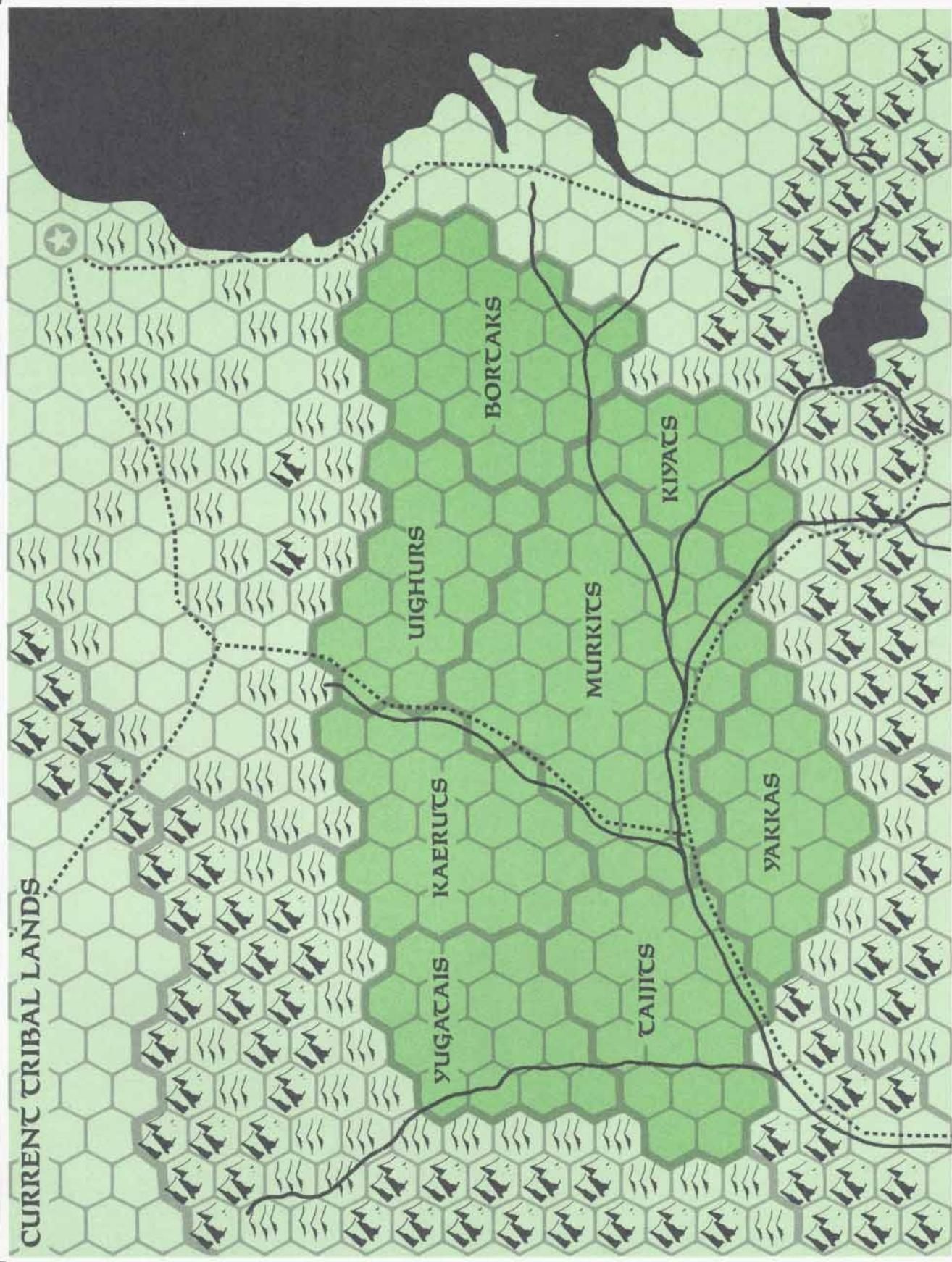
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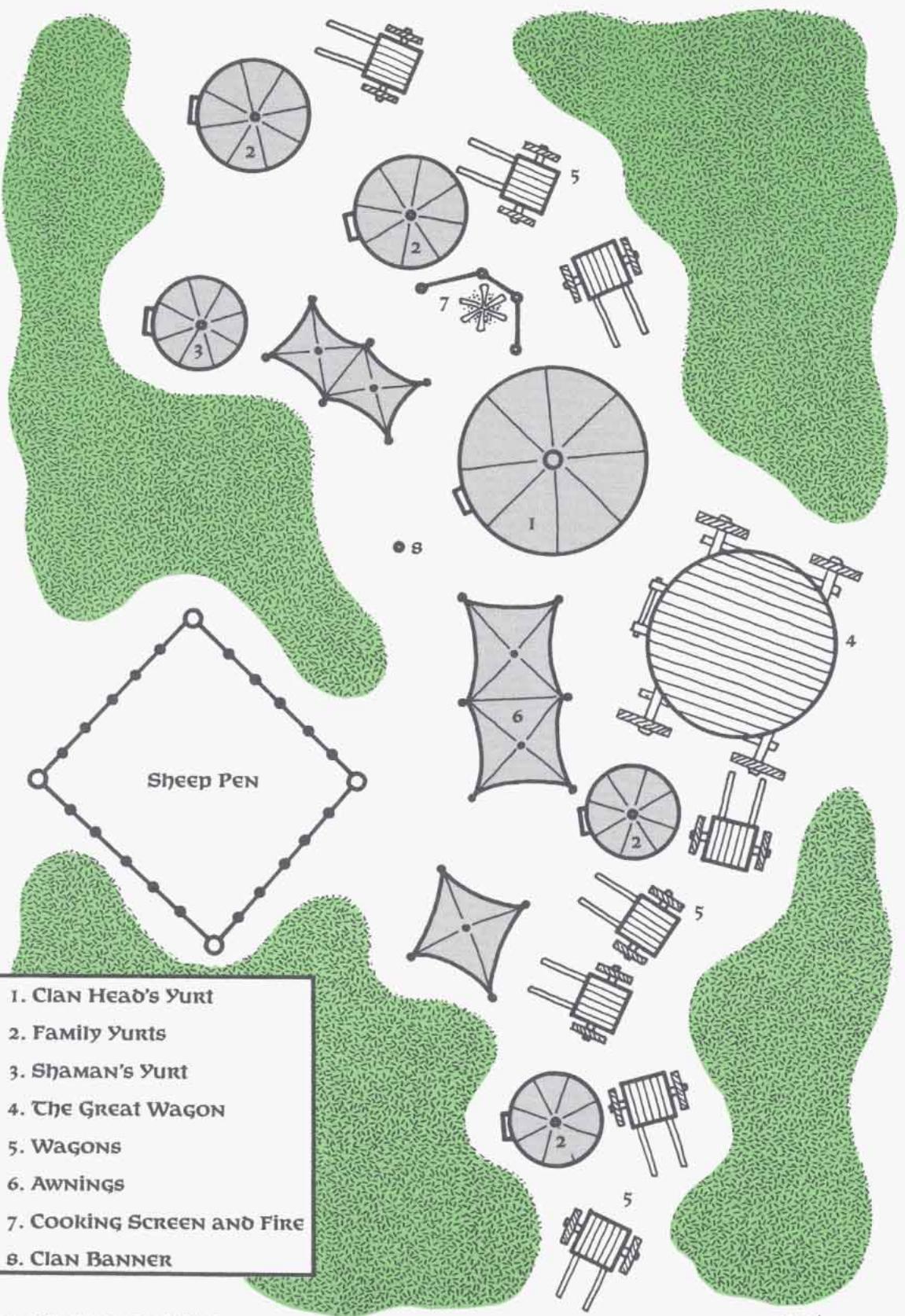
**DM's Note:** These are tribal relationships as perceived by the players.

