

EVERYMAN

An Anuirean Supplement Detailing Common People

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*“...When Adam delved, and Eve Span, who was then the Gentleman?”
Anon., mid 14th century*

If you were to take 100 Anuireans and put them in a room, statistically only 10 of them would be nobles of any description or gentry, while the rest would be ‘common’ people – in essence, the people who do all the work, other than fighting, and some of these people fight as well. Of the common people, between 70-80% of them are involved in some way in food production. This sounds like a large percentage, but in comparison the Medieval History, the percentage is much lower. This is due to a number of factors, but perhaps the chief factor is the ubiquitous presence of the village or parish priest, and his spiritual ability to perform a series of minor ‘miracles’. This ranges from his ability to cure minor injuries that in our own world would have proven crippling, if not fatal in our own world, and his ability to cure disease, making for an increased overall health of the population in general. Add to this the priests abilities to bless crops and livestock – increasing agricultural yields significantly, and livestock health and survival increasing available manure for more significant crop fertilization, on a local level increases crop yields to the point, if not being the equivalent of 21st century crop yields (about 30 x a medieval crop yield), at least to double or treble a Medieval standard. The realm spell “Bless Land” creates the potential of even doubling this impressive standard, creating a situation of normal abundance of food in a normal year, not only meeting the populations requirement of bare subsistence (the Medieval norm), to providing enough excess to meet the requirements of less fortunate provinces beset by War, blight, or drought.

Anuirean peasants starve with much less frequency than peasants in our Middle Ages . The population being generally healthier than the Medieval standard gives a larger pool of labour to draw on – this has some economic consequences, which simplistically in game terms creates a class of people trying to make a living as adventurers or soldiers, or mercenaries, since they are unlikely to inherit enough land to farm, or for a glutted labour market in cities and towns creating the same situation for artisans and craftsmen unable to likely start their own businesses. War and monsters are the primary creators of famine in Cerillia, and in the end, everything evens out, preventing spiraling inflation, and while pressure exists for kingdoms to expand, monsters in wilderness areas, and supernatural menaces prevent rapid expansion of human territories.

Famine does still occur, as mentioned above, as does sudden mortalities, but these are mostly connected with violent episodes, most commonly caused by the perennial state of Civil War in Anuire (until recently), and rampaging monsters preying on communities.. Magical blights and diseases, and raids from Awnsheghlien occur as well, all contribution

to unexpected deaths and lives cut short.. Nevertheless, the lot of an Anuirean peasant is generally much easier than the lot of a medieval one.

Some commoners are blooded, although usually with no more than the slightest taint. These people are either descended from common heroes at Diesemar (this is rare, as most bloodlines fitting into this description climbed into the ranks of the lower nobility long ago), or they are descended from blooded noblemen's bastards, or are unrecognized bastards themselves. The vast majority of commoners however (%99.9999999) are not blooded, as indeed the majority of knightly or gentle families are not blooded as well. all regents however, are blooded. If you want a character with comparative freedom, and few ties, then the commoner character is the way to go – you just won't be controlling any regency, unless you have a taint of a bloodline, or become blooded through adventuring or other means, and are a wizard, or a merchant (guilders are merchants – not thieves – and they do their stealing through mark-ups, not by picking pockets.) If you are a blooded common warrior, and you work hard, and come into a regent's favour, you might be granted some minor post of regency, such as a law holding, held in the name of a landed regent. Then of course, you could always lead a rebellion as a 'great-captain', against a landed regent or other sort of regent... The path of the priesthood also grants common blooded characters the chance to rise to regency. In Anuire, where Christianity largely holds sway, it is an article of faith that God does not prefer the nobleman to the commoner, and that noblemen have an equal chance of damning themselves through their actions as a commoner – perhaps more so, after all “It is easier for a camel to pass through the eye of the needle, than for a rich man to enter the Kingdom of Heaven”. Thus the priesthood is a popular career path for the common man. The common man or woman is the class from which traditional “adventurers” are drawn, and some of these men and women become folk-heroes. One could argue that this was the case with Richard Endier,, but noblemen and women would argue that it was the nobility of his bloodline, and his real breeding that caused his rise to power and the creation of Endier.

The Life of Everyman

The average Anuirean lives in the country, most commonly in a village, and this includes the lord of the manor. Some villages are large, and some are small, but only 10-20% of the given population of any country lives in a town or city. The house he lives in is built out of materials that occur naturally in abundance in the region the common person dwells, and varies depending on how secure the dwelling needs to be. A commoner in a village in a peaceful area where the shadow world is not close to the surface might live in a post and beam frame cottage with walls of wattle and daub fill. Houses in areas with plentiful timber, but where the veil between worlds is thin however, will be built of stouter materials, either of stone masonry (cut or cob) or brick, with tile, shingle, or slate roofs. If the building is more than a story, however, the construction of upper floors are post and beam construction with either wattle and daub or brick fill, as this is cheaper than all masonry. Windows are generally shuttered, but people of any means at all will have oiled cloth stretched in frames in windows, to let in light while cutting down drafts. The prosperous and well to do have leaded glass windows, while

churches and some noblemen's manors will additionally be accented with stained glass decoration. This is beyond the common man, however.

In areas that see warfare with frequency, or that have seen it into the recent past, villages tend to be built of stone, in enclosures where the exterior walls of the village houses form a unified perimeter of defensive walls (interior walls fronting the houses might be post and beam frame construction, with stone or brick first floors, and wattle and daub or brick fill second floors and higher.) These forms of villages are called bastides, and the village usually has several interior courtyards or squares, with internal walls dividing them from each other so as to confuse any invader breaking their way in. The exterior of these bastides are irregular as well, they are not on a pattern of a square or rectangle, but follow the best defensive perimeter the terrain offers – often they are on hilltops. The church belfry doubles as a watchtower, with the church bell doubling as an alarm bell.

It is important for the player to understand that these little fortified villages make a formidable defense against raiders and brigands, raids from goblins and the like, but they do not constitute serious fortifications. An army (anything more than 3 or 4 units of 200 men each - 800 men might have a tough time taking one, but a thousand or more would not.) would take one in an afternoon, should the villagers be so foolish as to resist, and especially if the army is well organized, and has scaling ladders or torsion or tension siege artillery. Generally, the head of the village would surrender the keys of the gates to an invading army, in the promise of not having it sacked by the troops. The walls, and the provosts of the army would then keep a sacking from occurring – but such villages and their inhabitants are well able to beat off small bands of mercenaries and brigands with little effort.

Such fortified villages are common on the borders of Taeghas and Boeraine, where regular warfare has been punctuated by small scale raids, in Avani, on the border of Robhve, where raids from the Manslayer were common, on the borders of Almie and Tuornen, where warfare has been endemic and raids commonplace for centuries, on the border of Tuornen and Robhve, and the countries surrounding the Spiderfell, near to the border of the Fell woods – the marches of Diemed, Dhalaene, and Ghieste, and Roesone near the border of the Fell and Dhalaene (old Ghoere). Most such fortified villages are centuries old, some have fallen prey to enemies several times over the centuries, but still remain occupied to this day. More recently, such fortified villages have been built in the small provinces the prince of Diemed has wrested from the Fell, and in Diemed Outremare, as protection from roving bands of Beastmen.

In the Fell, only such fortified villages are built, but in the old border provinces, and in all the marches between warring countries mentioned above, there also exist a form of fortified house, for individual free-holders called barmkins. There are always built out of stone, with slate roofs, and in layout consisting of a barrel vaulted undercroft and barn, with a hall and kitchen above. Such dwellings can be held by a determined family against small bands of a few dozen raiders indefinitely, so long as their food holds out. Such dwellings are also common in Mhoried, on the border of Markazor. Knights living in areas requiring such stout defenses as bastides and barmkins, live in fortified tower-

houses called peels, instead of moated manors or lightly fortified manor houses. A peel can hold off a small army, for at least a little while.

Of the various fortified houses and villages described above, only a small number of Anuireans live in such dwellings – maybe 10-20%. Far more common is the open plan, unfortified village sprawling out on either side of the common street, each backed by their vegetable gardens, and outhouses, sheds and barns, and surrounded by fields of crops rather than walls, waving grain, orchards, and vineyards, and pasture, and of course even the fortified villages are surrounded by such grainfields, gardens, orchard, pastures and vineyards, as that is how the villagers feed and support themselves.

The hearth

The center of activity in all Anuirean homes is the hearth. Only the poorest cottages will have a dirt floor with only a hole in the center of a roof for ventilation, and a central hearth. Such simple homes are rectangular in plan, with a barn at one end under the same roof as the house, and a hall at the other, with the hearth central, and perhaps a loft for sleeping in, although some families sleep next to their hearth, as their ancestors did before them. Such is how the rural poor of Anuire live – or as servants on more prosperous farms. Most village houses are more substantial though, and the central hearth with the louvered hole for ventilation is being largely replaced by chimneys of brick or stone. Even the simplest rectangular house has a hearth with a chimney at one end (where the cooking is done), a room for various uses at the other end, a hall centrally, and a loft with a bed next to the chimney for sleeping.

Commonly, more prosperous houses have two stories, with the first floor being a kitchen and a hall, with two rooms used for sleeping quarters above. Good ones have two chimneys, so each room is heated. A loft or garret is sometimes above this, for servants to sleep in – yes, even moderately prosperous rural families often have servants, either poor people down on their luck, or nieces or cousins, working a little while with their relatives to earn some coins to add to their dowry, and the like. These houses often have an attached barn or work-shed, forming a L in plan. The largest village houses of yeomen farmers are two stories tall, and have a central hall, two stories tall open to the roof, flanked by chambers on either side, with chambers above those two chambers. One of the ground floor chambers serves as a kitchen, the other a solar. The chambers above would be for sleeping, and can be further subdivided by partition walls called ‘screens’ of wood, or by curtains. The larger houses on this plan have proper foundations (instead of sills of brick or stone), and vaulted masonry cellars for storage. Even a gentleman would not scorn to live in such a house, although manor houses are often a little larger, and built in ranges around a courtyard. The center of activity in all these houses is still the hall, which acts as a communal room, and is the symbolic hearth.

