

INTRODUCTION I

ORGANIZATION

Feudalscape is organized into articles, each of which covers a different subject, identified by a heading at the top of the page. If desired, the pages may be punched, and the individual articles inserted into a binder in any order. This format allows everyone to organize the rules to their individual taste, and to readily expand them with original material while keeping everything organized. Hardcover books look great, but a looseleaf format works best for rules.

PLAYERS' INTRODUCTION

Feudalscape is a fantasy role playing game in which players assume the identities of fantasy characters who explore and experience a fantasy world. A role-playing group consists of a Gamemaster and one or more players. The Gamemaster is separated from the players' by a screen, behind which he hides his secrets; maps; lists; special rules, and other data to which the players nor their player-characters are privy. Players should not look on the GM's side of the screen without permission. The idea of the game is to discover secrets and unravel mysteries by intelligent play, not by cheating.

Each player will generate a "player-character" (or PC), a persona who lives in a fantasy world. Players should not confuse themselves with their game identities, for this way lies madness; the PC will have its own traits and peculiarities. In some ways the PC will be greater, in some ways lesser than its player. PCs may represent an ideal for their players - "this is the way I would have played Conan..." All PCs are a blend of unique characteristics with the attributes of their operators, partly a role, partly the character of the player himself. In this, the role-playing game is more akin to theater than traditional games.

THE GAMEMASTER (GM)

The Gamemaster is apart from the players in the same way that a referee is separate from the sporting event he officiates. The GM stands between the fantasy world and the players, describing and explaining it. The GM is supreme in his authority; he knows the ins and outs of the fantasy world and the rules by which it functions far better than the players. He controls the attitudes of the world's myriad of denizens, its weather and climate, its societies and institutions, its gods and religions, many of which he has, at least in part, created himself. The players' challenge is to explore that creation, meet it on its own terms, and succeed according to the goals they set themselves.

The nature of fantasy role playing is that all rules are optional; the Gamemaster may change rules or their interpretations to fit his notions of rightness. The players may make proposals and try to influence the GM, but he has the final word. A good GM will consider the concerns of the players, and explain his rulings; he may, however, claim "executive privilege", for there is a lot of information the players should not have. It is best for players to not overly concern themselves with the rules. They should develop and understanding of how things work, use common sense, and expect the world to unfold properly. In the final analysis, the GM has total power over his fantasy environment and the players should cooperate and abide by his decisions; a player who does not enjoy the game may exercise his ultimate

sanction, to not play.

While the GM operates the denizens that hinder and obstruct the players' lives, he should not be thought of as an enemy. The Gamemaster also operates characters who can befriend and assist player characters. Almost every action in role playing calls for an interpretation on the part of the GM. Most GMs, whatever they claim to the contrary, are inclined to favor player-characters over non-player characters. Players who irritate the GM are likely to reverse this bias; the GM is human after all.

PLAYERS' OBJECTIVES

Fantasy role playing differs from other types of game in that it has no pre-set victory conditions. If the players want to explore and adventure, that's fine. If they lust after political power, wealth, or a quiet, secure life, that's fine too. There are no time limits. A "campaign" can go on hundreds of sessions, or it can end in one. Nor is there necessarily the kind of competition required by board games. Players co-operate against unknown worlds.

MORTALITY

Survival is an objective common to all characters. There are treasures to find, but there are also fell monsters to overcome. Player-Characters are mortal, and while you are reasonably safe in your 20th century Terran environment, your PC may be injured or killed in a number of interesting, painful, lingering, unpleasant ways. Few PCs reach the pinnacle of their ambitions and retire after long successful lives. Most die reaching for a grail beyond reach. Losing one's character can be a bit of a shock, especially the first time, but when a Player-Character dies, the player simply generates a new one.

THE GAME

Play is conducted in sessions, usually of four to six hours of duration. The characters' activities may vary greatly from one session to the next. Sometimes there will be a clear objective for the session (like rescuing the princess or defeating a beast). Perhaps the band of brave adventurers will have to attend the necessity of finding food and lodging. In a well-run game, mundane activities take up less of the players time than adventure; this distinguishes role-playing from real life. A boring game month may be glossed over in only a few minutes of real-time, while the group may opt to resolve a tense battle that last only two game minutes in one hour of real-time.

Business unfinished at the end of one session can be taken up at the next. Some "quests" can be completed in an hour or two, others require many sessions. Each mystery, when solved, tends to pose new questions. Each objective, once met, tends to suggest more possibilities.

THE RULES

Feudalscape rules are longer and more detailed than the rules of conventional games. This is because they cover more concepts and processes than any boardgame. Unlike other games, however, the players need to know only a small part of the rules to play. A general familiarity with the principles of character generation, skills, and combat are usually sufficient. Any rules concept the player needs to know will be explained by the GM upon request.

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THE CHARACTER PROFILE

Each player will be given a character Profile to record his character attributes. The Profile should be kept handy at all game sessions since it will be referred to constantly. Some of the information contained on the character Profile will be changed from time to time so use a pencil.

ADVICE FOR PLAYERS

- Listen to the GM. If he describes a situation and you are to busy to listen, he may be to busy to explain it again.
- If you are inclined to dominate a group, or fade into the background, try to limit your inclination. Roleplaying works best if all players have a say. Other players' objectives may not coincide with yours, but if a group is to function well, everyone must be accommodated.
- Roleplaying makes paperwork. It pays to be organized.
- Plan ahead. Any plan is usually better than no plan at all.
- Try not to divide the group. Apart from the fact that two groups of two are more likely to succumb to an attack than one group of four, dividing the party may oblige the GM to banish one group from the room while he deals with the other.
- Control competitive instinct. There is no percentage in trying to compete with other members of your group, and it is pointless trying to compete with an omnipotent GM.
- Never turn your back on a door...the universe is full of doors so, never turn your back on the universe.
- Never forget human nature and sensibilities. Your real life friends are more important than any game.

DICE CONVENTIONS

Dice are used to generate attributes and to resolve game actions. When two numbers separated by a small "d"(e.g. 4d6) are encountered, a die roll is called for. The number before the "d" is the number of dice to be rolled, and the number following the "d" is the number of sides it should have. Hence, "3d12" indicates that three 12-sided dice are to be rolled. Generally, it is the sum of the dice rolled that is needed, but "1d100" and "1d1000" are special cases. The first means percentile dice, the second means roll 3d10 reading one die as hundreds, another as tens, and the third as ones. A suffix may be included to indicate that the result is to be modified by addition (e.g. 3d6+2), subtraction (3d6-2), multiplications (3d6x2), or division (3d6/2).

ROUNDING FRACTIONS

Except where otherwise indicated, fractions should be rounded to the nearest whole number. For example, 4.5 rounds to 5 and 4.49 rounds to 4.

WEIGHTS & MEASURES

Medieval societies do not employ neat systems of weights and measure, but for ease of play the following universal system is recommended.

Length 12 inches=1 foot; 3 feet=yard; 4000 yards =1 league.

Weight (mass): 16 drams (dr)=1 ounce (oz); 16 ounces=1 pound (lb); 14 pound=1 stone (rarely used). A (short) ton=2000 pounds.

Liquid Volume 4 gills=1 pint; 2 pints=1 quart; 4 quarts=1 gallon; 50 gallons=1 hogshead.

Area 2450 square yards=1 selion; 2 selions=1 acre; 30 acres(approx.)=1 yard (or virgate); 120 acres=1 hide.

Dry Volume 4 pecks=1 bushel; 8 bushels=1 quarter; 4 quarters=1 tun.

Time 60 seconds=1 minute; 60 minutes=1 hour; 4 hours=1 watch; 6 watches=1 day; 10 days=1 tenday; 3 tendays=1 month; 12 months=1 year.

MONEY

The standard unit of currency is the silver penny weighting one dram, a sixteenth of an ounce. This coin can vary slightly in value from one region to another as a result of silver content. All prices are given in silver pence (the plural of penny); the abbreviation for penny/pence is "d". Copper coins do not exist; the silver penny is often divided into two halves (halfpenny) or four quarters (farthing).

Gold coins exist but they are rare. A gold penny (one dram) would be worth 20d, although gold coins generally come as one ounce coins worth 320d — The Khuzan Gold Crown is the only remotely common gold coin.

A shilling is not a coin, it is simply 12d. Similarly a pound (£) is any combination of coins worth 240d.

4 farthings = 1 penny 1d
12 pennies = 1 shilling 12d
20 shillings = 1 pound 240d

FEUDALISM

The prevailing form of government in civilized regions is feudalism. Under this system, all land is (theoretically) owned by the king, who grants heritable fiefs to trusted magnates (tenants-in-chief) who provide for local government and defense. The great nobles, in turn, grant portions of their fiefs to lesser nobles, a process known as subinfeudation.

Feudal Nobility

The distinction between gentle (noble) and simple (common) birth is the most significant in feudal society. The exclusive rights and privileges of the gentry include the right to bear arms, ride warhorses, organize and command military forces, hold fortifications, and dispense justice at feudal courts. Any simpleman who trespasses on these rights can expect harsh punishment.

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Gentlefolk receive better treatment before the law which protects the privilege of rank. In a dispute between a noble and simple person, there is rarely doubt as to the outcome.

