ARIA

Canticle of the Monomyth™



Worlds

A Sourcebook for
ARIA *Canticle of the Monomyth*™



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Announcing . . .

Canticle

Canticle is a quarterly newsletter and ongoing design forum for those interested in contributing to the arts of world building and myth creation.

Each issue brings you new ideas and perspectives from Aria players nationwide. *Canticle* is meant to be an interactive forum. We welcome your insights and contributions related to the Aria philosophy of metadesign. Best of all, it's free.

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Dedication

To Carol G. Moore, for believing from the beginning

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"Journeys to relive your past?" was the Khan's question at this point, a question which could also have been formulated: "Journeys to recover your future?" And Marco's answer was: "Elsewhere is a negative mirror. The traveler recognizes the little that is his, discovering the much he has not had and will never have."

from **Invisible Cities**, by Italo Calvino

Perhaps it is the myriad chance encounters which ultimately breathe form into our travels. Or maybe our journeys take their shape from the randomness inherent in each of us. My own wanderings are both never-ending and ever-beginning, and I follow both the paths I have walked in Ages past and those I will walk in Ages yet to come. I have seen empires rise from the bosoms of primeval forests, and I have seen the slightest weeds reclaim their own. I have seen great cities raised by sheer force of will, and I have seen the whispers of the meek break marble as surely as the weight of time. I have witnessed debates on moral philosophy in formless societies, and I have disputed the nature of morality in societies of countless forms. I have seen ancient cultures immersed in ritual, and I have watched the performance of antediluvian rituals in which no cultural relevance survives. I have pursued the fundamental nature of conflict through time, watching as the faithful inevitably bathe themselves in fountains of blood while the heretics navigate the shimmering edges of the fray. Knowing the futility of true wisdom, I have watched the substance of knowledge take shape from the musings of individual perspective. One society is reborn as another that was, as each culture finally mirrors its brothers. Time and circumstance are incidental, nuisances with no place amidst the greater tapestry of spirit. Personal wealth, status, relationships, fame - all are no more than layers on the temper of an Age. Such considerations are

neither important nor unimportant, for theirs is the limited perspective of perception. As individuals, we will encounter them again and again, until all that remains is the certainty of the moment, the remembrance of the moment, the moment's prophecy as seen once again by the individual. Immersion in the collective myth of lifetimes uncounted is the whole.

Behold, a sacred voice is calling you;
All over the sky a sacred voice is calling...
Black Elk

My own experience is one of revelation, for I follow those who shape the legends of an Age. In one incarnation after another, the journeys of the Hero are eternal. Untested, unlearned, and possessing power unguessed, these souls travel the unending wilderness of human myth and history. They are the philosopher-kings, the wise outcasts, the cunning fools, and the forsworn tricksters who choose to question both destiny and existence. Through one lifetime after another, they war with fate, issuing their futile challenges to an essence more ancient than time itself. I am both their observer and their guide, providing aid when supplication demands but preferring to serve the functions of dispassionate chronicler and occasional companion. The experience such opportunity affords cannot be expressed. I watch the seasonal progress of each Age with unbounded curiosity, observing with genuine astonishment the germination, flowering, and eventual withering of quintessential hope. After each successive apocalypse, the cycle renews itself and I am reborn. I am both a follower of mythmakers and a collector of memories.

As the consciousness of the individual rests on a sea of night into which it descends in slumber and out of which it mysteriously wakes, so, in the imagery of myth, the universe is precipitated out of, and reposes upon, a timelessness back into which it again dissolves.

Joseph Campbell

As I gaze at the reflections in the silent pool of my own memory, I see the empty histories of the previous Age and the desperate chronicles of innumerable faiths long dead. I see a sublime poetry guided by the gentle hand of the Muse herself, and a musical transcendence woven from the hopes of a world in shadow that shall come forth into the light. I see the memories of discovery, the promises of legend, and the untapped magic of the dream. I see the lesson of history in one world become the certainty of truth in another, and finally pass into the realm of fable in a third. I have come to know the reality of myth, and in my enduring wisdom I have learned how to fear. For I have traveled the paths of experience and memory since the Beginning, since a time removed from the cycle of the Ages. The first sunset, the first snowfall, the first settlements of man - all of these things I have known. Mine is an eternity of wandering, an eternity of watchfulness, an eternity of contemplation. As I lift my eyes from the pages scattered before me, the soft glow of the candle's flame banishes the shadows from about my weathered face. In that light, one might gaze into my eyes and find the wisdom of the Ages - or they might find nothing. Perhaps, in the end, both are the same.



Prelude

Introduction to the Aria System

Destiny is not a patron of careful choice. Those who shape the legends of an Age are often the least of the faithful, struggling against the powerful hand of fate until their dying breath is lost on the wind. Theirs is a life of philosophical reflection, challenging, decrying, searching - they are the true unbelievers. During the course of my endless wanderings I have encountered kings who question the fundamental tenets of their authority, and I have been the unwilling target of religious authorities whose beliefs allow no questions. I have seen idiot dictators issuing decrees to an aged populace that bestrides the world in its wisdom, and I have watched wise peasants germinate the seeds of democracy. I have seen the greatest of Heroes, pawns of Destiny, escaping into the wilds of innocence in search of final solace, and I have encountered the weakest of men facing both prophecy and destiny in the face of impossible odds. The Ages pass and the Myth is recycled; Heroes are lost and thus regained, and the eternal cycle renews itself. There is never a shortage of those who will answer the Call.

- The Incarnation of Myth, from 'A Traveler's Journal'

Introduction

Welcome to Aria Canticle of the Monomyth! Aria is a sophisticated environment-oriented fantasy roleplaying game of politics, cultural interaction, and subtlety. It is a game dedicated to playable realism on an epic scale. The cornerstone of this philosophy is a concept we like to call Metadesign. Metadesign is design, or creation, from within, and serves as the principal guiding force behind most of the procedures found in Aria. The results are both uniquely fulfilling and consistently original.

The legends and stories created in Aria affect the societies and cultures in which they occur, allowing them to eventually assume the mantle of mythic history. This theme of Mythmaking and creation permeates the game. Both narratives and personas tend to operate on an epic scale, often challenging the social and political institutions of their environments. Personas are heroic visitors within a living history, made all the more real because their players have created this history themselves.

Aria Concepts

A number of basic concepts and philosophies combine to form the basis of the Aria game system. These ideas, considered as a whole, unite to create the general atmosphere of the game. Players and potential Mythguides are encouraged to read this section carefully. The themes defined here should remain the principal aspects of the Aria roleplaying philosophy.

Reforging the Monomyth

Aria Narratives are an ongoing exploration of the eternal Hero's Journey, its possible incarnations, and its relation to diverse and original social and cultural forms. The Journey of the Hero is one expression of the Monomyth, a term coined by James Joyce and popularized by Joseph Campbell, that represents the One Myth on which all myths are based. The Journey of the Hero signifies the Great Journey, the eternal quest of the archetypal Hero and his minions that comprises many myth cycles.

The images of the Hero's Journey are enduring. They are imprinted on our collective unconscious and explain much of our fascination with fantasy and myth. They combine to create the stories and narratives that touch the deepest recesses of our collective social memory, treading the finest of lines between the curtain of history and the shimmering wall of living myth.

The purpose of Aria is to awaken these images in our own narrative, setting, and world designs. The Hero's Journey and its stations require a concrete setting, one that lives and breathes along with the personas who travel among its inhabitants and experience its marvels firsthand. Legends are built within living environments, and myths take their shape from richly defined cultures and societies. But the myths and histories are somehow more poignant and fulfilling when they evolve from our own creations. It is this creative spirit that is fostered by Metadesign.

Personas interact within a larger social framework to create not only stories, but the imprints and archetypes that will someday govern their own particular worlds. While working to create and shape the history of an individual Narrative Environment, the personas themselves become the world's mythmakers.

The Precepts of Mythmaking

Three essential Precepts of Mythmaking govern both narrative interaction and roleplaying in the Mythguide System. These primary elements of the Aria game, when accorded equal representation and importance, combine to create an enjoyable, challenging, and balanced gaming environment.



Metadesign

In many ways, Aria is as much design tool as roleplaying game. Each Mythguide or Ensemble is responsible for creating their own setting (although several archetypes are given to get things started). Metadesign is 'design within design'. Each Ensemble works within the game's framework (its overall 'design') to develop their own unique version of Aria (their 'design within the design'). Settings, cultures, races, magic and religious systems - if the spirit of Metadesign is truly captured, each Ensemble becomes familiar with a version of Aria unlike any other.

Aria Worlds presents comprehensive guidelines for creating original and self-consistent Narrative Environments. These environments can be of any size, ranging from small villages to entire continents. The parameters that govern their creation are telescopic. The same design framework applies regardless of the environment's size, and also permits the 'nesting' of one environment within the metes of another.

The society creation system allows for most conceivable social possibilities, and provides complete and rational design guidelines that permit these possibilities to be handled in a sensible manner relative to one another. For example, social status does not have to operate according to any Earth-based historical premises. Coherent and flexible guidelines are presented in an archetypal fashion that encourage the design of original status models unique to a particular society or culture. These same creation guidelines also support the ongoing evolution and development of an environment during play, serving as a catalyst for individual Mythguide and player creativity.

Aria Roleplaying™ allows players to create unique Heritage Templates that define original cultures, races, and species. Intricate background and personal history design are encouraged. Even during persona creation, Aria remains an environment-oriented game. Personas possess many unique background aspects and development opportunities that are based primarily on personal social and cultural interaction.

Combat style and weapons availability also depend on the particular Narrative Environment. Players can design original weapons using available materials and techniques (determined during society creation), or they can explore their society's individual philosophy regarding the use of arms (again based on social considerations).

The design of both magic and religious systems occurs in a similar manner. Different societies evince divergent philosophies, levels of availability, and levels of tolerance toward these disciplines. Magical orders, secret Lodges, churches, and religious military orders are all designed using guidelines similar to those outlined above. The use of these creation rules adds a decidedly esoteric dimension to the Aria game.

Metadesign is an important aspect of the Aria game because of the attachment a creator feels for his creation. Any author or group of authors derives ultimate fulfillment and satisfaction from the ongoing interaction with and continued development of their own work. Although commercially available settings can be both creative and entertaining, anyone who has ever created a complete setting of their own recognizes this final truth - when you travel the familiar byways of your own creation (as any creator invariably does), you feel singularly at home.

Playable Realism

Playable Realism permeates the Aria game system. Realism can be subdivided into equal parts *detail*, *possibility*, and *believability*. The creation guidelines for both environments and personas are extremely detailed, but the actual mechanics that govern them are fairly simple. This simplicity keeps the progress of the game balanced and allows roleplaying and interaction to flow smoothly. This simplicity fosters Playability.

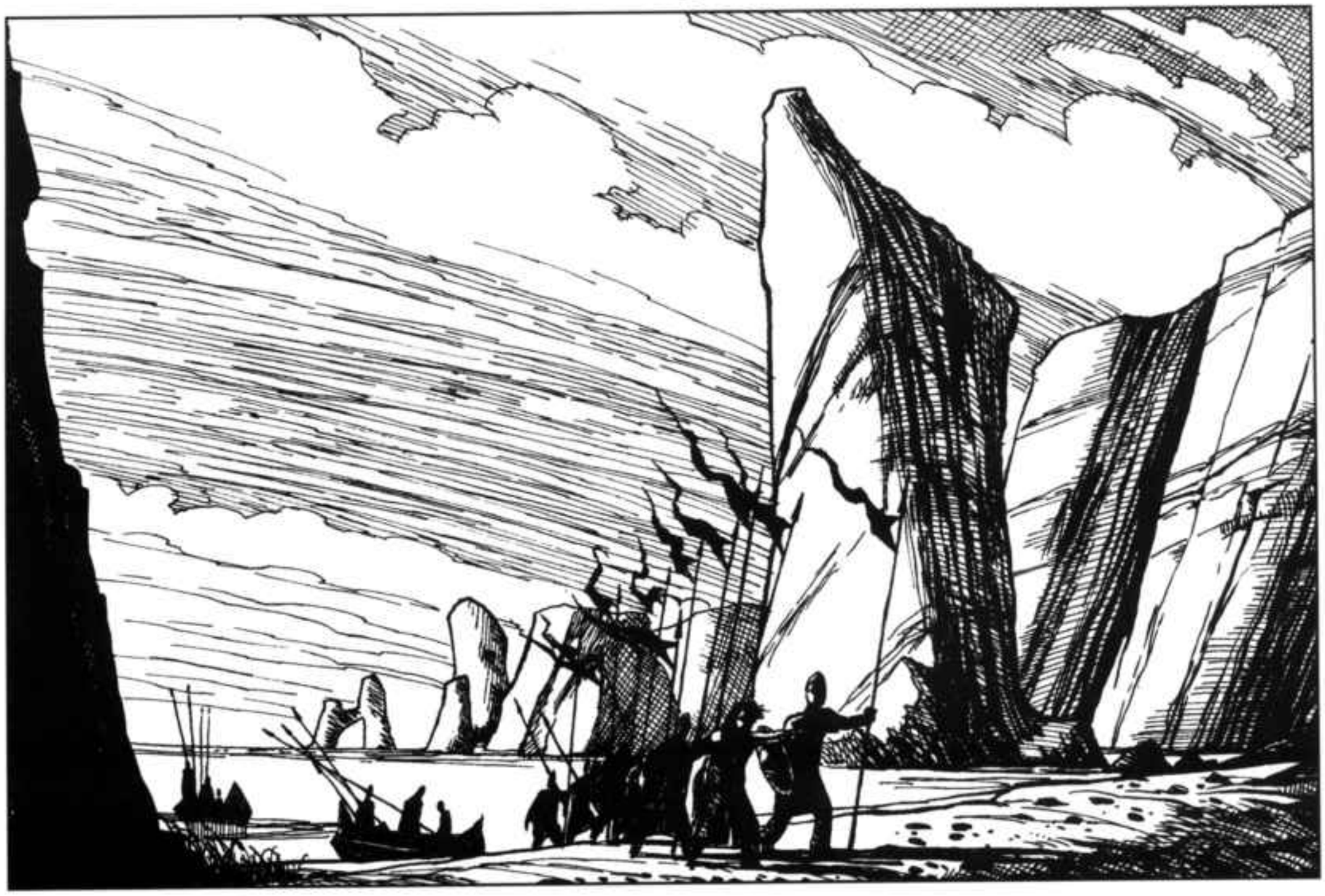
The *detail* inherent in Aria's realistic nature creates unlimited possibility as well. It also stresses one of the most important and necessary elements of fantasy roleplaying - *suspension of disbelief*. By giving the Ensemble abundant background color and narrative explanation, the *believability* of the roleplaying experience is significantly enhanced. The more defined and interesting a topic or region is, the more believable its existence becomes.

For example, knowing that a society is a small kingdom with many nonhuman races, scant resources, and a full-time militia doesn't tell us very much. The image awakened by this short description is one of a standard fantasy setting offering little possibility aside from conventional, mundane adventure. Narrative ideas are lost amidst strange hooks or weird gimmicks (normally as an attempted compensation for a weak setting) and often have little relevance to the environment in which they occur. Personas are little more than members of their own self-contained group, and are rarely forced to think of their larger position in society or of the eventual consequences of their actions.

Roleplaying in Aria encourages a far deeper understanding which serves as a general description of the standing of and interaction with the principal social and cultural forces at work in a particular environment. Knowing the general demeanor of the people, the level and type of the society's interaction with surrounding environments, the nature and operation of the society's political and economic systems, the type and preparedness of its military, its general resource level and exploitation philosophy, its outlook on international trade, its tolerance of the arts, religion, and magic, etc. gives an Ensemble a far clearer picture of the social climate in which they are acting. Add to this an interesting and colorful history and a general profile of the area's current situation and the curiosity of even the most jaded group of dungeon crawlers should be piqued.

It is this wealth of inherent detail that gives an Aria society its broad base of possibility. Narrative ideas spring from every step of the society creation procedure. How does the society's political structure affect its Philosophical Orientation? How does its interaction with its neighbors affect its military structure? What type of economy exists? What level of technology? How do these factors influence the environment's authority structure? How do they affect the nature of power and the importance of popular consent? Coupled with an intriguing history, these elements and others like them interact to create a unique environment of social conflict and political tension. Each individual aspect of society can serve as the germination point for narrative possibility. Since the personas are integral players in this complex drama, issues that might seem trivial in weaker settings soon become crucially important.

The society creation guidelines on which Aria is based are completely inter-relative. This means that the various elements which compose an individual environment's description actually work in conjunction with one another. For example, the fact that an environment's Philosophical Orientation leans toward Peace is not mutually exclusive. This aspect of the society's nature has an effect on all other facets of the society description. The simple fact that the design parameters make sense is important; it permits the design of solidly grounded settings into which any amount of fantasy can be injected. The result is a pleasantly believable and realistic fantasy environment unlike any other.



Interactive Creation and Roleplaying

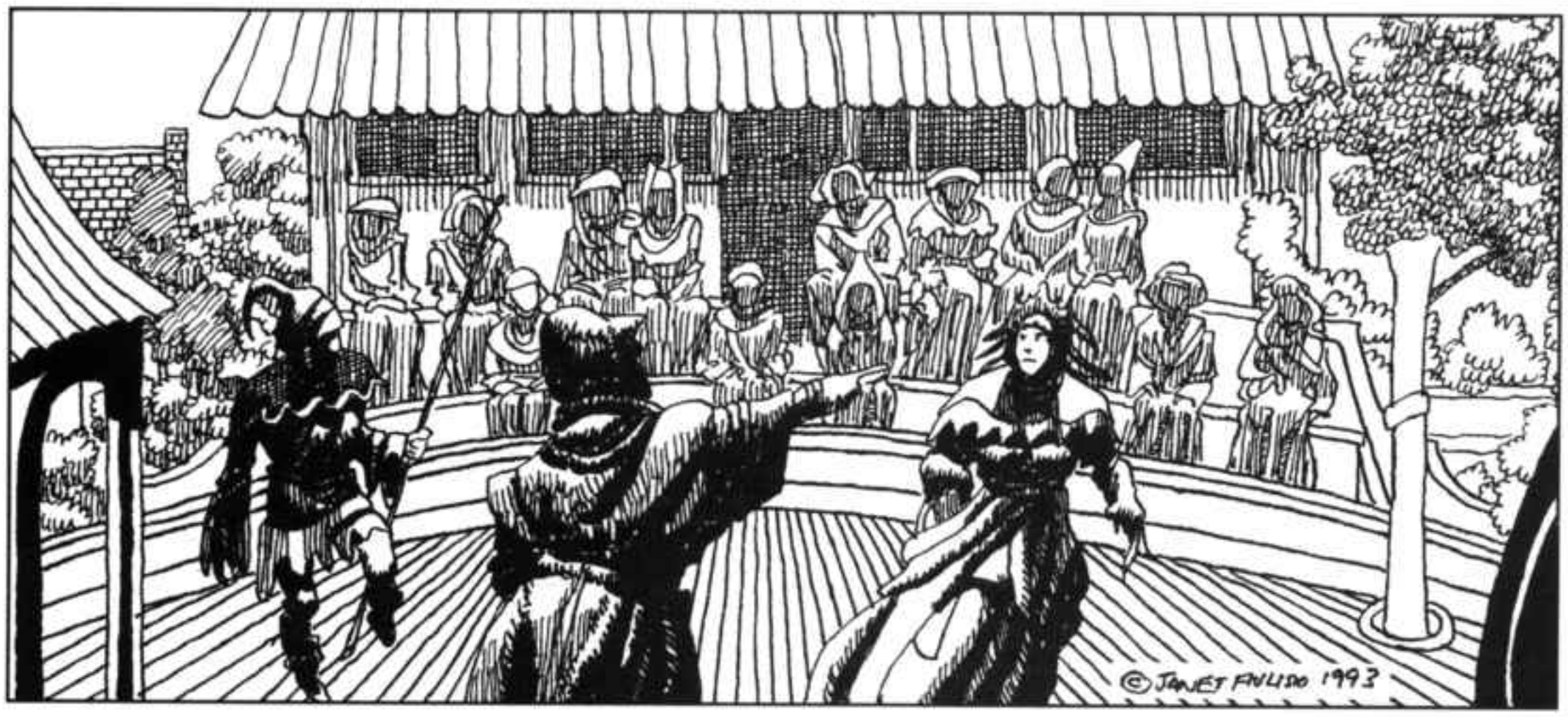
Another enjoyable possibility afforded by the society creation guidelines, and which furthers the concept of both Playable Realism and Metadesign, is the spontaneous creation and roleplaying experience. An Ensemble sits down with their Mythguide and collectively designs an environment in which to set their game. Because of the detail contained in the Aria society design system, it is possible to both create a living and fully realized society and begin play within it in a single evening. This experience can be uniquely rewarding and challenging, especially if the environment created is truly strange or original. Such interactive, all-inclusive, spur-of-the-moment design genuinely captures the pure creative spirit of Aria.

Myth Creation

Aria is principally a game of epic narrative interaction and Mythmaking. The sagas and epics in which the personas take part reflect the authority and truths of their age, and often serve to define or detail specific institutions or aspects of the setting in which they occur. This latter element of myth creation stems from the social and environment-related themes common to most Aria games. The marriage of Imagination and Sub-Creation yields mythology.

J.R.R. Tolkien said that "every writer making a secondary world, a fantasy, every sub-creator... hopes that he is drawing on reality". The detailed Aria society creation rules draw on a realistic base to allow unlimited fantastic possibility. The narratives and persona histories that unfold during play both contribute to and become a part of the ongoing mythic history of the environment. The society design and Mythmaking processes are often experiences that involve the entire Ensemble. The results are rich histories, legends, and backgrounds that carry with them the ring of true collaboration.

Aria is designed to be a Canticle-oriented game of Mythmaking that stresses environmental and social interaction. It is meant to be played on an epic scale, and is especially conducive to sweeping political narratives involving region-spanning cultural themes and inter-societal contact. The Ensemble takes the history



of their environment in hand, shaping and molding its development through their actions and motivations.

Interactive Histories

The ability to shape an environment's development is an important element of Aria roleplaying. Personas can actually 'play' societies, cultures, and individual political agencies. Such interaction is described by an Interactive History. This level of social development normally occurs in Aria Time, and can be handled in several different ways. Players can switch between Narrative and Aria-level interaction, playing individual personas in specific Narratives and then stepping back to develop the environment itself. The development of Interactive Histories is a unique aspect of the Aria game and is further described in ARIA Roleplaying.

General Concepts

There are several General Concepts that apply to the Aria game as a whole. These ideas and definitions are defined in the following sections.

An Internal Language

Experienced roleplayers will notice that several unique terms are employed in Aria. These are meant to convey a sense of internal cohesion and contribute to the general atmosphere of mythic creation fostered by the game. The game's moderator is neither a 'referee' nor a 'gamemaster'. He or she is the Mythguide, responsible for creating entire worlds and mythologies, and for leading the Ensemble through these creations. The game's language gives Aria a sense of tightness and individuality. If veteran gamers disagree, they are free to use whatever terms they wish.

Roleplaying

Roleplaying games are similar in many respects to guided storytelling. They provide a detailed framework that allows personas (the 'roles' that players assume during the game) to interact within an imaginative setting. The members of the Ensemble take on the major roles in the tale, while the Mythguide serves as the narrator. The Mythguide is responsible for guiding the overall story and roleplaying the entire supporting cast.

Personas controlled by the players assume the principal roles in the narrative, entering the story and shaping it as play progresses. Their desires, actions, and personalities dictate the deliberate course and eventual outcome of the entire narrative.

Good roleplaying fosters a spirit of creativity and cooperation between Ensemble and Mythguide. It also engenders mutual story contributions when following a narrative through to its conclusion. Aria encourages roleplaying on an epic scale; personas leave a

lasting imprint on their environment, both creating and becoming the myths for ages to come.

The Narrative Environment

All roleplaying occurs within the bounds of an individual setting. Many roleplaying games are thematic in nature, and are therefore based on existing settings. Aria places emphasis on original setting design, and encourages this design through the society creation guidelines provided in this book. By using and applying these guidelines in creative ways, each Ensemble should find themselves in the midst of a truly unique gaming experience.

The setting, or Narrative Environment, is the stage on which most persona interaction takes place. Its laws of possibility are not those of our own world, but are instead created by each Mythguide or Ensemble as the Narrative Environment is designed. Each Canticle or narrative may be tailored for a particular type of adventure or interaction. High Fantasy, Realistic Medieval, Dark Fantasy - anything is possible. The Mythguide should provide as much detail as his group requires, although a highly detailed environment normally radiates an enhanced aura of believability. It also allows personas to feel that they are truly part of something larger; it creates a pervasive feeling of involvement on a grand scale.

The Mythguide

Aria is a game of Mythmaking, world creation, and epic social interaction; these concepts should always remain in the forefront of the roleplaying experience, supplanting the power and wealth acquisition themes that predominate in some games. To keep these ideas fresh in the players' minds, and to better describe the role itself, we call the Aria gamemaster the Mythguide.

The Mythguide is responsible for moderating and directing the progress of narrative play within the Narrative Environment. He serves as the primary contact between the players and the world in which play is occurring. The Mythguide must have a vivid imagination, for it is his description that makes a particular setting come to life for his players. He is also responsible for playing the roles of the supporting cast, and must therefore also be an adept roleplayer.

The Mythguide acts as referee during necessary Trials and serves as the final arbiter for questions regarding game mechanics or action resolution. However, such interaction between players and Mythguide should never become one-sided. Just as the society creation procedure is conducive to group participation, the actual roleplaying experience must be an interactive one. The Mythguide and players need to work together in order to maintain game balance and the mutual cooperative spirit necessary for rewarding play and Mythmaking.

The Ensemble

The Ensemble consists of the players taking the parts of personas in narrative play. Each player assumes the role of one or more personas, depending on the nature of the Canticle being played. Smaller, more intricate narratives are usually played most effectively when each player controls a single persona. Larger, epic Canticles or Arias often require each player to take on the roles of several personas. In such cases, one persona will normally be the player's 'central' persona, while the others remain 'supporting' or 'companion' personas.

One additional, intriguing possibility with Aria is for the Ensemble to assume the roles of cultures or nations, and roleplay them over long periods of time. In addition to the unusual experiences this engenders, it also makes possible the development of histories with a degree of realism, and can help establish a better understanding of the cultural and social rivalries which make any game environment vastly more interesting as a setting for narrative exploration.

The Narrative

The Narrative is the smallest complete element of a greater Canticle or Aria. Also called a scenario or an adventure, Aria uses the term Narrative because of its connotation as a recited story. Aria Narratives are the building blocks of an environment's future legends and myths, with each representing an entire tale or story. The Mythguide is responsible for moderating the personas' progress through an individual narrative, which may be subdivided into chapters or episodes for the sake of convenience and mood.





The Canticle

The Canticle represents the most common style and length of Aria play. Most narrative play in Aria is oriented around the Canticle. It consists of several Narratives which have been threaded together by a common theme or objective, and promotes roleplaying on a grand, sweeping scale. Continuing the analogy begun earlier in this chapter, if a single Narrative can be compared to a complete novel (i.e. an entire story), the Canticle must represent a series of connected novels that share common elements. Events occur on an epic stage, and time often passes quickly. In many cases, a persona may grow old during the course of a single Canticle.

The concept of an ongoing Canticle supports the themes of environmental development and Mythmaking promoted by Metadesign and society creation. It allows expansive persona and society development, and tracks the progress of these elements over an extended period of time. Individual Canticles can last anywhere from several weeks to many decades (in game time), depending on the Ensemble's style of play. Canticles that concentrate primarily on persona development are normally shorter than those which stress social or cultural evolution and interaction.

The Aria

An Aria may contain many Canticles, and constitutes the entire history of a certain persona and his family. Arias recount great battles fought and noble deeds performed. They assume the mantle of a living chronicle of a persona's contributions to his world, his society, his culture, and his family. These histories, while telling the persona's tale, also serve to heighten the mythic nature of his exploits. Over time, the Aria itself is often assimilated whole cloth into a society's mythology.

Roleplaying Aria-length histories also affects other aspects of the game. Players are given the chance to develop entire families and lineages, roleplaying inherited traits in the offspring of their original persona. These lineage records are called Perpetual Genealogies, and their development and use during play is encouraged.

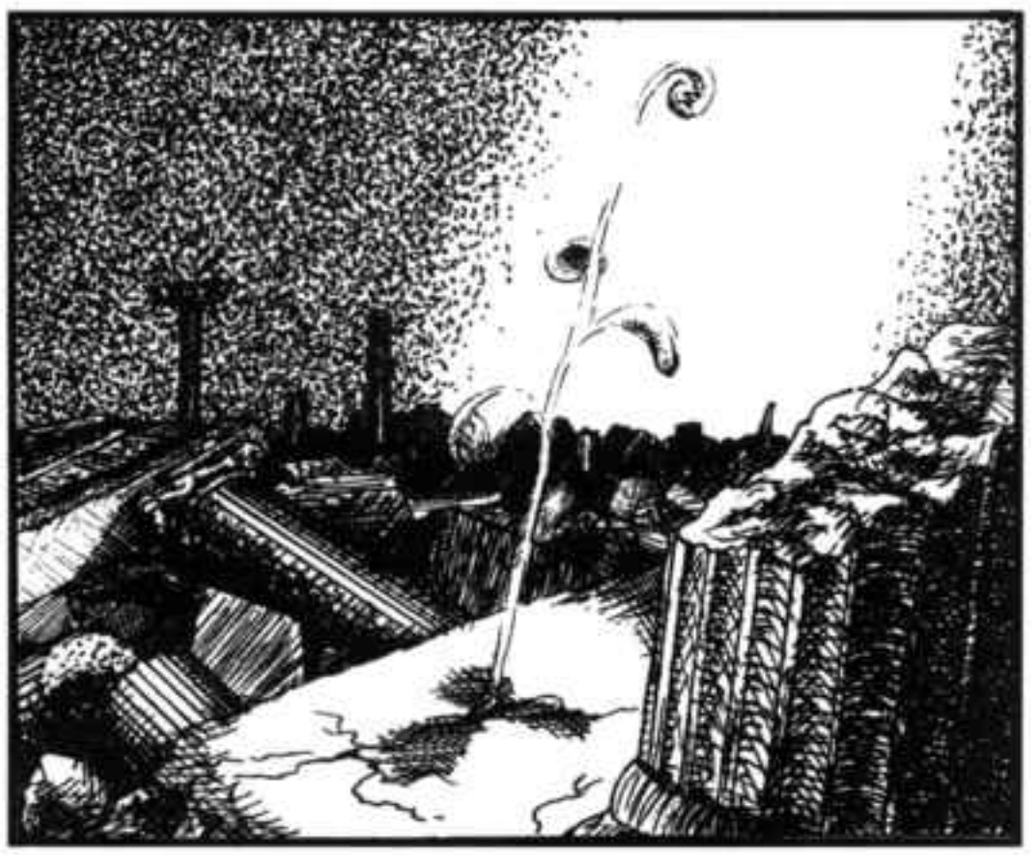
Finally, continuing a single game through many Canticles furthers the development of coherent social and cultural histories. Personas have the opportunity to genuinely affect the Narrative Environment in which they find themselves. They also have the ability to build on initial successes or progress over the course of several generations. This multigenerational development creates an aura of real posterity, and engenders a deeper commitment on the part of the players. Using Perpetual Genealogies makes players aware that they are involved in something *lasting*.