The hearth is all-important in Anuire, as well as the rest of Cerillia. In Anuire, it is blessed by the village priest every time a new house is built, or a new owner takes ownership. One of the primary reasons for this importance is the annual event of the Eve

of the Dead, and the thinning of the veil between worlds at this time of the year. In Cerillia, nobody doubts the existence of ghosts, the undead, or the supernatural – they are reminded of the realness of these things every winter as the Eve of the Dead approaches. Who could doubt malevolent supernatural forces exist, when anyone so inclined can look out a shuttered window, from dusk till dawn on the days closest to the Eve, and see spectral forces openly working? A house with a genuine hearth cannot be entered by a supernatural menace, unless they are invited to do so, and so the blessing of the hearth, and its importance, are taken very seriously indeed. These supernatural manifestations can be very physical indeed (small armies of undead, in some cases), so many houses have the first floor built of stone or brick – would you want to trust to wattle and daub alone in those conditions, even with knowledge of the sanctity of the hearth?

This is not to say that there are not haunted houses in Anuire or Cerillia in general. Severely haunted ones are left unoccupied, to crumble into ruin, but in most cases, if a malevolent spirit is found haunting a house, an exorcism is undertaken by the village priest. Most people will tolerate if a harmless spirit (especially an ancestral one) haunts their house – say, if great uncle Ned fell to his death from the roof while thatching it, and he seems to not be moving on, but while they will tolerate uncle Ned’s ghost stirring the hearth embers in the dead of night in midwinter, and sitting in a chair by the fire, they won’t tolerate the ghost if he takes to trying to push people off ladders, or down the stairs, or if he gives people a bad fright intentionally. Most people prefer their dead great uncle Ned securely in Heaven or Hell, and not bothering them in the middle of the night at all. Persistently haunted houses, or sites of a malignant nature, and resistant to exorcism are abandoned or avoided, unless there are exceptional circumstances dictating they remain in use.

The village priest

This person is probably the most important person the villager ever comes into regular contact with, and one of the most respected. Anuireans don’t mind paying the tithe (those in Christian countries, pagan countries have no tithe, and every pagan temple uses different means of money collection to sustain temples) of 10% of their income to support the church. The priest charges no fees, the tithe is collected at harvest although good souls and travelers will put money in a churches poor-box. 5% of the tithe maintains the priest, the church and the rectorage, 2% goes into the poor-box, and 3% is passed on to the bishopric.

The village priest in addition to blessing the crops and cattle – and this is a real benefit, not an empty ceremony – baptizes infants and confirms adults in their baptisms. In some churches, the priest conducts a grammar school several days a week (this does cost a nominal fee), the priest marries couples, and gives last rights to the dying, blesses hearths, etc. In addition, the priest has access to the following small miracles – cure light injuries, cure disease, protection from evil, sense evil, and exorcism, although with success dependant on level. Marriage is considered an honourable estate, and so priests are allowed to marry, although those who take the vows of chastity are considered Holy, and are respected for it. Cloistered monks take such vows, for instance. The role of priest

is often a popular career choice for intelligent young men (reading and writing the vernacular and Latin are prerequisite skills to be ordained). The church will not knowingly ordain a bad man as priest – discreet detect evil spells are used to weed out bad or particularly selfish candidates.

The village church is one of the most, if not the most important building in a community. The other two are the Mill, and the lord's manor. It is the most important building in the community that sees daily use by the villagers – every week at least once, and sometimes multiple times a week. The mill in season is busier, and the lords manor is usually only seen during manorial courts, unless a villager is employed there part-time.

The church is usually the most substantially built building in the village proper, and most commonly it is built of stone. The larger a community is as a general rule, the larger the church, but these village churches are not cathedrals in any sense of the word. They generally have a main aisle, ending with a nave with a raised altar at the end, a belfry, which is atop a tower in larger churches (all have the bell, but not all have a proper bell tower), a porch in the front, and usually a side porch into the churchyard. Larger churches may have a side chapel, usually built by the local lord, where the lords family is buried, and these churches with side chapels and proper bell towers begin to take on the aspects of a tiny cathedral, cruciform in shape. Also nearby is a rectorage, usually a decent house that the priest and his family (if he is married) live in. Most churches are old, as old as the village itself (in some cases 1700 years old), but usually, at some point the church has been expanded, or demolished and rebuilt larger in a new style. Even so, most churches are several hundred years old, although some are being remodeled perennially.

The church and the churchyard (the graveyard) are blessed, and are holy ground. Supernatural evil will not enter them, and if they wished to do ill to them, would require human agents (and not possessed ones, as the possessing spirits could not enter) to do any ill there. Deceased persons buried in Holy ground generally do not come back as undead (some ghosts haunt the place of their murder, and the like, even though their bodies are properly buried however) But zombies, skeletons, ghouls, and other common undead aren't created from the churchyard, usually they come from battlefields, ruined and desecrated churchyards (this is an uncommon occurrence, but it happens sometimes during wars, although more likely during raids by monsters), or undiscovered corpses of travelers and the like. Less undead creatures are actually created in Cerillia than one might expect – many more slip over from the shadow world in places where the veil between worlds is thin. Vampires, ghouls, and particularly nasty, intelligent undead are usually created from the bodies of suicides, or damned souls such as the bodies of hanged murderers, arsonists, rapists, and others refused burial in hallowed ground.

If for whatever reason, you are caught out in the darkness on or around the Eve of the Dead, and are being pursued or hunted by supernatural evil, then you would beat a hasty retreat to the nearest churchyard if you wanted to survive the night. Nobody in Cerillia will open their door to a stranger on those nights, for fear of inviting supernatural evil in.

the village year

The village year is largely based around the agricultural cycle, with bursts of activity in Spring and Autumn, little outdoor labour happening in Winter, and generally just keeping an eye on the crops in Summer (livestock raising is busily going on at this time as well). An Anuirean peasant works less than a modern American or European worker – roughly ¼ of the year is taken up by holidays and half-holidays, when nobody works, and in farming communities, as already mentioned, agricultural labour sees bursts of heavy activity, with stretches of inactivity. Generally people will engage in other activities in these communities during the slow times, to increase their families income. As mentioned, nobody works during the holidays – save for priests, who are then very busy. Holidays are Holy-days, and religious ceremonies are first observed – some with feasting, and some with fasting, and the feast days generally with dancing and general celebration.

Market days are also important to village life, with farmers taking crops, livestock, or seasonal produce, or crafts to local markets – usually these markets are in towns, not the village itself, and this is how rural society gets its cash, very much on a seasonal basis. After paying his rent and tithe, and settling any debts, the farmer at market then buys finished goods or tools he cannot produce himself, and a few small luxury goods for the family (perhaps some fine wool cloth for clothes for special occasions, or some pewter-ware, or some silk ribbons or trim for his wife and daughters, or some fine linen of quality for them, etc. In Anuire, due to the crop yield, there is usually a little money left over, which the provident farmer squirrels away, taking it home and putting it in a secure place as a savings, for a daughters dowry or for emergency use, or to purchase or lease more land – a provident farmer might put away as much as two years worth of income in less than a decade. Improvident farmers generally begin drinking or gambling on market day, and fritter away what is left of their cash at their local taverns later. Provident farmer's small coin hordes make tempting targets, so farmers generally keep such small coin hordes very well hidden. During times of war, enemy soldiers passing through villages – usually mercenaries – will sometimes string up farmers, beat them up, extract teeth forcibly, or yank out their fingernails, etc, trying to force the location of such hordes out of them. Thus generally during times of war, villages in the line of march of armies, or in range of their foragers keep watch from belfries, call alarms, and drive off their livestock, and run and hide at the first sighting of an enemy (and sometimes a friendly) army.

villagers and self defense

Villages are vulnerable to small bands of brigands or monster raiders, but villages with resident lords are much less so, as the lord and his retinue are usually well able to beat off such parties, being well armed and trained themselves. The farmer is generally capable of defending himself as well. Practically every male in Anuire carries a dagger, and everyone carries and has immediate access to a utility knife (save for small children) carried on the belt, used for everything from eating meals to small cutting tasks. In some countries, peasants are forbidden to carry offensive weapons (daggers don't count), but

they are very adept at wielding agricultural flails, scythes, pitchforks and the like, so assuming a farmer at work is unarmed and helpless, even in these countries, is a bad assumption at best. Near border marches, like near to the Spiderfell, the Five Peaks, Robhve, the Chimmaron, Markhazor, The Giant Downs, etc., peasants are allowed arms even in countries that discourage them as a general rule. Generally farmers ploughing fields, or harvesting crops in these communities will have a spear or bow near to hand, as will the Sheppard, who is additionally armed with a sling (a much more formidable weapon than most players realize, in trained hands, and using a lead bullet (most Sheppard's use the less efficient and readily available rock, which does much less damage), the expert slinger can drop a fully armed knight stone dead through concussive damage, even through the armour, and the bullet of lead behaves like a low velocity bullet against unprotected flesh, but we digress...), and of course the Sheppard's crook can be used as a club in extremis.

In some countries it is customary for all free men to bear arms. Diemed is an exceptional example of this custom (rather than the norm), where the tribal host was used for a much longer time, and where the feudal levies (more like militias) are often called upon to do service still. In that country, it is the custom for all free men to display their status by wearing a sword, and while a merchant in a town might wear a shortsword or overlarge dagger, so as not to get in the way during the day, a farmer driving a wagon to market, or a herd of cattle is likely to be carrying a broadsword or falchion with a buckler at his hip, and using a spear as a walking stick, or a prod for cattle on horseback. He will know how to use these as well, so a robber seeking his money had best be prepared for resistance. Some feats of the sword and buckler school, or peasant weapon tricks will be detailed later in this supplement.

specialist trades in villages

While most villagers are farmers, a few specialist tradesmen other than priests or millers will be found in a village. Every village will have a blacksmith, who is most often employed as a farrier, and a large animal vet. Such smiths can make arrowheads and knives, spearheads and pruning bills, but they are not swordsmiths (it takes specialized training and skills to be a swordsmith) or armourers. They spend most of their time shoeing horses and mules, and when not engaged in these tasks, they make nails for sale, and simple hinges, chains, and household goods, such as ladles, trivets, trammels, spits, etc.