A person whose parents are gentle has gentle status. Few commoners are admitted to this exclusive group, but it is possible by adoption or marriage, generally only when one parent is gentle, or by a grant of knighthood, the most likely advancement. Gentle birth has somewhat more status than obtaining gentility by marriage or knighthood, although the grantor lends some of his own status to the grant – a man knighted by the king has more status than one knighted by an impoverished knight-bachelor.

Feudal Titles

Earls and Barons have heritable titles. These remain with the family unless formally stripped by higher authority. Loss of a heritable title is an extreme punishment reserved for grave crimes against the crown, such as treason or sedition, and which is generally accompanied by a death sentence or at least banishment.

Earls

The highest feudal title. An earl's seat will usually be a castle, sometimes a keep, and he will (typically) owe the king military services of 60-120 knights depending on the size of his holding. Roughly 80% of the earldom will be subinfeudated to vassal barons and knights. The rest will be held directly by the Earl, managed by appointed constables or bailiffs.

Barons

The word Baron is a generic term for any major landholding noble with less status than an earl. A barony usually contains a keep and anywhere from 10-30 manors, but in some smaller kingdoms it is possible that a baron may not be able to hold a keep. Regardless of the size of a barony, a few manors will be held directly by the baron, managed by his bailiffs, but most will be held by vassal knights. Some barons are vassals to an earl; some are tenants-in-chief, holding directly from the king.

Knighthood

Knighthood is not a feudal title. All barons and earls, and even the king, are knights. Anyone may theoretically be knighted, most often for exemplary military service to the crown, but most knights are born to the station.

The training for knighthood (apprentice knights are called squires) is undertaken when the young son of a knight is invited to foster at the household of another knight. Boys begin training at twelve, learning "knightly virtues", skill at arms, heraldry, and horsemanship. If all goes well, the squire can expect to be knighted around the age of twenty-one. The quality of training received by a squire will vary according to the wealth of the household where he receives his training.

Knighthood is an honor conferred on a person for his life only, and it is not heritable. The son of a knight is gentle, but the status will lapse in the next generation, unless another knighthood is conferred. There are some female knights, but not many.

Chivalry

The knight is expected to adhere to certain standards of behavior and morality and these standards are called chivalry. The chivalric virtues are prowess, generosity, courtesy, loyalty to one's lord and one's clan, and service to church and society. Because knights are human, it is accepted that most will fall short of the ideal. Sometimes the virtues conflict with each other or with the nature of society; loyalty to clan, lord, and church may blur in the political games played in most states. In some regions, chivalry has been replaced by religious and political imperatives, but everywhere, lip service is paid to the ideal.

Courtly Love

The practice of Courtly Love is far from uniform. Ideally, it is a pure form of sexless love between a man and a woman of gentle birth; the chaste respect given by a vassal to the wife of his lord is one example. In practice, Courtly Love often leads to illicit intimacies, but is acknowledged as the virtue from which all others flow, the true source of nobility and morality.

Poetry and music are the language of Courtly Love. There are elaborate schemes of meter and rhyme for each mood and season. Courtly Love is an art form beloved of bards and minstrels; their songs describe virtue and harmony, conflict and tragedy.

Knights Bachelor

The number of knights far exceeds the number that can be granted fiefs. While some knights will inherit or marry into land, most are landless Knights Bachelor. Some will realize their burning ambition of obtaining a fief, but most spend their lives as the retainers of great nobles, or within the ranks of fighting-orders, or (gods forbid) adventuring.

Feudal Obligations

When a noble accepts a fief, he becomes a vassal of the person (liege) who bestowed it. He pays homage to his liege, and swears an oath of fealty pledging absolute fealty. Each individual contract between liege and vassal depends on the personalities involved, local custom, and the current situation, but some generalities may be made concerning their mutual obligations.

Justice

All feudal lords are responsible for justice in their fiefs, administered by holding informal and irregular feudal courts. Feudal justice is a complex mosaic of local custom, the king's law, and personal edict. Justice can be extremely arbitrary in that the lord is both judge, jury, and sometimes the prosecutor as well. Most lords, anxious to maintain the good will of their tenants, administer justice in a fair and friendly way.

Defense

A lord is obliged to protect his law-abiding vassals and their tenants from external threat. Hence, the king must defend his tenants-in-chief, who must defend their vassal barons, who must defend their vassal knights, who must defend their rural tenants. At the manorial level the lord and his yeomen police the fief, they will organize and lead the peasant militia.

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Military Service

Fiefs are usually granted in return for providing military service to the liege. An earl who is obligated to provide one hundred knights to the king, ensures he can supply them by granting manorial fiefs to a sufficient number of knights. Service will be in the army/household of the liege for 30-60 days each year, although scutage (shield-money) may be substituted in years of peace.

Merchet

The betrothals of tenants-in-chief are highly political and of vital concern to the king. Similarly, tenants-in-chief are very interested in nuptials of their own vassals, as are manorial lords with regard to their serfs. In addition to the basic rights to forbid and/or arrange the marriages of their vassals, a liege is entitled to merchet when permission is granted. This tax, payable by the brides family, is typically 5-10% of the holding's annual revenue.

Aids

An aid is an incidental tax levied on vassals. They are traditionally levied when the lord wishes to knight his eldest son, marry his eldest daughter, or ransom his person from enemies. Special aids, such as to finance a war or build a castle, may also be levied, but this practice is normally reserved for kings.

Heriot

A death tax assessed on the estate of a deceased vassal. For a minor landholder, heriot is typically the family's best animal or its equivalent in cash or kind. Larger estates are assessed a one-time tax that usually equals their current annual net revenue, with payments generally spread over several years.

Wards

Minors will often have their inherited estates placed in the trust of their lord, while they themselves are made wards until they attain the age of twenty one. Widows may be treated similarly until they remarry. A liege will often overwork ward estates to the verge of impoverishment. It is considered unseemly to then require payment of heriot.

KEEP

A three to seven story, fortified structure of wood, or, more often, stone. Keeps usually contain offices, apartments, kitchen(s), dormitories, chapel(s), and a great hall for dining and state occasions. There is usually an internal well. The keep may have a courtyard enclosed by a low battlemented wall, and/or a ditch or earthworks around the whole to protect outbuildings such as stables, workshops, and storage structures. Due to the cost of construction, keeps are held only by reasonably wealthy lords in rich agricultural districts where unrest may occur. A keep gives its owner the ability to resist almost any enemy for a while. Therefore, the construction of keeps is limited by law: a charter must usually be obtained before one is built.

CASTLE

A fortification consisting of, at least, a stone keep and outer wall, each with breastworks to facilitate defensive missile fire. A castle is distinguished from a keep by the presence of

fortified towers at the wall's weak points, primarily the corners. A barbican and/or fortified gatehouse is common. Castles are generally surrounded by moats and/or earthworks, and often by additional concentric walls. Within the bailey there will be various outbuildings. The keep may connect with the walls or stand free within the bailey. The possession of a castle renders its owner immune to all but the most powerful assaults. The upgrading of a keep to castle normally requires a charter from one's liege. Castles are extremely expensive and time-consuming to build; only the richest lords can afford them.

ROYAL GOVERNMENT

Although feudalism implies decentralization of royal government, few kings rely entirely on feudal magnates to provide government to the realm. For one thing, the conduct of foreign affairs is an exclusive royal privilege. Secondly, with regards to domestic affairs, feudal nobles tend to place their own interests above those of the crown. To aid them govern and collect taxes, monarchs in almost all feudal kingdoms have created a royal bureaucracy and divided the realm into a system of royal shires.

THE ROYAL BUREAUCRACY

There are four basic departments in royal government: Chamber, Chancery, Exchequer, and Constabulary. The monarch appoints the officers in charge of each department, and this is often an exercise in nepotism. There is a great deal of bribery and intrigue to obtain positions in the royal service, even though there is little tenure. When someone loses favor, his appointees (mostly relatives) may also be purged. The appeal in such a job is really the exercise of power and prestige.

The Chamber

Run by the Royal Chamberlain, this department is responsible for the day to day operation of the royal household. The Chamberlain wields immense power due to his overall familiarity with royal affairs, and his right to control access to the royal monarch.

The Chancery

The Lord Chancellor is responsible for the general government and judiciary of the kingdom as a whole. He presides over chancery court, which is the highest below that of the kings court.

The Exchequer

The Chancellor of the Exchequer is the chief financial officer of the realm. His responsibilities include the collection of royal revenues (through the sheriffs) from the provinces and towns. He also controls the minting of coins, and advises the king on budgetary matters.

The Constabulary

The Lord Constable is the chief military officer of the realm. Some kingdoms call this official Lord Warden or Lord Sheriff. He is generally the constable of the royal seat, and oversees all other royal constables, sheriffs of the realm, etc. His department, more than any other, interacts with the other three, financial matters being referred to the Exchequer, judicial matter to the Chancery, and so on. In the king's absence or death, this powerful individual may function,

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effectively, as "deputy king".

Royal Shires

Most feudal kingdoms are divided into judicial provinces called shires which are subdivided into hundreds. By design, the boundaries of shires and hundreds often cut through the holdings of great nobles which creates some interesting judicial problems. The chief royal officer of a shire is a Sheriff (shire-reeve); that of a hundred is termed the Bailiff of the Hundred.