Aria Conventions

Aria uses a number of general rules and conventions on which most game-related actions and procedures are based. These basic conventions are defined in the following sections.

The Passage of Time

The measurement of time in an Aria game assumes varying degrees of importance depending on the Ensemble's current actions. If general roleplaying is



Common Time Intervals

Time Scale	*Interval Range*
Mythic Time	Decades to Millennia
Aria Time	1 - 10 years
Narrative Time	Hours to Months
Action Time	Seconds (5 sec. average)

occurring, time can be handled in a fluid manner. If grand social developments are being resolved, time may cease to mean much at all except in very large increments. If individual encounters or conflicts are taking place, the measurement of precise intervals may be required.

The Mythguide should determine the current needs of the Narrative and smoothly integrate the appropriate measurement system into play. Several ways of measuring the passage of time are provided for use by the Mythguide. The basic unit of such measurement is the Interval. The passage of time is always said to occur in Intervals, and the length of the Interval depends on the time scale being used. An Interval of Mythic Time might last hundreds of years, while an Interval of Narrative Time might last several hours. Each Time scale and its recommended range of Interval lengths is detailed in the following section.

Mythic Time

This scale should be employed only for descriptive or specific narrative purposes. If Mythic Time is being used, entire Ages spanning thousands of years can be resolved in a few short minutes. This time scale can be useful when creating a new Narrative Environment and accelerating the region's history to a much later date for narrative reasons. For example, the Ensemble might start play in an environment several thousand years after a great cataclysm. It will probably make play more interesting if the Ensemble knows what existed in the area before the destruction, so they design the pre-cataclysm environment. The Mythguide (or the entire group) then uses the Mythic Time scale to accelerate the region's development until after the disaster. If used creatively, this time scale can initiate some interesting design sessions.

Aria Time

This time scale is used for large-scale society and historical development. It is commonly used to track the evolution of particular regions, environments, or movements. Interval lengths of one, five, or even ten years are common. Personas who take part in the grand political or social machinations of their environments may wish to spend a certain amount of their downtime in the Aria Time scale. They will age slightly, but numerous social considerations may also be resolved. Alliances can be signed, wars begun, harvests brought in, popular rebellions fomented - any grand or epic occurrences are handled in Aria Time.

Narrative Time

Most roleplaying in Aria occurs in the Narrative Time scale. Narrative Time is used for general roleplaying or time lapse situations. An Interval of Narrative Time can vary from several seconds to several months. For instance, an Ensemble traveling from one town to another will do so in Narrative Time. Intervals in such a journey can range from hours to full days, depending on the requirements of the Narrative itself. Normal roleplaying interactions (discussions among personas, interactions with Mythguide personas, etc.) also take place in Narrative Time. Most aspects of the Canticle and Narrative can be resolved in

this Time scale, as can individual Narrative Chapters and Episodes.

Action Time

When precise measures of game Time are required, the Mythguide may shift play into Action Time. Action Time is used when resolving specific actions and maneuvers, and is always employed during combat sequences. An Action Interval normally lasts five seconds.

Trials

Aria is a game of constant action and challenge. In a single Narrative, and often in an isolated section of a Narrative, personas will attempt numerous actions and maneuvers. These attempts are governed by a number of simple game conventions. The guidelines presented here form a basic resolution model which handles most situations that arise during play, and which constitutes the core of the entire Aria game system. If the Ensemble understands basic Trial resolution, its members are prepared for just about any game situation or eventuality.

Whenever a persona attempts an action, the attempt falls into one of two categories: it may be resolved Automatically or it can require a Trial. Automatic actions are those which either contribute to the general narrative experience (such as negotiating obstacles while pursuing a foe) or which are entirely routine (such as walking across an uncluttered floor). Players do not need to check the success of Automatic actions; such attempts always succeed.

Actions that require Trials are those whose outcome is in some doubt. Examples would include attempting a treacherous climb or trying to swim against a fast current. In such cases, personas must pit their own abilities against both the Difficulty of the action and the random hand of chance. The player rolls a Trial Die to determine whether or not the action is successful. If successful, the die roll also indicates the approximate degree of success. The Mythguide must decide whether a particular attempt is Automatic or requires a Trial. An absolutely ridiculous attempt can also be ruled Impossible.

Die Rolls

All Aria Trial resolutions can be accomplished by rolling ten-sided dice (d10). For most Trials, only a single die will need to be rolled. When rolling a ten-sided die by itself, a '0' result is read as a '10'. Any relevant modifiers are applied to the result of the roll. For instance, if an action calls for a d10+5 roll, a d10 is rolled and five points are added to the result. Occasionally, results from one to twenty or one to one hundred may also be called for.

If a result from one to twenty is needed, a d20 may be rolled if one is available. If not, two d10s may be rolled. The first die becomes the 'hinge' die; all odd results indicate a final range of 1-10, while even results indicate a final range of 11-20. For example, if the first roll is a 4 (even) and the second is an 8, the final result of the roll is 18. If the first roll is a 7 (odd) and the second is a 4, the final result is a 4.

A d100 roll is also referred to as a 'percentile' roll, because its generates a percentage value. Two d10s are rolled, with the first die acting as the 'tens' die and the second acting as the 'ones' die. For example, if the die rolls are 7 and 4 respectively, the result of the percentile roll is 74. If zero is rolled on the first die, it is read as a zero; a roll of '04' would be read as a four. A '00' is read as a one hundred.

Resolving Trials

Most action attempts in Aria require a persona to make a successful Trial. Although there are several different kinds of Trial - Attribute Trials, Expertise Trials, Influence Trials, etc. - each type works in basically the same way. A player rolls a ten-sided die and compares the result to a predetermined Adjusted Trial Chance. If the roll is less than or equal to the Trial Chance, the Trial is successful. The Trial's Degree of Success is determined by the difference between the Adjusted Trial Chance and the actual value of the die roll.

Trial Base

When determining the Adjusted Trial Chance of an attempt, the Trial Base must be found first. Refer to the Trial Resolution Table, where the Base appears in the right column. Expertise Trials use the Expertise Base as their Trial Base. The Expertise Base is found

by adding three of the Attributes which govern the Expertise and dividing the result by six (yielding a number from one to five). All non-Expertise Trials (including Influence, Personality, and Attribute Trials) have a Base of three. The Trial Base column on the Trial Resolution Table is actually open-ended. Although a persona's maximum Base is normally five, it is theoretically possible for Bases to progress indefinitely.

Rank

The second element that determines the Adjusted Trial Chance is the Rank of the characteristic or ability being tested. Rank indicates a general level of skill or capability. Both Expertises and Attributes are expressed by Ranks that range from one to ten. Certain other characteristics may also be placed on the Rank scale, which occupies the center column of the Trial Resolution Table.

Occasionally a Trial may be called for which uses several characteristics (and therefore has two or more Ranks). When this occurs, simply average the Ranks to obtain an Adjusted Rank. Mythguides should always round up when averaging two or more relevant trial Ranks.

Difficulty

Whenever a Trial needs to be resolved, the Mythguide must give the Trial a Difficulty Value. Difficulty Values provide an objective measure of the challenge posed by a particular action. They normally range from zero to ten, although this scale is in fact open-ended. In certain unusual cases, Difficulty Values can drop below zero or exceed ten (usually as a result of additional modifiers). The Trial Resolution Table includes a general descriptive for each Difficulty Value.

Remember that a 'Standard' Difficulty Value on this scale represents a reasonable amount of difficulty and strain for the persona. If an action is truly simple or basic, it should probably either be an Automatic action or be given a Difficulty of zero (Routine).

Adjusted Trial Chance

An action's Adjusted Trial Chance is determined by its Base, Rank, and Difficulty. The first two elements are positive modifiers, while the last is a negative modifier. For example, an Attribute Trial has a Base of three, and the Attribute in question has a Rank of five. These two values are added to obtain an initial Trial Chance of eight. However, the Mythguide gives the Trial a Difficulty of Engaging (Value of 3). The Adjusted Trial Chance of the Trial is five (eight minus three); the player must roll a five or less on a ten-sided die in order to succeed.

An Adjusted Trial Chance will never be lower than zero. No matter how miserable a particular Trial might appear, its Adjusted Trial Chance is always at least zero. For example, an Attribute Trial has a Base of three and a Rank of two. Its Difficulty is nine (the Trial is next to impossible). Although this Trial's Adjusted Trial Chance should be negative four, it is zero. Personas always have at least some chance to succeed at extremely difficult actions.

Trial Success

When resolving Trials in Aria, several Degrees of Success and Failure are possible. Degrees of Success and Failure are described by Success Grades and Failure Grades; there are five of each type of Grade. The Mythguide has to interpret what a certain level of Success or Failure means based on the type of action being attempted. For example, attempting to leap a chasm is a fairly straightforward action. Either the persona makes it or he doesn't. An exceptional success might indicate a leap of great finesse, but the important thing remains making the leap itself.

Different levels of success can become very important during passive or knowledge-related Trials. A persona attempting to influence an audience while reciting a poem will benefit from a high Degree of Success. Likewise, attempts to recall pieces of knowledge or find specific items during research also benefit from greater Degrees of Success.

An action's Degree of Success or Failure is measured by the difference between a Trial's Adjusted Trial Chance and the result of the actual Trial Die. For example, if the Adjusted Trial Chance is seven and a player rolls a four, his Degree of Success for the attempt is Complete (three). Occasionally the numerical Degree of Success may be needed; this is simply the difference between the Trial Die result and the Adjusted Trial Chance. The accompanying table defines each Success and Failure Grade.

The Rule of One and Ten

In previous sections, the open-ended nature of the Trial Resolution Table has been mentioned. This fluid

quality allows for both monumental Successes and Failures, and is represented by the Rule of One and Ten. Whenever a player rolls a one on a Trial Die, he must roll again. As long as the succeeding roll is less than the Adjusted Trial Chance of the Trial, the Trial's Degree of Success increases by one Grade. This process continues until a Trial Die result other than one is achieved.

For example, if an action's Adjusted Trial Chance is four and the player rolls a one, the persona has already achieved a Complete Success (difference of three). Since a one was rolled, the player can roll again, and gets another one. Since this second roll is also below the Adjusted Trial Chance, the Trial's Degree of Success becomes Superior (an increase of a single Grade); since the second roll was another one, a third roll is called for. The player rolls a ten, which is not below the Adjusted Trial Chance. The final Degree of Success for the action is Superior. If a three had been rolled instead, the final Degree of Success would have been Extraordinary.

The Rule of One and Ten also works in the other direction. When a ten is rolled on a Trial, the player must roll again. Each succeeding roll that is above the Adjusted Trial Chance increases the Degree of Failure by a single Grade. A player rolls a ten against an Adjusted Trial Chance of seven (difference of three). The Trial's initial Degree of Failure is Complete. Because the roll was a ten, the player rolls a second time and gets an eight, thereby raising the Degree of Failure to Serious. If the second roll had been seven or less, the Degree of Failure would have remained Complete.

This rule is especially useful when an Adjusted Trial Chance is either zero or one. For instance, an inexperienced persona attempts a truly Epic feat. The Adjusted Trial Chance is zero, and the player rolls a one, scoring a Marginal Failure (result is one higher than the Adjusted Trial Chance). However, since a one was rolled, the player may continue to roll. For each additional one rolled, the Degree of Success increases by one Grade. The same player rolls two more ones in succession, indicating a final result of Complete Success. The same guidelines hold true for an Adjusted Trial Chance of one; two ones rolled indicate a Complete Success. With luck, even average individuals are able to occasionally perform heroic acts.

This Rule also governs exceptional cases. If a persona's abilities are exceptional, he may eventually obtain an Adjusted Trial Chance of ten or higher. The difference between the roll and the Adjusted Trial Chance still indicates the result. For example, if the Adjusted Trial Chance were eleven, and the player rolled a ten, the initial result would be a Complete Success. However, because a ten was rolled, the player rolls again and gets another ten. The Complete Success is lowered to a Marginal Success. If the player rolled another ten, the final result would become a Marginal Failure. This rule leaves room for the invariable chance misstep, no matter how masterful an individual might be with a particular expertise or ability.

Two Types of Trial

Aria Trials will take one of two distinct forms: Refined or Challenged. Each of these resolution forms is detailed in the following sections.

Refined Trials

A Refined Trial is the most basic form of Trial, and is essentially the one we have been discussing in the previous sections. Its Adjusted Trial Chance is found by adding the Base (which is either a predetermined value or derived from specific abilities) to the appropriate Rank (or Adjusted Rank) and subtracting the Trial's Difficulty from the total. A single roll (the Trial Die) determines the Degree of Success or Failure, although the Rule of One and Ten may contribute to this determination.

Challenged Trials

Challenged Trials are those in which one individual's abilities are in direct contention with another's. There are two common types of Challenged Trial: Contest Trials and Opposed Trials. Contest Trials include both mental and physical contests; logic problems, footraces, and arm wrestling matches are all examples of contests. Expertise-related contests also fall into this category. When comparing abilities in a contest, each participant compares the same abilities.

Opposed Trials are slightly different. In an Opposed Trial, the participants are often using different abilities (while still pitting these abilities against one another). For example, a persona who is trying to hide his tracks is being followed by another persona who is attempting to Track him. The first persona would make a Trial to determine how well he hid his tracks, while the second persona would determine how well he Tracked the first persona. The greater Degree of Success would succeed (although the specific results would be handled by the Mythguide).

When making a Challenged Trial, the Trial's Difficulty Value depends on the circumstances of the situ-

Trial Resolution

Difficulty Value	*Difficulty Description*	*Rank*	*Rank Description*	*Base*
0 or less	Routine	0	None	n/a
1	Easy	1	Initiated	1
2	**Standard**	2	Versed	2
3	Engaging	3	**Proficient**	3
4	Challenging	4	Practiced	4
5	Difficult	5	Accomplished	5
6	Formidible	6	Experienced	6
7	Strenuous	7	Refined	7
8	Arduous	8	Expert	8
9	Herculean	9	Masterful	9
10	Epic	10	Brilliant	10
11 - 20	Mythic	n/a	n/a	11+

To determine the Adjusted Trial Chance for any Refined Trial, add the appropriate Base and Rank and subtract the assigned Difficulty Value.

Adjusted Trial Chance = (Base + Rank) - Difficulty

Different Trials require appropriate Bases and Ranks. To select the appropriate Bases and Ranks, see the chart below.

Refined Trials	*Base*	*Rank*
Attribute Trial	3 - all Attribute Trials employ the same Base value.	variable - Trials requiring single Attribute checks employ the single Attribute value as the Rank. Trials requiring multiple Attributes demand that the Attribute values be averaged to find the appropriate Rank. ex. (Strength + Manipulation) values /2)
Expertise Trial	variable - Expertise Trials require that three pertinent Attibute values be added and divided by 6 to find the base for a particular expertise (see Expertises in Aria Roleplaying).	variable - Personas possess Expertises in varying degrees of proficiency (Ranks). If a Persona does not possess the appropriate Expertise, then the Rank = 0. Depending upon the type of Expertise, a Persona may still receive the appropriate Base even if the Persona is untrained in the proper area of Expertise.

Degree of Success/Failure

To determine the Degree of Success or Failure of a particular Trial, roll 1d10 and consult chart below.
If die result < or = Adjusted Trial Chance, then trial succeeds to some degree.
If die result > Adjusted Trial Chance, then trial fails to some degree.
* Note that the 'Rule of One and Ten' may alter the initial die result. See text for further detail.

Result (Die Roll above or below Adjusted Trial Chance)		*Degree of Success/Failure*
15+	below	Mythic Success
10 - 14	below	Extraordinary Success
5 - 9	below	Superior Success
1 - 4	below	Complete Success
0	below	Marginal Success
1	above	Marginal Failure
2 - 4	above	Complete Failure
5 - 9	above	Serious Failure
10 - 14	above	Miserable Failure
15+	above	Catastrophic Failure

During Challenged Trials, each participant rolls agianst his own Adjusted Trial Chance. Whichever participant rolls the greatest degree of Success is declared the winner. In the event of a tie (i.e. Complete Success vs. Complete Success), a winner may be chosen according to the actual numerical difference (instead of categorical success) or the Trial may be declared a draw. See text for more details concerning Challenged Trials and Margins of Victory.

Trial Difficulty (additional modifiers) routinely come from any of six general categories.
Environmental Modifiers - environmental weather, temperature, obstacles, terrain, lighting, noise, etc.
Situational Modifiers - crowds, observers, strange magical or spiritual effects, random events
Conditional Modifiers - physical, mental, or spiritual condition of Persona, including Injury, Fatigue, loss of Faith,and relavant Background Aspects
Psychological Modifiers - Psychological state of one or more Trial participants, Personality Traits, and Psychological Background Aspects
Social Modifiers - social considerations such as Heritage, Status, Renown, Official Vocation, Influence, Leverage, and Social Background Aspects
Philosophical Modifiers - ideals, values, and morals of Trial participants including Heritage Orientation, Family Orientation, Faith, Insight, Personality Traits (related to ideology), and relevant Background Aspects.

The Mythguide must determine from which areas Difficulty arises and to what extent it modifies a Trial depending on the specific nature of the Trial. There are eight grades of Difficulty Modifiers ranging from Significant Benefit to Severe Hindrance. Difficulty is categorized by the numerical value of the modifier range.

Significant Benefit	(-6 or more to Difficulty of Trial)	Severe Hindrance	(+6 or more to Difficulty of Trial)
Considerable Benefit	(-4 or -5 to Difficulty)	Considerable Hindrance	(+4 or +5 to Difficulty)
Benefit	(-2 or -3 to Difficulty)	Hindrance	(+2 or +3 to Difficulty)
Minor/Slight Benefit	(- 1 to Difficulty)	Minor/Slight Hindrance	(+1 to Difficulty)



ation. Normally, Difficulty will be the same for each participant in the Trial (the default Difficulty is Standard). Occasionally, outside influences may conspire to shift the Difficulty in one direction or another (maybe one participant's vision is obscured, for instance).

The standard procedure for making a Challenged Trial is for each of the participants to roll normally (against equal or similar Difficulty Values). The player who achieves the highest Degree of Success wins the Trial. The difference in Success Grades provides the final Degree of Success for the winner of the Trial. For example, if one persona scored a Complete Success and another a Marginal Success, the higher persona would succeed at a final Marginal Degree of Success. If the first persona had received an Extraordinary Success, the final result would be a Superior Success. The lower Success Grade is taken off the winning Grade to arrive at the final adjusted winning Grade.

If the rolling becomes deadlocked (two personas each receiving a succession of Complete Successes, for instance), the numerical Degree of Success can be used instead. The player with the greater difference between his Trial Die result and Adjusted Trial Chance is the winner. Alternately, depending on the nature of the Trial, the persona with the higher ability being tested can be declared the winner. Of course, some actions may result in a draw (a game of chess, for example). The Mythguide should decide whether a clear-cut winner is required.

Margin of Victory

For certain types of Challenged Trials, the Mythguide may require a Margin of Victory. This depends on the circumstances of the situation, and allows highly skilled individuals to stalemate more often. Margins of Victory are assigned by the Mythguide, but they rarely exceed a value of three. For example, if a Challenged Trial had a Margin of Victory of two, a persona would have to score two Degrees of Success higher than an opponent to win the Trial rather than just one. The employment of this rule is optional, but it is useful in certain situations.

Multiple Participants

If a persona is being opposed by more than one individual, the Mythguide may also want to impose further penalties to the persona's Difficulty Value de-

pending on the situation and the number of other individuals taking part in the Challenged Trial. In an Opposed Trial, the Mythguide should also keep track of exactly who each participant is opposing. Contests are handled more easily; the highest Degree of Success wins the Trial. This is normally true for Opposed Trials as well, but occasionally other considerations may apply.

Expanded Trials

Both Refined and Challenged Trials can also be Expanded Trials. Expanded Trials represent actions that require some amount of time to complete. Doing extended research or sneaking all the way across an enemy encampment are both examples of Expanded Trials. The Mythguide must determine how many Trial Dice need to be rolled and at what intervals. This determination often depends on how successful the attempts are.

Most Expanded actions occur in Narrative Time, although they may occur in Action Time as well. In the previous example, the Mythguide might require the player to make two Complete Successes in order to sneak all the way across the camp. Four Marginal Successes or one Superior Success would also do the trick (each Degree of Success counts as double the level below it). If an Expanded Challenged Trial is being resolved, the participant with the highest cumulative Degree of Success at the conclusion of the Trial wins. Again, the total difference in Success categories indicates the victor's final Degree of Success.

Alternately, an Expanded Trial might require a normal check at certain time intervals. For instance, if a persona were doing general research, the Mythguide could ask the player to make a Trial every hour or every day. Each individual Success could indicate a particular result, or the cumulative Success of the Expanded Trial could indicate a final result.

This section should serve as guidelines only; the meaning of a particular Degree of Success changes depending on the ability or Expertise being used. The Mythguide should do what seems logical in the context of the Narrative. Rules questions should not be allowed to interfere with smooth narrative play.





Aria Lexicon

Narrative Terms

Aria: A grand history or tale that often concentrates on a particular family or lineage. Can span many generations and include many Canticles.

Canticle: Several Narratives threaded together by a common theme or objective. This is the most common type of Aria play because it supports action on a larger scale.

Chapter: Divisions of a complete Narrative. Chapters often represent specific plot elements or encounters.

Ensemble: The group of personas active in narrative play. Each player may have one or more personas in an Ensemble.

Episode: Division of a Chapter. An Episode normally represents a single complete event.

Heritage Template: Similar to an Environmental Profile, Heritage Templates are used to design original Cultures, Races, or Species. These Templates may fall within Narrative Environments or contain them. Where Environ Parameters concentrate primarily on a society, Heritage Templates concentrate on their people. These templates are fully described in Aria Roleplaying™.

Interactive Creation: The spontaneous creation of a Narrative Environment. The Mythguide employs the Interactive Creation Method and cooperates with the players on a collective society design.

Metadesign: This is the concept of 'design within design', or of building a game from within. The players and the Mythguide work within the intra-architectural framework of the game to develop their own unique version of Aria.

Monomyth: Represents the eternal and archetypal Journey of the Hero, which in its most basic form is described by the Departure - Initiation - Return motif.

Mythguide: Responsible for creating and guiding the progress of a Narrative, Canticle, or Aria. Serves as the primary link between the players and the environment in which play is occurring. The Aria 'gamemaster'.

Mythguide Persona: A member of the game's 'supporting cast'. The Mythguide is responsible for playing the roles of all personas not belonging to one of the players.

Mythmaking: Historical interaction on an epic scale. Grand histories and legends are often assimilated into the mythology of a society or culture. In Aria, Interactive Histories - living histories in which players 'play' societies or cultures - are a principal component of Mythmaking.

Narrative:	An element of the larger Canticle, a Narrative represents a complete story or tale. Can be subdivided into Episodes that represent individual events.
Narrative Environment:	An original setting created using the design guidelines found in Aria Worlds™. All game play occurs within a particular Narrative Environment, which can be of any size.
Perpetual Genealogy:	The lineage record of an individual or family. The use of Perpetual Genealogies is encouraged by the great length of a full Aria. Players often play the grandchildren of an original persona.
Persona:	The imaginary role assumed by a player of the Aria game. A group of personas constitutes an Ensemble.
Playable Realism:	Promotes simple and playable interaction among the elements that comprise Realism - detail, possibility, and believability. Lends to the Suspension of Disbelief necessary for balanced and enjoyable roleplaying.
Precepts of Mythmaking:	The three primary game elements that contribute to broad-based Mythmaking. They are Metadesign, Playable Realism, and Myth Creation.
Society:	A region large enough to fully represent each of its Social Determinants. An individual society can theoretically be any size, and may contain numerous Cultures, Races, or Species. In game terms, society is usually synonymous with Narrative Environment.
Suspension of Disbelief:	The ability to believe in an environment or Narrative. Abundant detail, possibility, and background breathe life into a setting and foster believability. Enhanced believability translates into more intense and satisfying roleplaying.

Conventions

Action Time:	Used when resolving specific actions, conflict, or Trials. An Action Interval lasts five seconds.
Adjusted Rank:	If a Trial uses more than one characteristic, the Ranks of each component of the Trial are averaged to obtain an Adjusted Rank.
Adjusted Trial Chance:	The Adjusted Trial Chance equals Base plus Rank minus Difficulty. A player must roll equal to or less than a Trial's Adjusted Trial Chance to succeed at a particular Trial.
Aria Time:	Used for grand social and cultural development and evolution. Aria Intervals are normally one, five, or ten years long.
Challenged Trial:	A Trial in which two or more individuals are in opposition. Two types - Contest and Opposed - are possible, and the highest Degree of Success indicates the victor.
Degree of Failure:	Measures the level of a Trial's failure, and is determined by the difference between a Trial's Adjusted Trial Chance and its Trial Die result. Five Degrees of Failure are possible.

Degree of Success:	Measures the level of a Trial's success, and is determined by the difference between a Trial's Adjusted Trial Chance and its Trial Die result. Five Degrees of Success are possible.
Difficulty:	Objective measure of the challenge posed by an individual Trial attempt. Normal Difficulty ranges from zero to ten, although levels up to twenty are theoretically possible. Standard Difficulty is two.
Expanded Trial:	A Trial that requires an extended period of time to complete. Both Refined and Challenged Trials can also be Expanded Trials.
Failure Grade:	One of five Degree of Failure categories. In descending order, they are: Marginal, Complete, Superior, Miserable, and Catastrophic.
Interval:	Base measurement of game time. Intervals represent different amounts of time depending on the Time scale being employed.
Margin of Victory:	Used to increase the chance of a stalemate during a Challenged Trial between two highly skilled or evenly matched opponents. The victor must win by a number of Success Grades equal to or greater than the Margin of Victory.
Mythic Time:	Usually employed for accelerated historical or narrative purposes. An Interval of Mythic Time can last anywhere from several hundred to several thousand years.
Narrative Time:	Used for general roleplaying or time lapse situations in a Narrative. A Narrative Interval can range from several seconds to several months.
Refined Trial:	Basic form of Trial. The result of a Trial Die is compared to an Adjusted Trial Chance, with the difference between the two numbers providing the Trial's Degree of Success.
Rule of One and Ten:	Whenever the result of a Trial Die is a one or a ten, another Trial Die is rolled. Depending on the result of this succeeding roll, the Trial's Degree of Success or Failure may be raised or lowered by a single Grade.
Success Grade:	One of five Degree of Success categories. In ascending order, they are: Marginal, Complete, Superior, Extraordinary, and Mythic.
Trial:	Trials are made whenever the outcome of an action is in some doubt. Trials may be Refined, Challenged, or Expanded. If a particular attempt does not call for a Trial, the Mythguide may rule the attempt either Automatic or Impossible.
Trial Base:	One of the three elements that comprise the Adjusted Trial Chance. The Base for Attribute-related Trials is always three. If an Expertise Trial is being attempted, the Expertise Base is used.
Trial Chance:	A Trial's unmodified chance of success. Adding a Trial's Base and Rank yields the Trial Chance. When the Trial Chance is modified by Difficulty, the result is the Trial's Adjusted Trial Chance.


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Introduction to Worlds

Chapter One

History is the greatest reflection of myth, mimicking its cyclical nature by exploring the endless ways of death and rebirth - the wars, embassies, unions, and betrayals that constitute the living chronicle of every land, and from which society appears so loathe to learn. Myth, in turn, often evolves from cultural history, serving as the truest measure and expression of a people and their collective perceptions. I have seen cultures who war for the sheer enjoyment of the slaughter, and I have seen peoples for whom slaughter has become a solemn ritual. I have encountered societies where history is actively suppressed for the sake of political convenience, and I have traveled through lands where historians are universally revered. I have witnessed the conscious manipulation of legend, and I have watched those tarnished myths revenge themselves centuries after the memory of their desecrators has been forever lost. The experience of one Age finds expression in the stories and legends of its successors, just as surely as the knowledge revealed by such history must be relearned by each new generation. Memory is the eternal ally of history.

- The Path of History, from 'A Traveler's Journal'

Introduction

One of Aria's most basic premises is that a strong setting promotes richly diverse personas. If we were to pause and examine the predominant traits of heroes from fictional literature and film we would quickly identify many similarities in character, motivation, and plot. The major differences surface within the particular beliefs and actions that relate directly to the setting in which the hero finds him or herself.

Although Persona generation usually follows society design, society creation should not be viewed simply as a means to an end. Society creation and development can be an enjoyable facet of the Aria game. Players are able to actually 'play' societies and cultures, shaping their larger evolution while individual personas affect the environment on a more intimate scale. Chapter One explores the nature and philosophy of Society creation and suggests a few ways to transform the preparatory exercise into one of narrative interaction and Mythmaking.

Elements of *Worlds*

Aria *Worlds* provides general guidelines for society creation and interaction. It takes the Mythguide and the players through the design process step by step, and also includes methods for continued social development through roleplaying. Certain values and descriptive elements are unique to Aria Worlds, and must be better understood to fully appreciate the overall creation procedure. These unique aspects of the book are defined in the following sections.

Social Determinants

Aria *Worlds* provides the Mythguide and the Ensemble with an extensive set of society design guidelines. By using these guidelines creatively, players are able to create original and coherent environments that are entirely their own. Each society is principally described by its Environ Parameters, a set of general descriptive tools which direct the Mythguide during the creation process.

The Environmental Profile, defines the specific parameters of the society itself. How old is the society? What type of political structure does it support? What is its outlook toward the practice of magic? Each of these questions is answered by an individual *Social Determinant*. Social Determinants are the building blocks of every society, and each defines its own particular sphere of the environment's makeup.

Two different types of Social Determinant are employed in Aria. Social Determinants can simply be *descriptions*. Such descriptions are often placed on some kind of abstract scale so varying descriptions can be used relative to one another. The Mythguide must decide the precise effects of the description.

Determinants can also be *Values*. Values are numbers taken from arbitrary scales (normally from one to twenty or one to ten) that relate the Values to one another. Numerical Values usually have accompanying descriptions to let the Mythguide know what the Value means in game terms. For example, a society has an Interaction Value of fifteen (on a twenty point scale). Consulting the appropriate descriptive table, the Mythguide learns that the society practices quite a bit of Interaction with surrounding lands.