Potters are commonly found in village as well, making simple mugs, jugs, earthenware bowls, containers, and frying pans, etc. Carpenters and joiners are found as well (you need them for post-and-beam construction projects), and while the carpenter is likely to be working for the manors lord, and peasants make most of their own simple furniture – 3 legged stools, for instance – the peasant still employs carpenters to make sturdy chests, beds, to fix or make new doors, and the like. Only a larger village will have a cooper or wainwright, although barrels are the universal shipping container, and every farmer has at least a simple cart. Thatchers likewise will tend to be in a larger village, and have a series

of villages in a region they will provide service for, as a good thatched roof will last a hundred years, so a single village couldn't possibly support them.

Some villages have side industries they specialize in. For instance, a village with a good local clay deposit might have a brickmaking industry, and one with a fine clay deposit might have an industry specializing in the manufacture of decorative tiles for floors, and roof tiles. A village near to a coal, tin, copper, or iron deposit probably has a small mining industry (sometimes only worked seasonally), and a ironworks or other foundry to refine the ore into pigs of raw metals for trade. As a rule, these villages with side industries are larger villages. For every village with such an industry, there are twenty or more that do not have one.

Towns are where real manufacture of specialized goods exists, and where merchants and farmers both sell their goods. Any characters requiring more than a meal, or a horse-shoeing would need to find a town, or better yet, a city for any specialized goods or services.

Taverns and Inns

In most AD&D worlds, practically every hamlet has an inn; this is not the case in Cerillia. Every village does have a tavern, but the location of the tavern changes every few days or week, because these establishments are only temporary. A housewife will take some grain, and brew up a batch of ale (this stuff keeps for only a few days before souring), and she puts a green bough out in front of her house advertising the fact, and then sells the ale in her houses hall. Usually, only a couple of women specialize in the brewing of ale (or are good enough at it to make stuff people are willing to pay money for), so the tavern switches back and forth every few days between these houses, as one runs out of ale and the other brews a new batch. Larger villages with inns will have a tavern in the inn itself, which sells wine year round, and brews it's ale on a regular schedule.

Improvident men and women of village life spend their money on over-indulging in ale at these taverns, and in wagering on cock fights, or dice games, or other games and feats of strength. A lot of the village poor's poverty is caused by this over-indulgence, and they would otherwise be able to live well if not for their foolish behaviour. These people tend to spend all the money they make in such activities, which is all well and good when times are good, but when hard times fall on a village, these people often suffer severely.

Every village does not have an inn, and in fact, most villages do not. Rural communities off well-traveled roads have no use for such institutions, and an innkeeper going into business in such a community would soon be penniless. On the other hand, villages along well-traveled roads that are trade routes or pilgrim's roads will have an inn. As villages are usually situated no more than a half-day's walk, or a days walk from each other, the traveler on these roads can find a place to sleep for the night with no trouble at all. Such villages are usually larger villages as well, due to service industries springing up to cater to travelers. People traveling off the beaten path, looking for shelter can still find it. Some

kind farmers will take travelers in, and almost every one will put up a traveler in a loft, or in a barn, for a penny or two, with some pottage to feed them as well. As a rule, taverns do not put up travelers for the night in rural communities. Characters traveling at certain times of the year, such as near midwinter (and the Eve of the Dead), need to carefully take into consideration their nights accommodations. It would be suicidal to be outdoors on the Eve of the Dead itself. No character living anywhere in Cerillia, no matter how experienced, or how fearless would seriously consider being abroad on the Eve of the Dead.

what everyman wears and eats

The common mans outfit of clothing is comfortable and practical. – how else could he work in the fields labouring all day, or labour otherwise? A mans clothing generally comes in three layers, although a man working may only wear the first two commonly. The first layer is underwear, consisting of a light and comfortable long sleeved shirt of linen, and braes (shorts), between knee length and mid-thigh length, tying with a drawstring at the waist. The next layer consists of long chausses (stockings) of wool, going over the braes,, and being secured by tying to the drawstring at the waist of the braes. Over this is a long sleeved tunic of wool, pulling over the wearers head, and mid thigh to knee length at the hemline. Some tunics open at least partially in the front and button closed.. A man would wear a linen coif, to keep his hair (often shoulder length) out of his eyes while working and the layer would be completed by a woolen hood, for cover for his head These hoods can have long or short tails, and the better off people often have the hoods bottom edge elaborately dagged. In particularly hot climates (the South Coast and Osoerde), during the heat of summer, this layer is sometimes made of linen, but for $\frac{3}{4}$ of the year, even in these climates, the clothing is wool.

A third layer can be worn, in some cases this is a short sleeved over-tunic, sometimes with elaborate embroidering on the sleeves cuffs and neckline, and hemline (the South Coast). In most cases, lords or rich men wear ankle-length over gowns cut full, and arranged in vertical pleats (this shows their wealth, by using more fine cloth than required for the garment, and the arrangement of pleats is considered fashionable). Slits are cut into the inner elbows of the sleeves of such gowns, displaying any rich lining material or fur of the gown, and allowing the man to extend his arms through the slits, to avoid dragging his sleeves in food while eating, or ink if writing. Peasants do not wear gowns like these – they are the purview of merchants, the well to do, and lords,. The peasant needs more practical garments for daily work and wear. If the peasant wears an over-gown in winter or spring or autumn, it is the same length as his tunic, and if it is lined with fur, it is a cheap fur such as cat or rabbit.. In winter, the peasant may additionally wear a knit wool cap over his hood.

In foul weather, a poncho-like garment called a huke is worn. It is often made out of heavy wool with the lanolin still in it (so it is the natural colour of the sheep wool and undyed) still in it to shed water. A large cloak (short ones are worn by the fashionable on the South Coast), or a hooded cloak can be worn as well. The well to do wear small brimmed caps of fur over their hoods in winter, but Everyman does not. Everymans shoes

are turn-shoes – that is, they are sewn together out of thin leather on a last (with a thicker sole leather than the uppers), and turned inside-out when completed. The shoes are handed, so between the manufacturing process, and in following the toe-line, even commoners shoes extend to a blunt point just beyond the big toe of the foot (the wealthy and lords often have this point fashionably extended into a short ‘pike’. Everyman does not ride everywhere, but does a lot of walking through fields furrowed by ploughing, and can’t afford to be tripping over his shoes toes, so does not wear pikes.) Shoes are moccasin-like compared to modern shoes, but peasants turn-shoes tend to be cut as ankle-boots that lace up on the sides, and they tend to have an extra sole of thick leather sewn over the first, making for a tough boot (this is the sort of boot soldiers wear as well). Riding boots are made in the same way, and extend to just over the front of the knee (and can turn down), or halfway up the thigh, like a pair of soled leather chausses – in the latter case, these tie up by a lace when fully extended, to where the chausses secure as well, except on the side of the hip instead of the front).

Women’s clothes are similar, except their chausses only go over the knee, and are held up with garters. Instead of a shirt, they wear an above ankle chemise of linen, and an ankle length dress, with long sleeves, or short sleeves with pin on sleeves. They usually wear a linen wimple and veil, but can also wear a woolen hood over the linen head cover itself. Shoes are identical to men’s shoes, although wealthy women will wear delicate slipper like shoes with decorative cutting and embossing. The cold weather gear of women is identical to those of their male counterparts, save better off women with a long gown have the gown cut a little fuller to accommodate the dress, and obviously a woman wearing an ankle-length dress will wear an ankle-length gown.. Female warriors, or other active adventuresses wear male clothes essentially, although there is no reason why a female wizard could not wear standard female clothing.

Both men and women wear belts and have belt purses (women usually wear theirs between dress and over-gown, and so the purse hangs low enough from the belt to access it by lifting it through a slit in the over-gown, or by lifting the hem of their gown.). The belts are often elaborate, and can range from elaborately patterned and colourful tablet-woven silk ‘girdles’ (generic middle-English for belt), plain leather belts, or velvet covered leather belts. Belts usually have buckles, strap-ends, and decorative stiffeners (studs in patterns, as well as decorative grommets), in brass for common people, or in gilt brass with enamelwork, or silver, elaborately etched and decorated of trapezoidal, crescent, or spectacle form. Strap ends are often punched and decorated elaborately as well, and they are sometimes slipped through the belt to hang near to the buckle. Belt purses are leather, of kidney pattern, or in the form of a bag hanging from a decorative brass frame.

It is important to understand that Anuirean peasants (and Brecht peasants as well), do not wear drab mud-coloured clothes, woven out of sackcloth and poorly stitched together, daubed with mud for effect – they like colour, and most peasants can afford some colourful clothes.. Grey is indeed the colour of the poor, but the average peasant has and can readily access clothes that can be readily dyed with inexpensive reds, blues (to almost a purplish-blue), greens, as well as browns, and inexpensive (grayish) blacks. On the

South Coast, women of the family take great pride in embroidering elaborate and colourful borders on the cuffs and hems and collars of their men's over-tunics. Cerillian peasants in general are not drab.

what everyman eats

Three of every seven days in the Christian countries in Anuire (and Rhormarch) are fast days, and fish is the only flesh allowed, with no dairy consumption allowed either on those days, as well as the 40 fast days of Lent. The remaining days of the week are meat days, and meat and dairy products are allowed. In the pagan countries and households, meat, fish, and dairy are eaten pretty much as the family desires and can afford. Some religions require specific diets throughout the year as well, with the worshipers of Nesirie easily consuming as much fish as the Christians, but without restrictions on dairy products, while the temple of Ruronil requires strict fasting for bodily purification prior to important religious ceremonies, usually based around the phases of the moon.

The average villager eats meat in adequate amounts, but in a different way than the players are probably used to eating themselves. Ham and bacon are the primary meats, followed by lots of fish, with occasional meals of chicken or other fowl, eggs, mutton and beef, and cheese. Hams are smoked or otherwise cured, and pork is turned into sausages as well, and sides of bacon cured and hung, to last as long as possible without spoilage. More than meat, and with every meal, the Anuirean peasant (and on up to greatest of lords) eats bread – dark breads for peasants, and the finest white breads for lords. The peasant washes his down with ale or wine, with the wealthy and lords consuming wines of a finer vintage.. After bread, vegetables are consumed in the greatest volume, in the form of grains, peas, cabbage, some beans, parsnips, carrots and some squash are eaten.