Sheriffs

Appointed by the crown, sheriffs are responsible for administering royal justice and collecting all royal revenues within their shires. The sheriff presides at the royal courts (open only to freemen) held in the shire moots at regular intervals, and may initiate prosecution of those who offend the King's Law. Most shires are farmed by the crown; annual taxes and other revenues in the shire are estimated by the Exchequer and paid by the sheriff in advance; the may be "auctioned" to the highest bidder. The sheriff may then collect all royal revenues for himself, and he is always vigilant because he may keep any "profit" for himself. Sheriffs command a royal keep or castle, plus a company or two of mercenaries. In terms of power and influence, sheriffs are equals of earls, except the office and its privileges are not hereditary.

MANORIALISM

The power of nobility is ultimately vested in its control of land. Most of the population lives in the countryside where they work to feed themselves and their livestock, and to prosper by selling surplus food to townfolk. Survival for everyone depends on growing food, and feudal lords control most productive land under the manorial system. A typical manor has a manorhouse, an adjacent village of 10-30 peasant households, and supporting craftsmen.

The basic economic unit of rural life is the manorial fief. These can range from 600-3600 acres in size, although a range of 1200-1800 acres is more normal. A typical keep or castle has 10-30 manors within a five-league radius.

Most manors are held by a knight who owes fealty and military service to a baron or earl, or are held directly by that great noble. Absentee holders appoint loyal relatives or retainers to manage their estates. Some manors are held by religious orders. A few manors around chartered freetowns are held by wealthy simplefolk.

Knights Fee

A knight's fee is the amount of land considered sufficient to support to a fully equipped cavalryman and his family. Traditionally, this this is ten (10) hides, or twelve hundred (1200) acres, but the rising cost of chivalric weapons, mail armor, and trained warhorses require knights to manage their fief with care. Some knights hold larger manors for the same military obligation, some hold smaller manors. In other cases a large manor is held as a double or triple Knight's Fee.

MANORIAL TENNANTS

The vast majority of the population are rural tenants of some feudal lord, working the land to provide food for

themselves and (in good years) townsmen. The contracts between the lord of a manor and his tenants can have endless permutations of military service, agriculture service, rent, and crop share. The exact mix varies with the personalities involved, local custom, and the current situation.

Freeholders

Freeholders include craftsmen, yeomen, and simple farmers. They hold their land in exchange for military service (Yeomen) or rent (Farmers). It is important to understand that freeholders are renters, not owners. They do not possess any rights to land tenure beyond their agreement with the lord, usually verbal, to farm (lease) an area of land for an agreed period, typically seven years. Although not bound to the land in the sense of a serf, freeholders must honor their contract or face prosecution. When a farm expires, the lease can be renewed if both parties agree. Freeholders can be evicted and chattels seized for non-payment of rent.

Each yeoman holds 60-120 acres in return for providing their services of a man-at-arms for 30-60 days per year. Yeomen assist with policing and defense of the fief, and perform other duties the lord and they agree upon. Yeoman form an important component of a feudal army. Archers are held in high regard but most are equipped as Light Foot.

Freehold land is rarely mixed with unfree land. To mix them complicates plowing and reaping because a Reeve has no authority over freeholders. Nor do most freeholders desire to have their legal status confused by working on unfree land. Freeholders typically have separate acreage near the manor boundary, and may live in cottages outside of the village.

Because freeholders are often economically worse off than unfree tenants, the impetus for their offspring to leave may be greater, especially in large families where there is little chance of inheritance. The child of a freeholder does not need permission of his landlord to leave, although he may seek the blessing of his family.

Except that there is no one chasing him, the son of a freeholder who leaves the land is in much the same position as the runaway serf. Most will make their ways to towns where "the streets are paved with gold". There, they can quickly obtain rewarding employment as a scavenger, beggar, prostitute, or casual laborer; there are always openings in these fields. A fortunate few, with sufficient initiative and luck, escape the embrace of the Lia-Kavair, find a job that pays in real silver, and better their lives.

Serfs (Unfree)

There are three broad classes of unfree tenant: villeins, half-villeins, and cottars. Villeins hold 20-30 acres and are the aristocrats of unfree peasantry; they are often better off than most freeholders. Half-Villeins hold 10-20 acres, which is the bare minimum for survival. Cottars usually have 1-5 acres, but sometimes just their cottage and garden. Cottars with an average household size of five cannot grow enough food to survive, but their labor obligations are light. They help support themselves by working as fishermen or trappers when possible, or as laborers for the lord or for richer villeins.

An unfree tenant has few possessions of his own. His

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cottage and land belong to the lord, and he uses them in exchange for a combination of labor and rent. Unfree tenants typically owe the lord four days of labor for each acre they hold and also owe payments in kind for their cottage and various fees. The head of the household owes the labor personally. Some lords let their tenants send someone else to do the work, such as a son, but the tenant remains responsible for the quality of work done. Fines are levied for careless or inferior work. Most of the labor owed is used to work the lord's demesne, but some tenants work as servants in the manorhouse.

Unfree Legal Status

The relationship between lord and unfree tenant is a customary contract that may have been established over generations. It is usually the case that a tenant who holds land in the same furlong as another serf is by association unfree, but unfree status is more properly defined by the rights and obligations established between a tenant and lord. Many legal disputes arise over the free or unfree status of tenants.

An unfree tenant represents a source of labor which is usually in short supply. An unfree person wishing to leave home legally must obtain permission from his lord and pay compensation. If the tenant cannot afford this, the only options are to run away, or in some way win favor of the lord and be granted freedom.

Runaways are pursued. An unfree tenant is a valuable asset and lords do not take such losses lightly – it sets a bad example. Lords dispatch riders along main roads, send word to nearby manors, and post watches where the runaway could find sanctuary. Most runaways head for the nearest mine or town and are caught before they arrive.

Captive runaways must pay a fine (6d-12d for a first offense) and make up any work missed. Repeat offenders can expect larger fines and harsher punishments, such as flogging. In extreme cases the offender can be mutilated with the loss of an eye, ear, or tongue, or even put to death.

If a runaway does, somehow evade pursuit, reaches a chartered freetown or mining settlement, and avoids capture for a year and a day, he legally becomes a freeman. If he is unable to achieve free status he will remain an outlaw to his dying day.

Bailiffs

If the lord is not resident at the manor he appoints a bailiff to represent him. The bailiff is paid a good cash salary, perhaps 240d per year, room and board at the manorhouse for himself and his family, and fodder for his horse. The bailiff entertains guests "bearing his lord's writ", and those legally entitled to claim the manor's hospitality, such as royal officials.

Bailiffs are generally the younger sons of the gentry. They have to read and write, have a good understanding of local law (and custom) and, if the lord is wise, are appointed on merit rather than on the basis of birth or friendship.

The Steward

A lord with a fairly large number of manors appoints a

steward (or seneschal) to oversee them, often a knight who performs this duty as his feudal service. The steward of a church estate is more often a monk. The steward visits each manor two or three times a year, listens to the bailiff's report, and gives instructions in his lord's name. Some stewards may employ the services of a clerk to help them conduct an audit.

The Reeve

The reeve is the chief serf on a fief, always a villein, elected annually by his peers at village moots, although most competent men in this job hold it for many years. The reeve decides what crops to plant, and when, supervises the formation of plough teams, organizes the harvest, ensures there is sufficient fodder stored for winter, sees that the lord's livestock are penned and his fences mended, arbitrates the disputes of fellow tenants, and generally makes sure the fief runs smoothly. On some manors, the reeve collects rents, sells village produce on his lord's behalf, and makes purchases for the manor.

The reeve keeps records, usually on tally sticks, of the produce sent by the lord to the market, and submits accounts to the lord. Some lords simply demand quotas of wheat, barley, calves, lambs, eggs, etc., and the reeve keeps or makes up the differences. If the manor is unable to make its quotas consistently, villeins offered the reeve's job may refuse it, even paying bribes to avoid being chosen, but if quotas are moderate, the reeve can make a tidy profit. Dishonest reeves are not exactly rare, especially where the lord or bailiff is lax.

The reeve is unpaid, but is excused his normal villein obligations, and usually enjoys certain privileges, such as grazing his stock on the demesne, or eating some of his meals at the lord's table. A prudent and competent reeve is always esteemed by the fiefholder.

The Beadle

On many manors, the reeve has an assistant called a beadle. He is, traditionally, a half-villein, and his primary responsibility is the preservation and sowing of seed saved from each crop, a particularly stressful job in years of famine. The beadle also impounds tenants sheep and cattle that stray into the demesne, and makes sure the owners are fined. Finally, the beadle is usually responsible for collecting fines levied by the manorial court. The beadle may also enjoy minor privileges, and is excused his normal feudal obligation.

The Woodward

Many manors also have woodwards whose job is to ensure no one takes from the lord's wood anything he is not entitled to by custom or payment. The woodward receives free forest rights and may be excused some or all of his feudal obligations.

MANORIAL VILLAGES

A typical manor contains a manorhouse for the lord, one village that is home to 10-30 rural families, and at least one mill. All of these are generally clustered together, and surrounded by the arable fields, pasture, and woods.