The Social Determinants are presented as a framework within which original and creative social models will actually *work* . Players should remember that the key to social evolution is consistent interaction - whether peaceful, ambivalent, or violent - with outside environments and continued development within the environment. The results are intricate and living social systems (political, economic, cultural, etc.), as well as a colorful and epic social history. The Environ Parameters and Social Determinants are included to promote such grand development. If at any time they become a nuisance, the Mythguide should dispense with any aspects of the framework that do not further



the continued development and evolution of the setting.

Creation Methods

There are two ways to design societies using Aria Worlds - the Interactive Method and the Narrative Method. The Narrative Method is completely straightforward. The Mythguide (and the Ensemble, if everyone is creating an environment) chooses a Society Concept and Foundation, and then builds upon those using common sense and his own imagination. Basically, he assigns all of the Social Determinants based on his conception of the finished society. If a permanent setting or world is being created, one in which play will occur for a long time to come, the Narrative Method probably makes the most sense. The resulting environment is both planned and expected.

The Interactive Method injects a little randomness into the process. In the description of each Social Determinant, guidelines for finding the Determinant based on the values of other Determinants (and coupled with a random element) are given. The resulting Determinant Values are still closely related to one another, but their existence must be described and explained by the Mythguide and Ensemble. Because of the random element, some interesting social possibilities arise. If a group is creating a society to use for a shorter period of time, or just to challenge their own roleplaying abilities, this method will create some engaging and amusing situations. Each member of the group may want to justify or explain several elements of the final society; in this way, the design procedure truly becomes a cooperative effort.

Society Trials

Although more will said about this in future publications, the Mythguide may wish to resolve certain questions of society development or interaction by making a Society Trial. Such Trials usually occur when game play has shifted into Aria Time and social development is taking place on a grand scale. These Trials are made in the same fashion as other Trials, and may be Refined, Challenged, or Expanded. When making a Society Trial, the Society's Age Value nor-

mally serves as the Base. The Rank is provided by the Determinant being tested (if it has a twenty point scale, divide the Value by two; if it uses a five point scale, multiply by two). Some Determinants have no numerical Values; if this is the case, the Mythguide should assign a value for the Trial based on his knowledge of the society.

The Difficulty of the Trial is determined by the Mythguide based on the nature of the Trial. If it is a Challenged Trial, the Difficulty may be affected by outside modifiers. Otherwise this Trial is handled in the same manner as a normal Challenged Trial. Although it is recommended that interaction and roleplaying be principally used to affect social development, Society Trials can be employed to resolve many questions of social conflict, progress, and evolution. The Mythguide should decide whether a Trial is appropriate in a particular situation. The Potential Society Trials table provides examples of several Society Trials.

Interactive History

Another feature of the Aria game lends itself to the concepts of Mythmaking and Myth Creation mentioned in the Prelude. Players may actually roleplay entire societies, cultures, or political entities through periods in an environment's history. This type of interaction normally occurs in Aria Time, with Intervals representing the passage of years, and is resolved through a combination of large-scale roleplaying and Society Trials.

Interactive Histories serve another purpose as well. While roleplaying and persona development are important aspects of any game, the interactive effect a persona has on the environment is often overlooked. By employing the Interactive History concept we try to rectify this to some extent. Players are able to 'play' societies and cultures, and although one persona may not achieve a certain goal, the continued development of the social environment ensures that a descendant of that persona will have a chance to pursue a similar goal. Detailed information on Interactive Histories is provided in Aria *Roleplaying*.

Creating a History

Players can roleplay societies or Heritage Templates as if they were 'personas'. Creating Histories through play can be useful for developing the history of a region either before or after its use as an environment for more specialized roleplaying (i.e. individual personas). Aria *Roleplaying* presents comprehensive guidelines providing for the creation and development of Interactive Narratives.

When playing a society, the player controls all of its various elements. Most normal interaction with other environments can be handled with Society Trials. If more detail is required, or if an unusual situation develops, two courses of action are possible: either roleplay it as the 'society' or drop into Narrative Time for awhile and resolve the situation by playing the major individual participants. The choice depends on the situation.

For example, two players are detailing the early history of a continent by roleplaying two young nations. After several hundred years of development in Aria Time (using a combination of roleplaying and Society Trials), a critical diplomatic juncture is reached in the relations between the two states. Will they go to war or will there be a peaceful resolution? A summit is called by the leaders of the states. At this point, instead of continuing in Aria Time, the Mythguide drops into Narrative Time.

The resolution method depends on the players' wishes. Each player can assume the role of a single diplomat or official (and play the role as a persona for awhile), or each player can take on the roles of several individuals from each side. Play can progress as individual Narratives (with Intervals of minutes or hours) or as a slightly more specific version of the previous development scale (with Intervals of weeks or months). It all depends on the desires of the Mythguide and the players.

We recommend that the most important elements of such grand development be roleplayed as individual Episodes and Narratives on a small scale. The result is that the players become a part of history's pivotal moments; they are intimately associated with great events and with making those events happen. These are the events that eventually become an environment's myths.

Examples

Numerous examples are included throughout this book to clarify, demonstrate, and enhance the guidelines provided in the text. The following section describes each type of example so that readers may familiarize themselves with them.

Potential Society Trials

Trial Situation	*Potential Sources of Difficulty*	*Adjusted Rank Determinants*
Quality of Harvest	Current Season's Weather Agricultural Efforts/Neglect Society presently at War Popular Consent of Agriculturalists Application of new Agr. Technology	Resource & Exploitation Values
Reaction to New Ideas, Beliefs, or Innovations	Degree of Similarity / Difference between Belief systems Difference in Technology values	Applicable Humanities Tolerance Value Rate of Tech. Advancement
Type of Resolution to External Threat/Hostility	Military/Economic Strength of Opponents Internal Military/Economic Strength Difference in Mil./Econ. Technology	Philosophical Orientation, Orientation Aspects, & Political Infrastructure
Success/Failure of Military, Economic, or Diplomatic Actions	Difference in Military Strength/#'s Difference in Economic Strength Difference in Philosophical Orientations, Postures, & Aspects	Military Infrastructure, Population, & Training Economic & Trade Values Ability & Reputation of Negotiator
Reception of Foreigners	Isolation & Interaction Values Philosphical Orientation, Posture, & Aspects Apparent/Superficial Status of Visitor	Relative Status of Visitor & Level of Personal Freedom allotted to Foreigners
Change in Popular Consent (chance of civil disobedience/revolt)	Perceived Change in Political climate (i.e. new laws, taxes, rulers, etc.) Change in Personal Freedoms Perceived Threat/Assistance fromExternal Agencies	Political Infrastructure & Philosophical Orientation Aspect
Success/Failure of Civil Revolution/Reform	Assistance/Hinderance from Internal and External Figures/Agencies Armament/Training of Civil forces Sense of Purpose/Morale of Civil forces	Military Infrastructure w/o Civil forces & Degree of Resistence to revolution/reform attempt
Recovery from Natural Disaster (ie Floods, Quakes, Plagues)	Isolation & Interaction Severity/Expansiveness of Destruction Amount of Forewarning Resources to endure residual damage	Societal Mobility, Technological Value, & other Determinants which pertain to the particular type of Destruction
Population Growth	Geographic Scope Climate Philosophical Orientation Aspects Natural Hazards	Resources & Philosophical Orientation

Design Examples

Four different types of Design Example are employed throughout the book: *Complete Design Examples, Society Archetypes, Capsule Examples, and Narrative Examples*. The Complete Design Example comprises Chapter Ten, and details the uninterrupted, step by step creation of a land called Imberwyn. This example is useful because it illustrates the society design process from start to finish.

Chapter Eleven contains nine Society Archetypes. These are basically capsule synopses that illustrate the extensive range of the society creation tools. Each Archetype represents a different political structure and a different outlook on society. They include first person summaries of the views of both the rulers and the people, as well as fully detailed Environmental Profiles and extensive Mythguide Notes regarding their use and design.

The Capsule Examples and Narrative Examples are very similar. The Capsule Examples provide a running design commentary throughout the text. The Northmen of Firnost Heath - the Capsule Example included in this book - appears within the text to explain or illustrate the creation of each Social Determinant. The Narrative Example - called The City-State of Amilanth - appears at the end of each full chapter. Each installment is longer than a single Capsule entry, and the example include design examples for all of the elements that appeared in the chapter.

The Traveler

Traveler Examples appear throughout the book, and are separated from the text. They have no direct relation, other than an archetypal one, to the text itself. The Traveler's voice is introduced in the Narrative Introduction to the entire book, and also appears in the capsule introductions to each chapter. This voice is meant to be an expression of the design philosophy inherent in Aria. The Traveler is just that - a Traveler. But he or she is also a Traveler out of time and place, out of any individual Age or world or possibility. The Traveler has been through our worlds and will travel through yours, remarking and reporting on the passage but affecting nothing. The Traveler is the quintessential observer.

The Traveler Examples do not represent specific places in any of the world environments currently being designed as companion volumes for Aria: Canticle of the Monomyth. Rather, they represent archetypal metaphors of possibility. They serve only to illustrate possible and colorful incarnations of the Social Determinants which they accompany.

Narrative Ideas

Narrative and Canticle ideas are also provided at the end of each chapter. They are written in the context of a particular setting, with Background, Narrative Opportunities, and Additional Capsule Possibilities included. The themes of the individual Narrative sections always correspond to the chapter they follow. This is meant to illustrate the diversity of thematic structure available when using a fully realized environment. It doesn't have to be Man vs. Man anymore (or Man vs. Monster). Players can be pitted against the intrigues of cultural politics, the injustice of religious or artistic intolerance, or the philosophical bases of war, famine, slavery, and economic freedom. By interacting amidst the rich panorama of living society, personas are able to genuinely contribute to a society's history and evolution.

Appendices

Finally, several Appendices are included at the end of the book. These range from an in-depth discussion of production, economics, and market design to a general essay on technology and social innovation through the ages. They are presented as optional material, and are meant to provide additional information that might enhance the creation process. They should be used at the discretion of the Mythguide.

Conclusion

Finally, always remember that this entire book should be treated as a set of general guidelines. It can be used as an integral portion of the Aria game, or it can be employed as an extensive sourcebook/reference work for other game systems. Readers are encouraged to skip around as they read, using what they need for a particular Canticle or Narrative and saving the rest for future games. This book is a *resource*, and should be treated as such. Use only what you need for your own game.

Worlds Lexicon

Design Examples: Illustrative tools that show how society design works. They include Complete Design, Capsule, and Narrative Examples as well as Society Archetypes and Narrative Opportunities.

Environ Parameters: These five elements constitute the framework that defines an individual Narrative Environment.

Interactive Creation Method: Random elements are used during the society creation process. These elements are outlined on tables which accompany each Determinant.

Interactive History: Histories in which players assume a direct role. Players can 'play' entire societies, cultures, or political agencies. Through a combination of roleplaying and Society Trials, players guide an environment through different phases of its development.

Narrative Creation Method: Random elements are not employed during society creation. All choices are made by the Mythguide (and the players, if the society is designed cooperatively).

Narrative Environment: Original setting in which narrative play occurs. A Narrative Environment can be almost any size as long as it represents a single contiguous society.

Social Determinant: Component of the Environmental Profile. Social Determinants define specific aspects of an environment and are either Descriptions or Values.

Society: Area or environment in which all Social Determinants are fairly represented. May contain numerous Cultures, Races, or Species. Often synonymous with Narrative Environment.

Society Trial: A type of Trial. Used to resolve specific questions of social interaction, development, or conflict. Can be a Refined, Challenged, or Expanded Trial.

Traveler: An archetypal observer of social form and evolution. Makes periodic appearances throughout the book to enhance specific textual elements.



Narrative Environment

Chapter Two

As the eternal Lyric sounds its perennial call, I continue to marvel at the union of form and metaphor which it nourishes. As the wheel of the Age turns and I tread its worn and tired byways, I am witness to the eternal metamorphoses that will one day assume the mantle of legend. I have beheld sweeping cultures of monumental scope floundering amidst the apathy of jaded populations. I have witnessed modest villages surviving by virtue of their people's convictions. I have seen fledgling societies spring from the ashes of forgotten history and I have seen ancient cultures become sacred myth before their dying whispers are lost on the wind. I find the myriad incarnations of tolerance and moral diversity both remarkable and terrible. Never could I myself have conceived of the strength and breadth of man's capacity for hatred. Never does the slightest hope of a people fail to move me. I have traveled among peoples who thrive on naked persecution, and I have lived in societies who welcome all folk among them, regardless of philosophy or race. The Ages advance through their infinite Lyrical cycle, manifesting their enduring natures through the continual progress of societal evolution.

- The Timbre of Forever, from 'A Traveler's Journal'

Introduction

All narrative play and interaction occurs within one or more Narrative Environments, each of which is defined by a unique set of Environ Parameters. These elements describe a society in relation to the larger world in which it exists, and serve as the basis for further social description and history. The Environ Parameters can be used to detail regions of widely divergent scope and density. Depending on the precision required, an individual Narrative Environment can be of any size, from a small village to an entire continent or world.

Although numerous cultural divisions may exist within a particular Narrative Environment, the environment itself represents either a part or the whole of a single society. If the Narrative Environment defines a part of a larger society, the portion described will at least be large enough for each of the Environ Parameters to manifest themselves. A Narrative Environment is therefore defined as *A region, area, or settlement, of any type or size, containing any number of cultural or ethnic diversities, with these diverse interests coexisting as a single contiguous society.* For example, a large kingdom might be a land of richly diverse cultural and ethnic heritage, but would be considered as a whole to be a single society.

Elements of the Narrative Environment

Every Narrative Environment consists of five Environ Parameters, which represent both numerical and descriptive social elements. The first of these is the *Scope* of the environment. This parameter details the physical size of the environment, its population and population density, and its location. The second Parameter is the society's *Environmental Profile.* This Profile contains a number of Social Determinants which attempt to quantify specific aspects of the Narrative Environment. The environment's *General Profile* defines the rationale behind the Environmental Profile, the cultural and racial diversity present in the society, and the current political situation of the environment. The *Historical Profile* details both the society's history and the progression of major events that have placed the society in its current position. Finally, the *Hierarchy of Social Estates* illustrates the breakdown of social classes and individual status within the Narrative Environment. Each of the Environ Parameters is detailed in its own section later in this chapter.

The concept behind the Environ Parameters (especially the Environmental Profile) is telescopic in nature, enabling them to be used to describe areas of varying size and concentration. The Environmental Profile works as well for detailing small regions or portions of larger societies as it does for entire continents or individual nation-states. For example, a large forest - home to several nomadic woodland peoples - might constitute a single Narrative Environment. Each of the forest tribes could have its own unique cultural qualities, but the forest as a whole forms a larger interactive society. The forest as a whole represents a Narrative Environment, and its Environ Parameters affect each of its member cultures.

If the idea of several different cultures coexisting within the same social framework seems daunting, the Mythguide may wish to initially use a more cohesive Narrative Environment. A small area governed by a single culture should minimize the amount of internal cultural strife present in the new environment. As narrative play progresses and the environment is developed, more cultural diversity can be added.



Creating an Environment

The Aria game system is based on the concepts of playable realism and environmental cohesion. The design mechanics presuppose either the existence or the eventual creation of some type of coherent world structure. Personas become important parts of their surrounding environments. Suppose a player wishes to portray a merchant. Numerous questions - all based around the Narrative Environment in which the persona exists - immediately present themselves. What land is he from? What is his cultural heritage? What languages are necessary for him to practice his trade? Are his caravan routes dangerous? What is the political atmosphere in the environment like? All of these questions are answered by the Environ Parameters of both the merchant's homeland and the lands through which he passes.

The Narrative Environment design guidelines serve two purposes. First, they can be used to create a detailed new setting or world that is both imaginative and sensible. Second, they can be used to enhance an environment which already exists, applying it to the Aria game system. If the Mythguide wishes to use an environment that is already partly developed, he should assign relevant Environ Parameters to the setting, filling in any missing Parameters as he does so. By applying these guidelines to an existing setting, each element of the setting immediately becomes relative to every other element. Since the setting's Environmental Profile actually quantifies many social aspects, these elements can also be accurately compared across environmental boundaries.

A fully realized Narrative Environment imbues any Canticle with an air of continuity. The Narrative Environment forms a living portion of a mythic world, encouraging the Mythguide to consider the greater implications of each persona's actions. Actions that may seem trivial when removed from a working social model assume heightened importance when considered relative to the larger interactive structure of society.

Aria is an environment-oriented game, and the Mythguide should imbue his Canticle with abundant social and environmental detail. By providing a solid foundation for extensive societal histories and reactions, the Mythguide's creations will slowly begin to take on lives of their own. Once this level of development is reached within the Canticle, the Narrative



Environment itself begins to suggest and generate its own histories and myths. It is this heightened level of interactive development that becomes the ultimate goal of every well-run Aria Canticle.

Society Concept

Before embarking upon a description of a society's Environ Parameters, the Mythguide should solidify his conception of the Narrative Environment. Through the vehicle of a brief description, the Mythguide articulates his Concept for the society. For example, a poor society constantly strives to improve the situation of its people. A decadent empire wallows in its own stagnation. A young republic is bent on the domination of all commerce in its part of the world.

These simple facts can serve as Society Concepts. The society's Environ Parameters are determined with the Society Concept providing a basic direction for their design. By establishing a concise and thought-provoking Society Concept, the general Narrative Environment creation procedure gains a cohesive and directed perspective.

Northmen of Firnost Heath

The Concept of Firnost Society

The Northmen of Firnost Heath represent a specific cultural division within the race of Northmen on the world of Amarene. The culture is a small one, its members spread among several roving tribes who inhabit the sparsely populated region of northern scrub lands known as Firnost Heath.

Most of the normal contact among the tribes occurs at the Cheralla, the Festival of High Summer, which is celebrated once a year. Even though frequent interaction between tribes is not common, all of the people of Firnost, no matter what tribe they are from, retain a fierce sense of collective unity and identity. They share the same gods, the same way of life, and the same values and sensibilities. They possess common traditions which extend back through countless generations. Although the tribal divisions on the Heath are ancient, the sense of a shared cultural identity among the tribesmen is more ancient still.

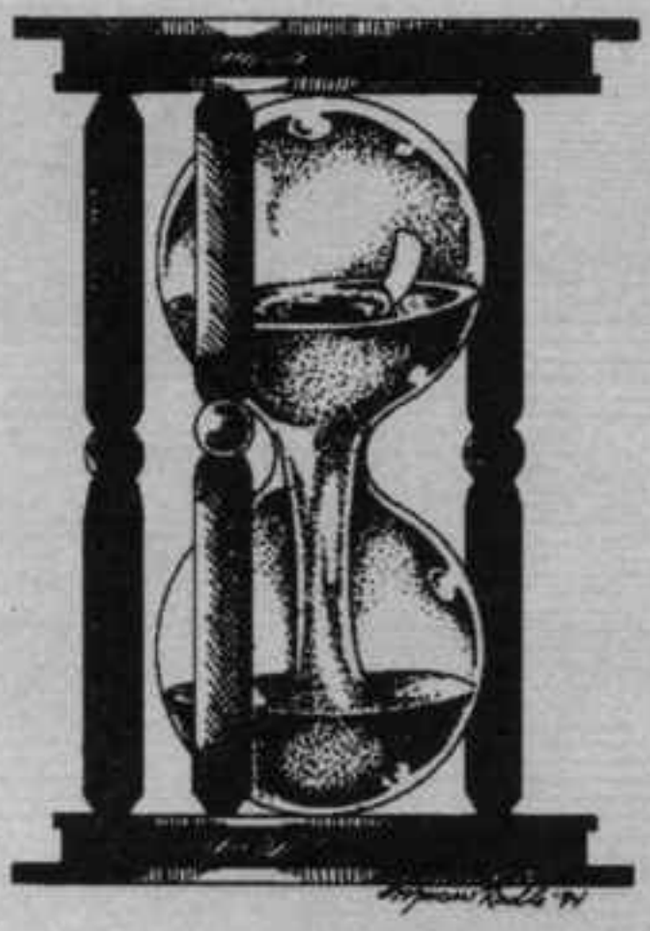
The 'Northmen of Firnost Heath' employs the Broad Method of Society design and relies upon a Progressive Foundation to explain or rationalize each social facet. For this reason, the General and Historical Profiles for Northman society shall appear in the form of expanded descriptions within the Environmental Profile.

Social Foundation

If the Mythguide finds it hard to define an environment's Society Concept, he may use one of several Society Foundations to guide him. These Foundations help the Mythguide establish a general direction for society design. The five Social Foundations - *Progressive, Original, Interactive, Fictional, Historical* - may be approached by two distinct Methods, *Narrow* and *Broad*. The Method employed defines the Mythguide's overall design philosophy for the new environment.

If the *Narrow Method* is being used, the creation process focuses on one or two elements, building the environment around them. For example, an entire society can be designed around a single Social Determinant. Perhaps the Mythguide wishes to create an extremely Isolated environment. All of the Environ Parameters are determined with this fact in mind.

If the *Broad Method* is being used, the environment design process takes numerous social considerations into account. A society may be designed around an entire Environ Parameter or around several of them. The Mythguide considers several environmental aspects as he begins the creation procedure.



The Social Foundations serve to further enhance the creation of the Narrative Environment.

A *Progressive Foundation* builds the environment in a linear manner. A single Social Determinant can serve as a focus, but the Mythguide explains the society's Concept and Environ Parameters as he creates its Environmental Profile.

An *Original Foundation* builds the environment from single unusual Environ Parameter (other than the Environmental Profile). For instance, the Narrative Environment might have a strange history that affects certain other Environ Parameters.

An *Interactive Foundation* creates a Narrative Environment that is largely shaped by its interaction with and relationship to its surrounding environments. The environment's Social Determinants often represent reactions to particular Determinants in neighboring societies.

A *Fictional Foundation* shapes the Narrative Environment in the image of one from the pages of literature. The fictional environment dictates the society's Concept and Environ Parameters. The Mythguide must translate the information into game terms.

An *Historical Foundation* creates an environment based on a specific period or society from history. The society on which the new environment is based defines the new Concept and Environ Parameters.

The Environ Parameters

I. Scope

II. Environmental Profile

III. General Profile

IV. Historical Profile

V. Hierarchy of Social Estates

The Environ Parameters

The Environ Parameters divide the Narrative Environment creation process into five distinct parts. Unlike the individual elements of the Environmental Profile, the Environ Parameters are equally dependent upon one another and can be determined in any order. The Mythguide might have particular historical events in mind, or an unusual caste system. The rest of the Environ Parameters can be detailed around such considerations.

Each of the five Environ Parameters is equally important to the ultimate success of an environment's design, and each should be given careful treatment. The Environ Parameters are often influenced by the Society Concept and Social Foundation (if any) of the new environment.

Scope

This Environ Parameter measures the population, size, and location of the Narrative Environment. The environment's location should be outlined first. If an established setting is being used, the new environment is placed within the existing setting. The Parameters of the new environment define its relationship with other societies in the established setting.

Alternately, the new environment may either form the core of an entirely new setting or become one of several environments that constitute a larger nation or world. After the location of the Narrative Environment is established, its size and nature are both detailed. The Mythguide defines both the physical and geographical boundaries of the Narrative Environment and also describes the type and political extent of the environment. Does the environment constitute an entire continent, a single nation, a city, or an isolated mountainous region? Its physical specifics influence both the society's population and its habitation patterns, which in turn affect the general population density of the environment.

The Mythguide should detail the environment's population, its density, and its effects on the society's political and economic situations. The size of the Narrative Environment also affects its design. After all, the Environmental Profile of a small village involves vastly different considerations than the Profile of a great city or kingdom.

Every large settlement supports a group of smaller surrounding communities. A large city acts as the center of a network, with numerous smaller cities, towns,

Northmen of Firnost Heath

The Scope of the Heath Plains

The Heathlands are a windswept region of northern plains, covered with intermittent patches of low-lying evergreen vegetation and other scrub. The land itself is generally flat, with scattered highlands found in its southern reaches. The Heath is bounded in the south by the metes of the Thyren Forest, in the north and east by the Everstorm Mountains, and in the west by the Highlands of Cendar. Its climate is harsh and dry, with temperate weather arriving only during the height of summer and remaining for a scant two months.

Northman tribes are generally small groups, with populations of about seventy-five being common. Each of the tribes that roam the Heath has its own ancestral territory through which it moves in a seasonal pattern. There is more than enough land to go around, considering the vastness of the scrublands and the dwindling number of their only inhabitants. The tribesmen of Firnost share most of the same cultural practices, although regular contact among the various tribes of the Heath is rare. Most tribes jealously guard their own section of the plains, and conflict has been known to erupt over land and hunting rights.

and villages in positions equidistant from each other. Growth in such groups occurs when five communities of equal size create enough surplus to increase the size of the group's central member by a single category (i.e. a village becomes a town). Urban populations usually only constitute five to ten percent of the total population in pre-industrial societies. The other ninety to ninety-five percent work in the countryside to support the urban centers.

The major elements of Scope are illustrated in the following example. William is creating a Narrative Environment for a new Canticle. His Ensemble already has a setting of its own, but he decides to introduce a new country as the setting for the new Canticle. William consults his group's map, placing the fledgling nation to the north of the current area of play.

The type of nation, its size, and its population all combine to define the society's Scope. William has already determined two of these factors; he has decreed that the young state is a sovereign nation and he has illustrated the new country's physical size and layout by placing it on his group's existing map. Once he knows the size, physical layout, and geographical location of the society, William determines that the state is sparsely populated. Since the nation's eastern and central regions are heavily forested, most of the population is concentrated in the west. The interior is largely unexplored, and beckons to adventurers.

The society's Scope will now modify the state's Environmental Profile, although it has already given William and his fellow players a few ideas for the new Canticle. Perhaps an exploration of the interior is in order. Or maybe a commercial venture in the western lands. A creative description of the environment's Scope serves as the impetus for a colorful and unique society design.



The lands of the Despot of Anlee stretch from the Great Ocean in the west to the Eredak Mountains in the east. The sheer immensity of the Despot's realm taxes normal comprehension. Trivialities such as distance and boundaries lose their meaning. It takes well over a year for a courier to traverse the land, while the realm itself occupies an entire vast continent. The expansiveness of the Despot's realm precludes conventional authority structures, so the provincial governors are invested with a sort of convoluted autonomy. The result is a ponderous and inefficient administrative structure, satisfying the Despot's authoritarian nature while overlooking the general popular welfare.

Environmental Profile

The Environmental Profile quantifies the basic elements of the Narrative Environment. Consisting of its component Social Determinants, the Environmental Profile dictates in general terms the shape which the Narrative Environment eventually assumes.

The Social Determinants themselves attempt to quantify , in a general sense, all of the principal elements that merge to form a viable and functioning society. An individual society's level of physical isolation, its rate of interaction with surrounding societies, its trade habits, its resource base, and its level of technological advancement - each of these factors (represented by a Social Determinant) contributes a single element to an overall societal definition.

The form that individual Social Determinants assume within the Environmental Profile depends on the nature of the Determinant. Some are given numerical

values while others are simply described or classified according to several available options. Social Determinants that are represented numerically allow comparisons of specific social elements among different societies. These numerical Determinants are also referred to as Values.

The Environmental Profile operates on a 'Hierarchy of Determinants' principle, a concept that should aid the Mythguide in the creation of the entire Profile. The idea is simple: each Social Determinant modifies, in some fashion, all Determinants that follow it. Only the first Determinant (Society Age) goes unmodified by another. When referring to a single Social Determinant, Determinants appearing before it in the Hierarchy are termed its *Greater Determinants* while those beneath it are called *Lesser Determinants*.

General Profile

The General Profile of the Narrative Environment explains the reasoning behind the Environmental Profile and details both the cultural diversity and the current political situation of the environment. Each Social Determinant should be discussed individually, and its effect on the environment detailed. The General Profile outlines the Mythguide's design rationale for the Narrative Environment and its Environmental Profile; it explains the place and purpose of each Social Determinant.

The cultural and racial diversity of the Narrative Environment are also described under this Parameter. Most societies show some degree of inherent diversity, and the Mythguide should define the nature of this diversity and its effects on the environment. Do several races coexist harmoniously? Is the society in the midst of some cultural or ethnic crisis? Does one race persecute others to exclusion? The general state of intercultural and interracial relations in the society affects the continued development of the environment.

If more detail is required, the Mythguide should consult the Heritage design guidelines that appear in Aria *Roleplaying*. If these guidelines are being used, entire Heritage Templates can become part of an environment's General Profile. Several cultures, races, and species may coexist within a single Narrative Environment.

Finally, the Mythguide should outline the current social and political situation of the Narrative Environment. Certain Social Determinants address the environment's general political situation, but they do so from a philosophical perspective. The General Profile describes how these Determinants apply to the actual setting. It illustrates their effects on one another and on the environment as a whole. How does the society's Philosophical Orientation affect its Political Infrastructure? How do the environment's Resources, Exploitation, and Trade Values influence the Power and Authority bases of the Ruling Agency? What do the Social Determinants mean for the society's people?

The General Profile also describes the environment's relationship with any surrounding environments. Who are the society's enemies and why? Who are its trading partners? Who are its allies? The environment's General Profile gives the Mythguide a clearer picture of the overall direction in which the society is moving. The amount of detail contained in the General Profile depends both on the individual Canticle and on the preferences of the Mythguide.

The Kingdom of Daimria evidences a most unique form of cooperation among several of its classes. It is a tiny land situated atop an isolated mountain plateau, and it relies heavily on outside goods and interaction. The crown subsidizes much of the trade entering and leaving the region by sponsoring the Rising Moon company of merchant-adventurers. The only access route to the plateau consists of a series of treacherous passes, which can only be negotiated with the aid of magic during certain seasons. Therefore the crown also gives its support to the Order of the Crimson Robe, the Daimrian college of adepts. The Crimson Robe works closely with the Rising Moon to ensure the continued safe passage of numerous caravans. The result is one of the most interesting yet amicable partnerships I have encountered.

Historical Profile

The Historical Profile records the history of the Narrative Environment. The extent of the society's history depends on the wishes of the Mythguide and the needs of the Canticle, but the background of the other Environ Parameters should always be detailed. The collective evolution of the Social Determinants, the environment's current Scope, and its General Profile should be explained. Additional narrative flavor

is provided by including background on the society's current political or military structures, information on how its current trade policies originated, or notes on the development of its people's philosophical outlook.

The Mythguide may also wish to describe any particularly colorful moments or events in the society's history, as well as any important historical personalities. Biographical information on the society's founders or on its principal noble houses is also appropriate here. Finally, the origin of any cultural or racial diversity that exists should be explained. The Mythguide may find it convenient to use a time line to describe the various elements of a society's history. The finished Historical Profile serves as a detailed record of the events, decisions, and personalities that placed the society in the position it currently enjoys.