The average Anuirean eats a lot of pottages. Contrary to popular belief, these are not bowls of oatmeal (although Boeruinean and Mhorian peasants do eat oat-cakes, most people feed oats to livestock), but are bowls of soup or stews. If a player wants to experience an Anuirean Everyman meal themselves, they need merely to get themselves a small round loaf of fresh rye bread from a bakery, preferably still warm from the oven, cut it in half and slather it with cream butter or soft herbed cheese, and eat it with a bowl of split pea and ham soup, with a couple pieces of fried bacon tossed in as well for good measure, or in lieu of the split pea soup, a bowl of beef-barley soup, and wash it down with a pint or quart of ale, or a half liter of red wine. For breakfast, try fried eggs, ham, and a pea soup. It tastes good, and you feel full at the end of it, and it is nutritious, but image that at every meal for 2/3 of the year, occasionally punctuated by a shoulder of mutton, or a roast chicken, or pork chops, or a meal of corned beef and cabbage for a treat. Cheese would be served fairly often with the midday meal.

The other 1/3 of the year, try eating a bowl of fish stew (not chowder, as dairy is not allowed on a fast day), the rye bread without butter or cheese, and the ale or wine. Break that routine up with kippers or anchovies, or salt herring, and occasionally pan fried whitefish or trout, and you have a peasant fast-day meal. Peasants living on the coast can liven this up with lobster, and eels (but the latter are mostly eaten by people higher up the

social ladder), but not clams on a fast-day, as they are found on “land “and thus forbidden during fast days. If you are a monk, on fast days forgo the ale or wine. Even lords eat pottages, but as an appetizer between courses, not as a main course. Middle class people eat pottages as well, but usually as the main course for the lighter meal of the day.

towns and cities

While most people live in rural villages, a number of towns of decent size, as well as large cities (other than The City) exist in Anuire. Although only a minority of Anuireans live in cities (and only in the Khinassi lands does one find in many cases a near parity between city and rural dwellers), the numbers belie the importance of cities and towns. Cities and towns are the economic centers of Anuire, and the rest of Cerillia, as well as being the main centers of manufacture of all sorts of goods, from luxury goods down to goods used in daily use by common people. Cities and towns on the other hand are entirely dependant upon surrounding rural communities for the bulk of it's food and the raw materials to produce goods.

Even large cities have plots outside the walls that are worked either by city residents, or by small suburban communities. Large port cities are themselves large scale food producers, providing fish for it's inhabitants – sometimes on a vast scale, and providing to rural communities inland.

One of the biggest differences between towns and cities and villages, is a town or city is normally surrounded by defensive walls. These both function as a practical defense, and mark the boundaries and legal limits of the city and the legal limit of the authority of the city and any laws particular to that city. They are also a symbol of civic pride, and should not be underestimated in this role. even a small market town in a peaceful province that hasn't seen war in living memory still has a town ditch and embankment, and 'bars' at the roads entering and exiting the town, to serve as a visual boundary to the extent of the town, keep livestock from wandering in and damaging it, and to collect any tolls or tariffs due on goods at entry to the town.

While many more buildings are in towns or cities than a village, the village, counting it's woodlots, pastures and fields may have a larger overall boundary than a town, or even small cities. Towns are far more congested than villages, with buildings reaching 3,4, or even 5 stories tall in some cases, building upward to accommodate the population, instead of building outward (defensive walls aren't cheap, and cities are loath to knock defenses down to make room for new buildings.) In many cases, this congestion leads to unsanitary conditions, with little accommodation for sewage or garbage. In some old imperial cities however, sanitation facilities exist, and occasionally still function.

where everyman lives in town

Unlike his country cousins, Everyman in town as a general rule lives in close quarters with his neighbors. Usually, these neighbors reside above him, below him, or both. Street fronts in towns and cities are rows of buildings, punctuated by rows of alleys leading into

central courtyards, or the street opposite. As a general rule there is seemingly little order to street patterns. The walls follow defensive lines, especially when towns are built on hills in part, or rivers (every town or city must be sited next to a river, or a tributary, otherwise the inhabitants would not have access to sufficient water for the town or city to exist. This water is often harnessed to power mills as well.) Thus interior streets follow these lines, wind around hills, and make seemingly random patterns to bewildered visitors, as towns and cities grow up over time. Some streets might literally have been cow paths when the town was a large village.

Towns and cities generally have at least one market square, larger ones may have several (sometimes for different purposes Immediately outside Arele, for instance, there is as horse and cattle market). Temporary stalls will be set up in these squares for weekly or seasonal markets, and generally the square is fronted by the largest church (often a cathedral) in the town. Sometimes semi-permanent stalling is set up for weekly markets, like a butter market - with a roof, but no walls.

Artisans and craftsmen generally have permanent store fronts, or more accurately, window-fronts – retractable, heavily shuttered shelving (the large shutter forming an awning over the counter when the shop is open), to display their wares when open. The first floor of most city dwellings is usually an artisans shop and window-front. Above that is his residence, and poorer craftsmen may have several non-related families living above them, if they rent their shop and home. If the artisan owns the building he is living in, he and his family will generally occupy the nicest quarters, and rent out the rest, or if he is well off, he may have the whole building for his family. Some wealthy merchants own an entire block of buildings, living in a mansion that also has access to a large central courtyard formed by other buildings, with a few outbuildings belonging to his mansion- the rest of the block will be shops and dwellings as described above, that the merchant owns and rents out (forming the perimeter of his private central plot of land). There is never any shortage of willing tenants in cities in good economic health – a shortage of housing is more common.

As in the country, the first floors of such dwellings are commonly built of brick, stone, or post and beam construction with brick fill, for securities sake. Some fine buildings are entirely of this material. Unlike in the countryside, such buildings always have cellars, of vaulted stone or brick. Some of these cellars are large enough to be rented out as taverns, but most are used as storage or warehouses (and indeed, garrets and attics are commonly used as such). As living space is at a premium in cities, and free land inside the walls isn't common, some lots have been built over several times in the course of the centuries – as a result, it is not uncommon for some houses in cities to have a sub-basement that was part of an older dwelling. Most commonly, a different family occupies each floor of a city house, except for the first floor shop. The roofs of Anuirean (and Brecht) city houses are usually steeply pitched, and gabled, to give attic room and shed the weather easily. They are invariably roofed with slate, or tile, as mentioned above for the purpose of fire prevention. In the current era in Anuire and the Brecht lands, these dwellings also commonly have chimneys with a hearth on every floor, and often decorative chimney pots of glazed earthenware atop them, to improve ventilation and draft for the chimney.

The regimentation of city life

Life in these multi-family dwellings is a little more regimented than village life – at least on a daily basis. Firstly, church bells are ever present – there may be 50 or more parish churches in a sizable city, and they ring out the hours of divine service, as well as for special occasions. This is in sharp contrast to the rural parish church, that calls the people to mass once a week, or toll for the dead, or peal for marriages and other happy occasions. The bells of each parish church have a unique sound. They are individually named, considered to have personalities, and are even baptized as they are mounted in their belfries. Each church mounts a different number of bells, of different sizes, and so each bell has a different tone. People living in a town or city for years can mark out which parish bells are ringing by their unique sound. About the worst feeling for a citizen of an Anuirean city or town is to have the country placed under interdict, and have no mass, no baptisms, marriages, last rites or burials in hallowed ground occur – reminded of it every hour of the day by the utter silence of the bells of the churches, which do not peal until the interdiction is lifted.

Interdictions are very rare. The last three in the empire were Diemed, under the rein of Anuvier Diem, nearly 300 years ago. Illien was placed under interdict during the rein of Salome Aglondier a little over 70 years ago, and within the last dozen years Osorde, under Jaison Rannech. In each case the country was placed under interdict because the regent was a tyrannous, devil worshipping, bloodthirsty monster, and practitioner of the black arts, who treated the church with contempt, and murdered priests, nuns, monks and countless innocent victims, The judgment of interdiction symbolically cuts the monarch off from God's grace, and is intended to incite believers into rebellion to overthrow the monster. In each case, one could argue the interdiction worked, and the people revolted against their tyrants, but people still living who lived through these events, remember most clearly the awful stillness of the cities, who's bells no longer pealed.

The regularity of the bell-ringing has given Everyman in the city a sense of time on a daily basis that his country cousin lacks, who is more attuned to the passing of the seasons and the needs these bring, than the hours of the day. The end result is that Everyman in the city marks the time of day by the churches bells, and makes meetings and plans by the liturgical hours – a business meeting at Nones, etc. In some cities in Diemed, mechanical clocks imported from Danigau have been installed, complete with bells and animated scenes, but most cities and towns in Anuire haven't adopted this Brecht novelty.

Cities and towns have a number of rules regulating the activities of their residents to a degree that would be alien to a rural resident. Those rules exist for reasons of safety, and to protect buyers of goods. For instance, any town or city of any size forbids thatched roofs on dwellings, but mandates tiled or slate roofs, to help prevent the spread of fire in congested neighborhoods. Likewise, town gates open at sunrise, and close at sundown, not opening otherwise except in the most exceptional circumstances until the next day – exceptional circumstances do not consist of characters banging away at the town gates,

shouting and demanding entry, unless the character happens to be the landed regent. The towns Aldermen or Mayor is required to be personally present if the town gates are to be opened after sundown. The players may guess how eager the watch will be to disturb these august personages at their homes after sundown for such a task.

In order to prevent fires, after a certain time (by 10 pm at the latest, city residents are required to cover the embers of their fires with an earthenware cover – this is the curfew. Manual labour or crafts are forbidden after sundown – this is to prevent shoddy workmanship by tired workmen working by candlelight. Travelers on city streets after dark have to be on legitimate business, and be escorted by torch-bearers or lantern bearers. People unescorted, after dark and without a light-source on no specific business are assumed to be lawbreakers, and are stopped and detained or arrested by the watch.