The Manorhouse

The lord, his family and retainers live in the manorhouse, a stone or timber stronghold surrounded by an outer wall. The

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manorhouse complex is usually situated on a natural or artificial hill at one end of the village, but can be anywhere within the manor.

The heart of the manorhouse is the great hall where the lord's household eats meals and socialize. Here, too, the lord holds manorial court, settling disputes among tenants, ruling on matters of law and custom, and receiving due homage. A fireplace is near the center of the hall, beneath a smoke hole in the high roof. Wood or peat fires provide light and warmth, and are used for cooking if there is no separate kitchen. Additional light may be provided by high, narrow (defensible) windows and, in the evening, by rushlights, torches, or lanterns. Large trestle tables are erected for meals and removed as necessary. Most residents sit on stools or long benches, but the lord will have chairs for himself, immediate family, and noble retainers. The floors may be hardwood or stone, covered with rush mats or carpets.

Bedrooms and dormitories are separated from the great hall by walls, partitions, or sometimes just curtains. Quality of accommodation depends on the manor's wealth. The lord and lady might share an elegant four-poster. Very young children sleep in cradles near the bed of their nursemaid, perhaps their mother. Older children, retainers, and most guests are given space in dormitories, or a folding cot in the great hall. Important guests may borrow the lord's bed. Poorer residents can hope for pallets filled with reasonably fresh straw. Other side chambers may include a kitchen, pantry, storeroom, etc.

Rushlights are made of rushes soaked in tallow. They are cheap, reliable, reasonably bright, and are the most common source of indoor light. Other sources of illumination include oil lamps and, in wealthier households, candles.

The manor courtyard has an outer wall, sometimes built of stone or more likely a wood palisade, surrounded by a moat, ditch, or earthworks. Most manors are reasonably self-sufficient and have a miller, woodcrafter, metalsmith, and other craftsmen. Some craftsmen are bonded to the lord's household and operate workshops within the manor wall. Wealthy lords often have bonded ostlers and weaponcrafters. Other craftsmen are freemasters and operate in the village outside the manorhouse complex.

Peasant Cottages

Most rural peasants live in a timber-frame, daub and wattle cottage with a thatched roof; in districts with little wood, the cottage may be constructed of stone and/or turf. The interior is divided into two or three rooms, one of which will be a stable for livestock and storage for an assortment of agricultural tools: spades, hoes, axes, with a loft for storing a variety of grains in wicker baskets. Living space, heated by fire in a stone hearth, is sparsely furnished with dirt-packed floor. Most cottages look about the same regardless of the prosperity of the owner. Wealth is defined in terms of livestock and acreage, not personal comfort.

An enclosed, small garden plot surrounds the cottage. This is land for the exclusive use of the tenant, devoted to vegetables, perhaps a fruit tree or two. Here the family grows produce and raises livestock for its own use, and some cash crops for market.

The Mill

Nearly every manorial village has a mill owned by the powerful Millers Guild. The guild typically pays an annual license of 240d (in practice paid by the master miller) to the lord of the manor for the right to operate the mill. Most mills are water-powered, some are ox-powered, and others are windmills.

MANOR LAND USE

Manorial lords may cultivate all the lands themselves, hiring labor as required, or they may farm-out all the land to freehold tenants in return for cash rents or crop shares. Most, however, choose a blend of these two extremes, dividing their fief into (roughly) one third demesne (lord's land) and two thirds tenancy, utilizing the custom of serfdom to provide labor for their own land.

The gross acreage of a manor is divided between three major uses: arable, pasture, and woods. The respective areas of land use depend on the size, location, and fertility of the fief. Long established fiefs tend to be well populated and favor higher arable land use. New holdings in frontier regions are generally underpopulated and these will have significantly higher pasture and woods acreages.

Arable

The manor's arable land is always divided into two large open (no fences) fields of several hundred acres. One field is sown with various crops (rye, wheat, barley, oats, beans, and peas) while the other lies fallow for one year to rest the soil.

The cultivated field is subdivided into furlongs (furrow-longs), rectangles of about ten acres each, planted with a single crop. Furlongs are further divided into selions, long narrow strips of about one-half acre, separated from each other with a balk of turf which also serve as footpaths. Depending on status, a tenant's land will consist of 5-60 selions, scattered and intermingled with that of his neighbors to ensure a variety of crops and a fair distribution of good and marginal land.

The land held by each tenant is divided between the two fields: a tenant with 30 acres cultivates only 15 in one year. Since the average crop yield is about ten bushels per acre, and each person requires 20 bushels of grain a year for the barest survival, an individual needs four acres to feed himself, half under cultivation and half fallow. Families with productive fruit and vegetable gardens can get by with half this amount.

Plowing, sowing, and weeding are tasks performed by each individual family on their own selions, but harvesting is a communal affair. Harvesting usually begins early in the month of Agrazhar, and takes two to four weeks to complete; three men can reap and bind one acre a day.

Weather is of course critical. The crops must be left to mature and this can be delayed if the summer is particularly wet (or dry). When ready to harvest, speed is crucial. One good heavy rain could knock the ripe crops to the ground, where they will sprout in a matter of days, and the bulk of the harvest will be lost.

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Pasture

Common pasture is maintained for grazing sheep, oxen, horses, and goats, some owned by the lord, some by tenants, who pay a tax to the lord for the right to graze their animals on the pasture. The best pasture is reserved as meadow where winter fodder (hay) is harvested. The fallow field is also used for grazing, partly to keep the weeds down, partly to manure the resting soil.

Only hogs, which thrive on scraps and woodland forage, are specifically raised for meat. Sheep and goats are raised for wool, milk, and cheese; cattle as beasts of burden and dairy products; and chickens for eggs. Animals are slaughtered for meat and hides only when too old to work. Most villagers keep chickens, and all but the poorest are likely to have a few hogs. Oxen are kept as plow animals. Horses are a luxury which are only kept by the lord for riding. They are not as hardy as oxen and need two or three times the winter fodder.

Livestock populations reach their peak in the summer due to spring births. Because the villagers can not afford to provide winter feed for all the animals born, surplus flocks and herds are driven to be sold/bartered at the nearest market after the harvest. Some peasants may slaughter an animal or two, then dry, smoke, or salt the meat for winter consumption.

Woodlands

Woods make up ten to twenty percent of a typical manor, but in lightly populated districts, a much higher proportion of the manor can be wooded, as much as ninety percent in frontier manors. Even though likely to include steep slopes, streams, and bogs, woodlands are prized land. They are carefully managed to yield timber, firewood, nuts, and berries, swine forage, and game for the lord's table. Game, especially, forms a major part of the nobility's diet, and hunting is the sole prerogative of the lord. Poachers are likely to receive harsh treatment, especially trespassers from outside the estate. Tenants may collect dropwood and graze their pigs in woodland, but pay an annual fee to the lord for this right.

Waste

Most of the remaining land is "waste". Some waste is useless swampy, dry, or rocky land, but most is reasonably good, cleared land that has not yet been brought under cultivation, usually for lack of labor. Waste is used for grazing livestock and hunting and various other purposes. It also forms a "land bank". Lords are always interested in attracting new tenants to their fief, or granting larger holdings to existing tenants, to cultivate the good waste.

The Demesne

The demesne is land which the lord does not farm out to any tenant. Most lords retain a demesne. The amount depends on the availability of labor, the inclination of the lord, tenant contracts, and other local factors. There are manors with no demesne, where the lord collects rent from everyone, and there are some which are entirely demesne, where the tenants are all slaves or serfs who hold up no land other than their cottage and garden. Most lords reserve about one third the fief acreage for a demesne.

Demesne arable may be divided into selions and scattered

throughout the open fields, like that of the tenants, or can be retained as a single parcel near the manorhouse. However it is organized, the unfree peasants work the demesne as part of their labor obligations.

The Village

The village is often nothing more than a haphazard collection of homes and outbuildings along a badly rutted dirt road. Even the richer peasants tend not to show off their wealth to the rootless, lawless, even dangerous folk who wander the high roads. A chapel, if present, might look like any other home.

TOWNS & CITIES

No more than one in ten of the population live in an dense urban center such as a town or city. Walled towns are a scant few, but those that do exist, tend to be located in an area where their "tranquility" faces an external threat. Most castles and keeps have small unwalled towns or large villages next to them, where markets are held.

Town Charters

There are two different kinds of town; freetowns and feudal towns. Those that are freetowns enjoy a fairly high degree of independence from feudal authority. Feudal towns are held directly by the king or state. To the average citizen the distinctions are minimal. However, to a runaway serf the distinction is crucial. Only freetowns allow the serf to claim freedom after a year and a day residence. Feudal towns offer no such protection. All towns tax their citizens and pay aids/taxes to the king or state. Although freetowns tend to levy less onerous taxes and collect them with less enthusiasm.

A freetown's charter sets out its unique rights, privileges, and obligations. All charters grant the right to build and maintain a city wall, hire mercenaries for defense, hold markets/fairs as often as desired, and define freedom from feudal obligations (except to the sovereign). Other clauses describe civic government, taxation, defense, and the administration of justice. Feudal town charters cover the same points, but reserve more power to the lord whose towns they are.