Hierarchy of Social Estates

Each Narrative Environment has its own unique concepts of individual status and social class. The Hierarchy of Social Estates illustrates the mechanisms that govern the application of status within a particular society. Each of the other Environ Parameters have a profound effect on the development of a society's Hierarchy.

This Parameter is also important because of its direct relationship to persona design. A society's Hierarchy dictates the opportunities available to individuals living and developing within its bounds. The rigidity of the society's status framework, the possibility of advancement within it, and the freedoms available to its members are also fully outlined in the description of this Parameter.

In the Free State of Merwen I found a strange thing. I had passed through this place many years before when its rulers had not been so philosophically advanced. They had killed thousands of Kitera tribesmen before being overthrown in a popular revolt. Upon revisiting this place, I learned that the Loremasters do not speak of those times. "How does a people learn," I asked one of the scholars, "if not through their own history?" He gazed solemnly at me before replying, "Some things are better forgotten." I pondered this for a moment before answering, "I will remember."





The traditional Lorechants of Cwynnlain have perpetuated a unique form of oral record-keeping and administration. The people of Cwynnlain are a civilized folk, writing no manuscripts but singing many songs. One of the most important groups in the society is the sacred Sect of the Chant. Members of this Order serve as living chroniclers of Cwynnlain history, memorizing all relevant events and information in the form of structured Lorechants. These chants contain not only the legends of the realm, but also the mundane elements of the land's history. Members of the Sect serve as judges, scholars, historians, clerks, and litigants - their individual talents replace the standards established by the literate world.

A Question of Civilization

The concept of society is central to both the Narrative Environment and its Environmental Profile. A society can be of any size, as long as it is large enough to evidence all of the requisite Social Determinants. Thus a society could be represented by a nation, a region, a town or village, or a distinct portion of any of the previous areas.

One of the initial, and most important, questions regarding the nature of the society itself is whether it is considered Primitive or Civilized. This basic consideration affects many of the Social Determinants in a very direct fashion, even though it is not concretely represented by a society's Environmental Profile. The nearest approximation is the division between Primitive and Advanced Political Infrastructures, but this division does not correlate directly with the concept of true civilization. The environment's general level of Civilization should be considered when defining its Society Concept.

Although the idea of 'Civilization' is abstract and somewhat arbitrary, a general discussion of its inherent aspects is provided here for the benefit of the Mythguide. The parameters delineating a 'Civilized' society are derived from various Social Determinants and change from one society to another. The social possibilities inherent in a fantasy environment are limitless, and the norms and models borrowed from our own world serve as general guidelines for the establishment of original forms. These models are meant both to stimulate the Mythguide's imagination and to enable him to fit his creations into an abstract framework representing what is indeed considered 'Civilized'.

The Elements of Civilization

Historically, three factors have defined the line between 'Primitive' and 'Civilized'. These three factors are *Cultivation*, *Urbanization*, and *Literacy*. The most important of the indicators is Cultivation. Organized agricultural practices help create Urbanization, the second of the factors, because most Fully Agricultural societies are also Sedentary.

These societies become part of what is termed the *Established Village Sequence*. This sequence represents the development of various series of Fully Agricultural communities. Fully Agricultural communities necessarily practice some method of cultivation, as do all Sedentary communities. However, a society does not

have to be either Sedentary or Fully Agricultural to practice cultivation.

Certain Incipient Agricultural and Nomadic societies also practice more limited forms of cultivation. It is the cultivation process itself which indicates 'Civilization'. Any society that uses cultivation practices to some extent may be considered partially Civilized. If it also practices one or both of the other 'Civilizing' factors, the society may thought of as Civilized.

The second indicator, Urbanization, is directly related to Cultivation. Cultivation eventually creates Established Village Sequences and Fully Agricultural Sedentary societies. Urbanization naturally stems from these societal developments. As a society begins to lead a more sedentary existence, individual residents of the society will begin to specialize in specific areas of production. Craft specialization occurs when agriculture is fully developed, and less manpower is required in its direct practice. More goods and services, including luxury items, enter into the realm of the society's increased demand.

As the society's production base grows, the demand for the resulting goods and services increases as well. It is at this point in the society's development, with specialization extensively diversified, that a society may be considered Civilized. Remember that this factor is often directly affected by Cultivation.

Centralization is another aspect of Urbanization that bears on whether or not a society is considered 'Civilized'. A centralized governmental structure is usually indicative of an Advanced Political Infrastructure, and therefore of a Civilized society. If the administrative structure of the government is centralized, the society is probably considered Civilized.

Such centralization must also be dealt with in conjunction with the importance of government in the society. Certain small, Primitive societies may have centralized governments, but the importance of these governments is often subordinate to the people's various cultural, social, and religious concerns. In a truly Civilized society, government is at least nominally centralized, and it occupies a preeminent position in the overall structure of society. The government, along with its inherent restraints and powers, always supersedes any cultural or societal concerns in a Civilized society.

The third and most tenuous factor when awarding a society the 'Civilized' appellation is the question of literacy. Civilized societies generally have some form of written language, even if it is only composed of symbols or pictograms. This factor is not as necessary as the other two in determining the level of Civilization present in the society. It is possible for a society that would otherwise be Civilized to exist without any form of writing, but such an occurrence would be highly unlikely. Even if this were to occur, the society would still have to meet the other requirements inherent in a 'Civilized' environment.

Summary

The major divisions between Civilized and Primitive societies can be summarized as follows: Primitive societies generally practice no formal cultivation methods. They are normally mobile, non-centralized, and non-literate. Government assumes a role inferior to cultural and social traditions.

A civilized society is either partially or fully agricultural. Its governmental structure is normally centralized, and its populace is almost always literate. Finally, its burgeoning urbanization encourages the development of a diverse craft and production industry. When a society is able to support such an industry of full-time subsidiary artisans, it is considered Civilized.



The City State of Amilanth

The Giren Estuary rests on the southernmost promontory of the Cape of Sivray, a large peninsula in the lower reaches of the continent of Temrelon on the world of Kyphria. The City-State of Amilanth, its graceful bridges spanning the narrow mouth of the Estuary, is the greatest of the Seven Cape Cities and the southern terminus of the fabled Spice Route. The galleys and caravels of the great Trade Houses embark from Amilanth to ply Kyphria's vast southern waterways in search of fair markets and fairer profits.

The City-State carries on a lively trade with the Saremian League of the Southern Continent while maintaining long-standing commercial relationships with most of the established states of its own continent. Amilani captains occasionally travel even farther afield in search of profit - to the mist-shrouded rain forests along the lower coast of the Southern Continent or to the desert kingdoms of the Distant East. It is for journeys such as these, and the wonders and profits which they bring, that the merchant fleets of Amilanth have gained their undisputed renown.

Amilanth is the largest of the Cape Cities, both in area and population. The city proper is a teeming port which sits astride the mouth of the Giren Estuary. Its broad deep water harbor, overlooked by the marble palaces and galleries of the ruling Trade Houses, is one of the wonders of the continent. Its temples and administrative halls are architectural marvels even among its Seven City brethren. Amilanth also supports many smaller towns and burghs. These surrounding communities thrive outside the city's walls, enjoying the city's protection but respecting its strict commercial regulations.

The borders of the City-State itself are fairly well-defined. The land includes the entire southern tip of the Cape of Sivray, and is therefore bounded on the west, south, and east by water. To the north the Fereyn Mountains form an imposing and nearly impregnable border between Amilanth and the other Cape City-States. The physical isolation of Amilanth is nearly complete.

Amilanth is governed by a Ruling Council composed of representatives (usually the House Matriarchs) of the thirty-nine great Trade Houses. These representatives convene several times per year to make policy and dispense justice; collectively they form one of the most powerful economic bodies in the world of Kyphria.

However, since the Council is motivated primarily by trade considerations, and since each of its members have extremely diverse personal commercial interests, there is often disagreement among the Council's members. Such divergent interests inevitably lead to intricate political maneuvering and often to open hostility and conflict. It is from this atmosphere of duplicity and licentiousness that the Council's popular, if unfortunate, nickname has evolved - the Menagerie.

Amilanth represents an unusual example of cultural development. The society is completely matriarchal, and supports an extremely complex clan system. Men have little status in the culture, and are subservient to women in all respects. Even highly skilled males have less status than their female counterparts, and only women are permitted to hold political power or authority. Men are not permitted to bear arms, and women form both the society's warrior and merchant classes.

Tradition holds that men and women were once equal in the culture, although most of the real political power was held by the men. After a particularly unsuccessful military campaign, a group of high-ranking army officials staged a coup that rapidly degenerated into civil war. The war quickly became a polarized conflict between genders. The women were victorious and stripped the men of numerous rights, including those of bearing arms, holding public office, and engaging in extra-communal trade. The nation prospered after a brief period of rebuilding, and the recorded history of Amilanth began.


Craig Thompson '09



Foundations of Society

Chapter Three

The evolution of an individual social form is one of the most poignant Echoes of the Lyric. A consequence of the births and subsequent deaths of a thousand of its brothers, the evolving form is both imprint and prophecy, showing us a history of folly and a future of hope. I have seen the graceful metamorphosis of polis into metropolis, as well as the eventual descent of proud metropolis into diseased pathopolis. Into the maw of infinite decay have I gone, watching cities of disease become cities of the insane, and gazing finally on the last struggling remnants of the bleak necropolis as it inevitably consumes itself. I have seen the ageless towers of the righteous consumed by ruinous philosophy, and I have seen aging philosophers move a troubled populace to revolution. Youthful societies submit to decay while ancient societies are reborn anew, creating yet another wondrous Echo. Vast imperial armies march across verdant continental expanses, seeking nothing but their own eventual destruction. Defenders sacrifice both life and principle so that the least fragment of knowledge might be saved. And those who would preserve the balance of the Age sit atop their remote mountains in profound contemplation of the writhing form of living history unfolding beneath them.

- The Advent of Form, from 'A Travelers Journal'

Introduction

The four determinants that comprise an environment's Societal Foundation interact to paint the broad strokes which begin to define the society. Society Age serves as the primary modifier when determining the society's Philosophical Orientation. Whether predisposed toward Survival, War, Conquest, Equilibrium, Peace, or Knowledge, the Philosophical Orientation of the society describes its underlying belief system and serves as a general guideline for rationally determining most other aspects of the society.

While Isolation describes the physical location of the society, Philosophical Orientation suggests how likely it is that the society will make an effort to interact with other societies. The Interaction Determinant not only defines the amount of interaction that a society has with its neighbors, but works in conjunction with Philosophical Orientation to suggest what type of interaction is likely to occur.

Overall, these four elements establish the Societal Foundation, a description of the general physical situation and disposition of the Society. The Foundation itself serves as a basis for answering many of the questions which arise during the remainder of the Society generation process. Ideally, the Societal Foundation should act as a creative springboard; the relationships established among Society Age, Philosophical Orientation, physical Isolation, and extra-societal Interaction will direct the rest of the creative process, transforming numerical quantities into the vivid descriptions that are essential aspects of an interesting and colorful Narrative Environment.

Society Age

The first Social Determinant of the Environmental Profile is also the only one that is not modified by any others. A society's age is a good indication of its general resilience. A truly ancient society has no doubt undergone countless trials and weathered innumerable crises, whereas a much younger society may yet have little experience with the unforgiving winds of history. The age of a society serves as a general benchmark for this experience. Most older societies have experienced a great deal of tragedy and sorrow, and have come to know that human nature is probably a society's worst enemy. An established society has most likely had to stave off a rebellion or two in its history. Perhaps it has also weathered a serious political coup (or several). It has fought several wars, winning some but not necessarily all of them. It has endured the tides of social change and the fiery sentiments of youthful idealism. But most importantly it has survived, and it has learned and profited from the wisdom gained through long years of struggle.

A younger society is more naive about the furtiveness of the world in which it finds itself. Intricate political maneuvers and diplomatic machinations are

The Theopolis of Idrien is a marvel of pristine architecture and ancient beauty. The marble halls of the Theocrat's Court remain a wonder of the known world, and a fitting receptacle for the greatest library ever assembled. Access to the fabled White Library is restricted to priests, and most of the histories and chronicles rumored to lie within are only legends to the uninitiated. However, most folk find it an equitable arrangement. The priests hold that access to knowledge leads to discontent, which in turn breeds revolution. The people of Idrien are simple, and do not crave such upheaval. I have heard it said that the ignorance of the governed yields consent. I saw this in Idrien.



often alien concepts, for the young society lacks finesse. It makes constant mistakes and hopefully learns from at least a few of them. It might experience its first minor uprising, or it may foolishly embark upon a war of conquest. Life is a continuing fight for survival, and for the youthful society survival itself is often its own reward.

The other Social Determinants aid the Mythguide when relating Society Age to the entire Environmental Profile, providing much of the rationale for the society's life span. If the society's Philosophical Orientation is Peaceful, did the society evolve to that point or was it simply more isolated than most others of the same age? Isolation would play a role here. A young society might be bent on Conquest if it needs more goods or raw materials, especially if its Interaction Value is poor and its Economy craves stimulation. Other questions also beg answers when inventing a credible basis for Society Age. What is the environment's Technological Value and what part did this Value play in the current society's evolution? What level of cultural and racial diversity exists in the society? What freedoms are inherent in the society? Are any freedoms reserved by the Ruling Agency? What sort of religious organizations or belief systems hold sway? Are they flexible? Each of these questions helps to narrow, cut through, and define the reasons behind the society's continued survival. Society Age itself is defined by the nature of this survival.

Using the guidelines provided in this section, the Mythguide should explain not only the society's continued survival, but also the effects Age has had on the environment and its people. Prolonged conflict often leads to anarchy and eventual societal dissolution, while several generations of peace may cause stagnation and complacency. Most ancient societies have struck an historical balance between the two extremes. However, since the Narrative Environment being designed is understood to be very much alive, it has obviously weathered any conflict in its past to a satisfactory extent. It is doubtful that it has come through these conflicts unscathed. The damage sustained by the society during its lifetime assumes the form of a slow metamorphosis, a gradual change in the outlook of the society and the sensibilities of its people. This type of social change represents the ultimate consequence of the aging process; a society's reaction to such change is the truest test of its mettle.

Society Age

1d100 Die Roll	*Age (in years)*	*Age Multiplier*	*Age Value*
01 - 03	Less than 1 year	.5	1
04 - 10	1 - 3 years	.6	2
11 - 18	4 - 10 years	.7	3
19 - 30	11 - 50 years	.8	4
31 - 60	51 - 200 years	1.0	5
61 - 80	201 - 400 years	1.5	6
81 - 95	401 - 1000 years	2.0	7
96 - 98	1001 - 5000 years	2.5	8
99	5001 - 10 000 years	3.0	9
00	10 000+ years	3.5	10

Northmen of Firnost Heath

The Age of the Heath Tribes

Though the first tribes of Northmen migrated to Firnost Heath approximately 200 years ago, the political bonds which now unite and organize the tribes into a *Tribal Nation* have not existed for more than 150 years. While the ages of the individual tribes vary, and the age of the Northman culture itself is incalculable, the age of the Tribal Nation spans no more than 150 years. Thus, the age of this Society, known collectively as the Northmen of Firnost Heath, is placed at an Age Value of 5. This indicates that the society's actual age falls within the range from 51 to 200 years.

To establish the Society Age Determinant, consult the accompanying table. A 1d100 roll yields an age of from several months to tens of thousands of years. Each age category also carries with it a multiplier and an Age Value, both of which are used to modify Lesser Determinants.

Philosophical Orientation

The Philosophical Orientation Determinant provides an abstract gauge of the society's overall disposition. The society's Philosophical Orientation represents the combined effects of the society's cumulative experiences and age on the overall demeanor of the populace. It reflects lessons learned, mistakes redressed, and triumphs celebrated. It illustrates the subtle changes in outlook and cultural personality that inevitably accompany the societal aging process. It also provides a basis for the philosophical reactions to major events and periods in the society's history.

The reasons behind the assignation of a particular Orientation should be carefully pondered by the Mythguide. Why is an ancient society still oriented toward Conquest? Why has an infant society already achieved Equilibrium? Is it possible for a primitive society to be Oriented toward Peace? These questions point to the importance of the Society Age Determinant in the creation of a society's Philosophical Orientation. Society Age defines the level to which the social learning process, along with its attendant successes and failures, has progressed. The society's Age becomes the primary modifier when determining the society's Philosophical Orientation.

To find an environment's Philosophical Orientation randomly, roll 1d100 and apply the Multiplier from the Society Age Table. The result is the society's Orientation Value. Now consult the Philosophical Orientation Table (page 73), cross-indexing the Orientation Value with the actual Orientation. The society will belong to one of the six basic Orientations, which are given in order of their Progression. The six Philosophical Orientation types, in the order of their Progression, are: *Survival, War, Conquest, Equilibrium, Peace,* and *Thought*. The Progression of Orientation is an abstract concept representing general tendencies of social disposition through time. A society, as it ages, moves from Conquest to Equilibrium, and eventually to Peace. Depending on ideologies or other environmental influences, the reverse progression could also occur. The Progression of Orientation serves as a general guide, not an evolutionary law. The Mythguide should feel free to deviate from it whenever an appropriate situation arises.





Orientation Postures

Each Orientation also manifests itself in either an Active or Passive fashion. This manifestation is called the Orientation's Posture. The Posture represents the manner in which an individual society evidences its Philosophical Orientation. For example, a society could be oriented toward Knowledge in either a Passive way (through contemplation or study) or an Active way (traveling far and wide to seek out knowledge and information). Each Orientation has both a Passive and an Active Posture. These can either be assigned by the Mythguide or determined randomly. There is a base 50% chance of a given Orientation's Posture being either Active or Passive.

Philosophical Orientation Descriptions

The following sections detail the individual Philosophical Orientations in ascending order of their Progression of Orientation.

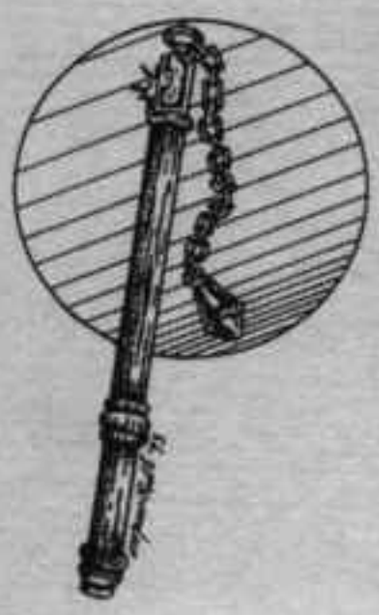
Survival

A society oriented toward Survival is principally occupied with keeping itself alive. Its Political Infrastructure is normally Primitive, its Subsistence Classification either Pure Hunter/Gatherer or Incipient Agriculture, and its Mobility either Nomadic or Semi-Nomadic. The day to day considerations which more advanced peoples take for granted are the principal foci of the people's lives. Obtaining food and shelter are legitimate worries, and are treated with proper seriousness. Of course, it may be possible for a more advanced society to fall within this Orientation type, but such cases are exceedingly rare.

Special circumstances usually surround Advanced societies that are Oriented toward Survival, and the Mythguide should think carefully about the justification behind these situations before allowing one to exist. Perhaps the environment the society inhabits is particularly harsh. Perhaps food is very scarce, necessitating a nomadic form of existence. Maybe both Resources and Interaction are nonexistent while physical Isolation is high. While any number of explanations are theoretically possible to rationalize such occurrences, the Mythguide should take care to choose

Orientation Aspects

Each society's Philosophical Orientation is unique to that society, and will possess certain Orientation Aspects which enhance this individuality. Orientation Aspects further define an environment's Philosophical Orientation by providing the general Orientation with additional direction and precision. For example, a society Oriented toward War has an Active Posture. The state is a militant theocracy, and its Theocrat wishes to spread his teachings throughout the surrounding heathen lands. The Mythguide decides that the society's Orientation has a *Conviction (Religious Belief)* Aspect. In this example, the principal motivating factors that create the Philosophical Orientation come from the Convictions of the people and their ruler. The Mythguide should assign Orientation Aspects based on Society Concept; these Aspects reflect both the prevailing nature of the society and the general attitudes of its people.



Acquisition An Acquisitive Narrative Environment is constantly attempting to procure, acquire, or purchase something. The nature of the Acquisition can be either tangible or abstract. For example, a society could have an Aspect of Acquisition (Wealth) or an Aspect of Acquisition (Power). A society Oriented toward War could be waging a campaign to acquire new lands or territories. The War becomes just another method of Acquisition for a society with this Aspect.



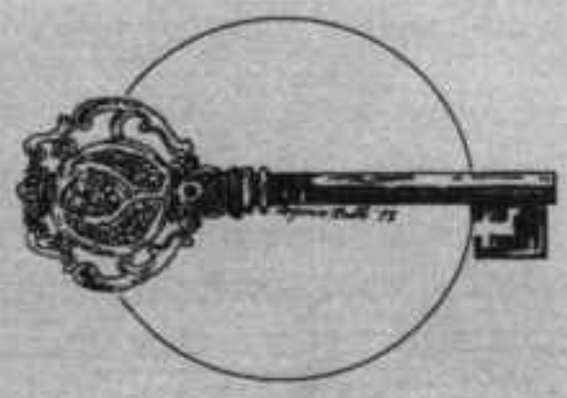
Conviction An environment with a Conviction Aspect adheres to one or more prevalent beliefs, ideals, or motivations. The general demeanor of the society and its people reflect these Convictions, and the society's reactions are affected by them. A society Oriented toward War may be fighting for a specific doctrine, code, or ideal. The catalyst of the War is a specific *cause*, and the environment's inhabitants are driven by this cause. The Conviction Aspect is more fluid than Tradition, acting as a catalyst for societal change and continuing evolution.



Prevention A society with a Prevention Aspect assumes a defensive stance, both internally and externally. It attempts to place itself in a position to prevent any unfortunate actions or occurrences directed toward its people or institutions. The nature of the Prevention depends on the Posture of the Orientation involved - an Active society may attempt to influence other societies (trying to halt certain religious practices, for instance), while a Defensive society will normally concentrate on domestic situations. A society Oriented toward War could be attempting to prevent its own demise. Because of the proximity of larger, more warlike neighbors, the society might exist in a state of perpetual defense. War becomes a survival action, a prevention of total destruction.

Just as there are six Philosophical Orientations, there are also six primary Orientation Aspect categories. They are: *Tradition, Conviction, Acquisition, Prevention, Stagnation, and Revolution*. Each of the major Aspect classifications is further qualified within each individual environmental description. Returning to the previous example, the society's Orientation Aspect is not simply Conviction, but Conviction (Religious Belief). Another society might have Conviction (Loyalty to Ruling Agency) or Conviction (Code of Honor). The full Orientation Aspect consists of both the Aspect category and a descriptive element that is unique to the society being designed. Descriptives are often represented by simple ideals, values, emotions, or personality traits. A society can have several Orientation Aspects, and a single Orientation Aspect may have several descriptive elements. Descriptions of the Orientation Aspect categories follow.

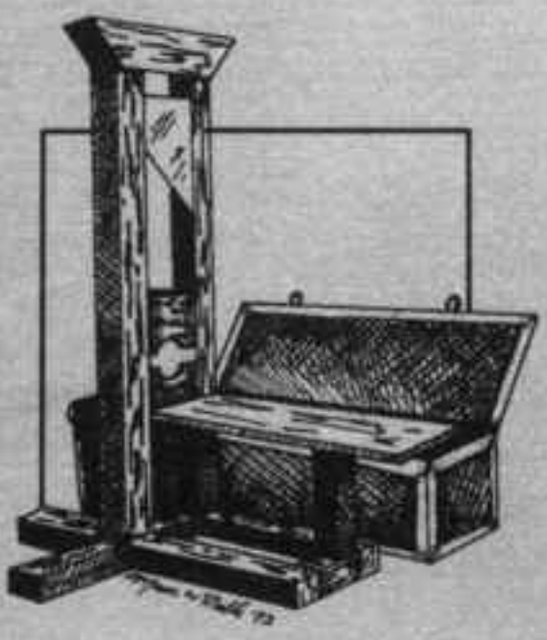
Tradition A society with a Tradition Aspect espouses an adherence to the status quo. The society's outlook is tempered and shaped by specific Traditions. These can be related to Kinship, Culture, Heritage, or Politics, and they affect the society's reactions and behavioral patterns. For instance, a society may be at War simply because *it has always been at war*. The cause of the War has been forgotten; the War continues as a matter of Tradition. The Tradition Aspect represents a maintenance of social neutrality within a particular Orientation, and is often developed during the course of the environment's history.



Stagnation A Narrative Environment with a Stagnation Aspect exists in a state of concerted inactivity and regressive development. An Active Posture coupled with this Aspect could indicate conscious decadence or non belief. The nature of the Stagnation can be either tangible (the society's Economy) or abstract (the value system of the populace). If such a society were Oriented toward War, its population might perpetuate the conflict for the pure self-indulgent enjoyment of both the battle itself and the suffering of the people's enemies. War becomes a form of entertainment, a diversion for a tired people.



Revolution A society with a Revolution Aspect functions within a dynamic environment of volatile change. This Aspect represents a propensity for direct action leading to change, upheaval, and rapid social development. This Aspect includes all forms of Revolution - social, cultural, intellectual, economic, and military. Because of its emotional nature, this Aspect is often combined with other Aspects. For example, a society Oriented toward War could have this Aspect as well as an Acquisition Aspect. The society could be undergoing a commercial Revolution and attempting to acquire several important trade routes. Violent Revolutions (class struggles, for example) are often coupled with Conviction Aspects of some type.





The atmosphere among the Principalities of Thanere has always been one of war. For generations the princes have been fighting one another, vying constantly for the upper hand in the conflict. War is all that commoner and noble alike has ever known. Victory serves as a unifying concept while the princes themselves have become living symbols of patriotism. Honor and chivalry are openly embraced by the rulers, but espionage and treachery have become standard aspects of the fray. Even the economies of the warring Principalities have metamorphosed into production machines whose sole purpose is to continue the war. Absolute victory was all most citizens would speak of. When I asked what the fighting was about, I received only blank stares in return. I don't think they know anymore.

one which makes sense when considered in relation to the other Social Determinants.

The Postures within a Survival Orientation can be interpreted in several different ways. An Active Posture of this type usually indicates a society actively pursuing basic human necessities such as food, water, and shelter. In this case, resources may be scarce, requiring active search and collection procedures. In a Passive Posture, resources are probably abundant, and the society only needs to gather what is at hand. The differences between the Postures are often subtle, many times manifesting simply in different interpretations.

War

A society oriented toward War is principally occupied with a current conflict or conflicts. The military in such a society usually occupies an important position within the social sphere, although the conflict does not necessarily have to be physical. It could be magical, religious, or economic. The general outlook in this society is naturally somewhat combative, although the precise nature of the society's demeanor depends on the Orientation Aspects present. The society is currently involved in some type of conflict, and this simple fact necessarily clouds the collective personality and orientation of the populace. The duration of the conflict is not important, although societies that have been at war for extended periods of time may behave a bit more extremely than those which have not. In certain societies of this latter type, the overall societal organization may be so attuned to war and conflict that the people would feel somewhat dismayed without the conflict as a part of their lives.

Even if they are not directly involved in the conflict, the *idea* of war is ever-present. Without it, the society is forced to re-orient itself. This can be a disconcerting prospect for most societies, to the extent that the society may attempt to instigate another conflict simply to retain its philosophical identity. However, if realignment is inevitable, an Actively Postured environment often tends toward a Conquest Orientation while a Passive society usually assumes an Orientation of Equilibrium.

The fact that a society is oriented toward War does not mean that the society initiated the conflict. A society with an Active Posture in this Orientation type actively pursues the war, and is often the aggressor. A Passive Posture indicates more of a defensive position in relation to the conflict. The society may have been attacked by another society and is simply defending

itself. Alternatively, it might have been forced into the war through external manipulation or unavoidable circumstances.

Conquest

A society Oriented toward Conquest is directed toward the acquisition, destruction, or subjugation of new lands, territories, industries, or powers. The military in this societal type, as in the War Orientation, occupies an important position (if the Conquest is physical or military). After all, most successful conquests are the result of some type of conflict or invasion, whether of a military, industrial, or mercantile nature. The general outlook in such a society is normally both combative and acquisitive. The Ruling Agency is principally concerned with the gains being made and the new frontiers being crossed, even if the general populace is not. This attitude often leads to popular neglect on the part of the Ruling Agency.

Conquest-Oriented societies also tend to be somewhat jealous. If a neighboring society has something they desire (such as a desirable trade route or a hilly area rich in iron ore), or feel should be theirs, the simplest method of acquisition is usually just to take it. Obviously this philosophy causes numerous problems (unless the Conquest-oriented society is immensely powerful). Environments Oriented toward Conquest often have Acquisition-based Orientation Aspects.

Most Conquest-oriented societies have Active Postures, although Passive Postures are not unheard of. Passive societies engage in Conquest or acquisition when presented with an opportunity; they do not seek out such possibilities. In Active societies, the atmosphere remains a dynamic one. Plans for the next trade war or military invasion are being made, supplies prepared, etc. The nature of the Conquest and its effects are influenced by the Orientation Aspects present in the environment.



Equilibrium

The Equilibrium Orientation is the most common of all the Philosophical Orientation types. A society oriented toward Equilibrium espouses a general maintenance of the status quo. The society is pleased with the way things are (boundaries, economies, etc.) and wishes to keep them that way. Such a society is neither warlike nor peaceful; it is simply prepared for any conflict or possible eventuality. If attacked, the

society defends with zeal. When circumstances permit no other course of action, a society Oriented toward Equilibrium will attack to preserve the general order of things. It does not do this out of greed or acquisitiveness, but out of a sense of purpose. Such an attack might be necessary to curb an invading force or other threat to the society. If a force were threatening other societies or environments to such an extent that the current state of the overall region would be irrevocably altered, the Equilibrium-oriented society would feel justified in moving to the attack. Basically, the outlook of a society belonging to this Orientation is one of preservation, both of itself and of its extended region or environment. Events have progressed to a point where the society is pleased with the current state of things, and it will do what is necessary to preserve that state.

A society oriented toward Equilibrium can have either an Active or a Passive Posture. The society will not act with overt aggression unless suitably provoked or threatened, but it will protect itself and its interests. It may Actively try to encourage similar behavior in other regions, or it may simply be content to be a Passive observer at home. Its exact reactions depend in large part on its Orientation Aspects.