Cities and towns watch their walls and gates, and guard their streets. There are regular watches of guardsmen at every gate, to check travelers, collect duties, and prevent armed incursions, as well as prevent the flight of criminals. The watch also patrols the streets, in an attempt to suppress or discourage crimes, and arrest criminals. These watchmen are essentially a small standing defensive force maintained by cities and towns. They suffice for their task, but do not represent the full military potential of a city or town, all of which place some sort of military burden on citizen residents of military age with a certain amount of property, in the form of equipment maintenance and militia service. The equipment required to be owned by a head of household is based on the amount of moveable property owned, and the household has to contribute a member, or equip a substitute to serve in the militia. The city or town militia is most commonly organized around guilds, but is occasionally organized on city and town wards. Most cities and towns base service in the militia on a person being “free of the city”, or a citizen, and belonging to a guild, and so having the motivation to serve and the means to. – they don’t want the urban poor, or restless, underemployed youth engaging in revolution against the town or cities hierarchy.

Arele makes a good example of the organization of the militia based on guild association, as it has a large and active militia, and it is called out on campaign by the prince of Diemed with reasonable frequency. A citizen of the city with £1 of moveable property is required to maintain a gambeson, mail coif, helmet and spear – shields are generally issued by the guilds and maintained by them, although some property owners maintain their own. Most Diemian males maintain a sword and buckler (in some cases an heirloom), although some maintain a shortsword called a ‘throat cutter’, in place of a broadsword or falchion. A citizen worth £3 of moveable property is required to maintain a crossbow, a person with £4 a haubergeon of mail or scale and gauntlets of whalebone or mail, a person with £6 a hauberk and chausses of mail, and a person with £10 or more a horse besides. a person of £20 of property is to have the full mail and horse, and equipment to maintain a crossbowman and a spearman besides.

These militiamen are organized by guild, as that is a natural and well understood method of organization, with guild officers acting as captain if they have military talent. Some guilds with popular but militarily inept officers hire professional soldiers as

advisors and trainers, and to help leading the company in the field. Each guild has its own banner, usually displaying in part the royal arms, with the city's arms and a guild symbol displayed as well. For instance, the carpenters guild banner is party-per-pale murray, an argent lion rampant guardant, holding an escutcheon of the arms of the city of Arele, and in the second division of the banner a carpenters plane with shavings flying.

Each guild in Arele fields about 200 men, give or take, with minor guilds contributing 50-100. The following are the larger guilds – Butchers, Vintners, Bakers, Blacksmiths, Carpenters (including joiners), Chandlers, Saddlers, Cordwainers, Coopers, Wainwrights, Stonemasons, Weavers, etc. Minor guilds in numbers, but not in power and influence are Goldsmiths, Mercers, and Spicers. Minor guilds in power are almost sub-guilds, such as the Loriners, while the Fishmongers traditionally supply bow or javelin armed skirmishers. The city of Arele has by this means some 5000 – 6000 guildsmen available to it as a trained militia, which is a fair-sized army, rivaling in numbers all the companies of the prince's ordinances put together. The bulk of the militia are spearmen and crossbowmen, in roughly equal numbers, and a company of 200 cavalry besides. Additionally, there are some 500-700 javelin or bow armed skirmishers – the latter with little enthusiasm for fighting far from the city, or except in its defense. In an emergency, the city can field up to 20,000 men in its defense.

By law, the militia train every other week, and as Diemed has a long custom of training its levy to the equivalent of a militia, the royal army's company of the ordinance in garrison in Arele aids in the training of these men, in mock combats with wooden spears and swords, which make the guild infantry a fairly formidable force – the equivalent of regular infantry, at least for the younger members who are sent out as the feudal due on campaign.

This system works well in Arele, for both the royal family and the city. There is a long history of the royal family being resident for a significant part of the year, and the court is a significant source of income for the city's merchants and artisans. The current royal family is extremely popular, as they are personable, accessible, active, and the prince clearly pursues a diplomatic policy favouring trade, using the royal army and navy to protect trade, as well as spending significant tax money on improvements to the city. They are of the same people, language, customs and beliefs, and so the city is a pillar of support for the royal family, and clearly the royal family trusts the city to wield arms in its own defense. If the royal family were of foreign origin, or hostile to trade, or extremely unreasonable, undiplomatic, and generally uncooperative, the city of Arele could be a thorn in the side of a regent, and a military menace to it, rather than being a steadfast supporter.

The City, Anuire, follows an older and different system, the system of city wards. Each district or ward of the city is responsible for the defense and maintenance of the land walls and harbour walls in the district, with roles in the militia being assigned on a basis of property. The most influential and wealthy families in a ward provide the leadership for the wards – some families have provided the leadership for their wards for centuries. The wards compete with each other in a rough series of sports, including a bridge battle

over the cities numerous bridges. These battles are fought in defensive armour, with clubs, and people do get injuries in the competitions. Nevertheless, it remains a popular sport for both spectators and participants alike.

Anuire is a military powerhouse unto itself. It can field an army of 12,000 without very much effort, and this is the usual number it provides for the emperors campaigns – roughly 5,000 infantry and 5,000 crossbowmen, 600 bow armed skirmishers, 600 cavalry, and several batteries of field ballistae. To defend itself, the city can raise an army of 50,000 men in an emergency, and man 10 galleys of war. Under the centuries long lordship of the Dosiere family (the most important family in the city other than the emperor, being the imperial chamberlain) it had been able to maintain it's independence, and prevent it's conquest by so many Anuirean regents who lusted for the Iron Throne. If the Dosiere family had not been away with 20,000 men of the civic militia of The City during the Blackhand war, the baron of Ghoere could never have seized The City, and if his move had not been completely unanticipated, the city would have been able to resist him anyway.

Even with these disadvantages, and Ghoere's large army of mercenaries, and his brutal suppression of resistance, the Baron proved unable to hold and control the most powerful city in Anuire. Had not Ghoere's forces been scattered throughout the city in occupation, suppressing the cities population, the small imperial army blockading Ghoere in the city would never have been able to seize the land walls if they had been properly manned. If the Dosiere family had been minded to become emperors themselves after the death of Michael Roele, instead of being loyal stewards to an empty throne, with the resources of the imperial city behind them, they could have in time conquered the whole of Anuire, one piece at a time.

To many rulers, cities and towns can be dangerous rivals to their power. It all depends on how well a city and a regent get along, how many common goals they have, and if there is any antipathy or destructive behaviour on the part of either party. If these occur and a regent cannot trust his urban populations, rebellions can and do occur - most 'Great Captain' or rebellion rolls on an events table, have some city or town antagonistic to it's landed ruler at the rebellions root.

So Everyman to some extent is required to participate in their defense, or the defense of his town. Even the urban poor are required to help in the defense of a town or cities walls during an emergency, even if their only material aid is in throwing rocks from the battlements onto an invader, or aiding in putting out fires set by an attackers' mechanical engines or magic users. Conversely, only those with property are expected to maintain (and in some cities, are the only ones to own and bear arms) weapons and armour, even of the cheapest form. Everyman who lives in the city will see at some point in his life mass violence – if not an assault on the cities walls, or a military expedition, then surely a riot or mob violence.

what everyman in the city does for a living

Almost Everyman in the city is a tradesman or artisan, with the poorer being common labourers, in the best cases being weavers working for a cloth merchant, down the ladder to fishmongers and gong-farmers (waste and trash removers) at the lowest rungs of society. Those who are the best off, and living the dream that drives people to immigrate to the cities, are the craftsmen who own their own shops, with apprentices and journeymen of their own. Carpenters, Smiths, Cordwainers, any sort of trade imaginable, the dream of owning ones own business is the driving force of the city-dwellers. At the top of the social rung are the providers of luxury goods to the wealthy and nobility, Goldsmiths, Mercers, Spicers, who are nearly as wealthy as lords (or wealthier than some minor lords in some cases), and it is from their ranks the lord mayors and aldermen of cities are drawn.

The misfits and the under-classes of the cities

Under the normal ranking of classes of society, there are those who do not fit neatly into respectable city life. Many cities have universities or colleges, and while some are founded by landed regents, many more were religious institutions, or are administered by the church, and so the students fall under cannon law than secular civic law, and so tensions can be caused by students getting into trouble with city authorities, by riotous living and various misdemeanors – the students then claim the protection of the church, or the judgment of the church courts, and so tensions are caused, and can run high from time to time between civic authorities and the regents of a university.. Students as a rule, however, so long as they comport themselves well and behave, are considered respectable. Eventually they graduate and become lawyers, doctors, cannons and philosophers or historians, but the students can be more unruly than the civic authorities care for as a rule.

Much less respected are wandering entertainers – actors, minstrels, jugglers, fortune-tellers, and the like. These entertainers are popular, and seen as a necessary evil by city authorities. Civic fathers find their un-rooted behaviour, as well as bad living to be uncomfortable. They are suspected of harbouring thieves and pickpockets in their midst, if not being thieves and pickpockets themselves, and they are often linked to unregulated and illegal prostitution as well. In truth, criminals sometimes work with such entertainers, and the itinerant nature, moving from town to town often makes bringing such criminals to justice often difficult at best.

Prostitutes are an ever present city and town fact of life, and by their chosen means of livelihood do not fit into the normal respectable routine of city life, but they are seen as a necessary evil, and so are examined for health and regulated and licensed in most cities. In most cities, prostitutes are required to wear a distinctive article of clothing -for instance, in Moriel in Osorede, prostitutes are required to wear a striped hood. The greatest insult possible to a respectable woman of Moriel is to give her a striped hood. If a husband were to give one to his wife, it would be tantamount to an accusation of marital

infidelity and promiscuity, and would cause a vendetta between the husband and his wife's family- unless the woman was unfaithful and promiscuous.

Prostitution is tolerated by civic authorities, because it gives a sexual outlet for young men with little prospects for marriage, because they don't have the monetary resources or stability to marry, preventing worse sin and crime than simple fornication. Prostitutes are not only licensed and regulated, they are required to work in only certain districts, and out of licensed brothels – being forbidden from taking clients to private homes – and to undergo regular health examinations. It is a crime for unlicensed prostitutes to solicit, a worse crime if they solicit them outside of an approved area, and much worse if working out of a private house (they would receive heavy fines if caught, and be put in stocks and publicly humiliated, etc.)

In Anuire, and throughout Cerillia, resolute or adventurous women have the opportunity to make a living as an adventurer, and so many women who in the middle ages would have taken up the career of prostitute out of a lack of opportunity or out of desperation, take this career instead. Also, women whose husbands are artisans in most of the craft guilds are allowed to work in and contribute to their family businesses, and are allowed to take over their husbands shops if widowed. Many guilds allow women to apprentice to crafts, and enter the guilds themselves.