GOVERNMENT OF TOWNS

There is a tendency for civic governments in both kinds of towns to be similar. Civic offices are mainly filled by guildsmen, and military offices by gentry of military experience. The key officers in all towns are:

Alderman

An alderman is a custodian and expounder of the law and member of the town court. Alderman must be invested in their office by the sovereign (or his representative), but the office is often inherited, since this is the way that knowledge of customary law is passed from one generation to the next. Most cities have twelve aldermen, all prominent guildsmen, often members of the Litigants' Guild.

Mayor

Only freetowns have mayors, as such, but all others have some official who is responsible for administrating civil and

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financial affairs. Mayors are usually appointed by the aldermen, often from a short list of candidates supplied by the crown. This official will run a sizable bureaucracy, including tax assessors and collectors.

Warden

The warden is the officer in charge of the city garrison and responsible for maintaining civic law and order. A major expense for any city is its military budget. In freetowns the warden is appointed by the Mayor; in feudal towns by the crown, usually the constable of the citadel.

Harbormaster

The harbormaster is the officer in charge of the port (if any) appointed by the Mayor. He is either a retired member of the Pilots' Guild or a political appointee who hires a master pilot as an assistant. Duties of a harbormaster include supervising port maintenance, providing pilotage services, and collecting maritime taxes such as pilotage, wharfage, and vessel registration fees. Harbormasters have several assistants in the larger ports.

Bondmaster

The official responsible for the administration of the city bonding house, and the collection of hawking taxes and import duties, is called the Bondmaster. Appointed by the mayor, the bondmaster is usually a member of an important guild and may have assistants. Guards will be provided by the Warden.

URBAN GEOGRAPHY

Most towns tend to be roughly circular; this is a simple matter of geometry and economics. A circle has the best area to perimeter ratio of any shape; with circular walls, the largest possible area can be enclosed for the least expense. Only the vagaries of terrain, the inaccuracy of measuring tools, and the requirements of defense, prevent the walls of towns from being perfectly round. Curved walls are also favored because they resist force better (from the outside) than do straight walls. Gates are natural weak points requiring additional effort and expense to bolster; they are usually kept to a minimum.

Streets tend to radiate from several key points, notably the market and citadel, but they may detour around vanished ponds or trees. Many streets existed before the town walls were built, but new construction takes into account the location of gates, and gradually makes the city seem more planned.

Street names are rarely posted; they tend to be a matter of oral rather than written tradition, and change from time to time. Houses are not numbered. Sewers are non-existent. There is no official post office; mail is carried privately, at considerable expense. In most cities crime is rampant, and at night the streets are dark and dangerous. Policing is typically in the hands of a corrupt and/or incompetent city garrison. Riding horses or carrying weapons on town streets is often illegal except to gentfolk, or those known to the authorities. There is wide disparity in the quality of urban construction from town to town; high standards are rare and urban blight more frequent.

URBAN LAND USE

Land use is generally determined by the "free market". City

lots change hands without reference to any zoning bylaws, although government will occasionally step in to forbid construction and all urban governments have unlimited expropriation powers. These are seldom used, except for standing edict in most towns against private construction in close proximity to the outer defensive walls.

Buildings

Buildings are not particularly special but do tend to have an exaggerated sense of scale. In the countryside, a peasant's cottage can exceed 600 square feet (70 square meters) and this trend extends within walled towns where even the lowliest laborer might be expected to share a "tenement" of this size. Government buildings, temples, and commercial establishments also tend to be of lavish scale. Stone is the preferred medium of construction but wood is cheaper. Daub and wattle structures with timber framing are most common, although rural peasants can be found dwelling in rammed earth hovels that may be little better than elaborate holes in the ground. Standards tend to be higher in and around towns, but there is wide variation from town to town.

Town Markets

The heart of a town is its market place, the place where money and goods are exchanged more or less freely. It is illegal to sell anything within five leagues of most towns except within its marketplace. Impromptu highway sales within this zone are forbidden by royal laws — the minimal penalty is confiscation. The marketplace itself is administered by the Mangai who rent space for a penny or two per day. Vendors can sell from their own carts, tents, or stalls, or rent them from a tentmakers or woodcrafters.

Local guildsmen are the only ones permitted to freely sell their goods within the town. Goods imported into a city are subject to payment hawking fees and, if they are covered by a local guild monopoly, they must first be offered to local guildsmen handling such wares to be marked up and resold.

Town Shops

Most places of business within the towns are primarily workshops. While it is possible to walk into most shops and buy goods in stock or made to order, many artisans do most of their retailing in the marketplace. Craftsmen with small operations may spend three days making goods and one selling them. Businesses with a number of employees may be able to afford to keep a retail outlet permanently. Many guildsmen, such as weaponcrafters, make most of their goods to order, or claim to.

TOWNSMEN

Town life is more volatile than life in the countryside. On the rural manor, everyone has his place, high or low, governed in accordance with old feudal traditions, and almost all rural activities center around the seasonal nature of agriculture. Townsmen on the other hand are freemen, and their social and legal obligations seem less. Their duties may be limited to the payment of some rents or taxes, perhaps to military service in the time of war. But while townsmen are not required to work on the land, no one guarantees them food or shelter. Their freedom from feudal service is paid for by their lack of security. Unemployment and starvation come hand in hand, and in

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time of famine, it is the urban poor who starve first. Townspeople are divided into two major classes, gilded and ungilded.

THE GUILDS

A guild is a brotherhood of craftsmen banded together to control economic activity in specific trades and professions. Throughout the land, virtually all significant commercial and professional are within the monopolies of powerful international guilds whose rights are protected by law. Unlike the countryside, towns are dominated by the activities of the guilds; it is their activities that justify a town's very existence.

The Mangai

The Mangai is the association of all guilds. The Mangai's principal function is to regulate guilds, settle disputes between them, organize and regulate town markets and fairs, and lobby with governments concerning guild rights and privileges. The Mangai operates under the Charter of the Mangai, a law enacted by most civilized governments, which fosters and protects the monopolies of guilds.

A Mangai chapter is comprised of (at least) one representative of each local guild. This assembly generally elects an executive council. Different chapters have various modes of operation, but must be democratic. Although it wields enormous power, the Mangai stays out of politics. Governments respond by limiting their involvement in guild affairs to taxation.

Guild Franchises

Guilds have one prime purpose: to provide economic security for their members. To achieve this objective they employ their legal monopolies to limit competition. This is done mainly by restricting the number of franchises in a specific market. A franchise is a license granted by a guild to own and operate a business within a specific area.

Most guilds are urban; some are rural, some are both. Guilds may be weak, with loosely defined monopolies, but most are strong with rigid monopolies.

GUILD RANKS

Although the custom varies, there are usually three ranks within each guild: Apprentice, Journeyman, and Master.

Apprentice

Apprenticeship is deemed a privilege, usually granted to the eldest son of an existing Master. The guild may also permit (or sell) additional apprenticeships, mostly to the younger offspring of Masters, or to non-guildsmen able to pay the most. An apprenticeship generally lasts from four to seven years, depending on the guild. To ensure strict discipline, apprentices are rarely permitted to serve under their own fathers. Typically, two masters in nearby settlements will exchange their apprentice children. Wealthy guildsmen often try and place their sons with highly skilled and respected masters, paying such mentors a fee for this privilege. The treatment received by apprentices varies; frequent beatings and long hours of menial labor are considered normal. Apprentices receive only room and board, although some get pocket money from generous masters.

Journeyman

The rules governing promotion from apprentice to journeyman vary from guild to guild. The candidate may have to pass a practical and/or oral examination before the guild's Board of Syndics, but the simple vouching of his master is generally sufficient. The professional guilds usually have the most stringent requirements. Some masters will intentionally deny advancement to their apprentices because of the cheap labor they represent, but the guild will usually step in to prevent this from going on too long. A few guilds do not have the rank of journeyman.

Journeyman, in addition to room and board, are entitled to a small wage, typically between one third and two thirds of the Bonded Master rate depending on experience. They are usually expected to travel from one location to another, working for different masters of their guild. After a prescribed period (usually 3-5 years) the journeyman may apply to any Board of Syndics for promotion to the rank of master. This generally requires the recommendations of at least three masters under whom the journeyman has served, and often some kind of oral and/or written examination.

Masters

There are two kinds of master within most guilds, Freemaster and Bonded Masters. A Freemaster is one who holds a franchise, which is simply a license granted by the guild to own and operate a business in a particular location. A bonded Master works under contract for a wealthy person or institution. Unemployed masters who do not hold franchises are called simply masters. All masters tithe ten percent of their incomes to the guild as dues.

Newly created masters are not automatically granted a franchise; these must be inherited or purchased. Many new masters return home to work alongside their fathers until they inherit the family franchise, while others seek employment as bonded masters until they can afford to purchase a new franchise. The fees to buy a new franchise are stiff, ranging from two to ten years' income of a master, plus the customary bribes. Many masters, either by choice or financial circumstance, never obtain a franchise.

Most guilds seek to preserve the security of their Masters by limiting the number of franchisees and establishing "fair price" guidelines for wares of specific qualities. A master who sells high quality wares cheap, or low quality wares dear, will receive a visit from guild officials. They will no doubt remind him that fines can be imposed, and ultimately, a franchise can be revoked.