Northmen of Firnost Heath

Northmen Philosophy

The Northmen of Firnost are a hardy race, possessing both a keen respect for tradition and a fundamental concept of personal honor. All of the tribes of the Heath are passively oriented toward Equilibrium. They will not attack their neighbors without provocation, although they will readily defend their territory if the need arises. Intertribal conflict only occurs within the rigid bounds of traditional Codes. The Northmen know strength only through honor, and their system of bestowing and recognizing such honor is intricate.

While this tradition has much to do with personal and tribal honor, it also preserves the numbers of the already small Tribal units. Overall, the Northmen's attitude toward organized conflict stems from these unique and somewhat preservational codes of honor. The Conviction (codes of honor) Orientation Aspect describes the intricate system of personal conduct practiced by the Northmen.

Peace

The Peace Orientation is rare in most of the Narrative Environments created for Aria. Most societies that might be considered Peaceful are, upon closer examination, Oriented toward Equilibrium. A society Oriented toward Peace is devoted to the conscious prevention of war and conflict. A Peaceful society that is Actively Postured goes to great lengths to effect this prevention. Some societies are so extreme in this belief that they will not engage in any type of conflict whatsoever (see the Pacifist Military Infrastructure in Chapter 7).

The principal difference between the Peace and Equilibrium Orientations is the general outlook toward conflict. An Equilibrium-oriented society uses force whenever such an action is necessary to preserve the status quo. Truly Peaceful societies never employ force of any kind except in serious instances of defense. Peaceful societies will not defend themselves until the last possible moment, and only then when all other avenues of placation have been exhausted. When forced to fight, Peaceful societies never take an aggressive posture, never take pride in the outcome, and never kill wantonly when it is possible to take prisoners. For them, an occasional battle is the natural, if regrettable, consequence of living in a less than perfect world.

Peaceful societies have the normal two Postures as possible outlooks: Active and Passive. In general, societies Oriented toward Peace are older than most others. Peaceful societies operating within the Passive Posture are usually calm, placid communities. Because of their Passive nature, they experience little Interaction with surrounding societies and are often the oldest within this Orientation type.

An Actively Postured society may be isolated and non-interactive, but within the society there might be a great deal of activity and internal vitality. This activity can take many forms (the arts, sciences, leisure activities, trade, etc.), but it is essentially what prevents the society from becoming stagnant. Alternately, the society may be interactive and involved with affairs in the region in which it rests. It simply refuses to use force to establish its own agenda. The nature of the society's activities also dictates the appropriate Orientation Aspects for the environment.

Knowledge/Thought

Societies Oriented toward Knowledge/Thought are even rarer than those Oriented toward Peace. Such

societies are not necessarily peaceful, although more often they have transcended that previous Orientation. These societies are principally occupied with the acquisition and pursuit of knowledge and philosophy. For the most part, this pursuit of learning is undertaken for its own sake. The end result is the actual knowledge itself, not any concrete gain or profit which could possibly stem from such knowledge. This pursuit of learning is the principal motivating factor in the Knowledge/Thought Orientation. All other considerations are secondary.

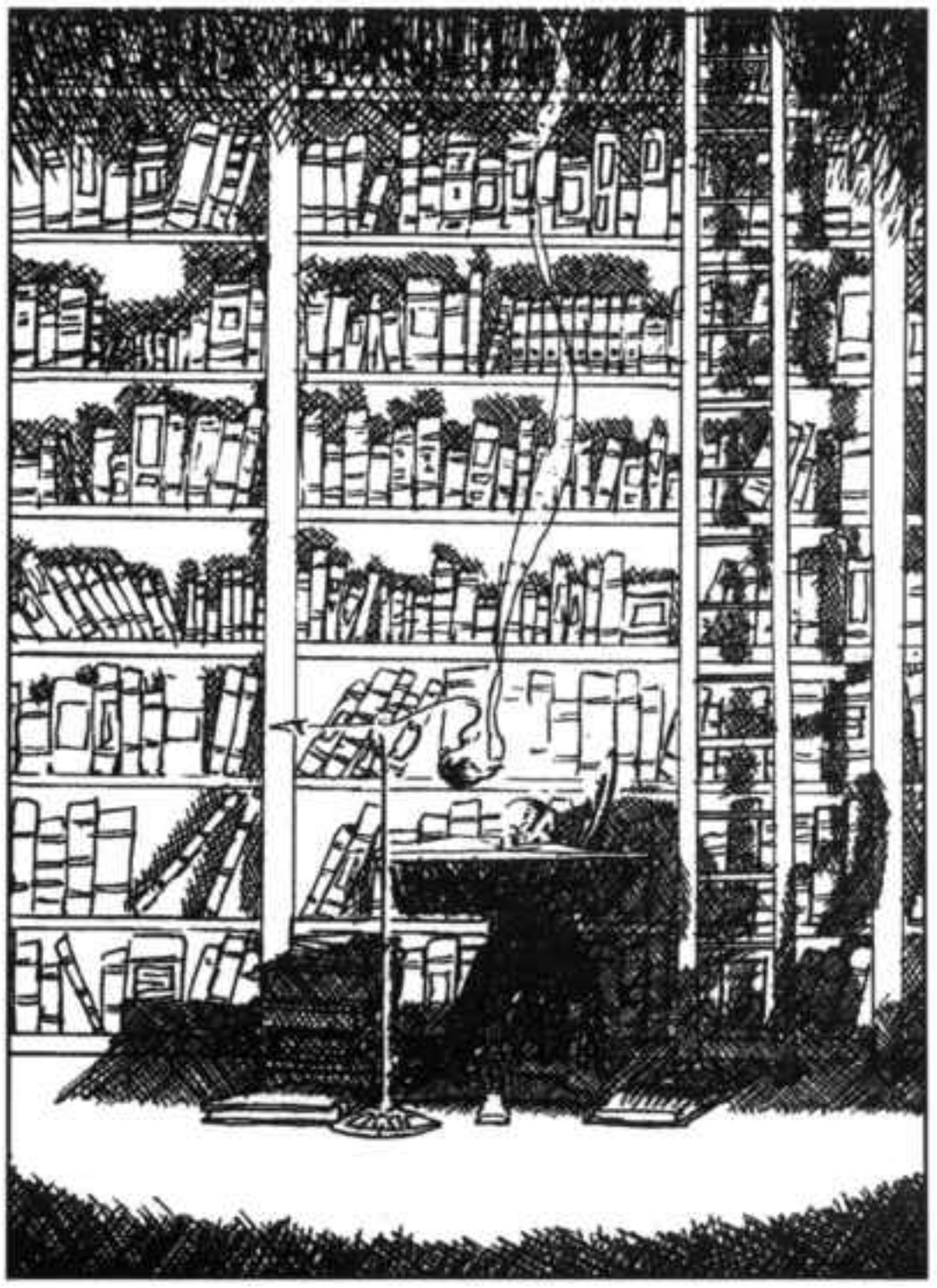
As in most of the other Philosophical Orientations, there are two possible Postures in the Knowledge/Thought Orientation: Active and Passive. An Active Posture within the Knowledge/Thought Orientation indicates that the society directs itself toward the active pursuit of knowledge. Members of such a society travel far and wide in search of philosophy and learning, pursuing anything that might have the potential to add to the overall knowledge base of the society. These society types are usually small and quite old. Their members spend much of their time away from the community. Actively Postured societies within this Orientation often include nonhuman species.

A society oriented toward Knowledge/Thought that espouses a Passive Posture directs itself toward the passive study and pursuit of knowledge. The residents of these societies spend much of their time in contemplation and study. Often these societies possess large reserves or repositories of knowledge from which to draw. These reserves can take any form, from vast libraries to simple oral traditions. The hallmark of this Posture is that natives of the society do little traveling; they perform little actual searching for the knowledge they desire. Passively Postured societies of this type are usually both old and isolated. Such societies tend to keep to themselves, living in quiet communities of repose and contemplation. The Mythguide should remember that Knowledge/Thought Orientations are rare in any world, and their creation should be the considered the exception rather than the rule.

The Seers of Tharkune inhabit the remote mountain fastness of Aohra, which rests in the heart of the land of Remere. Once the Remeren Empire spanned the continent, and the Seers held great power. Now the Time of Imperium is only a dim memory, and the remaining Seers dwell serenely in their highland citadel, performing what they call the Penance of a Thousand Years. They live in self-imposed squalor and shun the contemporary world. Instead they turn inward, seeking enlightenment and contemplating the ruinous destiny of the fallen Empire and its people.

Philosophical Orientation

Roll 1d100 x Age Multiplier	*Orientation*	*Symbol*
01 - 15	Survival	S
16 - 40	War	W
41 - 70	Conquest	C
71 - 85	Equilibrium	E
86 - 200	Peace	P
201 - 350	Knowledge/ Thought	K





Determining the Isolation Value

Step 1: Roll 1d20

Step 2: Subtract (Age Value/2)

Step 3: Add Orientation Modifier

Orientation	*Passive*	*Active*
Survival	-3	-1
War	+1	+3
Conquest	+2	+3
Equilibrium	+0	+1
Peace	-2	+2
Knowledge	-3	+1

**Note: The Isolation Determinant has a minimum Value of 1 and a maximum Value of 20.*

Isolation

The Isolation Value represents a society's physical seclusion. The type and description of a society's Isolation is left to the discretion of the Mythguide. A society that is Isolated might exist on an island or in a secluded mountain valley. A partially Isolated society may be separated from its neighbors by a wide river or an extensive system of lakes, and a completely unisolated land might abut several others along a stretch of common shoreline.

Although the Isolation is physical, it does not necessarily have to be geographical. Perhaps the Isolation is self-imposed, created by extensive man-made fortifications (a wall many miles long, for example). Alternately, a society could experience a forced Isolation, existing beyond a vast expanse of frozen tundra or a cyclopean forest, far from other cultures or societies. The environment remains Isolated because of the sheer distances involved. The Mythguide should consider the other Environ Parameters when detailing the rationale behind a society's Isolation. By viewing these other social elements with a creative eye, new and original explanations for the society's degree of Isolation suggest themselves.

Northmen of Firnost Heath

Isolation of the Tribes

The different tribes of Firnost Heath are not physically Isolated, and most of their territorial borders are defined by simple landmarks - a specific tree line, an unusual rock formation, etc. Most of the tribes' Isolation is self-imposed. On average, the Isolation Value of the individual Tribes is 14, although the entire territory covered by the Heath (and bounded by the Mountains, Forest, and Highlands) is semi-Isolated within the larger region and merits a value of 7.

Isolation Value Descriptions

Value	*Description*
1 - 2	The society is completely Isolated. It is nearly impossible to reach, being surrounded by hazardous or impassable terrain features, natural barriers, or vast distances. The society maintains no public access routes outside of territorial boundaries. Although Isolation is physical it need not be geographical. Man-made boundaries (such as walls or canals) can indicate severe self-isolation instead of geographical seclusion.
3 - 4	The society is extremely Isolated. It is very difficult to reach, with progress hampered by natural or man-made barriers. A single access route may exist, but it will generally be dangerous to travel (ex. a treacherous mountain pass or a turbulent sea).
5 - 6	The society is highly Isolated and is difficult to reach. A few access routes may exist, but they are not easy to negotiate (ex. pathways through a swamp or moor).
7 - 8	The society is Isolated and is fairly difficult to reach. Several access routes exist, but most are poorly maintained. One or two might facilitate regular traffic, and are therefore kept in passable condition (ex. a poorly cleared forest trail).
9 - 12	The society exists in an average level of Isolation. It may be somewhat difficult to reach, although many access routes exist. A handful of these routes are well traveled and passable (ex. unpaved roads through forest or heathlands).
13 - 14	The society is only slightly Isolated. It is not difficult to reach and a number of easily traveled routes exist (ex. unpaved roads over steppeland or through lightly wooded areas).
15 - 16	The society is not Isolated. It is rather easy to reach, having numerous well-maintained access routes (ex. unpaved trails or paved roads). Few natural barriers exist around the society.
17 - 18	The society is not Isolated and is easy to reach. Many well-traveled, well-maintained routes lead to and from the society's region. The surrounding landscape affords little or no impeding terrain features (ex. unpaved roads crossing plains or well-constructed highways). Other societies may share territorial boundaries.
19 - 20	The society is completely accessible and can be reached very easily. Access routes are numerous and invariably kept in excellent repair. No natural barriers or hindering terrain features border the society. Other nations own land/territory that borders the society, but internal geographic features may denote higher Isolation values for neighboring societies.



The Tribal Nations of Sargola inhabit the northern fastness of evergreen woodland known as Avara. The region is separated from the remainder of the continent by the dead lands of the Vast Blight. The Sargolese peoples are certain that other cultures dwell beyond the wastes, but none have ever been encountered. Sargolese warriors are often seized by a yearning known as 'The Guiding.' They are compelled by some unseen force to travel into the Blight. Whether this is the result of outside intervention or of some primal racial imprint is unknown. No explorer has ever returned.

The Isolation Value is expressed as a value between one and twenty, ranging from the most Isolated (a Value of 1) to the least Isolated (a Value of 20). To find the Isolation Value randomly, roll 1d10+5 and subtract half of the Society Age Value. Round down any fractions. Modify the resulting number by the society's Orientation modifier to find the final Isolation Value. Relative Isolation Value descriptions, provided on the accompanying table, are meant only to assist the Mythguide in creating his own situation-specific rationale for the society's degree of Isolation.

Interaction

Interaction represents the society's contact with other societies and environments. This Interaction could indicate commercial or diplomatic relations, scholarly exchanges, or outright military conflict. As with Isolation, the type of Interaction in which the society engages is left to the Mythguide's sensibilities. The society's Isolation becomes a principal factor when determining the rationale behind the environment's Interaction Value. To what degree is the society Isolated? Does its Interaction somehow overcome its physical Isolation? What sort of Resources does it have? To what level are those Resources Exploited? Does the society engage in heavy trade outside its own boundaries? The rationale for the environment's Interaction is somewhat more dependent on the other Social Determinants than is Isolation. The Mythguide should take these other societal elements into account when describing the nature and effects of an environment's Interaction.

The vast realm of Renestan is a mysterious and enigmatic place. None are permitted to cross its heavily guarded borders, most of which are protected by a huge barrier wall known as the Dar Bon. Those few nations that trade with Renestan are allowed to pass into the Bazaar, a veritable market city that rests along a four mile section of the Dar Bon to the north of the realm. Other merchants pitch hopeful camps or frequent the numerous caravansaries that have sprung up just beyond the great wall. They await the riches that inevitably emerge from the Bazaar in the possession of those fortunate enough to be admitted. By maintaining a sense of grand anonymity and mystery, Renestan controls a market of colossal scope and importance.

Northmen of Firnost Heath

Interaction among the Tribes

Interaction among the tribes of Firnost Heath is limited. Some intertribal movement occurs, but this Interaction is essentially limited to traders, minstrels, and messengers traveling from one chieftain to another. The Cheralla represents the primary opportunity for Interaction and communication among different tribes and their chieftains. This fortnight-long celebration occurs at the height of midsummer, and is held on a different tribe's lands every year.

It serves as a setting for trade, gossip, and political maneuvering within and among the tribes. Treaties are made, land disputes are settled by a tribunal of Chieftains, intertribal marriages are announced and performed, and delegations from the lands beyond the Heath are received by the council of Chieftains. As an average, Tribes are considered to have an Interaction Value of 8 in relation to one another, but a Value of 5 in relation to other regions of the world.

Determining the Interaction Value

Step 1: Roll 1d20

Step 2: Add (Isolation Value/5)

Step 3: Subtract (Age Value/2)

Step 4: Add Orientation Modifier

Orientation	*Passive*	*Active*
Survival	-3	-1
War	+1	+3
Conquest	+2	+3
Equilibrium	+0	+1
Peace	-2	+2
Knowledge	-3	+1

**Note: The Interaction Determinant has a minimum Value of 1 and a maximum Value of 20.*

Interaction Value Descriptions

Value	*Description*
1 - 2	The society is completely non-Interactive. Commerce, traffic and communication with other societies is nonexistent. The society is totally internalized, and even intracommunal traffic is kept to a minimum. Resource and Exploitation Values are usually high.
3 - 4	The society is extremely non-Interactive. Traffic and communication with other societies is infrequent, and the society is highly internalized. Significant internal resources may be present, and their Exploitation Values will be high.
5 - 6	The society is very non-Interactive. Commerce and traffic with neighboring societies is uncommon. The society is internalized. High levels of internal resources are likely present, and their Exploitation is extensive.
7 - 8	The society seldom Interacts with others, but will on occasion. Commerce, traffic, and communication with neighboring societies is limited, but occurs on a regular basis. The society is not completely internalized. It invites limited degrees of external influence and Interaction. Greater resource levels are likely present, and their Exploitation levels will be higher than average.
9 - 12	The society exhibits an average level of Interaction. Commerce, traffic, and communication with other societies is steady and occurs regularly. The society balances its internal and external influences. Resource and Exploitation levels are entirely variable.
13 - 14	The society's Level of interaction is slightly above average. Commerce and traffic with other societies occurs regularly. The society balances internal and external influences. Communication may extend beyond the society's immediate region, and the level of international trade will be higher than average. Resource levels may be lower than average, but Exploitation levels will vary.
15 - 16	The society's level of Interaction is above average. Commerce and traffic with other societies is frequent, and external influences are numerous. Communication extends beyond the society's immediate region, and the level of international trade is higher than average. Resource levels may be lower than average, but Exploitation levels will vary.
17 - 18	The society is highly Interactive. Commerce and traffic with other societies is common. External influences are extensive. Communication extends beyond the society's immediate region, and international trade occurs at much higher levels than are typical. Resource levels may be lower than average, but Exploitation levels will vary.
19 - 20	The society is completely Interactive. Commerce and traffic with other societies is constant. External influences are extensive. Communication extends far beyond the society's immediate region, and the level of international trade is much higher than average. Resource levels may be lower than average, but Exploitation levels will vary.

The Interaction Value is expressed as a numerical value ranging from the least Interactive (a Value of 1) to the most Interactive (a Value of 20). To find the Interaction Value, use the Isolation Value as a base and subtract half of the Society Age Value. Round any fractions down. Modify this final number by the society's Orientation modifier to come up with the actual Interaction Value. Relative Interaction Value descriptions are provided on the accompanying table, and are intended only to supplement the Mythguide's own creativity.

The City State of Amilanth

Amilanth is one of the oldest of the Seven Cape Cities, although it is by no means ancient. The city itself was founded just under four hundred years ago by explorers from the interior steppes of the continent. It was originally the capital of a small coastal kingdom, and did not ascend to its current position of mercantile preeminence until after the civil war. Amilanth was incorporated as a City-State several years prior to the war during a passive shift in the state's political structure, giving the society's current incarnation a Society Age Value of six.

Only women are permitted to become enfranchised citizens in Amilanth, and this simple fact influences the general demeanor of the populace. Since inequality is such an accepted part of Amilani life, a superior attitude prevails among a large section of the female population. Both men and foreigners are regarded as beneath them, and they are not loathe to voice this opinion whenever it suits them.

The great Trade Houses have caused intrigue and duplicitous posturing to become accepted and normal aspects of life in the City-State, and an individual's cultural survival often depends on her skill in such maneuverings. The concepts of honor which govern behavior in the City-State are both strangely unique and uniquely gender-related. House members build their reputations on the foundations of their treachery, and it is considered poor form to seek vengeance for such maneuvering.

Although Amilanth is a relatively peaceful state, it maintains both a well-trained standing army and a singularly well-supplied navy. Consequently, the City-State has a Philosophical Orientation of Equilibrium (Active) with both Stagnation (Ethics) and Acquisition (Wealth) as Orientation Aspects.

The physical Isolation of Amilanth is extreme when one does not consider access by sea. The City-State is surrounded on three sides by water, and the northern border consists of an imposing mountain range that effectively severs any large-scale overland contact with the interior. There are only a handful of treacherous passes through the range, and the society's Isolation is given a value of six.

Amilanth interacts extensively with nations in every corner of the world. Vessels from her merchant fleets are a common sight in all of Kyphria's great harbors, and Amilani spices and tobaccos are considered luxuries throughout the northern and southern continents. Amilanth is an acknowledged world leader in commercial matters, and is recognized as something of a pioneer in the fields of both mercantile and maritime law. It is also the most cosmopolitan of the Seven Cities; many fashions and trends originate within its walls, and many smaller nations follow Amilanth's lead. The City-State has an Interaction Value of nineteen.





The Invisible Corridors of Iveredde

The Invisible Corridors of Iveredde centers around an unusual Societal Foundation. Iveredde itself is an ancient city which has seen countless incarnations. The rumors and legends surrounding the Invisible Corridors, a labyrinthine network of lost chambers and secret passages radiating from within the double walls of the expansive Palace compound, are a source of whispered speculation.

Many diverse narrative opportunities emerge from the disparate natures of the external proper society (with its historical, political and ideological complexities) of Iveredde and the internal marginal society (with its clandestine links to the outer world) of the Invisible Corridors.

Background

The timeworn city of Iveredde, seat of the Just Monarch Queen Eloarde II, daughter of the infamous King Toryn the Malevolent, remains the center of military power and economic prosperity in the eastern Isles. Remarkably situated for maritime enterprise, ancient Iveredde has been rebuilt in whole or in part countless times, with each instance of reconstruction evincing the celebrated architectural trends of the period. Thus, the city builds upon itself by cancerously burying its own ruined foundations. Such rampant growth is symbolic of the inner corruption which was thought to have perished during Toryn's reign, and which instead thrives secretly in the well-intentioned affairs of the noble Matron-Queen's privy council.

The current government of Iveredde is relatively new and untried. Through the treacherous plotting of a few of his most able councillors, King Toryn was overthrown and his sanguine tyranny dispelled. It has since been replaced with a new ideal - a silver age of honor and justice symbolized by the virtue of Queen Eloarde. Having retained these trusted ministers to conduct the business of the realm, the Matron-Queen ordered the Old Throne Room and other official chambers of the Red Court sealed, their sprawling web of corridors and serpentine halls isolated in darkness. This attempt to cover the perfidy of bygone ages has allowed the Court to forget past evils by virtue of simple neglect.

But as the Invisible Corridors and connecting chambers remain, so do the inimical methods of her Majesty's privy councillors persist, though now directed toward more noble ends. Confirmation of this fact is found within the darkened chambers and secret halls of the Corridors, where vagrant legions plot and wait in the name of Justice. Covert messengers hurry past freelance spies and disgraced servants as the maze's denizens labor to either support or subvert the mythic ideal embodied in the person of Her Majesty.

While this shadowy social microcosm is monitored by the Ministers and Councillors from without, its existence is rarely acknowledged even in the hushed tones of intimacy. Above all else, the directors of these operations keep their business hidden from the Queen. They dare not risk tainting her moral sensibilities lest her belief in the state's new Ideal waver or perish.

Narrative Opportunities

Because many reputable bureaucrats, politicians, and merchants broker information and move goods through the Corridors' dark web of tunnels and passageways, this marginal environment provides ample opportunity for narrative interaction. What would happen , for instance, if someone were to innocently discover the Corridors? Certainly, powerful Councillors and their most talented internal agents have reason to carefully secure knowledge of the hidden byways. Any who threaten this security would immediately be sought and silenced if not eliminated. The influential advisors to the Queen would attempt to hide their clandestine operations from the naive Queen and her few intimate companions at all costs.

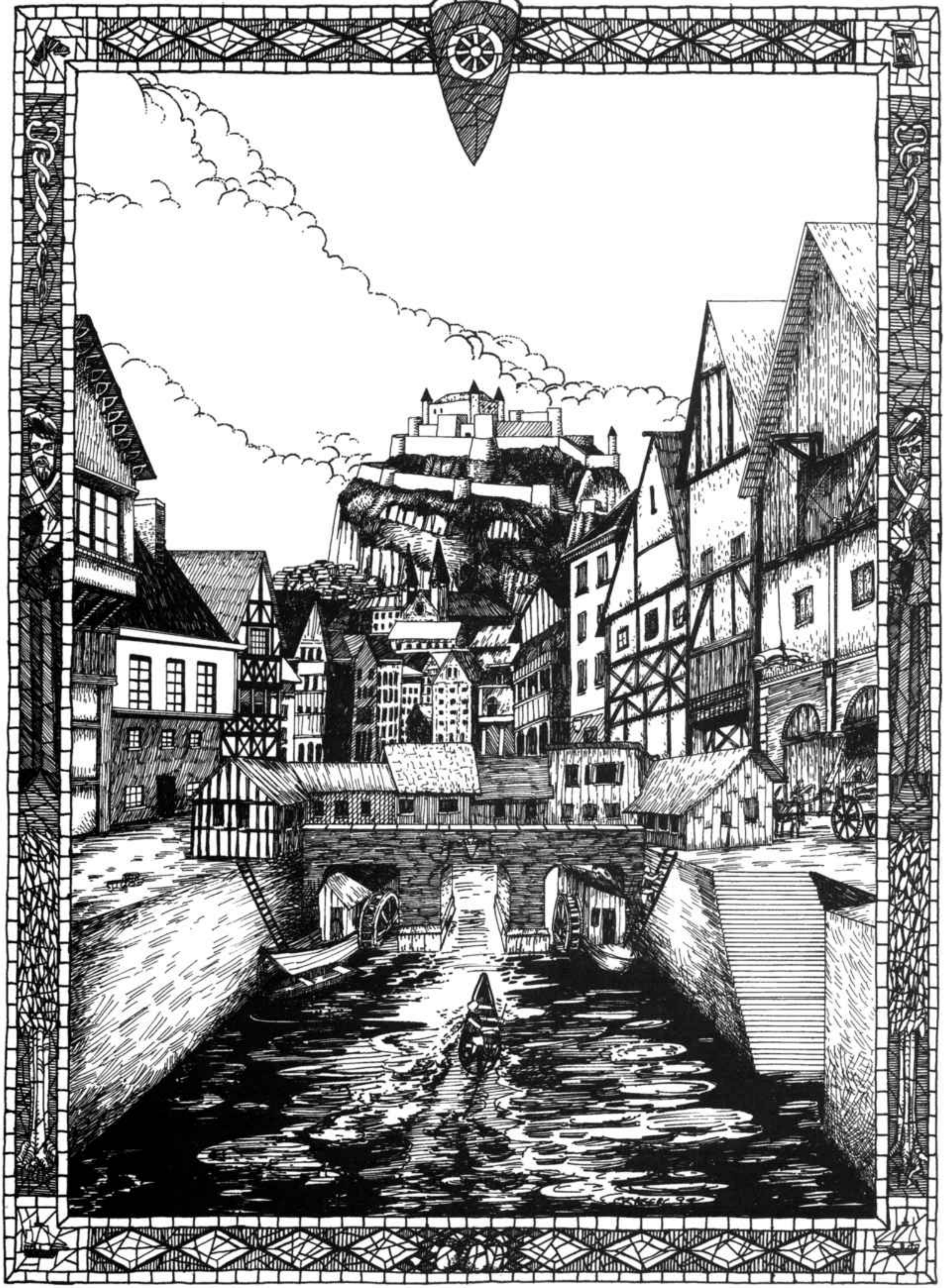
Foreign powers may also attempt to utilize the extensive network of corridors and their denizens if they are given the knowledge to do so. This might lead to the establishment of secret expeditions into the maze or of small foreign espionage cells among the halls. Lastly, the social microcosm which exists within the corridors is not entirely stable and may be manipulated or incited to riot from either within or without. The interior narrative possibilities of the Corridors are unlimited; black-markets, rings of thieves, foreign agents and assassins, and disgraced palace servants or members of court are all possible flashpoints for adventures of high political intrigue.

Additional Capsule Possibilities

- Perhaps a number of the Corridors' unsavory denizens have decided to kidnap a member of the court (possibly even the Queen herself). The players are hired by another member of the court to find the missing courtier. The players are given knowledge of the Corridors and must brave their hazards to accomplish the rescue. Of course, the players' employer may try to ensure that they never leave the palace with their new knowledge...

- Perhaps the players are either denizens of the Corridors themselves or have been driven into the tunnels to escape persecution. Word reaches the inhabitants of the Corridors that a certain member of the Queen's Privy Council is going to attempt to clear the tunnels. The residents begin a clandestine campaign to halt the attempt. If this is unsuccessful, direct action may be required; the players must decide whether they will join this campaign.

- Perhaps the players hear a rumor that the Corridors are built upon an even more ancient section of the palace, most of which is now below ground. If they wish to investigate, they must first gain access to the palace itself. Once inside, it is often even more difficult to locate an entrance to the Corridors (they're everywhere, but they're tough to spot). If they do manage to enter the Corridors, who knows what they'll eventually find...



Technology & Innovation

Chapter Four

As I travel from one Age to the next, the perpetual ingenuity of the human spirit never fails to astound me. The vast tapestry of ever-evolving invention and creativity is my only constant source of bewilderment. Social forms turn on the Wheel of an Age and regenerate themselves. Existing philosophies are simply complex reflections of the Lyric's primal music. But although the chronicle of an Age's technological progress follows this recurring cycle, it manifests itself in unnumbered and unimagined creations along the way. I have seen spidery towers of polished granite imploring the heavens with their skeletal grace. I have beheld the symmetrical beauty of polygonal citadels of glass, whose countless spires grace an industrial battleground with their unearthly precision. I have seen emissaries of the Civilized bestow the gift of flame on primitive cultures thousands of years old, and I have witnessed the resulting demise of these peoples before the closing of the Age. The eternal march of innovation moves to each resounding of the Lyric - creating, enhancing, advancing, destroying.

- The Chronicle of Invention, from 'A Traveler's Journal'

Introduction

Technology can be defined as the study and application of techniques for either accomplishing tasks or manufacturing objects. It represents the means or activity by which a people seeks to manipulate their environment. Techniques are basically methods for creating and modifying new tools, which in turn can be used to make other tools and the products of tools. Most intelligent species have the ability to think creatively about such techniques. Consequently, environments may be consciously modified and innovations purposely developed. Because of this rational ability to innovate, manlike species are inherently toolmakers; this basic aspect of their nature makes them inherent technologists as well. Therefore, a complete history of Technology for such a species must encompass their entire evolution.

Technology, then, can be considered a mark of ingenious achievement, a level of accomplishment measured by a species' ability to overcome thresholds that were formerly unattainable. The nature of Technology lends itself to such progress; innovative and curious species are always looking for new and better methods and tools. Technological advancement represents a society's continual march toward a point at which all of its social and production-related goals can be reached. Remember that Technology can manifest itself in countless forms; abstract ideas and concepts are often as common as simple physical implements. In a poetic sense, Technology is the ultimate tool which a species employs to achieve its dreams. It is the nature of the dreams, not the Technology itself, that may eventually turn against them.

Society and Technology

General social conditions can be crucially important for the development of new Technological innovations. The relationship between the opportunities presented by such innovations and the social conditions which predominate in a particular society lead to the direction and emphasis of a society's technological history. This chapter provides a workable model that allows for unusual and original histories of technological development and innovation.