Thieves exist in cities as well, ranging from cut-purses (the classic D&D thief), to burglars, armed robbers, and con-men and confidence men (out-of-towner's are usually the primary victims of the latter category). Thieves like these do not flourish in rural society, where everybody knows everybody else, and have since birth. Brigands and Highwaymen are the most common form of rural thief, and so those with the inclination to the 'trade' tend to migrate to cities. Thieves are treated harshly by the law when they are caught, as a general rule.

Beggars, Diseased, and the Insane

Urban society is of two minds about beggars. In Christian countries, the people are encouraged to take care of the poor, from the pulpit, and the church actively does so, and encourages the laymen to succor the poor and needy as well. On the other hand, man is supposed to work for his bread, and the able-bodied beggar is considered to be no better than a thief. Ones that fake maladies or crippling injuries are considered to be definitely be thieves, and in need of punishment. Civic authorities punish these false beggars when they catch them at this reprehensible act, as they are not only stealing from the provider of charity, but from the truly needy as well. Not everyone succeeds in cities and towns in Anuire and Cerillia in general. Some people are unskilled, some are lazy, and some are unlucky to an extraordinary degree, and fail at all they attempt. As a result, there is, and always will be a large minority of urban poor. How this social problem is handled varies from city to city and town to town. Some guilds provide a small wage for any member who is ill, or injured and unable to work – this money is provided out of guild dues. In Christian countries, every parish has fraternal organizations and burial clubs that members contribute small sums to, and if a parish member falls on hard times, help is

given from this source. A primary source of charity is the Church itself – the parish poorbox exists for this very purpose, and a portion of the tithe is set aside for it as well. Good priests conscientiously distribute alms to the parish poor and deserving vagrants.

Generosity is a noble virtue, and alms come from the nobility as well. Noblemen with residences in cities provide food from their kitchen, and distribute pennies to numbers of the needy every day (the food is most often leftovers from the days' meal, but is still good food) or every week. Unfortunately, many able-bodied rouses take advantage of this well intended custom (sometimes merely a display of wealth, but alms are alms) as do the truly needy. Noblemen's' stewards usually aren't permanently resident in city neighborhoods, and so they don't know the poor of a neighborhood as a parish priest does, and so are less discriminating in the distribution of charity (obvious fakers are chased off, however.) Wealthy merchants imitating the custom of the nobles however, have stewards permanently residing in the neighborhood, and who are as discriminating as a parish priest. Some of the most unfortunate simply starve, and thus make room for newcomers to the city.

Illness occurs in Cerillia, although not many pandemics occur due to priestly powers. Nevertheless, some people become ill with diseases (possibly magically created diseases), cancers, degradation of eyesight (cure blindness is not always readily available), failure of internal organs through age or abuse also make people ill, and may not be readily cured by a small miracle. As a general rule, the DM should have an illness caused by sinful actions not readily cured unless the ill person is repentant. Thus an alcoholic can readily die of liver failure, regardless of availability of magical cure, due to his repetitive sinful behaviour – drinking is not sinful, while drunkenness is a form of gluttony .

For those ill, in Christian communities and in Khinassi cities, hospitals exist. These are not like modern hospitals, but in Christian communities are charitable institutions run by the church. Ill patients are looked after by monks and nuns, and medical students from local universities are brought in to observe and learn herbal remedies and surgery. Surgeries are preformed, to remove obvious tumors, and this is sometimes successful, also surgeries are preformed to remove cataracts, relieve pressure on the brain, to set limbs and bones so a cure injury miracle will leave the person truly whole and without 'crooked' limbs (and debilitating arthritis in old age), etc.

Taking care of the ill is considered an act of Christian charity, and to be good for the caregivers' soul. People care for their relations, good neighbors will help some of their neighbors, and some religious orders specialize in the care of the ill, but some illness of course goes unattended, and people die of illness every day. In Cerillia, unlike during the middle ages, illness tends to carry off the elderly or sickly primarily, but of course the wealthier you are, the more likely you are to survive a serious illness.

Mental illness is a different case. The plight of the insane or emotionally disturbed is far better in Cerillia than during the middle ages, but not as good as the plight of those who come down with a normal illness. On the positive side, 'detect evil' readily weeds out the

lunatics from the possessed. On the negative side, there is no cure for insanity, although saints during their lives have been known to be able to cure lunacy, and a sure sign of sainthood is this charism. Most lunatics however, remain uncured by saints, since there are far more lunatics at any given time, than living saints wandering the countryside. Relatives will sometimes bring lunatics to Holy hermits in hope of finding a cure for their insane kinsmen. Lunatics are commonly cared for in towns by religious institutions, the care they receive being well-meaning and kind, but ineffective at restoring sanity. Think of such institutions as almost being day-care, or nursing care for the insane, and the staff generally insures they eat well, and kept warm and as comfortable as possible, and are kept for injuring themselves or others.

Sociopaths and Psychopaths, rapists and pedophiles are not considered insane – they understand the difference between right and wrong, and do as they will regardless, and thus they are held accountable before the law for their actions. Murderers, rapists, kidnappers, arsonists, and pedophiles are publicly executed – usually by hanging. There is a strong and persistent belief in Anuirean culture that lunatics are holy, and especially so in the church of Ruronil, it is believed that lunatics may give true prophecy amidst their ravings. (The belief exists across Anuire, and in parts of Cerillia, but it is strongest amongst the pagans worshipping Ruronil) and ceremonies are conducted to attempt to glean prophesy during certain times of the year, and at certain planetary junctures. Followers of Ruronil are astrologers par-excellence, looking for the will of the god and divining future events in the movement of the stars. A bit of doggerel verse going around Medore during the civil war of 562-63 makes oblique reference to the custom of consulting lunatics –

*“What Suris doth prognosticate
Concerning prince and countries fate;
I think myself to be more wyse –
Than she that gazeth at the skyes.
The mon in the moon
May wear out his shoon
Chasing after Roele’s wain
But this I can tell, that all will be well
When the prince enjoyeth hys owen agayn...”*
Anon. Diemian sympathizer, Medore, 561

crime and punishment

Imprisonment is not a normal punishment in Anuire and the Brecht lands, although it does occur as a punishment in Khinassi lands. People incarcerated in Anuirean cities are awaiting trial, except in exceptional circumstances. These temporary prisoners are usually held in one of the gates of a city set aside for the purpose (in the dungeons, if you like, but as often as not in a strong tower). Punishment in Anuire consists primarily of capitol punishment, corporal punishment, public shaming, fines, and banishment/exile. There are two court systems in Anuire, ecclesiastical courts, dealing with cannon law, and secular courts, dealing with secular law. The secular courts regularly give out any sentence,

regardless of how harsh. Ecclesiastical courts on the other hand, are geared towards recognition of guilt, repentance, penance, and forgiveness. Understandably, people facing most capitol crimes would prefer being judged by an ecclesiastical court rather than a secular one.

Secular courts deal with murders, rapes, arson, theft, kidnapping, and minor crimes such as breaking standards, disturbing the peace, and breaking minor laws – churchmen are tried in ecclesiastical courts regardless of their crimes, as well as students, debtors, heretics, as well as devil worshipers and witches, and everyone else is tried in secular courts. If a churchman is found guilty of murder in an ecclesiastical court, they will often be removed from their position, and given over to a secular court. A list of capitol crimes tried by secular courts follows - Murder, treason, arson, kidnapping, counterfeiting, acts of les Majestie, rape, pedophilia, sodomy, and sometimes theft. Theft is a capitol crime in some countries in Anuire, while in some countries, mitigating circumstances can turn it from a capitol crime to one punished by corporal punishment and fine, depending on the circumstances of the theft. In Diemed, for instance, theft can get you a term working as a serf - usually for 5-10 years, or more for a repeat offender in Fellguard, Fenmarch, Heartwood, or Diemed Outremare. This is considered one step down in severity from capitol punishment. In some countries, hanging is the standard form of execution, in others, beheading. In some countries the method of execution varies according to social station, with hanging for commoners, and beheading being reserved for the gentry and nobility.

Corporal punishment, fines, and exiles fall into the second large category of punishment for felonies not calling for the death penalty – manslaughter, for instance. The general rule of thumb is that a nobleman might be fined or exiled for a crime that a commoner might be flogged for or perhaps even faces the death penalty for. The more influential and wealthy a person is, often the lighter the sentence they receive. Crimes in secular courts calling for less than the death penalty follow – Forgery (sometimes a capitol offence, depending on the nature of the forgery), manslaughter, petty theft, breaking curfew, being caught in a city after dark without escort or bearing light, disturbing the peace, selling sub-standard goods, using false measures, evading arrest, resisting arrest, selling unexamined or unmarked good, illegal prostitution, working by candlelight, selling goods by candlelight, adultery, breaking and entry, and many other minor crimes have the culprit facing anything from an exile, to flogging, to being put in the stocks or pilloried. A baker selling sub-standard bread might be pilloried, with one of his shoddy loafs hung about his neck, to face the ridicule of his neighbors, as well as being fined anything from a days wages to a weeks wages, depending if he has ever committed such an offence before.

Cities have standards for goods made and sold, and city inspectors (often guild members) inspect and approve or condemn merchandise. Condemned goods are disposed of by public burning. Selling condemned goods, once condemned, is a much more serious crime than being found guilty of intentionally making sub-standard goods. A person who stole condemned goods and knowingly sold them might lose his citizenship of the city, and be exiled. Selling stolen or un-inspected goods is a serious crime as well, and

handled in much the same way. Standards laws exist to protect the reputation of the city and its guilds, and to give its merchandise a good reputation and encourage trade. Flouting the standards laws is a very serious crime, and treated as such by civic authorities. Making goods, or practicing a trade and not being a member of the appropriate guild will also get a person severely punished, severely fined, and followed up with a loss of citizenship of the city, and exiled. These are a sampling of the myriad of ways that Everyman can get into trouble while living and working in a city.

Ecclesiastical courts judge mostly priests and members of religious orders, and ecclesiastical courts don't often hand down execution as punishment – 10 years of penance beats the hangman's noose every day of the week, and so people arrested for crimes often try to claim to be in minor orders, in order to be tried by ecclesiastical authorities rather than secular ones.