Guildmasters & Syndics

All masters are members of the local guild chapter with one vote. They elect from among their number a board of syndics who will then appoint a Guildmaster from among themselves. These officers are responsible for the day to day administration of the chapter and, except in the case of very wealthy guilds, continue to be practicing masters. They usually receive a stipend for their administrative role. The Guildmaster will represent the guild in the local chapter of the Mangai and at any regional conventions the guild may hold. The way in which a specific guild chapter is actually run

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depends mostly on the personalities involved.

UNGUILED OCCUPATIONS

Most townsmen do not belong to guilds. Anyone may enter an unguiled occupation, but these tend to be insecure, unfulfilling, and unprofitable. Some unguiled freemen are common soldiers, and a few are successful scribes, artists, or toymakers, but most are common laborers, who are often worse off than the serfs in the countryside. It is the urban poor who suffer most in times of famine.

THE GUILDS

The Guilds number in excess of thirty, and each has a varying degree of influence and power, and utilizes it in different ways. For example, the pilots' guild is the only place to find a qualified pilot, and while the mercantylers guild is not overly violent, people have a way of disappearing when they ignore the guilds' recommendations. The seamen's guild tends to handle things on their own. By contrast the tentmakers' guild is in all ways innocuous. The best course of action is to respect any guild encountered until their influence in an area is known.

Apothecaries' Guild

Apothecaries have a monopoly on the gathering, preparation, and sale of herbs and medicines for profit. Most freemasters operate shops where they purchase herbs and essential ingredients from itinerant journeymen and other professional gatherers. These are sold to the general public as potions and remedies, or to physicians (who, technically, are not allowed to prepare their own concoctions), and to members of the Guild of Arcane Lore.

COMMON HERBS	3d/oz	POTIONS&MEDICINES
UNCOMMON HERBS	12d/oz	HERB PRICES X 5
RARE HERBS	60d/oz	

Arcane Lore, Guild of

A loose association of scholars whose studies and practices involve esoteric knowledge. Some arcanists practice magic, some are students in obscure but mundane fields. The distinction is often obscure. The guild grants no franchises and there is no fixed structure. There may be apprentices and journeymen, but such is at the discretion of individual masters. Those who practice the hidden arts are far too involved in their studies to take much notice of outsiders. This is a weak guild with some very powerful members.

Chandlers' Guild

Chandlers have a monopoly on the production and sale (for profit) of candles, lamps, and the like. Many supplement this activity by provisioning ships, and operating a kind of "general store", offering for resale a variety of wares produced by other guilds. They will charge ten to thirty percent more than would the craftsman himself, but, for those who can afford it, they offer the advantage of "one stop" shopping.

Charcoalers' Guild

Guildsmen who deal in the sale of charcoal, coal, and, in towns only, firewood. Coal is rare and quite expensive, but is used by some wealthy folk to heat their homes. The major

customers for the charcoalers are metalsmiths, minters, and weaponcrafters.

Clothiers' Guild

Clothiers belong to one of the largest guilds. Most of the population makes its own rags, but the wealthy middle class and the nobility count a clothier's products among their status symbols. A master clothier knows the arts of tailor, glover, and haberdasher, although some masters specialize. Some establishments employ dozens of journeymen and apprentices. Wealthy nobles may have bonded master clothiers in their employ.

Courtesans' Guild

The feminine guild whose members are skilled in the arts of pleasure. Courtesans should not be thought of as ordinary prostitutes; they offer a wide range of services in their franchised houses, which bear names such as "House of the Seven Joys" and "Floating World of Three Heavens". The guild acquires most of its apprentices, through brokers, by purchasing attractive teenage girls from their impoverished fathers. This may be considered a better fate than they would otherwise suffer. After two to four years of instruction in the erotic, and other, arts, the girl will be either sold outside the guild, or will be ready to entertain clients. At this stage, the girls are "bonded" to the house's mistress. After a number of years, her "contract" (if not previously sold outright) will be paid off and the fully qualified, courtesan will be free to operate her own "franchise", if she so desires. Many never succeed in paying off their contracts and few open their own houses. A "free" courtesan will usually remain in the same house, receiving a fair share of the profits. Whether or not she retires immediately she has "cleared" her contract, a courtesan will usually leave the business before she is 30 with a tidy nest-egg; many will marry former clients or become nuns in the church of Halea (their patron deity).

The most famous houses are in Shiran, where courtesans are as highly respected as any other artists (probably more so). A courtesan is always expensive; the great ladies of the profession can command fabulous remuneration.

The cost of an evening varies from 10-100d depending on the services required. (A common prostitute would be lucky to earn 1d for her services.) Clients are expected to behave with decorum or they will not be allowed back. Some leeway is allowed for less wealthy clients who are favorites of individual courtesans but minimum standards are maintained. "Pillow money" is usually left at the lobby by the client; none speak of so crude a matter. The amount paid will determine the welcome received next time (if any). A house will employ several competent mercenary bouncers.

Embalmers' Guild

Embalmers have a monopoly on commercial preparation of corpses for burial. Some temples and noble houses bury their own dead, but they often employ a master Embalmer to actually do the work. Embalmers are skilled in all the prevalent local arts and customs and can discretely make whatever arrangements are required. The embalmer's principal market is with the upper and middle classes; most simplefolk are cremated or buried in simple or unmarked graves.

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Glassworkers' Guild

Since the method of glass manufacture are not widely known, glassworkers are occasionally accused of employing magic in their work. The Sindarin are well known for their glassmaking ability, a fact which also lends mystery to the art. Glass windows are much too expensive for most; the master glass worker is likely to earn a reasonably good living by producing exquisite glass pottery (12d-240d), stained glass (12d a sq. ft.), and windows (2d sq. ft.) for the elite of society.

Harpers, College of

The Harpers have a monopoly over arts relating to the production and sale of musical instruments. Almost all Harpers are accomplished musicians and will earn a good living as journeymen, when they are called minstrels, bards or skalds. The instruments will be carefully crafted by master harpers, assisted by apprentices and journeymen learning their trade. The most common musical instruments are the harp, flute, drum, horn, and lute.

Advanced masters of harpercraft are said to "weave their tales with spells, by caress of string, by gentle rhythm to touch men's souls and bannish afar the troubles to which flesh, and bone and aching hearts are heir." The truly great luthiers are able to make instruments of seemingly awesome magick. A few players have been able to coax any emotions they wished from their listeners.

The average journeyman plays an important role in the conveyance of news, tales, legends and oral history, of which the College is a major repository. Bonded on short contracts to a noble's court, or simply traveling from village to village, bards are able to find a reasonably good living, even in remote and tribal areas. In especially great demand are minstrels who have recently come from far off places and who can bring hardly credible songs and poetry of strange folk and places, epic tales of heroes and villains. While they rarely play for outsiders, the Sindarin are without doubt the best at these arts, beloved for their beautiful but often unfathomable songs. Harpers are also commissioned by various temples to compose religious songs and chants. The following are typical prices for instruments and services although prices will vary with the skill of the harper and his reputation for craftsmanship.

AHNU: The Fire-Dragon

The Dragon symbolizes the cleansing destruction of fire. What the smith brings forth, Ahnu destroys. This is not necessarily wanton destruction; Ahnu cleans and prepares the world for renewal, an ordeal the purifies, that destroys the unworthy and the superfluous and makes room for the new.

Those born under Ahnu are perfectionists; this is both a strength and a weakness. They dislike and cannot find room for fault. Ahnuans tend to be intolerant and impatient; they have quick and violent tempers. They are slow to praise, quick to criticize. They are not fond of the conservative or the old and solid; they tend towards experiment and progress. Often they are radical revolutionaries prone to purge rather than correct.

ANGBERELIUS: The Flaming Swords

The swords represent dynamic action and conflict,

destruction and surprise. Angberelius is depicted as two weapons crossed from which flames are issuing; while the swords are solid and real, their conflict causes fire which is intangible, but no less real. They are the symbol of maleness, light, strife and glory, of victory that arises from piercing, cutting effort.

Those born under Angberelius tend to have exciting lives in which they are always striving against their environment to promote causes. This is the sign of the frenetic warrior questing for his grail. If he finds it, he may well experience disappointment as it's watery contents quell his personal fires. Angberelians are not prone to subtlety, except the subtlety of combat; they prefer the direct approach, taking arms against their troubles, and by opposing, ending them.

ARALIUS: The Wands

The second and central sign of Spring and Earth. The wands are portrayed with leaves sprouting from their severed lengths; this is symbolic of the quiet tenacity of life. The symbolism is more pure than that of Ulandus, more the essence of growth than it's effect and corollaries. Aralius' secret is the hidden life within; the potential of all things to nourish in life and death.

Aralians generally display a vibrant zest for life, but recognize that death is a part of it. This may not be apparent to outsiders. Aralians also have an affinity with nature, of which they are harmonious parts. Aralians often center their lives on family, striving for future generations. They may perceive their children to be manifestations of themselves, a key to personal identity and immortality, and windows on eternity.

FENERI: The Smith

The smith is symbolic of enterprise that wrests artifacts from nature, particularly from metals that lay deep in Earth's breast. This is the sign of forging and tempering, of the kind of ordeal that, while it may be unpleasant to experience, will make the victim stronger. It is symbolic of transformation; as spring changes to summer, so may the potential within a man be brought to fruition through strife.