FOR A TRUE PICTURE OF THE SEETHING TRIBAL INTRIGUES, SEE THE

*DM's Guide.*

CURRENT TRIBAL LANDS





A CLAN CAMP

1. Clan Head's Yurt
2. Family Yurts
3. Shaman's Yurt
4. The Great Wagon
5. Wagons
6. Awnings
7. Cooking Screen and Fire
8. Clan Banner

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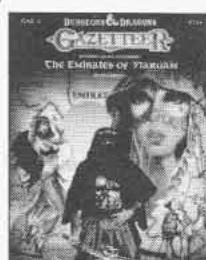
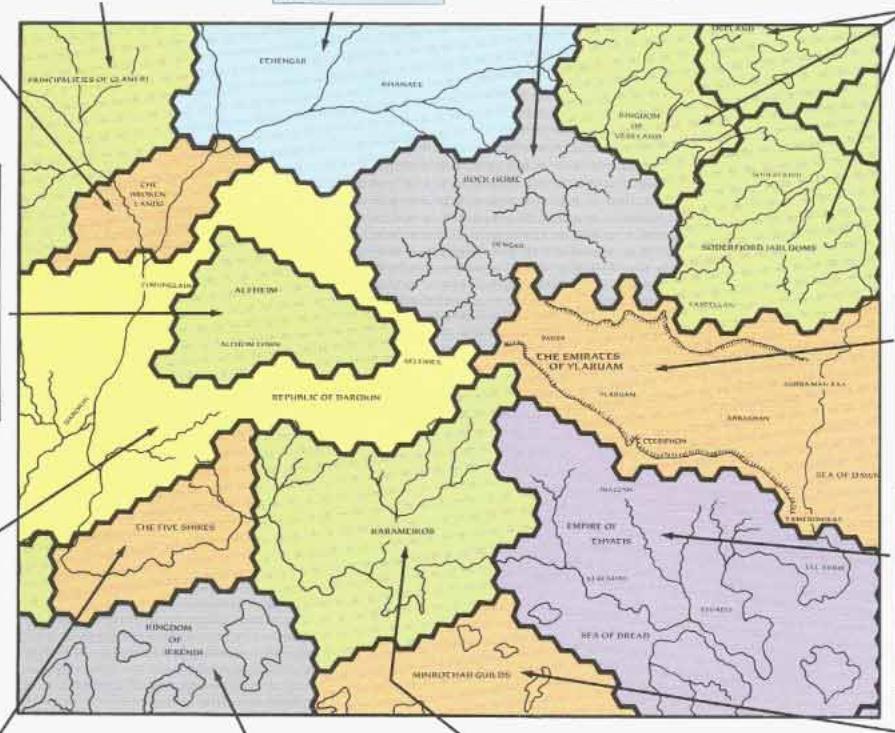
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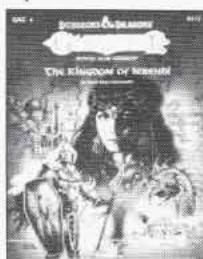
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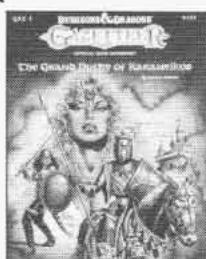
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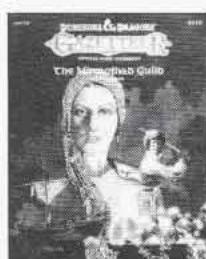


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