Ecclesiastical courts handle cases of debt, as well as 'religious' crimes, exclusively judging heretical material (only believers can be heretics, a pagan cannot be a heretic by definition), but heretical books get burned, and the heretics made to repudiate them, rather than the heretics being burned themselves. The only capital crimes in ecclesiastical courts are the crimes of witchcraft, devil worship, and necromancy. These all exist in Cerillia, and are taken very seriously. The only pagan religions considered to be devil worship are the followers of Azrai, Bellnik, and Kreisha. All other pagan religions are considered erroneous, but not outright devil-worship. Pagan countries do not have ecclesiastical courts, save for where a country is ruled as a theocracy.

some everyman city feats

Detect Shoddy Goods – On a successful IQ roll, you can identify commonly sold goods of daily use as being shoddy, and avoid them or bring them to the attention of the authorities. The sorts of items in question are bread, pies, clothing, and shoes, etc. This **does not** replace the skills in the Palladium rules for identifying weapons quality, or gems and precious metals, etc. You are less likely to be ripped off if you possess this skill, but the skill is only available if you have lived in a city for more than two years.

Identify Fraud – The possessor of this skill can identify fraudulent behaviour on a successful IQ roll. They won't be fooled by contortionists posing as crippled beggars, fall prey to scams, or will recognize a confidence game when they see one. This feat can save a character a lot of aggravation and money. You need to have lived in a city for 5 years to obtain the feat.

Fast Talk – The possessor of this feat can convincingly talk their way out of small difficulties with the watch, or with angry city-dwellers. This smoothes over small problems, like calming down an irritated tavern patron you just spilled a drink on, or convincing the watch you didn't witness an event, you can concoct a reasonable excuse for being out after dark when accosted by the watch. It is a useless feat if you are caught red-handed at illegal activities however.

Find your Way – You are familiar enough with the city that if you get ‘temporarily confused’ as to where you are, you know which direction to travel in to find a familiar landmark to re-find your path. If you know where you are, you know the shortest route to where you are going. This is a prerequisite feat for “Escape and Evade”, but it only works for the city and town that you live in. If you are ‘bewildered’ as to location, you need to roll against IQ to find your way. If you know where you are, you know the shortest route automatically without a roll. You need to be resident in a city or town for two years to acquire this feat.

Escape and Evade – This skill allows you in a familiar neighborhood, to evade pursuers by ducking down alleyways, cutting up private stairs and into back lots, knowing where crowds will be to lose oneself in, etc., to evade pursuit successfully. “Find your Way” is a prerequisite feat. The feat requires an IQ roll if just being tailed, but requires a physical prowess roll as well if the pursuit is hot. Pursuers get a chance to roll for various skills (determined by the DM), to see if they can successfully follow. 5 years residence in a city is a prerequisite to taking the feat. There are mitigating factors to this feat, for instance, if the pursued is an elderly person with a low speed, being chased by a younger person with a high speed score, they are more likely to get caught. DM’s discretion as to how this works. This skill also works for a country person in their home village, fields, and woodlots and orchards. If you leave a city for two or more years, the skill might need to be re-acquired due to changes in the location – this usually takes far less time than it did to acquire the skill in the first place.

everyman’s martial arts

While everyman isn’t a highly trained warrior like the knight, Cerilia is a rough and dangerous world. The likelihood of someone facing deadly violence is far higher in Cerilia than modern America or Europe, and people engage in rougher sport in Cerilia to boot. Nobody has ever thought of taking the sharp edges off of life in Cerilia, and the constant modern concern for safety would be thought more appropriate to a pack of nuns in a convent than appropriate to daily living, if anybody were to ever philosophize about the subject with a Cerilian. Everyman and woman therefore, are prepared to defend their lives to some extent with deadly force. In game terms, this translates to all Cerilians having WP. knife, and WP dagger as default skills. Even in lands where weapons carry is discouraged or forbidden, all have near instant access to a knife.

Wrestling is perhaps the most common martial arts skill, and the majority of Anuirean and Brecht males over the age of 12 have this skill to some degree. They may be terrible at the sport, but they know simple throws, headlocks, and trips. Anyone from these countries wishing to have this skill have it without cost. Conversely, in some Anuirean countries like Avanil and Alامية, noblemen look down on wrestling as a peasant sport, and are untrained in the sport themselves.

Brawler

If a city dweller takes this category of martial arts – and anyone can take it, including a wizard – they gain Hand to Hand Mercenary, and a couple of feats. In cities that do not permit weapons carry, this and/or wrestling is the only martial art accessible. The student of this martial art gains WP club at first level.

Common Feats

Improvised Weapon – The ‘student’ is able to improvise clubs and blunt weapons from everyday objects, from walking sticks, to a woman’s chausse filled with rocks, to a sap from a jug (works for one blow before shattering, unless stoneware), to an improvised knife or blade from broken crockery.

Knock out Blow – A brawler stating intent in a successful attack strikes a victim on a vulnerable part of the skull, knocking the victim out (victim gets to save vs. pain to avoid the effect). A critical failure on the part of the brawler has the brawler make a second attack, which is successful is a lethal blow, and now the brawler is liable to be charged with murder or manslaughter at the least. The ‘student’ needs to be 5th level or higher to perform the feat on a helmeted head.

Sense trouble Brewing – The ‘student’ is aware of city situations where a fight is likely to erupt, and is ready for trouble. At second level, they get a +1 on initiative to fighting in a tavern, or on a city street.

Uncommon Feats – (available at 5th level and above)

The Head Drop – With this feat, the brawler can knock his opponent off his feet, pick him up by the legs, and drop him on his head. This does 1d6 damage, and is potentially lethal. KO’s as per knockout blow.

Crushed Cods Throw – The brawler ducks down, lifts his opponent by his crotch and his chest, mangles his victims testicles, and ends by throwing the victim into a wall or other solid object. Does 1d6 damage for the crush, victim must save or be stunned for d4 rounds, and 1d6 damage for the impact.

The Knife from Nowhere – The brawler has learned to conceal a knife in an unexpected place – a sheath on the forearm under a sleeve, for instance, and to make a sudden attack with it. The brawler declares his intent, then the victim gets to make an awareness roll (not applicable if the victim doesn’t see his attacker because the attack is coming from behind) – if the victim fails his awareness roll (he needs to roll a 1 or 2 on a d6), the feat succeeds as a free attack for the brawler, initiative rolls following normally. On a roll of a 16 or better, the attack is a critical hit, doing double damage to the victim.

There are no hidden feats in this school, as one of its characteristics is that the school can be picked up by observation, and with minimal training – save for participating in tavern brawls.

sword and buckler schools

These schools are a real martial art available to Everyman, at least in Anuire and the Brecht lands. They are not available to characters living in cities or countries where commoners are prohibited from carrying weapons. A character living in such an area would have to move to a city or country where such masters of arms live and teach to learn the school. In some places these schools are encouraged as a means of having a population with some basic martial training, while in other places these schools are discouraged, fined, and banned as being a great cause of disturbance of the peace. Sword and buckler schools are very popular with university students, as a means of ‘exercise’, and mock combats are undertaken – with sharp weapons, mind – and wagers made on them. Such combats are most often to the first blood, and are considered by youths to be a display of ‘manliness’. These contests most often end with a few cuts and bruises, and with drinking and camaraderie afterwards by the participants, but occasionally accidents happen with tragic results. Sometimes rivalries between contestants, or bad blood between them lead to truly tragic results.

Most students of these schools would think twice before taking on a well trained and equipped knight. The knight usually has much more experience in life or death combat, and in or out of harness he makes a formidable opponent. Nevertheless, Everyman with this skill is a tough opponent himself, and not to be scorned as a combatant. The school is characterized by a rough and tumble style of swordplay. The broadsword armed student will thrust as often as he cuts, whereas the falchion armed student rarely thrusts, but cuts delivered properly with this weapon are devastating. Students of the school have Hand to Hand Soldier. *please note that bucklers do not give an automatic parry once a round as does a larger shield.

Common Feats

The Buckler Punch – The student is able to deliver a devastating punch with the boss of a buckler – many of these have a sharp knob on the boss (not spikes, these get stuck on and in things). It does 1d6 damage to an unarmoured opponent, or 1d4 to an armoured one. A successful blow requires an opponent to save, or be stunned temporarily and lose an attack.

The Strong Parry – The student has learned to use sword and buckler in unison, to trap even a two-handed attack. +1 to defense when using this feat. At 5th level or above, it can be used as an automatic parry like a larger shield in hand to hand combat – does not work on arrows, crossbow bolts, or any shot or slung or thrown weapon however.

The Kick in the Cods – While everyone can try to kick someone in the crotch, doing so in a swordfight is difficult at best, since you open your leg up to attack by an opponents sword. The student has learned to time such a kick without exposing his leg, in a strong martial style. This can be delivered with the knee instead of the foot if the opponent is within grappling range. 1d8 temporary damage, opponent saves vs. death or drops to the ground stunned for 1d4 rounds. A critical strike means medical attention is required for the victim.

Uncommon Feats

The Counter Cut from the Parry – The swordsman uses buckler and sword mostly joined (the buckler covering the swordsman's sword hand), and when successfully parrying, declaring the feat can immediately launch a counter-attack from this defensive position as a free attack, once per round.

The Dis-Arm – With this feat, the falchion armed swordsman can do a called shot on his opponent's wrist, and cut off his hand if the wrist is unarmoured. A victim can save (vs. death) to have his wrist mangled instead of severed, but even if successful lose the weapon, and the use of the hand unless magically healed. On an armoured foe with mail covering the joint, a successful roll results in a serious wrist injury (as a save for an unarmoured cut) and the loss of the victim's weapon. A critical hit combined with a failed save on the part of the victim results in a severed wrist for an armoured victim. Broadsword armed students of 7th level or higher can manage the same feat.

The Bind and Slam – The student binds his sword and buckler with his victims, and gives him a hard blow with his body, knocking the victim off balance. Does no real damage, but throws the victim off balance and gives the swordsman a free attack at +1 to hit.

The Bind and Stab, or 'Crooked Blow' - The swordsman binds sword and buckler with his opponent, and then makes a sudden thrust at his opponents face. If the attack succeeds, it is a critical hit, and the opponent must save vs. blindness or lose an eye. It doesn't blind an opponent in a closed faced helm, but stuns him for 1 round instead.