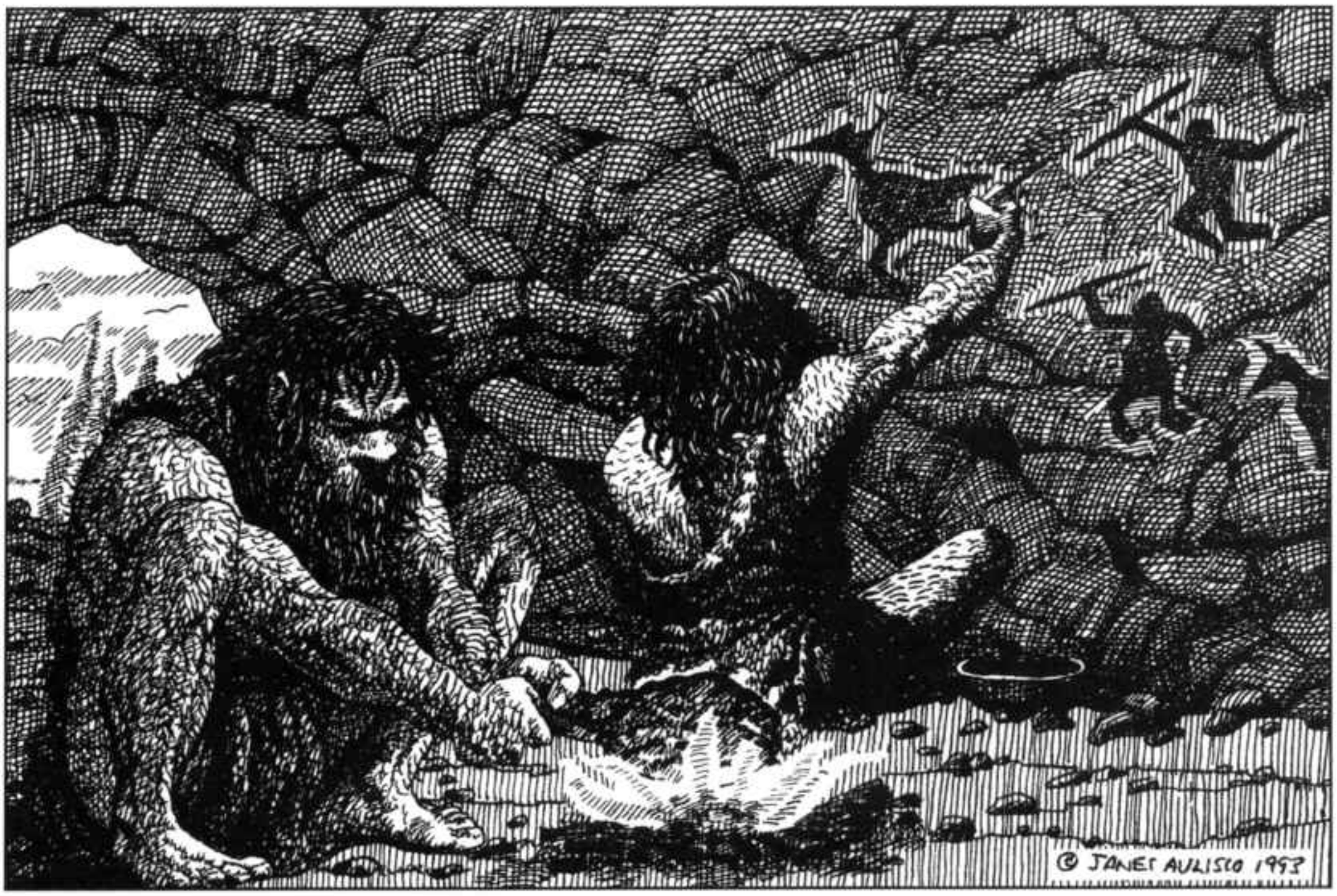
Elements of Social Involvement

New technology rarely develops without some form of social backing or support. Three basic elements of social involvement are normally required for a new innovation to be successful. These are social need, social resources, and a sympathetic social ethos. If none of these elements are present, it is unlikely that new development and innovation will be successful.

A general sense of social need contributes to the innovation process. Without a sense of need, a people is usually loathe to devote extensive resources or energy to the development of a particular innovation. In more primitive societies, this need is often sparked by some form of conflict. The incessant need to design new and better weapons seems to be a staple of technological progress in every age. Whatever the source or form of the need, there must be enough of a market for the resulting innovation to make its development worthwhile.

An expenditure of social resources is necessary for any innovation to be completed in a timely fashion. Such resources include capital, tools, materials, and skilled laborers and designers. If such things are not available, the progress of technology is severely curtailed. A society must have an adequate resource base to sustain a long period of technological growth and advancement.

Finally, a sympathetic social ethos is needed. The inhabitants and the primary social groups within an



environment must be receptive to change and innovation. These groups must be prepared to lend philosophical support to such change. However, an individual group's support is often for a specific avenue of development. For example, the military supports the development of new weapons and armor technology, while merchants support new maritime and navigation technologies. Although support is normally based on self-interest, the nature of support is also affected by a society's Philosophical Orientation. Certain societies are simply development-oriented; their people are driven by an honest curiosity and an inquiring need to improve their situation.

Technological Evolution

The Mythguide should also consider the treatment of Technology in a particular society. Techniques themselves are often far older than the sciences which accompany them. The result is that innovations are often misunderstood or imbued with traits that transcend the rational. Discoveries may also be diverted into esoteric areas.

For instance, the 'science' of alchemy was based on proven techniques and chemical reactions that were not understood by its practitioners. Because of these mysteries, certain technological practices often assume the attributes of cults or secret orders. Apprentices are initiated into the ways of the science in much the same way a young priest or Adept is initiated into other, more esoteric traditions. A consequence of this secretive tradition is the propensity for the technology itself to stagnate. Information is passed on in a formulaic manner, and true innovation becomes rare.

Although any history of Technology invariably highlights the progressive development of specific techniques, such a progression depends entirely on the Philosophical Orientation of the society and on the general disposition of its people. It is possible for a highly developed society to enter a period of prolonged stagnation. It is even possible for a society to regress to a degree, forgetting a portion of the accumulated techniques that it has developed or assimilated. Such possibilities illustrate the ephemeral nature of Technology and its evolution. They also demonstrate the critical role played by social and cultural factors in the progressive development of technique and innovation.



The Tenn Aranyu travel from one land to another in huge, gaily painted wagons, supporting their nomadic existence by doing small tinkering jobs and helping on local building sites. Their culture is rumored to be descended from the ancient Tower Builders, whose magnificent legacy can be seen throughout the Seven Lands. Most Aranyu elders do indeed possess a remarkable amount of architectural and materials knowledge, much of which was thought to have perished. As they move from place to place, this knowledge is selectively redistributed. Master masons and architects throughout the continent are the surprised recipients of the valuable lore. Little does the current world know that their stylistic posterity rests in the capable hands of these unassuming nomads.

The Transmission of Techniques

The Mythguide should also consider the methods by which innovations are transferred from one society to another. The transmission of Technology depends primarily on a society's Interaction and Trade Values, and can be extensively modified by its Isolation and Philosophical Orientation as well.

Artisans and craftsmen are often the principal means of transmission for new ideas and techniques. Many occupations are itinerant, their practitioners constantly moving from one region or society to another. As these individuals travel, they spread the word about innovations they have seen and ideas they have heard.

Another major factor in the spread of new Technology is the level of trade a society practices with other societies. Innovations spread faster as communications and transit methods improve. Trade in such products and techniques fosters increased consumption and distribution. It also encourages both the imitation of available technology and the permanent migration of workers.

Finally, it is possible for two or more societies to independently develop the same Technology or technique. Using the analogy of myth creation, this development process is called spontaneous or independent invention, while the process of migration described above is termed diffusion. If sufficient amounts of social need, resources, and receptivity are available, the same innovation can appear in widely separated areas.

Technology Value

A society's Technology Value consists of a numerical value which describes the environment's average level of Technological advancement and development. It affects Subsistence and largely determines Mobility. It defines Specialization and helps determine an environment's available Vocations. It both contributes to the development of a society's Political Infrastructure and plays a role in the foundation of an environment's economic base. Finally, it affects specific cultural developments (art, architecture, education) and the forms that they assume.

The purpose of the Technology Value is to show when certain techniques and tools appear during the course of a society's history. Several Innovation Scales are used for this purpose. These Scales illustrate pro-

gressive development in a number of different areas, but they allow the Mythguide to direct such development within an individual society. The result is an original and singular innovation path that is unique to a particular environment.

For reference purposes, a brief history of technological innovation on our own world is provided in the Appendices to this volume.

Innovation Scales

The general Technology Value represents the average of seven different Innovation Scales, but the principal guiding element behind new technological development remains the Dominant Materials Innovation Scale. This Scale details available materials and methods of working them, and has an effect on all of the other Scales. It is occasionally referred to as the Primary Scale, and is often mentioned separately from the Technology Value of which it is a part. The other six Innovation Scales are: Agriculture/Environment, Manufacturing/Sources of Power, Building/Architecture, Transport/Communication, Military, and Miscellaneous.

Each of the Innovation Scales is defined by a numerical value ranging from one to twenty. These values are loosely based on the Dominant Materials Scale. For an innovation to develop independently within a society, the Dominant Materials required for its creation must be present. For example, a society that has not progressed past the working of bronze cannot forge iron (for swords, plowshares, or whatever). The development of possible innovations on the various Innovation Scales depends on the Dominant Materials present. If a society exists in a vacuum, the numerical value of an Innovation Scale cannot exceed the value of the Dominant Materials Scale. However, since most societies engage in some degree of interaction with other societies, this is almost never the case in practice.



Dominant Materials Scale

Value	*Available Materials*
1	STONE & Wood
2	Stone, BONE (horn), & Wood
3	Stone, Bone (horn and antler), Wood, & Skins
4	Stone, Bone, Wood, Skins, & Clay
5	Stone, Bone, Wood, Skins, Clay, & Woven Cloth
6	COPPER, GOLD, & SILVER
7	BRONZE, Gold, GLASS, & Silver
8	Bronze (copper/tin alloy), Gold, Glass, & Silver
9	Bronze, Gold, Glass, & Silver
10	IRON (bloom), Ivory, Ceramics, and Enamels
11	Iron(carburized)
12	Iron/STEEL
13	Iron/Steel
14	Iron/Steel
15	Iron/Steel (carbon controlled steel)
16	Iron/Steel (blast furnace)
17	Iron/Steel (cast iron)
18	Iron/Steel
19	Iron/Steel & Pewter
20	Iron/Steel

**Note: The first material listed is the primary material. Materials listed in CAPITALS indicate innovation flashpoints.*

Power Sources & Manufacturing Innovation Scale

Value	*Power Sources / Manufacturing Techniques*
1 - 3	Manpower, FIRE, & Stone tool Industries. Wood and Bone used to make tools of same.
4	POTTER'S WHEEL & Advanced Stone-working Techniques
5	Animal power (Domesticated animals) & Sailpower (small craft only). Fermenting & Distilling. SOFT METAL Industries
6	Soft metals Industries Expand
7	Bronze Alloys, Primitive Casting Furnaces, & Large Scale production/trade of pottery and oils
8	Stronger Bronze Alloys ("True Bronze" coppper-tin) & Large oil and wine Presses
9	Large Furnaces and Kilns
10	Treadmills & Smelting Furnaces which burn Charcoal (higher temperatures). Bloom Iron & Wrought Iron(both impure)
11	CARBURIZATION of Iron and Early Steel, Primitive Tempering Processes, & Soap. Manufacturing related crafts (glassworking, pottery-making, weaving, etc.) become specialized.
12	Horse power (possible after Horsecollar and Horseshoe), Coal Furnaces, SPINNING WHEEL, & Fulling Stocks
13	WATERPOWER (Ungeared Watermill) & Coal used for Smelting
14	Geared Watermills & Overshot Mill Wheels (mills used for fulling cloth and sawing wood)
15	REFINEMENT of Steel-making (carbon controlled steel appears for use in tools and arms)
16	Windpower (post windmills - whole body of mill turns to face sails into wind) & BLASTFURNACE
17	Cast Iron replaces Wrought Iron & HORIZONTAL LOOM for Weaving
18	Cast Iron can be Refined into Wrought Iron
19	Towermill Windmill (only top of mill turns to face wind) & Bismuth Smelting to make Pewter
20	Wrought Iron manipulated into intricate designs and shapes

**Note: Innovations listed in CAPITALS indicate flashpoints in Technological Innovation.*

Agriculture & Environmental Innovation Scale

Value	*Agricultural / Environmental Innovations*
1 - 3	No Cultivation. Hunting, Fishing, & Gathering are common means of Subsistence.
4	INCIPIENT AGRICULTURAL Practices, Primitive Dams as irrigation, & Widespread Clearing of forested land. Crude plows, Stone Sickles, Digging Sticks, & Saddle querns aid Cultivation efforts.
5	Animal Husbandry & Widespread Cultivation. HOE, Pit Silos, Primitive Crop Rotation, & Drainage
6	Basin Irrigation, Water-raising Devices, Canals, & Dikes. Also Dams and Wooden plows.
7	CHANNEL IRRIGATION, Aqueducts above ground-level, & Better FertilizationTechniques.
8 - 9	Farming Implements edged with Bronze. Animal & Waterpowered Scoop Wheels raise Water
10	Hoes & Mattocks edged with Iron. Metal Sickles and Reapers. Scientific Stock Breeding.
11	Two Field System of Agriculture, Domesticated Oxen and Mules, Composting and Manuring for Fertilization, & Marl (lime, clay, and sand). Iron Tools (spades, rakes, scythes, and shovels), Wheeled Plows, Oil Presses, & Reservoir Sluice gates. IRON PLOWSHARES & COULTERS
12	HORSE COLLAR (enables horses to be employed as Draft beasts - more efficient than oxen) & Jointed Agricultural Flail
13	Great Canals for transport/Irrigation, Terraced Fields, Pond Fields, & Open Field System of Agriculture (long scattered strips separated by furrows)
14	Deep water Drift nets (fishing), THREE FIELD SYSTEM of Crop Rotation, Soil Conservation, & Wheeled Assymetrical Plows w/ rudimentary moldboards)
15	MOLDBOARDS for Plows (turns hard, rocky earth more easily) & Shifting Cultivation Methods
16	Large - scale Clearance and Drainage of marshy and forested areas, Step Wells w/ artificial lakes, & Polders (land reclaimed from the sea). WINDMILLS
17	Extensive Horse-breeding Programs & Urban Refuse as Fertilizer
18	Floating Gardens & Many Open Fields for Grazing
19	Legumes and Root Crops introduced into Rotation(prevents the need for Fallow Fields)
20	Increased emphasis on Fodder Crops - leads to Four Course System of Agriculture

**Note: Innovations listed in CAPITALS indicate flashpoints in Technological Innovation.*

Building Construction / Architectural Innovation Scale

Value	*Building / Architectural Innovations*
1 - 2	No man-made Shelters. Natural Shelters (caves)
3 - 4	Crude HUTS & TENTS (Animal Skin stretched over Wooden Frame)
5	Stone Structures (usu. Religious), Packed Clay Domestic Residences, Sun-dried Mud Brick (pise), & Dry-laid Stone Buildings w/ Domed Roofs. MASONRY Construction Begins. Composite Buildings of Clay and Wood (Wattle & Daub), Round and Rectangular Buildings, Central Hearth, Thatch or Reed Roofs, & Heavy Timber-frame Construction (Ridge-pole and Rafter)
6	More Sophisticated Timber Frames & Log Houses
7	FIRED BRICK as Building Material, Corbel Vaults and Stone Domes, Underground Sewers, Developed Masonry Techniques which allow large Brick structures, Square Post, Sawed Plank, & Shingle (made w/ METAL TOOLS). Large Cut-Stone Structures, Extensive Stone Quarrying, Mason's Pick, Metal Bow-Drill, & Barrel Vaults
8	Metal Chisels and Mallets, SQUARES, PLUMB BOBS, & STRAIGHTEDGES aid Construction. Stone Frame Construction (Post and Lintel construction)
9	Underground FOUNDATIONS, Massive, Free-standing Stone Columns, & Huge Lintels
10	Construction Plans/Drawings, Metal Cramps and Dowels for Joining Stones, Glazed Brick, Lime MORTAR, Fired Clay Roof Tiles, CORBEL Domes, & Great Underground Tombs
11	ARCHES, Vaulted Enclosures, Advanced Stone Frames, Advanced lifting Machinery, CONCRETE, IRON NAILS, Large Domes, Cross-Vault Techniques, Brick Arches/Vaults, Trusses, Lead Roofs, Bronze Doors, Guilded Bronze Roof Tiles, Lead Pipes, Public Sewage Systems, Syphons, Aqueducts, Glass Building Decoration and Early Windows, & Hypocost Heating (hot air conducted through open floors and walls)
12 - 15	Stave Timber Construction, Large Fortifications (early Castles), Segmented Polygonal Domes, & Cross-Vaults raised on Columns
16 - 17	Stone-cutting Saws powered by watermill, Large Cranes, Larger Windows, CATENARY Curve Arch (Gothic Arch), FLYING BUTTRESS, Massive Foundations, RIB VAULTING, Groins, Masonry Fireplaces and Chimneys, & Great Stone Fortifications
18 - 19	Half-timber Construction for Houses, Dovetail timber Joints, Corbeled Truss Frame, SPIRE, Metal Bands to support Spire, & Strainer Arches
20	Half-Arches (Ribs), Larger Round and Octagonal Domes

**Note: Innovations listed in CAPITALS indicate flashpoints in Technological Innovation.*


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Transport & Communication Innovation Scale

Value	*Transportational / Communicative Innovations*
1 - 3	Simple Footpower
4	Dugout Canoe & Travois
5	Constructed Canoe (Bark and Frame), DOMESTICATED ANIMALS for Transport, Small SAILING Vessels, & Signalling (reflective or smoke)
6	Large River-Barges & Oared Vessels
7	WHEELed Vehicles (2 or 4 Wheeled Carts), Large Sailing Vessels, Sleds, & Horse Harness
8	2 Wheeled Chariot, Spoked Wheel (lighter and faster), & Multi-banked Oared Vessels
9	Improved and Integrated Paved Roads & Courier Services
10	STIRRUP (revolutionized mounted travel) & Specialized Ship Design (trade - high, wide & round, war - low, narrow & long)
11	Improved Harness & PIVOTING Front Axle on Carts
12	Horseshoe, Horsecollar, and Breast Harness
13	Improved Saddles & Rudders
14	Single - masted Ships w/ Square or Rectangular Sails
15	Elaborate Carriages & Specialized Types of Cart
16	Improved Road and Bridge Construction & Elaborate Canals w/ Lock Gates
17	Carriage SUSPENSIONS, COMPASS, LATEEN SAIL (sailing into wind), Double-masted Ships, & STERN POST RUDDER (for steering)
18	Civil Engineering, Ocean-going Navigation, Three-masted Ships, Sophisticated ASTROLABE & QUADRANT (for navigation)
19	Square Sails replace Lateen Sails, Reintroduction of Single-masted Ships, Lodestone used in navigation, & Full-rigged Vessels (3 masts, 5-6 sails, 700+ tons)
20	Large Full-rigged Galleons and Trading Ships

**Note: Innovations listed in CAPITALS indicate flashpoints in Technological Innovation.*

Military Innovation Scale

Value	*Military Innovations*
1	Flaked Choppers and Rounded Hammerstones held in fist & Primitive Flake Knives
2	STONE Points & Small Flint BLADES
3	Hafted Weapons (axes, spears, harpoons), BOW & ARROW, Spear-thrower, Snares, & Barbed Spears
4	Specialized Arrow and Spear Points & Longer Ground and Polished Flake Blades
5	SLING, Staffsling, Double-sided (splayed) Ax, Refined Axe Blade and Polishing Techniques, Reflex Bow, Core Blades (stronger than Flake) mounted in bone sleeves attached to Haft (for support), & Javelins
6	Stone Mace (wood Haft), Copper Mace Heads, & Copper Knives/Axe heads (ceremonial)
7	COMPOSITE Recurved Bow, Bronze blades (knives, daggers, & spearheads), Socketed Axe-head
8	Chariots, Ritual and Practical Arms and Armor made from soft metals (electrum, silver, gold), Decorated Bronze Weapons, Double-edged Swords, Sickle-swords, Winged Axes & Bronze Scale Armor (sewn onto leather backing)
9	Sword Blades are Socketed and Leaf-shaped for Slashing attacks, Bronze Armor-forms appear (Helms, Shields, Clasp Greaves, etc.)
10	IRON SWORDS, Iron MAIL, Longer and Thinner Iron Spearheads, Longer wooden Spearshafts, & Iron Stirrups (mounted combat improved). Bronze remains most common Armor material.
11	Iron Mail common, smaller segmented IRON PLATE (greave, knee-cop, pate plate etc)
12	War Saddle w/ single girth, CURB BIT (precise horse control), & Bred Warhorses
13 - 14	IRON HORSESHOES, SPURS, & CROSSBOW
15	Surcoat, Quilted Gambesons worn under mail Byrnies, Long Split Byrnies (Hauberks) allow riding, Large Shields, Open Helms, Mail Coifs (Hoods), & Primitive GUNPOWDER
16	Pot Helms (Casque, Barrel Helm, Unvisored Bascinet, etc.), High War Saddle, & LONGBOW
17	Early Plate Armor, , Fine Mail Gloves, Mail Horse Armor, & Steel Crossbows (Heavy)
18	LargeVisored Helm (Armet, Sallet, Bascinet), Smaller Shields, & Bombards and early Cannon, Windlass and Crannequin for spanning Crossbows
19	Full Plate Armor, Plate Barding, Fingered Plate Gauntlets, & Large Cannon
20	First Small Arms (matchlock FIREARMS)

**Note: Innovations listed in CAPITALS indicate flashpoints in Technological Innovation.*

Miscellaneous Innovation Scale

Value	*Miscellaneous Innovations*
1 - 3	Specialized and Permanent Camp environments, Early Paint (2 Pigments only), Burial Rituals, Engraved and Painted Artworks, Primitive Sculpture, Lamps (burn fat), & BONE needles.
4 - 5	BOW DRILL, Pole Lathe, POTTERY vessels, Grindstones, & Primitive Calendars. Jewelry (eggshell beads), Obsidian tools, Grave goods (burial rituals), Representational Art, & Painted Pottery
6 - 7	Village Planning, Wax Casting and Clay MOLDS for soft metals, Early WRITING (no alphabet), Megaliths, TEXTILE Cultivation, Burial Mounds, Mummification, Cylinder Seals, & Early Stone Weights (for measurement system). Fired Ceramics, Advanced Jewelry designs in soft metals, Viticulture, Simple Stringed Instruments, Early CITIES, Clay letters and Envelopes, & Astronomy
8	Advanced Mathematics, Toggles and Pins for Clothing, Phonetic ALPHABETS, Woven CLOTH, Early City Planning, Glass and Glazing Techniques, Elaborate Tombs, & High teperature clay firing
9	Musical Instruments (Bronze horns, lyres, harps, etc.), Advanced Pottery, & PULLEY
10	Alphabetic SCRIPT, COINAGE, Pivoting Doors and Gates, Ceramic Seals and Stamps, Waterpumps (hand or animal powered), METROLOGY (accurate system of Weights/Measurement), Early PAPER, Medicinal Treatment, & Early textile 'Factories'
11	Early Surgery, Early Libraries, Vast Stone Complexes and Structures, Clinker-built Ships (overlapping wooden planks), Wind Instruments, Decorated Glassware, Astronomical Calculations (esp. for navigation), Elaborate Mosaics and Fresco work, MORTAR, Plaster, Paper, INK, inkstones, Wheelbarrow, & Bronze Bells
12	Parchment books, & Small Scale Mining
13 - 14	Large Scale Mining, Woodblock PRINTING, Sophisticated Metalworking and Polychrome jewelry, Early ASTROLABE, & Coinage Mints
15 - 17	Architectural units, Movable Type, Paper Money (Vouchers), Artificial Lakes and reservoirs, Public Bathes, Lacquer inlays, Stone-lined Sewers, Herbal Medicines, Magnetic Compass, & Complicated Stringed Instruments (Lute)
18 - 20	Illuminated/Illustrated Manuscripts, Mechanical CLOCKS, Science of OPTICS, Polychrome Enamels, Accounting Systems, & Accurate Navigational CHARTS

**Note: Innovations listed in CAPITALS indicate flashpoints in Technological Innovation.*

Cultural Innovation

The development of Cultural Innovations forms a sort of eighth Innovation Scale, although it is not represented as such. Cultural Innovations include such areas as artistic forms and techniques, patterns of education and schooling, and ritual and ceremonial practices (religious or otherwise). All such considerations differ from one culture to another; differences often manifest themselves among cultures within the same society.

Cultural Innovation normally follows one or more of the other Scales to some extent. This is especially true of the Dominant Materials Scale; a culture cannot excel in bronze sculpture if bronze working and casting techniques are unknown. Available techniques must exist which facilitate the practice or production of the innovation, and the other Scales can be just as important as the Dominant Materials Scale. For instance, the development of sophisticated transportation forms in a mountainous society may lead to greater educational opportunity for the inhabitants.

The Mythguide should allow these cultural aspects of technology to evolve along with a society. They will be significantly shaped both by an environment's Philosophical Orientation and by its different Humanities Values. They will also develop concurrently with a society's Historical Profile (especially if players are developing Interactive Histories). The importance of such elements depends on the nature of the Mythguide's Canticle, and their general utility should dictate the amount of detail given them. Readers should also note that some innovations that could be classified as Cultural Innovations are provided on the Miscellaneous Innovation Scale for general reference. If further references from our own world are desired, the Appendices contain more information.

The Climate of Innovation

New Technology can develop in one of two principal ways in a society. First, innovation can develop independently within the environment. Second, innovation can be assimilated into the environment as a result of interaction with other societies. In games terms, the first method of development is governed by a society's Rate of Advancement, the second by its Rate of Assimilation. In most societies, both of these development methods appear.

Northmen of Firnost Heath

Communal Technology

In Northmen society, Technology and Innovation are directed toward the improvement of the tribe's standard of living. Any developments aimed toward communal welfare are supported by the people so long as scarce material and labor resources are not required in excess. The ethos of practicality and conservatism which marks tribal custom prevents all innovation which seem frivolous or overly luxuriant in nature. Overall, the Northmen tribes evince a Technology value of 8.

Tribal life ensures social approval of any developments which increase the numbers or quantities of available material resources. Northmen value metals highly, particularly hard metals, such as iron and bronze. The harsh climate of Firnost Heath demands that the Northmen tribes fell trees for shelter and animals for subsistence. Since iron is relatively scarce, Northmen surpluses are customarily devoted to the creation of practical tools and arms which ease the burdens of daily work. The Dominant material scale value is 11.

Innovations surrounding the manipulation of metals are also emphasized in Firnost culture. Techniques and tools which facilitate the process of forging metals receive popular support, as do other manufacturing innovations such as potting wheels and primitive looms. Because power and manufacturing innovations have been fostered, that innovation scale's value is 11.

The nomadic or semi-nomadic lifestyles of the tribes prohibit serious agricultural efforts. For many of the tribes effective cultivation is not feasible because rocky ground or harsh climates deter land preparation and limit crop yields. Game and livestock are supplemented by wild grains, and generally speaking, the ease of subsisting through these staples prevents much labor and material resources from being devoted to agricultural innovation. The Agricultural/Environmental innovation scale is not emphasized and has a value of 4.

(continued. . .)



The primitive tribes of Irnalia are a subject people in all but name. Subsistence on the highland plains is difficult, and the tribes rely heavily on elaborate irrigation systems built by the people of the neighboring Renen Vales. The tribesmen do not have the mechanical capability to maintain their drift ponds and basin canals, so they must submit to the demands of the Renese in order to feed their people. The Renese do not allow the tribes to trade with any outside cultures, making sure that both the wealth and the spirit of the tribesmen remain depleted. The plainsmen live in hope of rebellion, but know that they cannot jeopardize their principal means of survival.

Social considerations also lead to the emphasis of certain development and innovation paths. For example, a society that depends on unusual agricultural methods for its subsistence will probably place emphasis on their development. A society Oriented completely toward War normally places emphasis on the development of military technology. Individual Aspects may also be assigned to further define areas of Emphasis.

Emphasis

A single society can Emphasize up to four Innovation Scales; the number allowed depends on the society's Philosophical Orientation and Orientation Aspects. For instance, a Stagnant society may have no areas of Emphasis, while a Revolutionary society could easily have four. The Mythguide should decide how many areas of Emphasis are permitted.

The Dominant Materials Scale cannot be given Emphasis because it is considered to always receive Emphasis. Innovation Scales that are given Emphasis

can have values higher than the value of the Dominant Materials Scale. This is possible because a society can Assimilate technology from other societies. See the section on Rate of Assimilation.

Innovation Aspects

Innovation Aspects may be used to further define areas of Emphasis and specific development tracks. For instance, a warlike society places Emphasis on the development of Military technology. This Emphasis is further detailed by a Fortifications Aspect. A coastal nation places Emphasis on Transport and Communications. This Emphasis is detailed by a Maritime Aspect.

In strange or unusual cases, Innovation Aspects can be used apart from Emphasis to actually suppress certain technology. For example, a pacifistic religious society may entirely suppress the development of Military technology. This could translate as a Suppress Military Aspect.

The Mythguide should use common sense when assigning Innovation Aspects; they will often directly relate to a society's Orientation Aspects. Aspects should be used to provide a society's history of technology with interesting and relevant detail, and to direct the continued progression (or suppression) of the society's Innovation Scales.

Technological Rate of Advancement

The Technological Rate of Advancement defines a society's internal rate of innovation and progress. Several different considerations affect its determination. First, social involvement is necessary; social need, social resources, and a sympathetic ethos are all required for optimal development. Second, the society's Philosophical Orientation must be conducive to innovation. The Mythguide should rule whether or not this is so based on a society's Orientation Foundation and Aspects (a Stagnant society will have a poor Rate of Advancement). Finally, the society's current level of Technology, its Isolation Value, and its Interaction Value can modify the Rate of Advancement as well. More advanced societies normally have significantly faster Rates of Advancement than their primitive counterparts.