Fenerians are manipulators. They make good craftsmen and derive pleasure from working with their hands. Their lives are, however, often difficult as they may journey from one test to another. They must learn to cast aside their failures and proceed to the next ordeal. It is not enough for them to recognize the beauty of the world, they must try to improve it.

HIRIN: The Eagle

Hirin has much in common Nadai. The active spirit is free in skies that may not even be apparent to others. The eagle cannot be constrained, his soaring thoughts will find solutions to the greatest problems and will swoop suddenly to the kill.

The Hirinan is more precise than the Nadaian. His efforts are less diffuse and his solutions are executed with rapid flurries of intense action. But he may crash, and failure can be particularly damaging. Persons born under the eagle tend to resent authority, but may not oppose it openly. They chafe and

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flutter against restraint or confinement, but their thoughts are of escape rather than vengeance. They are often intelligent and detached and can be merciless, watching things happen as if from on high, only now and then swooping down to take action that is almost always painful to someone.

LADO: The Galley

Lado symbolizes returning, a completion of the Logrus cycle. Made from Ulandus, the product of the land, upon the sea, seeking land again after a long and difficult journey. In this sense, Lado is symbolic fulfillment. In the depths of winter, lies the seed that will thrust forth in spring, bloom in summer and perish in autumn. In winter it sleeps, but this is merely a stage, the last act before the perfect circle is drawn. The sea is peril and death, but Lado floats upon it, even if the ship is wrecked, its parts will not be sucked into the depths. This is symbolic of one version of eternal aura or soul. Just as important is the manner of Lado's survival. The ship does not oppose the sea, it attempts to harmonize and unify the elements. It yields and triumphs.

Those born under Lado harmonize with their surroundings, seek to compromise and are tolerant of other viewpoints. They are brave, but also have a firm grasp on reality and are able to stay afloat or sink with equanimity. It is difficult to defeat a Ladoan; he will seem to sink, but rise again. He will yield rather than perish and in this way he may rise again.

MASARA: The Chalice

The chalice is primarily symbolic of its contents, water. It is the sign of love and pleasure, cool darkness, femaleness, security and emotion. The chalice enfolds as the swords as the swords penetrate. Masara is symbolic of the good life, motherhood and fertility, but also of death.

Moody tenacity is the mark of a Masaran. He can be quiet or restless, calm or furious, happy and quiet or frighteningly emotional. Like the sea, he will work at obstacles until they erode away. Those born under the chalice tend to have a feel for eternity and, in human terms, for what is truly important. They are filled with love that can be shared endlessly. But the Masaran can also hold a grudge forever; he is capable of cold hatred that can destroy opponents by its sheer intensity.

NADAI: The Salamander

Nadai is a mystical symbol of the marriage of fire and air, that which remains when fire has consumed, smoke. The salamander is a creature of ethereal fire, intangible, but active, visible but unreal; a symbol of unfocused energy. In some senses he is symbolic of that which evades destruction, as opposed to that which withstands it.

Nadaians tend to create confusion in themselves and others. They are prone to moodiness and flights of imagination and are difficult to pin down. They tend to be creative or destructive at a moment's notice. They live dynamic, active lives, but often suffer from an inability to focus their energy. This can result in much effort for little gain.

SKORUS: The Mixer

The mixer symbolizes the blending of things to make new

things. It lies at the transition of air and water and can represent condensation or precipitation, the kinds of transformation that can be brought about by love and learning, the result of thoughtfully contrived harmony.

Skoruns possess strong, motivated intellects. They are governed by emotion, but are aware of this. Their lives are often filled with sadness which they are able to learn from. They make good friends and delight in bringing people together although the results are not always what they expect. They have the capacity to enjoy life and to bring pleasure to others. They enjoy experiment and exploration, but are just as fond of home and family.

TAI: The Lantern Bearer

The lantern bearer, also called the guide, is a mystical symbol of knowledge and of the quest for it. An air sign, Tai is ephemeral and mysterious, the essence of "mind" which seeks the truth. Tai is also an autumn sign, the leaves are dry and dying, as might be the Taian's quest if he follows his tendency to neglect the mundane and earthly.

Taians are intellectually inclined and possess an almost insatiable curiosity. Their interests may lead them to neglect important day to day activities and they can be thoughtless of others. But they are not without compassion. They regard the greatest gift as being knowledge, and are often all too willing to guide others. They are teachers who love to share their learning with friends and strangers. They are not demonstrative; strong emotion will confuse or embarrass them. Those born under Tai, although they treasure and seek knowledge, may be naive.

TARAEI: The Pentacle

Tarael is the principal sign of air and autumn. Pentacles are the key sign of magic, but they are also symbolic of wealth and its intangibility. The pentacle is a principle that can achieve results with slight, seemingly unrelated action. The pentacle is also symbolic of bondage, or enclosure that is intangible, of the constraints that encircle, but may not be seen, such as duty and obligation.

Those born under the pentacle rarely approach problems directly, they circle and approach in a spiral along the path of least resistance, causing confusion in more direct-minded observers. This approach to problems is often the best, but Taraelans also tend to procrastinate or take unnecessarily long to reach conclusions. If they are impatient, they may suffer frustration as goals seem always out of reach until they are actually attained.

ULANDUS: The Tree

The great tree is, naturally, symbolic of both change and consistency (mostly the latter) in nature, both the growth and decay of natural processes. Ulandus has a wide, primal meaning. The tree is particularly symbolic of the patient growth of living things and of their ability to withstand the ravages of time. As an earth sign and the first sign of spring, the tree is symbolic of the decay of organic detritus to fertilize the new, a symbol of transition and of the wisdom that recognizes this basic, universal principle of cyclic renewal.

INTRODUCTION II

A person born under Ulandus has an affinity with nature, lives a constantly changing life, but tenaciously maintains a profound sense of personal identity. Ulandans are reliable in their ways and possess the kind of wisdom that lends strength in troubled times. They often seem aloof from the world around them, although they will bend enough to survive the winds of change. Their lives are more governed by the universal cycles of growth and decay than by the actions of others.

BIRTH & FAMILY

Birth attributes provide context. They depend on environment, on the nature of the fantasy world in which the character lives. Birth attributes are fundamental, and unchanging. Once you have generated a character's birth attributes, you know quite a lot about it, and you have a framework for family/personal expansion.

The amount of family development is up to the GM and players. Family can be developed during character generation, or later. PCs can begin play as orphans, bastards, and/or ignorant of their ancestry. There are always things that PCs do not know about their families. The GM usually generates such things secretly.

SPECIES [1d100]

Many other attributes are influenced by species. The Sindarin have higher Aura, the Khuzdul have superior Will, and so on. The character generation system provides for Humans, Sindarin, Khuzdul, and Hobbits. Some GMs require PCs to be Human, some let or make you roll on the random generation table (you may not like the result) and some let you choose species. We advise players – especially novice players – to have human PCs.

1-97	Human
98	Sindarin (Elf)
99	Khuzdul (Dwarf)
00	Hobbit (Halfling)

SEX [1d100]

Psychological implications aside, difficulties are best avoided if players have characters of their own gender. The table below is intended for NPCs.

SEX	HUMAN	SINDARIN	KHUZDUL	HOBBIT
MALE	01-48	01-45	01-75	01-55
FEMALE	49-00	46-00	46-00	56-00

BIRTHDATE [1d30 & 1d12]

Tuzyn Reckoning (TR) uses a twelve month lunar year (1d12); each month has thirty days (1d30). Birth year is assigned by the GM following the pregame.

SPRING	SUMMER	AUTUMN	WINTER
1 Nuzyael	4 Nolus	7 Azura	10 Ilvin
2 Peonu	5 Larane	8 Halane	11 Navek
3 Kelen	6 Agrazhar	9 Savor	12 Morgat

SUNSIGN [Derived From Birthdate]

Astrological (zodiacal) sign is derived from birthdate. The first two and last two days of each sign are termed the cusp: a character born on the 1st of Ilvin is termed Tai-Skorus Cusp (the actual sunsign is named first). Those born on the cusp enjoy the benefits of whichever sign is most advantageous. Sunsign is a major factor in determining skill-affinity, but all sunsigns have advantages and disadvantages.

FROM	TO	SUNSIGN	SYMBOL
4th Nuzyael	3rd Peonu	Ulandus	The Tree
4th Peonu	2nd Kelen	Aralius	The Wands
3rd Kelen	3rd Nolus	Feneri	The Smith
4th Nolus	4th Larane	Ahnu	The Fire Dragon
5th Larane	6th Agrazhar	Angberelius	The Flaming Swords
7th Agrazhar	5th Azura	Nadai	The Salamander
6th Azura	4th Halane	Hirin	The Eagle
5th Halane	3rd Savor	Tarael	The Pentacle
4th Savor	2nd Ilvin	Tai	The Lantern Bearer
3rd Ilvin	2nd Navek	Skorus	The Mixer
3rd Navek	1st Morgat	Masara	The Chalice
2nd Morgat	3rd Nuzyael	Lado	The Galley

BIRTHPLACE

Birthplace depends on the environment. Feudalmaster works well with a variety of environments.