The Over the Leg Throw from the Bind – The swordsman uses leverage, and his leg for a fulcrum, and drops his opponent in place. It takes his opponent a round to regain their feet, attacks on them until they do so are at a +1 to hit.

The Edge of the Shield/Buckler Strike – The student slams the edge of his buckler up into his opponents jaw, doing 1d6 damage, and stunning him for one round (opponent can save against the stun). This is a well known trick with a heater shield in both the Northern and Southern schools of Swordsmanship for knights as well, and the can take this feat as well.

Hidden Feats

The Decapitation – The swordsman armed with a falchion, on declaring this feat, if the attack is successful with a 16 or higher, decapitates their victim cleanly. This is very hard to do, although it may sound easy. It does not work on an armoured opponent, but if it strikes a mail coif alone will cut into the neck of the victim. It doesn't work if it strikes a more solid object, like the edge of a greathelm – in this case, the victim gets to roll a save to strike the edge of his helmet instead of his neck. The swordsman needs a strength of 18 or higher to perform the feat on an armoured opponent.

The Helmet Cleave – The student armed with a falchion can split open a munitions grade helmet when the feat succeeds – the opponent must save vs. death or receive a fatal head injury. If this feat is used on an unhelmeted opponent, and the blow succeeds it is a fatal blow, splitting open the opponents' brain-pan to the palate. A broadsword armed swordsman can use the feat on an unhelmeted man with the same result.

Spear and Bill Feats

These are taught to infantrymen and guild militiamen.

Follow the Thrust with the Butt - The soldier can immediately roll a second attack if a thrust fails to strike his opponent with the butt end of his weapon. Secondary strike does 1d4 blunt damage. This attack can be made with any poll weapon that can be thrust with.

The Hooked Dismount – This works with any bill with a hook, halberd with same, or hooked spear. The wielder steps beside an onrushing horseman, hooks him by the shoulder and drags him from the saddle on a successful catch. An exceptionally strong or skilled horseman can try to get out of being thrown, but if they are moving at any speed, it is almost impossible to escape.

The Rein Cut - A variant of the hooked dismount, save the riders reins are cut. Often another soldier working with the billman will try to grab the horses bit, and capture the rider.

One last Anuirean and Brecht martial feat should be mentioned. Those cities and towns (and villages in some cases) that sponsor shooting clubs, have a specific feat available to members of these clubs that apply to crossbow shooting.

Shoot the Popinjay – The character with this feat is an excellent shot with a crossbow, and automatically gains the Palladium WP skill “ranged weapons”. The character has to be a dedicated shooter, and this must be a hobby engaged in at least once a week, and preferably multiple times a week. Many Anuirean noblemen are excellent crossbow shots, and use such bows hunting, but would never use a crossbow in fighting against humans – such a thing would be unchivalrous, and “The first Bowman was a coward”, as the Avaneses say.

vos, rurjik, and khinasi everyman martial feats

Life in these societies differs by at least some degree to life in Anuire and the Brecht lands. The original Birthright supplements on these areas are good general guidelines to these cultures, and we have generally not deviated from the broad strokes painted there, save to bring them roughly to the same technological level. That aside, cultural and societal development in these lands are quite different. The Vos and Rurjik generally are closer to their tribal roots, while arguably the Khinassi lands can be more urbane and sophisticated. These differences in society and culture do lead to a difference in fighting styles, as well as the make-up of the armies drawn from these societies.

The vos

The Vos live in some of the harshest terrain in Cerilia, and this has affected their outlook on the world as described in “Tribes of the Heartless Wastes”. Their society is primarily settled and tribal, with strong kings and czars who hold their positions primarily through force as much as blood. Their veneration of their gods Belnik and Kreisha, devoted to bloodshed, battle and cruelty generally help in giving a harsh outlook on life. The Vos love their families as much as any other humans, but outside of the small familial circle, they have an uncaring outlook on others, and intense sense of rivalry and drive to competition. As a brief note, the Vos Everyman is a hunter and a warrior as an upper-class tribesman, or a food grower and warrior as a lower class one. They live in strong houses of log construction with thatched roofs, in small villages, and their kings and czars primarily live in wooden fortresses, with a small palisade walled ‘town’ grown up in support around it, although more advanced Vos kingdoms have important castles and towns with stone walls.

Their warfare is carried out by tribal hosts forming shield walls, supported by a minority of tribal elites mounted on fearsome Varsks. Thus the Vos feats available reflect the method of warfare, as well as the harshness of the people. Their method of fighting is not subtle, and besides, the rules already give Vos warriors of stature magical tatoos, which give them significant advantages.

Common Feats

Belenicks Rage – The warrior is transformed by hatred for his foe into a hand-to-hand killing machine. They fight to -10 hit points before dropping, fighting until their enemies are killed or they are killed themselves. If under the influence of drugs given by priests, they fight to -20, but at a -2 to defend themselves.

Blinding Pain – The warrior keys this attack to a nerve bundle on his victim. If the attack is successful, the victim loses an attack, and the initiative for the next round.

Kriesha’s Kiss – The warrior learns to make a flesh-wound on his opponents head above the eyes to blind their opponent with their own blood. If the attack succeeds, the opponent is fighting blind. Victim can save for blindness, only being partially (and

temporarily) blinded by the attack, with a -2 to attack and defense. The feat only works on unhelmeted heads, or on warriors wearing light, open helmets.

Shield Smash – Unlike the heater shields used in Anuire and the Brecht lands, Vos shields have a large boss on their heavy shields, with a hollow behind it like a bucklers, so they can use them one-handed, so they can punch with them like with a buckler. Like a buckler, the bosses commonly are tipped with sharpened knobs, and even proper spikes. Attack does 1d6 damage, or 1d8 damage is spiked.

Uncommon Feats

Beleniks Climb – The warrior makes a leap upward, using his opponents shield for footing, and stabs down with a +6 to damage if the feat is successful. In doing so, the warrior is at -2 to defend from an attack by the opponents companions on either side (presumably in a shield wall with the opponent).

Shield Wall Break – This is the Vos equivalent of “Ruomad’s Leap”, except on foot, and is very most often a self-sacrificing act. The warrior salmon-leaps forward and smashes into his opponents shield wall (this is most commonly a battlefield feat, but as small a group as 6 Vos can form a shield wall, so the move can be used in small-scale tactical situations). The warrior must save vs. death or be impaled by his opponents, but rolls the attack regardless of whether he is impaled or not. If it succeeds, he knocks a 2 man wide hole in the opposing shield wall, and if the warrior lives, he is a hero – if he dies and it succeeds, he is a dead one.

Varsk Mounted Feats –

Serpents Run – The Varsk and rider move in a random and unpredictable pattern forward. -2 to strike either one with archery.

The Mishka Leap – The Varsk and rider are trained to leap fully into the air and land on an enemy mount with full force. Knocks an enemy mount to the ground, and stuns the rider (rider takes 2d10 damage in the attack, while the mount takes 1d10) The rider must save or be stunned for d4 rounds, and if his mount is killed, the rider is pinned underneath it. This feat works best on animals smaller than Varsk, like the smaller, fast Khinassi horses.

The Rurjik

In some ways the Rurjik are very similar to the Vos, at least in societal evolution – although a few Rurjik Kingdoms like Halskapa are almost as advanced as the Anuirean and Brecht lands, with settled kings and noblemen, proper towns, and regular trade. Still, they are closer to their tribal roots, and roughly half of all Rurjik still are not settled as people. Their primary method of warfare is the tribal hosts of Jarls and chiefs, forming in shield walls and engaging each other in hand to hand combat.

Common Feats

The Underhanded Stab – The warrior is able to make an effective stab with a spear from under his shield unexpectedly. +1 to hit an opponent once per combat with this feat.

The Shield Bash – The warrior is able to make an effective attack with the boss of his shield. If he succeeds, he does 1d6 damage to opponent. A warrior significantly stronger than his opponent can overbear him with this attack. If there is more than 4 points difference in strength between the two, the opponent has to make a save vs. PP or be knocked to the ground.

The Shield Hook – If the feat is successful, the axe-armed warrior hooks the edge of his opponents shield with the bottom of his axe head, and drags it down, making his next attack at a +1 bonus.

Uncommon Feats

The Shield Flip – With this feat the warrior slips the edge of his shield behind his opponents, and flips the opponents shield to the side, exposing his torso to attack. If the feat succeeds, the warrior attacks with the opponent at a -6 to defend.

The Serpentine Axe – The axeman, using his two-handed bearded axe traces a figure 8 across his front with his axe head, allowing him to attack and parry simultaneously – 1 roll for both actions. Using this feat, the axeman is not putting full power into the blow, and so it only does damage as a standard battle axe. Boeruinian knights and commoner heros, as well as Talinaeans and Dhosoneans can take this feat.

The Horse Beheading Feat – This feat can follow out of the serpentine axe, but if it does, it takes 2 actions to begin the serpentine axe feat again. Otherwise, the blow takes 2 actions to engage (accounting for a big, over the shoulder windup.) The blow does 3-18 damage, instead of the usual 2-12 for a two-handed axe, and on a roll of 16 or above it is a critical hit for double-damage. It is a -2 to parry (but not dodge) this blow due to the force with which it is delivered. A critical miss buries the axe head, and the axeman loses a round getting it unstuck.

The Shield Kick – A daring move used to break a shield wall. The warrior kicks the bottom of his opponents shield hard, knocking it down. The warrior gets a free attack if the feat succeeds. If it fails, his opponent gets a free attack at his leg.

The Khinasi

We generally use the old Al-Quadim source material to enrich details of the Khinassi lands, in addition to “Cities of the Sun”.

Well trained Khinassi warriors, even more so than the Anuireans are likely to fight principally from horseback, and as horse archers primarily with a secondary role as shock

cavalry. As a result, most of the Khinassi feats are mounted ones. It takes as much training to make an expert Khinassi cavalryman as it takes to make an Anuirean knight, but with the difference that many of their feats concern the art of archery itself. Feats available already described in “The Cerilian Book of Knighthood and Chivalry” follow – “The over the saddle toss”, “Though you chase me from behind, yet I still may strike you”,