The Rate of Advancement is expressed as a number from one (Very Fast) to ten (Very Slow), and is found by applying the guidelines above. The

Northmen of Firnost Heath

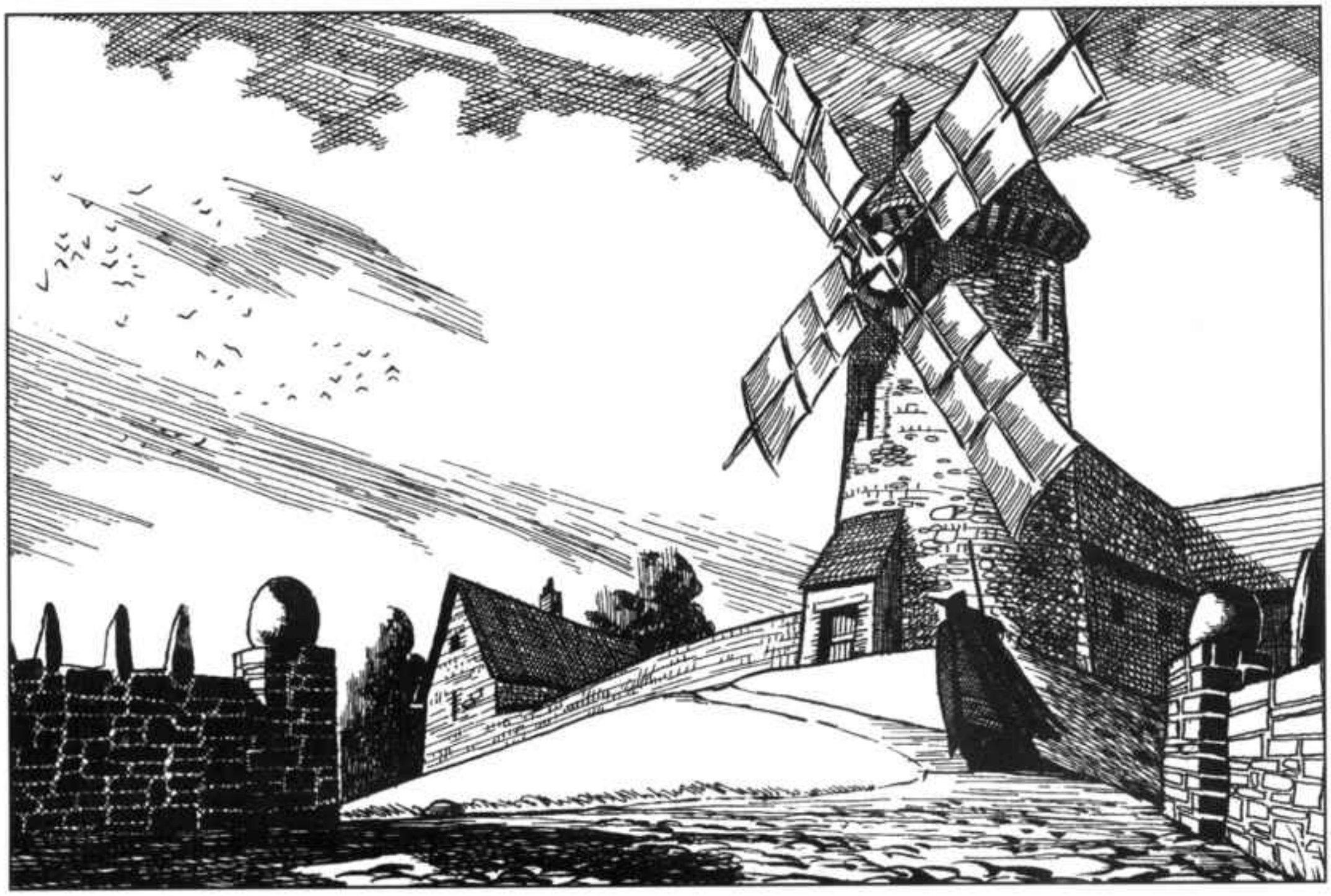
Communal Technology (cont.)

Nomadic life also restricts the quantities of labor and resources which are devoted to building. The aesthetics of architecture are not recognized by the rustic Northmen culture and building techniques are always guided by practicality. In the few tribes which wander between permanent winter and summer camps, building has progressed to wooden longhouses, large double or triple-chambered structures which house clans and livestock alike. The Building/Architecture scale value is 6.

The mobile nature of the Northmen culture would seem to indicate that transportation innovations would be emphasized, but the lack of large waterways or settlements (and connecting roads) limits the utility of water transport and wheeled vehicles. Except in the flat plains of the heath where spoked chariots are used sparingly for hunting, most transport is conducted on foot or by pack animal. The lake tribes to the north employ single sailed flat boats which are used for fishing and limited transport, and the mountain tribes have developed dog sleds for territorial patrols and communication. Northmen evince transportation innovation measuring 7 in the advanced flatland tribes.

The defensive and somewhat xenophobic posture of Northmen culture ensures that Military development (especially armament which is useful for hunting) is emphasized. Short recurved composite bows, constructed from goat painted, leather wrapped bone and sinew (limbs) and goat horn (knocks) are popular among all the Northmen hunters. Warriors of high status (clanheads and tribal leaders) enjoy the use of straight ironstone (carburized iron) swords, while long ironstone dirks and knives are common among the professional herder/hunter class. Large single-peaned axes are also common, being useful for chopping wood or defending tribal lands. Overall, the Military innovation scale value for Heath tribes is 10.

(continued . . .)



Mythguide should decide the relative importance of modifiers based on the individual society. Generally, for each of the necessary elements that a society lacks, the Mythguide should add one or two points to the Rate of Advancement. For example, an aged society Oriented toward Equilibrium has a Stagnation Foundation and is extremely Isolated. No amount of social involvement is present; the people are too self-absorbed. The society's Philosophical Orientation gives the society's Rate two points. Its lack of social involvement adds six more points (two for each lacking element). Since the society already has a reasonably high level of Technology (Value of 12) and a high level of Isolation, the Mythguide subtracts two from the modified Rate. The final Rate of Advancement becomes six.

Advancement Trials

A society's Technological Rate of Advancement serves as the Difficulty of a Society Trial that determines whether or not the society develops a new innovation (and thereby moves up a level on an individual Innovation Scale). The Mythguide must decide which Scale is affected and how often Trials may be made. Trial effects are usually determined by Emphasis and Aspects. However, over a long period of time all of a society's Innovation Scales will be developed. A Trial is not required to allow a society to develop new innovations at levels already attained. Trials move the society up one level on an Innovation Scale.

In 'Civilized' societies, Advancement Trials can normally be made at the conclusion of a number of years equal to twice the society's Rate of Advancement. In 'Primitive' societies, the time period is ten times the society's Rate of Advancement.

When making an Advancement Trial, the Trial's Rank equals half the society's Technology Value (round up) and its Base is always zero. When the Dominant Materials Scale is being affected, the Difficulty of the Trial increases by two. If the Trial is successful, the Mythguide should define the nature of the success. Often, success will be obvious. If a persona is involved in the Trial, it may be based on the persona's actions. Perhaps a persona is directing society development in Aria Time, and wants to direct the society toward de-

veloping a specific innovation. A successful Advancement Trial will often indicate successful development on the appropriate Innovation Scale. If social development is occurring in a more general manner, the Mythguide should simply allow the Trial to affect the Innovation Scale that makes the most sense (often dictated by Emphasis).

Advancement Trials do not allow secondary Innovation Scales to exceed the Dominant Materials Scale in value. Scales that have been given Emphasis normally remain at the same level (or close to it) as the Primary Scale. Other Scales may fall below this level, but it is rare for a Scale to fall more than six levels below the value of the Dominant Materials Scale. Remember that the Primary Scale can be developed as well; it is just slightly more Difficult to do so.

The manner in which Advancement Trials work often makes it difficult for a primitive society to advance quickly. The system works this way for a reason. It normally takes much longer for a society to progress through the first stages of its technological evolution. After it reaches a certain level of civilization, advancement occurs at a much faster rate. The Mythguide should keep this in mind as he details a society's technological history.

Technological Rate of Assimilation

The counterpart of the Rate of Advancement is the Rate of Assimilation. The Rate of Assimilation defines the speed at which a society borrows ideas and innovations from other societies. It defines the society's level of Available Technology. The same basic modifiers that were used to find the Rate of Advancement are also used to determine the Rate of Assimilation. Two of the most important modifiers to this Rate are a society's Trade Value and Interaction Value. Trade affects the assimilation of actual materials and products while Interaction affects the assimilation of ideas and techniques. The Mythguide may wish to assign more weight to these values as modifiers.

Assimilation Trials

Assimilation Trials are handled in the same manner as Advancement Trials, except that a society's Rate of Assimilation becomes the Difficulty of the Trial. Like Advancement Trials, these Trials are often determined by Emphasis and Innovation Aspects. However, instead of indicating a successful internal innovation, a successful Assimilation Trial means the society has successfully borrowed an idea or traded for a product. The frequency of these trials is found in the same way as Advancement Trials (i.e. half the Rate in years for Civilized, etc.), but no penalty is applied when trying to change the Dominant Materials Scale. The Mythguide may also call for a Trial whenever it seems appropriate.

If an Assimilation Trial is successful, the Mythguide should determine the nature of the success and the Scale it affects. If the new innovation appears at a level equal to or less than the Dominant Materials Scale, the society will soon be able to reproduce the Assimilated innovation itself. If the new innovation has a value above the Primary Scale, it may be classified as 'Available Technology'. That is, the new technology can be used by the society, but it cannot be produced internally. The society must interact with other societies to obtain the required materials or sometimes even the innovation itself.

Personas can become involved in Assimilation Trials just like Advancement Trials. For example, a persona may attempt to introduce an innovation that he found while traveling through a distant land. The Mythguide allows an Assimilation Trial to see if the society adopts the innovation. One level is added to the Trial's Difficulty for each level the prospective innovation is above the society's Dominant Materials Scale. If the Trial is successful, the Mythguide determines the effects of the innovation. He must also decide whether the innovation falls into category of Available Technology.

Finally, it is important to remember that Assimilation Trials are used only if a society has contact with other societies that are more technologically advanced (on at least one Innovation Scale). If a society is the most advanced environment of its kind in all ways, it can only develop by Advancing internally. Trials do not need to be made to see if a society assimilates technology with a value equal to or less than the value of the appropriate Innovation Scale. The Mythguide should simply allow or disallow such interaction based on the situation.

Available Technology

When societies acquire technology through Assimilation, they often obtain innovations or ideas beyond what they themselves are able to produce internally. When this occurs, the Mythguide must determine the results based on the individual situation. Two basic outcomes are possible. First, the society completely assimilates the new technology and develops a method for reproducing it internally. This is often

Northmen of Firnost Heath

Communal Technology (cont.)

Miscellaneous and cultural innovations are not emphasized in Northmen society, and average 8 on the innovation scale. Alphabetic script is unknown, as are mathematics, coinage, parchment, and astronomy. Were it not for trade with foreign merchants, glass would also be unknown. Loosely woven cloth is available from primitive looms, as is pottery, and grave goods. Steel arrow heads, lanterns, oil, and refined flour are also available from foreign merchants. See appendix B "Firnost Example" for more information concerning available foreign technology.

Domestic innovation progresses, but its rate in slower than it might be for an iron producing society. The Rate of Advancement is 7. Assimilation of Foreign technology is slightly better (value of 6), but most assimilation occurs in the form of finished goods rather than innovative techniques. The Northmen are protective of their lands and loathe to allow foreigners inside of Firnost boundaries. For these reasons, agricultural and cultural innovations are slow to develop.

The small mountain Duchy of Arnolen and the Great Empire of Tanchei have a unique and profitable relationship. The famous Tancheimark swords could not be made without the aid of the Arnoli people. The craftsmen of the Empire temper the finest blades in the South, but the intricate hilt and pommel assemblies require the expertise of Arnoli enamelers. Using the valuable resins of the Bikel plant in a secret formation process, the enamelers create the unparalleled flexible grips for which Tancheimark blades are known. The secret is jealously guarded, and the Duchy thus becomes an indispensable resource of the aggressive Empire of Tanchei.

the case with innovations that are not directly dependent on a particular material or technique. For example, the working of Bronze is already known in a society. The society assimilates a new method for working or using Bronze which has a higher value than its Dominant Materials Scale. The Mythguide decides to allow the new development since the requisite materials are already present in the society.

The second outcome creates Available Technology. For instance, if the society in previous example used Stone as its most advanced Dominant Material, new techniques for working Bronze would mean very little (unless the Dominant Materials Scale were directly affected). However, Bronze implements could be extremely valuable in the society. If the society's Trade and Interaction Values are high enough, the Mythguide may allow the new innovation as Available Technology. The appropriate Innovation Scale increases, although the Mythguide notes that the increase is based on Available innovations.

Available Technology remains at a constant level as long as a society's interaction patterns do not change. If they do, the Mythguide should determine how the change affects the society's Available Technology. If the innovations are permanent items, a loss of interaction may not affect the Available Technology at all. However, if the Available Technology requires constant interaction to maintain its value, the techniques or products which it represents may be lost.

Both Assimilation and Available Technology allow Innovation Scales to progress higher than the value of the Dominant Materials Scale. Scales that have Emphasis can increase up to the Rate of Assimilation in values above the Dominant Materials Scale (i.e. one to ten levels beyond). Innovation Scales that do not have Emphasis can progress up to half the Rate of Assimilation in values beyond the Dominant Materials Scale. Innovation Scales rarely fall more than five values below the Dominant Materials Scale.

Available Technology and Assimilation can often create anomalies of technology. Primitive societies that border on advanced cultures will often have high levels of Available Technology, although they will not be able to produce the technology that they use on a daily basis. This situation also arises when an advanced society employs subject peoples as slaves or laborers. The Mythguide should keep such relationships in mind when detailing technology and its development in large areas or regions.

Flashpoints of Technology

Certain innovations are crucially important to a society's general technological progress. Such innovations are termed Flashpoints of Technology. Recommended Flashpoints appear in capital letters on the Innovation Scale tables, although the Mythguide is encouraged to assign his own Flashpoints based on the conditions in a specific environment.

Flashpoints represent abstract stresses of development, important junctures that have a ripple effect throughout all of a society's Innovation Scales. They have no concrete effect on technology development, but rather an abstract effect that the Mythguide should consider. When a society develops a Flashpoint, the society's other Innovation Scales tend to move toward alignment.

Flashpoints usually set off accelerated periods of innovation. The Mythguide can choose how to represent this. It may simply be handled narratively, or the Mythguide may allow additional Society Trials. Alternately, the Mythguide can modify the Difficulty of normal Trials for a certain length of time. It is no more difficult to develop Flashpoints than other innovations; they should simply be treated as pivotal or revolutionary techniques. For example, the introduction of a new Dominant Material is always considered a Flashpoint.

Technological Regression

In rare cases, it is possible for a society to actually move backwards along one or more Innovation Scales. The Mythguide should use his own judgment when allowing or requiring such a regression. No Trials are used for Technological Regression; it happens infrequently and must usually be handled on a case by case basis. Technological Regression normally occurs in very old societies or in those societies that have become unusually decadent or Stagnant.

Unique Technological Development

In certain unusual cases, innovation beyond the scope of this discussion may occur. In environments which are particularly strong in magic, magic can be used to develop new innovations. The Mythguide should still require Trials for such development to succeed, applying modifiers based on the nature of the magic being used. Such development is always specific to the individual environment being created.

Some worlds will also contain unique materials and metals. If the Mythguide creates such materials, they should be placed on the society's Dominant Materials Scale. Other unique innovations should be placed on the appropriate Innovation Scales. The value and prevalence of such materials and innovations depends on the nature of the environment.

Finally, some worlds may have close relationships with divine entities. If this is the case, such beings may introduce new techniques or innovations themselves. These situations must be dealt with on a situation by situation basis. The Mythguide should use common sense based on the environment being created.

Detailing the Innovation Scales

The guidelines for innovation and development provided in this chapter are meant to serve as a sensible framework within which unique and original histories of invention can occur. The Innovation Scales and their flexible operation promote diversity and originality within an individual Technology Value description. They illustrate the possible ranges of such creation.

The concepts of Emphasis, Innovation Aspects, and Assimilation allow societies with similar Dominant Materials to develop along very different lines; such environments, while at first seeming very similar, can support diverse interests and innovation paths. For example, a society that sits on the edge of a desert will have a completely different technological history than a society which rests along a major shoreline (even if their Dominant Materials Scales are the same). The Mythguide must decide whether such detail is necessary in his own Canticle. The exploration of the technological relationships among societies in the same region can often provide a great deal of Narrative material in itself.

The amount of detail needed in a society's technology description is left entirely to the Mythguide. The guidelines presented in this chapter are meant to be flexible. The numerical values of the different Innovation Scales can be used by themselves, giving the Mythguide a good general idea of what innovations are available. If more detail is needed, important innovations or Flashpoints can be described. If a complete description is required, the Mythguide can use the Innovation Scales, the Advancement Trials, and the

Determining the Technology Value

Step 1: Roll 1d10

Step 2: Add (Age Value/2) rounding fractions to nearest whole number

Step 3: Add (Isolation Value/10)

Step 4: Add (Interaction Value/10)

Step 5: Add Philosophical Orientation modifier.

Orientation	*Passive*	*Active*
Survival	-12	-10
War	+1	+2
Conquest	+2	+3
Equilibrium	+0	+1
Peace	+1	+2
Knowledge	+1	+3

Step 6: Calculate total Technology Value.

I saw an amusing competition in the lands of Hashamen. Two rival kingdoms had embarked on a decades-long development race, each vying for the upper hand in the creation of what they referred to as a 'Sunfurnace'. The great temperatures required for the smelting of Truesteel were only sporadically attainable through the use of available methods. After many years of slow progress, a matter of personal honor between the two kingdoms turned the competition into a region-spanning cultural war of innovation. Private support and resources flooded both camps, and solutions were found within the year. Ironically, both kingdoms claim to have solved the problem on the same day. I suppose they had grown used to conflict.

Assimilation Trials to describe a thoroughly detailed history of technology for the society.

Finally, the Mythguide should always do what makes sense in the context of a specific situation. Using the guidelines in this chapter, innovation and technological development can be described sensibly. If Advancement or Assimilation do not fit a particular time in a society's development, they should be disallowed. Based on a society's other Determinants and its location, the Mythguide should have a good idea of the society's general direction of innovation.

The Technology Essay

If the Mythguide needs further direction, the Appendix to this book contains an extensive discussion of technological periods on Earth. This essay begins with the Early Stone Age and ends with the Early Renaissance, and serves as a good general model of an intricate history of technology. The essay is also useful because it provides historical precedent from our own world. It gives the Mythguide an innate model for comparison, allowing him to compare different Innovation Scale values to their real counterparts from Earth history.

Determining the Technology Value

If a concrete Society Concept is in place, the Technology Value and its attendant Innovation Scales can usually be assigned. However, if a society is being created interactively and random determination is desired, the following guidelines can be used. Roll 1d10 and add half the Society Age Value. Add one sixth of both the Isolation Value and the Interaction Value (round up) to this result. Modify this by the appropriate Orientation modifier to arrive at a final Technology Value. For convenience, the Dominant Materials Scale and the other Innovation Scales can equal the Technology Value. If more diversity is required, the Mythguide should assign different values to these Scales (just remember that the average of all seven Scales must equal the Technology Value). The maximum Technology Value is twenty.

City State of Amilanth

The City-State of Amilanth possesses a level of technological capability roughly equal to that of earth's Early Gothic period. The forging of steel has been known for centuries, and the invention of the blast furnace approximately sixty years ago has led to the widespread use of wrought iron for decoration and architectural enhancement.

Amilanth is also known for its accomplished glassworkers, and painted glass ingots are a major export of the City-State. In addition to the artistic use of worked glass, the science of optics has progressed significantly, primarily because of the maritime applications of lenses. Both eyeglasses and primitive telescopes are becoming available to the general public.

Amilanth has always been a leader in the fields of shipbuilding and navigation. The greatest lighthouse in the known world, the Storm Guide, greets vessels as they enter the Giren Estuary, and it is said that on a clear night its beam can be seen from as far away as the Southern Continent. Amilani craftsmen were the first to introduce additional fore and aft rigs on sailing vessels; these allowed the ships to travel faster in the open ocean.

Amilani cartographers were also the first to design detailed charts for ocean travel and navigation. These charts were supplemented by the introduction (approximately forty years ago) of both the astrolabe and the quadrant, and open ocean navigation was forever transformed.

The agricultural methods employed by Amilani farmers (many of whom are men) are truly enlightened. Tobacco is a principal export crop, although numerous other food crops are grown for internal sustenance. The tobacco plantations, most of which are owned by the Trade Houses, use both innovative irrigation practices and a three field rotation system. The fields themselves are terraced, with water piped to the various levels in elaborate wooden pipes and sluices. The resulting yield is significantly above that of neighboring tobacco producers.

Amilani fortification has undergone a rather unusual evolution. Although several castles exist on the Amilani side of the northern mountain passes, most significant fortifications are coastal. Amilani Shore Keeps are a unique architectural form that has become common among all of the Seven Cities. These structures, which consist of many tall, closely placed towers with canted bases, are prime examples of form following function. They evolved as coastal defenses and were designed to defend against naval assaults.

The urban architecture of Amilanth's cities is heavily influenced by the Shore Keep style. The result is a sort of high, fluted design. Most buildings are constructed of stone, and tend to be built higher rather than wider. Some residential buildings even have five or six stories. The flying buttress and the raised arch are two other elements common to the Amilani style (especially in religious structures), which tends to exalt open spaces and embrasures.

Many buildings open on central courtyards and contain covered galleries. Interior gardens and greenery are common, as are large recessed windows. The most graceful expression of this open theme can be seen in the great domes throughout the city. The vast Hall of the Council, which forms the core of the city-state's government center, rests beneath a painted brick dome one hundred forty feet in diameter.

The Innovation Scale Values of Amilanth are as follows: Dominant Materials (17), Agriculture/Environment (17), Manufacturing/Power Sources (16), Building/Architecture (17), Transport/Communication (18), Military (15), Miscellaneous (17). The Agriculture/Environment, Transport/Communication, and Building/Architecture Scales all receive Emphasis. The Transport/Communication Scale is also given an Innovation Aspect of Maritime Technology. Its Value is slightly higher as a result of both Assimilation and the Innovation Aspect.

The Fallen Buttress

The Fallen Buttress focuses upon the social complexities which often surround the introduction of new technology. While the advantages and impact of a particular technological innovation may be immediately apparent, there are often subtle reverberations that are disadvantageous or undesirable to many individuals or groups within society. The Fallen Buttress explores the economic, social, and political repercussions which accompany the introduction of a seemingly innocuous artistic achievement - the flying buttress, an architectural development which combines both visual aesthetics and structural reinforcement in the form of large, ornate, curving supports. These supports arch upward to meet and support a higher wall or vault, and are often ornamented themselves.

Background

An ingenious young architect, having achieved wide acclaim for his innovative designs, received a contract to renovate and expand a prominent cathedral in the Old Quarter of Hurathene. Renowned for both his aesthetic vision and his technical mastery, the revolutionary support structure which he calls the 'flying buttress' is applauded at Court as a great improvement upon his teacher's once celebrated 'tower buttress'. Many rival architects - including his displaced mentor - express doubt concerning the design and resent the hasty approval that it received from the ministers at Court, the ecclesiastical officials of St. Arangraine, and the Syndics of the Mason's guild. The background of the narrative begins several months into the renovations when the first of the flying buttresses is being erected on the cathedral site.

Enjoying the apparent success of his most recent masterpiece, the architect has been exploiting some of the smaller rewards and privileges associated with his celebrity. Most of these pleasures manifest themselves as expensive habits and affectations which display a certain vanity, arrogance, and licentiousness. Yet despite his rumored ego, immorality, and gluttony the young man's reputation blooms as the Cathedral renovations proceed successfully.

Several months into the renovations, an unfortunate catastrophe occurs during one of the many scheduled inspections. To the horror and disbelief of the architect and the attending clergy officials, one of the buttress arches collapses. Several masons and an eminent clergy inspector are buried beneath a ton of stony rubble. An investigation of the accident is to be conducted immediately, and many reputations and livelihoods are in jeopardy.

During the initial investigation proceedings, street gossip blossoms into official speculation as blame gets passed about. The principal effect of such rumors is to cause open hostility between the young architect and a prominent official in the Mason's guild. The architect, protecting his design and reputation, claims that the accident occurred because of poor masonry. The guild official publicly blames the design itself, arguing that it received hasty approval by a blind and incompetent committee of sycophants that includes his immediate guild superior (who also happens to be his acknowledged adversary).

As the official inquiry gains a great deal of political attention, other wild speculations emerge concerning one or more 'dark figures' witnessed on the building site the previous evening. These rumors are corroborated by several unreliable sources, including both a night watchman who is a known drunkard and a supposed confidant of certain criminal and reprehensible individuals. As the investigation loses speed (largely because of the diverse factions represented by its members), the young architect and his plans disappear, causing further speculation among the people. Unable to inspect the plans, the committee will have difficulty reaching an official conclusion that is satisfactory to all concerned. Whether the disappearance of the architect implies a self-confession of guilt or indicates covert machinations, political pressure within each of the factions demands a resolution to the inquiry.

Narrative Possibilities

In this narrative, the Ensemble can represent one or more of the factions in their attempts to resolve the mystery surrounding the fallen buttress. Depending on the truth behind the 'accident' (the Mythguide must determine whether it was an accident, and who is responsible), the Ensemble can either work together or independently. One or more players might be kidnappers, ecclesiastical investigators, bureaucratic officials, litigants, watchmen, freelance investigators, or any other random individual who works his or her way into the political chaos surrounding this sequence of events.

Regardless of what faction the Ensemble represents, the principal theme of the buttress's design

should be carried through the entire narrative. The technology itself, its design, and its possible failings remains the focus of the narrative. Each faction has different motivations and a different position on the use of such new technology, and these motivations should ultimately lead the Ensemble toward the narrative's successful conclusion.

Additional Capsule Possibilities

- Perhaps the accident was choreographed by a jealous rival of the young architect. This individual could have been a fellow student, a onetime mentor, or an envious colleague. Maybe this individual is the mysterious 'dark figure' seen at the time of the mishap, or perhaps the competitor hired the unknown figure to sabotage the site. The competitor may be in league with elements within either the church or the Masons' Guild.

- Perhaps the architect did sabotage his own work and has shamefully fled the city. Of course, the Ensemble should attempt to find out why. Maybe he was being blackmailed, or perhaps a hostile faction threatened his (or a loved one's) life. He may have been coerced by a promise of material gain. Or possibly he knew all along that the design was faulty, but allowed himself to be blinded by the attention and adoration. If another element was responsible for his actions, the Mythguide should determine both the faction (church, rivals, Masons, Court) and its motivations.

- Perhaps the entire escapade was a setup from the beginning. The Court had been putting pressure on St. Arangraine's to lease the Crown several thousand acres of choice vineyards to the south of the city. Since these negotiations met with scant success, Court officials required a diversion to occupy both the time and the finances of the cathedral officials. The young architect was paid handsomely and spirited away by the Crown. The cathedral was severely damaged, and several masons and a Court inspector were 'unfortunately' killed (all arranged, of course). Needless to say, both the Crown and the Masons' Guild are very angry. However, if a certain tract of lush farmland were forfeited, the King might be able to smooth things over...


RYBERG '93

Subsistence & Mobility

Chapter Five

The diversity inherent in a society's most basic functions stems from its individual relationship with its environment. Social forms and subsistence patterns evolve from this primal level of interaction, altering and shaping the society's future growth. In my travels I have seen grim primitive tribesmen striving to carve lives for themselves out of the driest wastelands. I have encountered civilized folk who choose a nomadic way of life simply because it suits their free-spirited nature, and I have traveled through civilized lands where nomads are scorned as barbarians. I have lived among cultures who ritually burn their camps in the wake of seasonal migrations, and I have heard legends of tribes who revere such abandoned sites as holy places. I have passed through a land where the priesthood moves among the populace from a central City of Temples, and I have seen a place where the priests never emerge from their vast necropolis. I have come to realize that the fundamental patterns of existence are eternal and unchanging, reforming themselves into countless manifestations from one Age to the next.

- The Patterns of Existence, from 'A Traveler's Journal'

Introduction

A society's Subsistence and Mobility elements represent the means and patterns by which people feed themselves in the environment. Because Subsistence and Mobility are such important factors in the evolution of civilization, societies evincing different patterns will affect very different appearances and customs. When considering Subsistence and Mobility, it is important to remember that all societies - regardless of age, philosophy, or custom - must feed themselves in order to survive. For this reason, Subsistence and Mobility are critical factors which, if upset or unbalanced, may result in the extinction of the entire society. Naturally, all societies take great precautions to ensure that nothing disrupts or infringes upon their normal patterns of sustenance.

Subsistence Classifications

Major Group	*Possible Classifications*
Hunter/Gatherer	Hunter/Gatherer
	Hunter/Fisher/Gatherer
	Fisher/Gatherer
Incipient Agriculture	Primary Hunter
	Primary Fisher
	Primary Herder
	Primary Agriculturalist
	Secondary Fisher
	Secondary Herder
	Secondary Agriculturalist
Fully Agricultural	Fully Agricultural

Subsistence Classification

Subsistence Classification illustrates how a society exists on a day to day level. It asks the one basic question from which most other important social questions grow: How does the society feed itself? The answer to this simple (or not so simple) question leads immediately to many others. What level of civilization has the society attained? What sort of mobility (if any) does the society have? The most important modifier affecting the Subsistence Classification itself is an environment's level technological advancement. The level to which a society has progressed technologically is inextricably linked to the subsistence patterns of that society.

Subsistence Classification is divided into three distinct stages of progressive development. First, there are the Pure Hunting/Gathering Societies. Second, the Incipient Agricultural Societies (subdivided into Primary Hunters or Fishers, Primary Herders, Primary Agriculturists, Secondary Herders, and Secondary Agriculturists). Third, the Fully Agricultural Societies. Each of these Subsistence Classifications is explained in the following sections.



Pure Hunter/Gatherer

Prior to the invention of agriculture, primitive societies depended on hunting and fishing for meat, and wilderness collection for fruit and vegetable staples. Gradually, hunting became an accessory to sedentary agricultural practices. Whether or not it was actually subsidiary depended in large part on the climate and environment. In a harsh climate, with abundant game, hunting usually retained primary importance, while in a more temperate climate where game was scarce, hunting was displaced by food collection. If the society existed along a river or stream, or perhaps even on the seacoast, then fishing might supplant hunting entirely.

The hallmark of a *Pure Hunter/Gatherer* society is the absolute lack of any sort of agricultural techniques. The population's entire subsistence is provided by hunting, fishing, and collecting. Only that which is provided by Nature is used. Fishing can exist either as an accessory to hunting or in place of it. Fishing peoples are naturally more restricted in their possible areas of habitation. A decision about whether the society is solely one of hunters or fisher folk, or a combination of the two, should be made based on the environment's Scope and location.