PARENT OCCUPATION [D1000]

Use the Occupation Generation Table to generate parent occupation according to cultural type (derived from Birthplace). Parent Occupation opens and closes doors. It tells you about your game-family. About 90% of the population are peasants, but it is possible to be born into the middle class or nobility. Obviously it is easier to be the king's child than that of a lowly serf, but all roles are playable, and most players find it challenging to start lower on the social pyramid. The Occupation Generation Table offers seven generic cultural types: Tribal; Viking; Feudal; Feu/Imp (feudal/imperial, for cultures somewhere between feudal and imperial); Imperial; Sindarin; and Khuzan.

INTRODUCTION II

SIBLING RANK [1d100]

Roll 1d100 on sub-table (Sindarin, Khuzdul, and Hobbit subtract 20) to determine Sibling Rank, and then roll 1d6-1 plus Sibling Rank to determine Family Size. Both stats are entered on the Profile in the format Sibling Rank of Family Size. Hence, for the second of five children, the entry should read 2 of 5. The sex and age of each sibling may be determined by the GM and whether each still lives (60% chance). A family tree is always useful, but this can be prepared later.

SIBLING RANK (Sindarin, Khuzdul, and Hobbit subtract 20)			
01-25	Eldest	71-85	4th Child
26-50	2nd Child	86-95	5th Child
51-70	3rd Child	96-00	6th Child

FAMILY SIZE

Family Size is the number of siblings in the family including the character and all his brothers and sisters. Family size is determined according to species.

HUMAN	SINDARIN	KHUZDUL	HOBBIT
6d2--5 (1-7)	3d2-2 (1-4)	3d2-2 (1-4)	4d2-3 (1-5)

Each time you roll maximum value (e.g. 7 for Humans or 4 for Sindarin or Khuzdul) add an additional die (1d2) and roll again. There is no absolute limit to family size.

SIBLING RANK

Sibling Rank is determined by rolling a die with the same number of sides as the *Family Size*. Hence, if the family has five children, the character's Sibling Rank is determined by rolling 1d5. Sibling Rank and Family Size are entered on the character profile in the format:

(Sibling Rank) of (Family Size)

So, if the character is the second of five children, the entry would read: 2 of 5 or (2/5). This entry refers to the family with which the character is living. This may not be the character's biological family.

PARENT HEALTH & RESIDENCY (1d100)	
01-03	Both natural parents deceased
04-08	Natural Father deceased
09-16	Natural Mother died birthing last child
17	Natural Mother died since last child
18-22	Both parents living Father non-resident
23-24	Both parents living Mother non-resident
25	Both parents living Both parents non-resident
26-00	Both parents living and resident

REASON(S) FOR NON-RESIDENCE (1d100)

01-25	Adultery (Run off with lover.)
26-50	Marriage Breakdown (Desertion, separation, divorce, etc.)
51-65	Bastardy (Character's father never married mother. This may be because he was of higher social class, because he was not a responsible person, or because the mother was already married)
66-70	Legal Problem (Missing parent is fleeing authorities.)
71-80	Pursuing Career (Possibly maintaining contact with remaining spouse)
81-90	On a Mission (Possibilities include crusade, expedition, at war, etc. Possibly maintaining contact with remaining spouse.)
91-99	Vanished (No one knows why the parent is missing. Possibilities include kidnapping, accident, murder, or any of the preceding reasons.)
00	Other (GM discretion)

REASON FOR BASTARDY [1d100]

01-45	Different Social Class (Usually the father is of higher social class. Relative may have bought off or killed father. Use <i>Bastard Acknowledgment Table</i> .)
46-60	Father Unwilling or Unable (Father not interested in taking responsibility.)
61-75	Father Unknown (A dalliance or rape by father)
76-85	Mother Already Married/Betrothed (An adulterous affair.)
86-95	Father Already Married/Betrothed (Use <i>Bastard Acknowledgment Table</i> .)
96-99	Father Died (Before a marriage could be arranged the father deceased.)
00	Other (GM discretion)

ESTRANGEMENT [1d100]

Estrangement measures a character's popularity in his clan, tribe and/or family. It has significant effect on opportunities (including inheritance of lands/estate). Being the eldest child of a king of the king is less advantageous if he hates you.

Siblings with different estrangements are often jealous of each other; this can produce interesting family politics.

Estrangement may be generated to assess any relationship. The character's relationship with an individual (boss, mother, retainers, wife) or an institution (army, church, guild) as needed. The player may not be informed of all Estrangements generated by the GM.

INTRODUCTION II

ESTRANGEMENT INTERPRETATION	
01-10 OUTCAST	Character is ignored, or may even be attacked on sight, by other family members.
11-40 UNPOPULAR	Character is not liked by family members, with the possible exception of his mother. The character will receive few (if any) favours and will be discouraged from living at home. Any birthright is given grudgingly, if at all.
41-60 AVERAGE	No particular advantages or disadvantages; character may live at home, but few will be heart-broken if he leaves.
61-95 POPULAR	Character gets on well with the majority of his relatives, and may receive special favours, but should not press his luck...
96-00 FAVOURITE	The apple of the fathers eye, almost certain to receive special attention, perhaps even displacing older siblings in inheritance.

CLANHEAD [1d100]

A character's relationship to his clanhead is often more important than that with his parents. In general clans tend to be large. Some live in close proximity. Some number in the thousands and are widely dispersed. Estrangement is generated for a character's clanhead as necessary.

If a character's clan is important/wealthy, the GM may deem it a good idea to place the family within it. Only extended clans need be developed in this way. Father's occupation is the best guide to whether a clan is extended. Wealthy and noble clans are often extended. Poor clans are less likely to be, especially if they live in major settlements. Poor families in one district may have the same clan name, although they have been out of touch for generations.

Use the Clanhead Generation Table to randomly generate the character's relation to the clanhead as desired and/or required.

CLANHEAD GENERATION [1d100]	
01-50	Distant Relation: roll again to determine <i>Father's</i> relation to clanhead. If distant relation is generated again, roll for grandfather's relation to clanhead, and so on.
51-75	Aunt or Uncle
76-85	Cousin
86-00	Father or Mother

The *Clanhead* space on the Character Profile expresses the character's blood relationship with his/her clanhead — *social* relationship is *Estrangement*.

MEDICAL [1d1000]

This space on the character profile is used to record diseases, scars, and identifying marks acquired in the course of play. Character's may also begin play with one or more medical attributes. Rolling for PCs is optional; but this is the only way to generate, for example, left-handed character's. The Sindarin do not catch human diseases. Therefore, any disease related trait should be read as No Traits.

MALE	FEMALE	MEDICAL TRAIT
001	001	Albinism
002-091	002-076	Alcoholism
092-190	077-176	Allergy
191-210	177-221	Ambidextrous
211-270	222-281	Birthmark(s)
271-280	282-291	Colour Blindness
281	292	Deformed/Missing Part
282-332	293-372	Double Jointed
333-357	373-387	Drug Addiction
358-359	388-389	Falling Sickness (epilepsy)
360	390	Genetic Throwback
361-362	391-392	Hemophilia (bleeder)
363-402	393-492	Left-Handed
403	493	Lycanthropy (GM Option)
404-418	494-503	Parasites (worms/etc.)
419-420	504-505	Organ Defect/etc.
421-425	506-510	Obesity
426-470	511-550	Pox Marks (healed)
471-520	551-600	Recessive Trait(s)
521-570	601-620	Scars/Healed Wounds/etc.
570-610	621-660	Sterile (cannot procreate)
611-650	661-700	Multiple (roll twice more)
651-000	701-000	No Significant Traits

ALBINISM

Character has pallid complexion, white hair and red eyes. Albinos often experience pain when encountering bright light.

ALCOHOLISM

Alcoholics who are unable to resist the offer of a drink will usually continue drinking until unconscious. Character must roll against WILL to resist the first offer of a drink, and against $\frac{3}{4}$ WILL to resist each subsequent drink.

ALLERGY

The most common allergies are to dust, animal fur(s), and pollen (hay fever). Also common are allergies to specific foods, such as types of meat, grain or fish. Allergies vary in severity often by season.

INTRODUCTION II

AMBIDEXTROUS

Ambidextrous characters use both hands equally well. Increase Dexterity by ten (+10).

COLOUR BLINDNESS

Inability to distinguish red from green is the most common variety of colour blindness. The overall quality of Eyesight is usually unaffected.

DEFORMED/MISSING PART

Use the strike location table (combat) to determine the problem. If used for a newly generated PC, the GM must keep the problem very minor, or the character will be unplayable.

DOUBLE JOINTED

A character may be double-jointed in arms (01-45), legs (46-90 or both of these (91-00)). Dexterity/Agility may be Increased as follows: Arms (Dex +2); Legs (Agl +2).

DRUG ADDICTION

Because of the low availability of addictive drugs in a medieval society this is normally latent. Re-roll at GM discretion.

FALLING SICKNESS

The character has epilepsy and may have a seizure (roll against Will) if traumatized. Increase Intelligence by 15.

GENETIC THROWBACK

The character has one of the attributes of a genetic ancestor. A second 1d100 roll may be made to determine the trait involved: (01-20) Protruding brow/etc.; (21-40) abnormal hirsuteness; (41-80) abnormal Strength (+15); (81-00) Other/all of these (GM discretion).