Another difference between the two subsistence types (and a difference the Mythguide should keep in mind when placing the Narrative Environment) is the inherent population density required by each environment. A people depending solely on hunting and collecting for their sustenance requires between 7 and 500 square miles per capita, according to the climatic and environmental conditions involved. People who are primarily fisher-folk require much less space and tend to live in larger, more sedentary communities. Whether or not the Pure Hunting and Gathering society is composed primarily of hunters, collectors, or fisher folk is left to the discretion of the Mythguide.

The Mythguide has almost total freedom in determining the type and rationale of the society, with a single exception. Because of the travel and communication possibilities inherent in living near large bodies of water, primitive fishing societies tend to be more Interactive. The Mythguide should decide what type of Pure Hunter/Gatherer society he is dealing with (based on the geography and climate of the environ-



ment), because the exact type of Pure Hunter/Gatherer society will affect the society's Mobility Determinant. Groups subsisting on either pure hunting or collecting will tend to be significantly more nomadic than those subsisting on fishing alone.

The primitive tribes of the Onori rainforests are primarily hunters and collectors. Vareth monkeys and other small mammals constitute the bulk of their diet, which is supplemented by fish from the Great Unda River. Once each moon the warriors gather arm loads of wild nuts and seed fruit. These they place in the midst of a great clearing as offerings to the god of the hunt. The people regard the fruit and nut trees that occasionally begin to grow in the clearing as signs from their deity.

Incipient Agriculture

The actual processes of agriculture are slow to develop, but once certain tools and knowledge become widely available an explosion usually occurs. On one hand, agriculture can be said to be a logical outgrowth of advanced collecting techniques. Primitive man watches and harvests certain tracts of naturally occurring vegetables, cultivating productive regions. Brush is burned during spring and summer months to inhibit the growth of undesirable plants, and small streams are even diverted to provide irrigation to naturally occurring wild plants and seedlings. A basic agricultural idea develops, and it is a small step from that point to a level of real cultivation, consisting of regular planting of seed or tubers in ground which has been sufficiently prepared for just that purpose.

At first, agriculture is often an incipient, sporadic practice. Environment has a great deal to do with its effectiveness, and it remains of secondary importance to hunting, fishing, and collecting. Stock raising and animal husbandry supplant agriculture in many areas, with primary herders relegating grain cultivation to a supplementary practice. Herding and primarily agricultural communities are often interdependent. A small group of incipient herders might travel a series of mountain passes throughout the year, practicing a seasonal trade with a more sedentary agricultural village on a plain below. One society trades its specialized goods for the other's (grain for horses, for example). Development of this sort indicates Incipient Agricultural communities, or those in the earlier stages of agricultural evolution.

These communities are normally specialized, as opposed to a Fully Agricultural village raising a number of staple crops while practicing extensive stock breeding. Agriculture is supplemental in such incipient societies. It is not the entire basis of the society's economy. This is the result both of a lack of metal implements and the slow development of more advanced agricultural procedures. Incipient societies are usually only partially sedentary, moving in some sort of seasonal pattern. Primary Hunting societies which engage in fishing can be an exception to this.

Incipient Agricultural societies are divided into several types. These include *Primary Hunting or Fishing, Primary Herding, Primary Agricultural, Secondary Herder,* and *Secondary Agricultural* societies, and are described individually in the sections below.

Primary Hunting or Fishing societies subsist primarily through hunting or fishing techniques, depend-

ing on the society's locale. The hunting will be supplemented by both collecting and cultivation, again depending on the environmental conditions within which the society exists. Its secondary subsistence patterns probably revolve more around collecting than cultivation, although a limited amount of stock raising could also be present as a supplement.

Primary Herding societies subsist largely through stock raising and herding. As a result of their pastoral nature, these societies are usually mobile, moving from one seasonal pasture to another. The herding is supplemented by cultivation, hunting, and collecting. The environmental conditions which create Primary Herding societies are often not conducive to widespread cultivation, especially at the Technological Values present in most Incipient Agricultural societies. Therefore cultivation in these societies will necessarily be rather limited.

Primary Agricultural societies subsist mostly through cultivation, although such planting is of an incipient nature. Non-sedentary primitive agricultural societies usually indicate a slash and burn type of agriculture. Such practices are especially prevalent in areas where roots or tubers are being harvested. The burning and clearing processes quickly exhaust the soil, and the society must move on to another area. This type of agriculture is supplemented by either collecting or hunting, less often by herding. Occasionally an incipient Primary Agricultural society which does not practice slash and burn techniques will exist. Perhaps it moves seasonally through its fields (a distinct possibility in tropical zones). The Mythguide should determine the specifics as they apply to his own setting.

Secondary Herders are distinguished by the fact that Herding is the main supplement to a primary form of sustenance. This primary subsistence will not be cultivation (otherwise the society would be Fully Agricultural). It will be either hunting/fishing or collecting. This type of Incipient Agricultural society is further distinguished from a Primary Hunting society in that the latter society usually has collecting as its major secondary form of subsistence, along with some minimal cultivation. Herding combined with hunting plays a primary role in societies that have not yet learned the production of metal tools, largely because cultivation is substantially more difficult without metal implements. The environment of a Secondary Herding society is similar to that of the Primary Herding society.



Secondary Agricultural societies are distinguished by the fact that cultivation is the major supplement to the society's primary subsistence pattern. The primary subsistence can be either hunting/fishing or collecting, but is often herding. This does not conflict with a Fully Agricultural society, with cultivation obviously receiving the number one priority. Neither does it conflict with a Primary Hunting or Primary Herding so-

The Clans of the Aovraghan Steppelands move through a seasonal planting cycle, burning the stubble on their fields before traveling to new grounds. They cultivate the highlands during the spring and the lowland valleys throughout the winter. Their agricultural pattern has taken on the air of somber ritual. Priests supervise the destruction of the old fields, and offerings are made for the planting ahead. Although cultivation and religion are often linked, I have rarely witnessed a connection so intimate.



Northmen of Firnost Heath

The Patterns of Tribal Life

Although the Northmen's subsistence relies predominantly on hunting and herding practices, the tribes do have knowledge of cultivation and planting methods. A few of Firnost's southern tribes are able to remain in the same area year round, and these tribes may be considered Fully Agricultural. The majority of the remaining tribes migrate throughout their territories in a biannual pattern, practicing incipient cultivation techniques during the spring and summer months, and then moving on to their winter hunting grounds. Herds are kept year round and travel with the tribe. Classifying the Northmen of Firnost in terms of Subsistence and Mobility requires that each tribe be considered independently. Overall, the tribes will either practice Incipient Agriculture (Primary Hunting or Herding) and be Semi-nomadic, or they will practice Full Agriculture and be Sedentary.

ciety, since in each of these there are several factors inherent in their secondary subsistence patterns (fishing, cultivation, collecting, etc.) instead of only one.

Fully Agricultural

Fully Agricultural societies are those based entirely on cultivation and stock raising. Some hunting and collecting may continue, but such practices provide only a small portion of the society's food staples. In many areas, hunting even begins to assume a recreational quality. Fully realized agricultural practice becomes the basis for stable and sedentary village sequences. Communities expand from 20 or 30 individuals to well over 100 or more in some areas. Society is no longer incipient, and its new established nature allows for the development of art and artisanship to a degree not possible before.

The concept of a storable food supply and surplus also aids overall societal development. The sustained cultivation of one or more staple crops can provide the majority of a society's food supply. Both of the above factors contribute to a greater density of population and settlement. The amount of territory necessary for a people to secure an adequate food supply is greatly reduced by Fully Agricultural Subsistence. Population densities can now far exceed 100 persons per square mile, especially as the process of urbanization spreads. Population growth ensues in these societies as well, spurred on by a new found steady and secure food supply.



Determining Subsistence

To find the Subsistence Classification of a society, use the society's Technological Value as a base and add one tenth of the Interaction Value rounded up. A special rule applies here, however. The Interaction Value only applies as a modifier if one of the societies with which the Narrative Environment interacts is more technologically advanced than the environment itself. If the environment does not interact with any societies that are more advanced, the modifier does not apply. The final result is the Subsistence Classification Value. Use this value when consulting the accompanying table.

Remember that the Mythguide should determine to which of the Incipient Agricultural categories the persona's society belongs. There is a significant overlap between possible Subsistence Classification Values for Incipient and Fully Agricultural societies. If the Value is within the overlapping range, the Mythguide decides in which of the two Classifications the society belongs. The decision should be made by considering the various Environ Parameters of Narrative Environment.

Determining Subsistence Classification

Step 1: Use Technology Value as numerical base

Step 2: Add (Interaction Value/2)*

Step 3: Cross-reference resulting Class Value on the Subsistence Classification Chart below.

Subsistence Classification

Class Value	*Class Description*
1 - 3	Pure Hunter /Gatherer
4 - 10	Incipient Agricultural
5 - 20	Fully Agricultural

Overlapping Class Values between 5 and 10, indicate the dual possibility of either an Incipient or Fully Agricultural Class occurring.

**Note:* *The Interaction Value modifier referred to in "Step 2" only applies if the society currently being designed interacts with one or more other societies which have higher Technology Values (ex. Society being designed has Tech. Value of 6, while its neighboring society has Tech. Value of 7 or greater).*





Societal Mobility

The Societal Mobility Determinant illustrates the migration patterns of the society, if any exist. Certain Subsistence Classifications are inherently migratory, whether in a constant or a seasonal fashion. Societal Mobility is divided into three categories: Nomadic, Semi-Nomadic, and Sedentary. Each of these classifications is described in detail in the following sections.

Nomadic Peoples

The term Nomad designates a member of a society that leads a migratory existence. Nomadic peoples themselves are subdivided into three groups: *Primitive Nomads, Pastoral or Incipient Nomads, and Tinker/Trader Nomads.* Each group is considered in turn.

Primitive Nomads are those who practice no form of organized agriculture or cultivation. A society that produces none of its own food, but simply hunts or collects what is provided by Nature, is by necessity mobile. It cannot stay in one place for any length of time. An area's vegetable resources begin to dwindle and game is either consumed or frightened away. After a short period of time, most of the available sustenance within walking distance of a camp will have been depleted. When this inevitably occurs, the primitive society moves on to the next site and the cycle begins anew.

Primitive Nomads do not wander aimlessly through the wilderness in search of food. A primitive society must be familiar with the territory through which it passes. Its people know where certain plants and roots can be found, where water is likely to be, and where game will be most plentiful. In order to adequately survive under harsh environmental conditions, the primitive band must know these things, for it has neither the time nor the manpower to search each new region afresh. It is for these reasons that Primitive Nomads establish rights over distinct stretches of territory. During their seasonal migrations they pass through much of this territory, and they jealously guard the remainder as their own. After all, it wouldn't do to have interlopers use up all of the resources along the owners' usual winter migratory path. Once a Nomadic group claims a territory, it protects it as much out of survival instinct as out of any notion of sovereignty. Primitive Nomads are always Pure Hunter/Gatherers, with Technological Values never

exceeding a value of four. These societies are usually relatively non-interactive and at least partially isolated.

Pastoral Nomads tend to be far more diverse in the areas of societal Interaction, Isolation, and Technology than their Primitive Nomad cousins. Pastoral Nomads, most of whom depend on stock raising and breeding for their livelihood, migrate in order to find pasturage for their animals. Like Primitive Nomads, Pastoral Nomads also move seasonally through established territories. Although these Nomads are often Incipient Agriculturists, their primary concern is for their livestock, not cultivation. This is usually the result of environmental considerations, because Pastoral Nomads live in areas where stock raising is simply more profitable than agriculture. Maybe there is little arable land, as on or near the edge of a desert, or maybe there is no arable land at all, as in the far north. Rationale for the Incipient Agricultural existence of a society of Pastoral Nomads is left to the Mythguide.

Pastoral Nomads are generally Primary Herders, with a few exceptions. Stock raising and breeding form the basis of the pastoral economy, and nomadism remains the preferred way of life. This true even if the society has knowledge of cultivation practices. In certain harsh climates, the primary stock raising and breeding practices are supplemented by extensive hunting, fishing, or collecting. In areas such as these, with very little arable land, nomad tribes occasionally subsist entirely on animal products. Although trade goods are welcome in such societies, animals (both domestic and wild) still provide the basis of the people's sustenance.

Pastoral Nomadism and settled agriculture are often interdependent. Nomads do not remain in one place long enough to practice any sort of large-scale cultivation. They must either collect or trade for the vegetables and cereal grains they require. In contrast, settled agricultural communities which do not practice widespread stock raising need the livestock the nomads offer in trade. The Mythguide should keep these interdependent relationships in mind when designing a nomadic society.

The third type of Nomad is the *Tinker/Trader Nomad*. Tinker/Trader Nomads are those groups who have been influenced to some degree by outside societies having significantly higher Technology Values. As a result, these Nomads also tend to have higher Technology and Interaction Values than their Primitive and Pastoral brethren. Tinker/Trader Nomads usually become partly dependent on more advanced societies, interacting and trading within them.

Societal Mobility Classifications

Mobility Category	*Societal Classification*
Nomadic	Primitive Nomad
	Pastoral/Incipient Nomad
	Tinker/Trader Nomad
Semi-Nomadic	Semi-Nomadic
Sedentary	Sedentary

A most unusual relationship has developed between the people of the Erishu Nation and the young Kingdom of Vyria. The nomadic Erishu people forge the world's finest steel, while Vyrian smiths are barely competent ironworkers. Craftmasters from the nomad tribes dwell within the kingdom and constitute a revered social class unto themselves. They teach their craft to the Vyrians, who in turn provide the desert Erishu with raw iron ore. The original development of the legendary Erishu steelmaking technique is a mystery to all outsiders, for no indigenous iron exists within the Erish Waste.



Tinker/Trader Nomads are normally Primary Herders (most often), Primary Hunters, or Secondary Herders. They will also have one or more secondary vocations which involve other societies. For example, a small tribe of Tinker/Trader Nomads might live in a desert region that borders on the vast lands of a much larger, and more technologically advanced, tribe of Semi-Nomadic people. The men of the Tinker/Trader tribe perform tinkering work for the larger tribe, in addition to serving as guides into the deeper reaches of the desert. In return, the Tinker/Trader people are able to trade for more advanced metal tools, dyed woolens, woven cottons, tobacco, and spices. They have become dependent on the larger tribe.

Another scenario could have a large tribe of Tinker/Trader Nomads occupying a desert region which stands between two civilized nations. The nomads are used as guides for large caravans braving the hazards of the desert. They also operate smaller caravans themselves, acting as agents of trade between the two nations, and they breed horses which are prized throughout the region. The surrounding countries, wishing to keep their valuable access to the desert, trade directly with the nomadic peoples. Thus the Tinker/Trader Nomads gain tools, clothing, weapons, and advanced tack and harness for their horses. Any number of innovations are possible (remember that exchange of technology in this fashion may increase the nomads' Technological Rate of Advancement).

The possibilities inherent in such interactive relationships are endless. The Mythguide should take these relationships into account when designing a Narrative Environment that contains a group of Tinker/Trader Nomads. Gypsies are an example of Tinker/Trader Nomads from our own world.

Semi-Nomadic Peoples

A *Semi-Nomadic* society is one that is not constantly on the move. It may still have a migratory nature, but it remains sedentary for extended periods of time. The migratory patterns of a Semi-Nomadic society are often seasonal. This is because most Semi-Nomadic peoples derive at least a part of their own sustenance from cultivation, planting staple crops and harvesting them between seasonal wanderings. The fact that they practice a form of sustained cultivation prevents them from being completely nomadic.

Semi-Nomadic peoples are Incipient Agricultural societies, and can fall under any one of that classification's five subdivisions. However, any combination of Subsistence patterns in a Semi-Nomadic society includes cultivation. Most Semi-Nomadic societies have fixed abodes where they dwell for a portion of each year and where they practice their cultivation. Occasionally, there will be a summer habitat and a separate winter camping ground. Agriculture may be stressed in one place, hunting and fishing in another. Crops are often planted at the permanent dwelling while the tribe moves off in search of pasturage for its herds. Winter villages might be at the foot of the mountains, with the livestock being taken into the uplands to graze during the summer months. Alternately, the animals may be taken out twice a year, to the high grasslands during the rainy season and to the river banks and tribal water holes during the dry season.

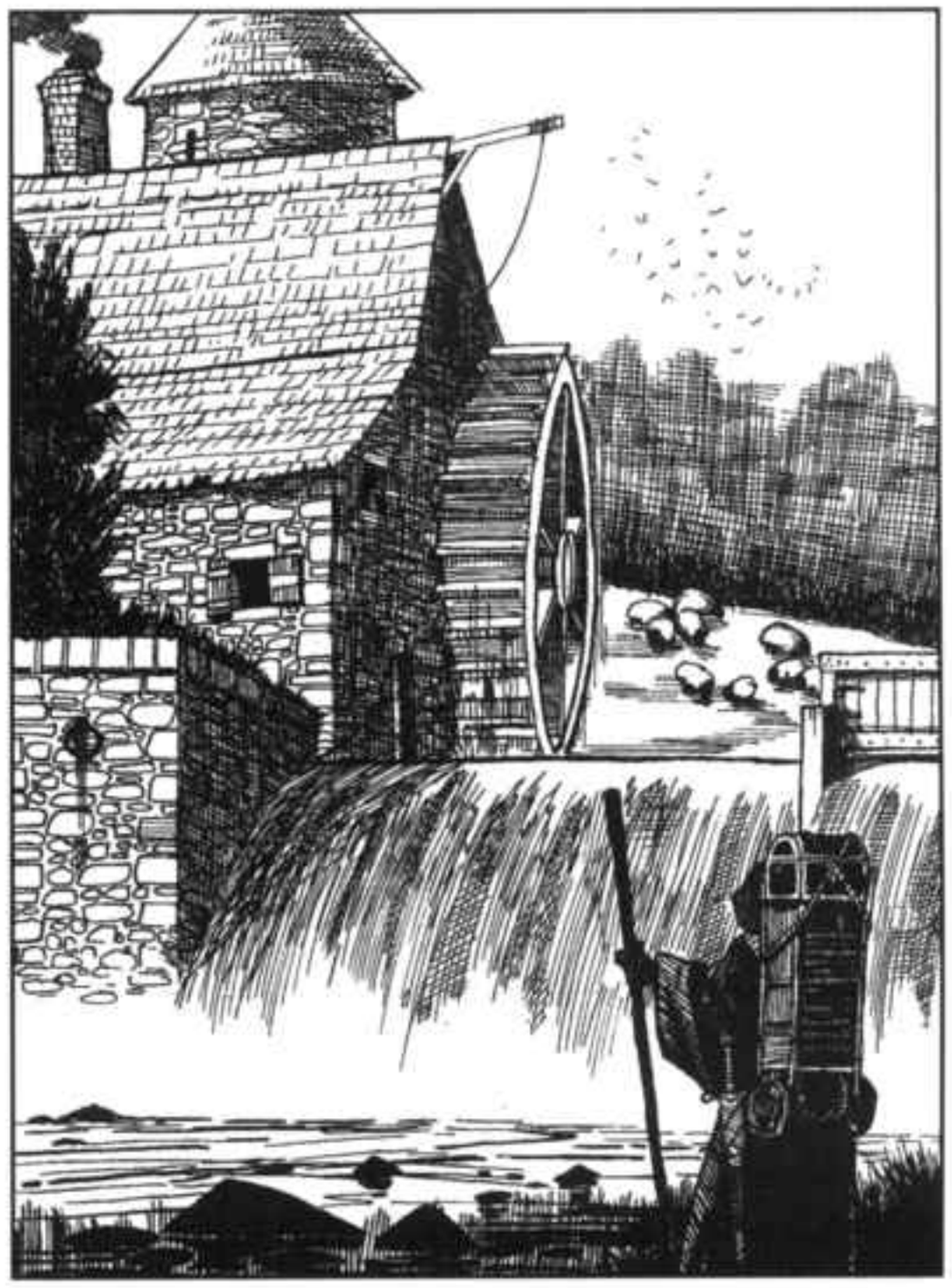
Like Pastoral Nomads, Semi-Nomadic peoples normally have fixed territories through which they travel. Some may even use the same seasonal paths from year to year, although such a practice is only prevalent in very rich climates. Otherwise, individual groups travel to and fro in marked regions, with each tribe's lands (usually) respected by their neighbors. The Mythguide should arrive at his own rationale for the movements and existence of any Semi-Nomadic peoples present in the Narrative Environment. Bedouins are an example of a Semi-Nomadic people from our own world.

Sedentary Peoples

A *Sedentary* society is one that is entirely immobile. It usually consists of some type of permanent settlement, whether that settlement is a small, primitive village or a towering urban center. The Sedentary society is usually Fully Agricultural, although it is possible for an Incipient Agricultural society to be Sedentary. Only three types of Incipient Agricultural society can possibly be Sedentary: Primary Agriculture, Secondary Herder, and Secondary Agriculture. Primary Hunting and Primary Herding societies will never be completely Sedentary societies, while Secondary Agricultural societies will rarely be Sedentary.

Sedentary societies are normally agriculturally based. However, permanent settlement also heralds the era of production and eventually leads to full scale urbanization. Fully Agricultural societies organized around permanent settlements are necessary for widespread craft specialization. A large, interactive system of self-supporting artisans is impossible outside a society based upon permanent settlement and agriculture.

Food supply is no longer the principal consideration of every member of the Sedentary environment. It only remains a major concern for some. All manner of opportunities become available when society becomes immobile. Opportunities in the fine arts, for formal education, and for learning in general increase. Universal literacy becomes more of a possibility and less of a dream. In short, the settling of a society in a more or less permanent fashion, and the wholesale adoption of Fully Agricultural practices, leads a primitive society irrevocably down the path toward civilization. Once literacy and a coherent, widespread, and functioning political infrastructure is added to the picture, along with further specialization in the private sector, one can truly say that a society is civilized.



Determining Societal Mobility

The determination of Societal Mobility is intimately associated with a number of Greater Determinants, the most important of which being the Subsistence Classification of the society. To determine the Mobility Value of the society, roll 1d10 and subtract half the society's Age Value (minimum of zero). Apply the Philosophical Orientation modifiers that appear on the accompanying table. Add one fifth of the Isolation Value (round down) to the result and subtract one fifth of the Interaction Value from that result. Add the environment's Technology Value. Modify this total by the appropriate Subsistence Classification modifier (see accompanying table) to find the final Mobility Value. Apply this final value to the appropriate table to obtain the Societal Mobility.

If the Societal Mobility is Nomadic, the Mythguide must determine what sort of nomads are represented. Only Pure Hunter/Gatherers will be Primitive Nomads. Pastoral Nomads and Tinker/Trader Nomads are always Incipient Agricultural societies. Guidelines on where and how certain nomadic societies exist are found in the sections describing those societies.

The semi-nomadic Tulwoi people herd the great mountain bison of the Careshen Ridge. The people spend temperate winters on the plains which abut the serpentine Thun River, and move into the bleak uplands when the river dries up during spring and high summer. The cyclic migration itself serves as a kind of rite of passage for young men. Men not yet permitted to 'raise the spear' travel into the uplands. There are many hidden valleys and streams in the mountains, and those young men who find areas suitable for spring and summer grazing participate in the Ceremony of the Horn and are inducted into the adult brotherhood of the tribe.



Determining Societal Mobility

Step 1: Roll 1d10

Step 2: Add (Society Age Value/2)

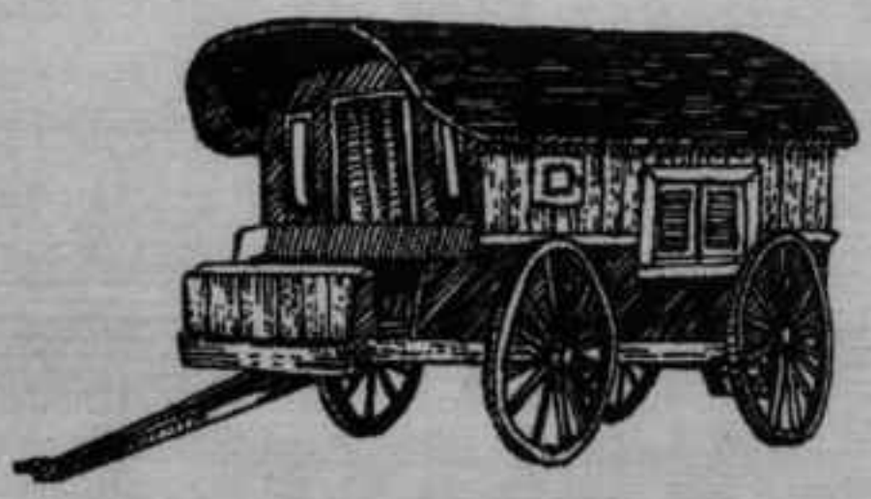
Step 3: Add Orientation Modifier

Orientation	*Passive*	*Active*
Survival	-5	-10
War	+0	+0
Conquest	+0	-5
Equilibrium	+0	+0
Peace	+15	+7
Knowledge	+15	+5

Step 4: Add (Interaction Value/5)

Step 5: Add (Technology Value/5)

Step 6: Subtract (Isolation Value/5)



Step 7: Add Subsistence Classification Modifier

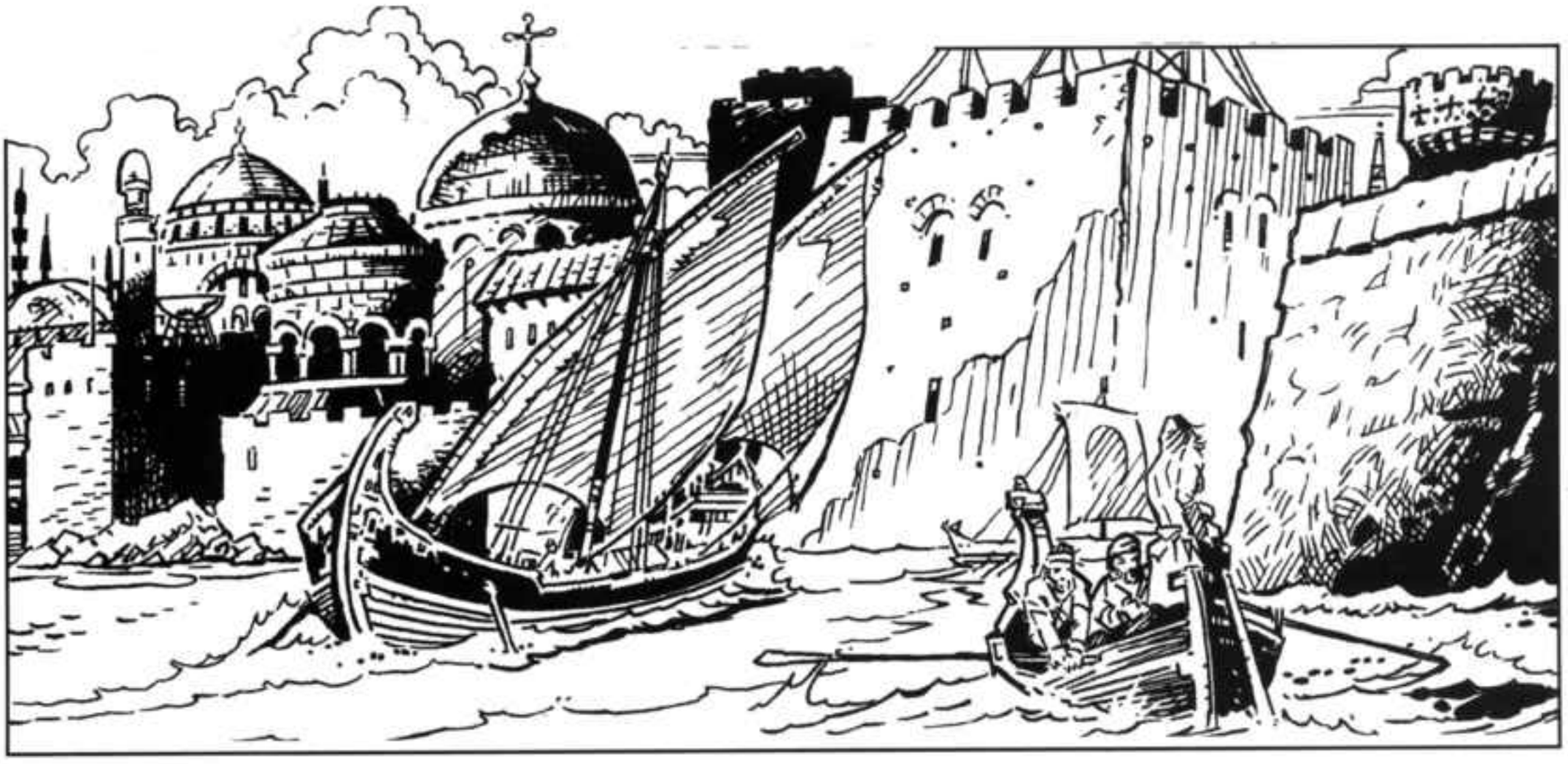
Subsistence Class Modifiers

Pure Hunter/Gatherer (all classifications)	-20
Incipient Agriculture	
-Primary Hunter	-10
-Primary Fisher	+10
-Primary Herder	-10
-Primary Agriculturalist	+ 0
-Secondary Fisher	+ 5
-Secondary Herder	- 5
-Secondary Agriculturalist	+ 0
Fully Agricultural	+20

Step 8: Calculate resulting Societal Moblility Value and consult the Societal Mobility Table below.

Subsistence Class Modifiers

Pure Hunter/Gatherer (all classifications)	-20
Incipient Agriculture	
-Primary Hunter	-10
-Primary Fisher	+10
-Primary Herder	-10
-Primary Agriculturalist	+ 0
-Secondary Fisher	+ 5
-Secondary Herder	- 5
-Secondary Agriculturalist	+ 0
Fully Agricultural	+20



The City State of Amilanth

The City-State of Amilanth is a Fully Agricultural society. Most staple crops are produced internally by the nation's farmers, although certain nonperishable foodstuffs are imported from abroad. Amilanth has also been something of a pioneer with regard to irrigation and cultivation methods. The state's farmers were among the first on the continent of Temrelon to practice a three field rotation system. Advanced fertilization techniques are also employed, and many fields are terraced to facilitate the revolutionary irrigation methods invented by Amilani scientists. Surpluses often result from these improved techniques, and the increasing amounts of both stored and exported foodstuffs often lead to further social developments in areas such as urbanization and commerce.

Amilani foodstuffs consist of a wide variety of animal and vegetable products. Corn and wheat are the primary grains used for meal and flour. Lettuce, asparagus, red potatoes, and carrots are also available depending upon the market season. Perhaps the most unusual vegetable foodstuff is the seed of the gargantuan Amilani Sunflower. In addition to eating the plain roasted seeds, the Amilani populace enjoys the use of sunflower seed oil for cooking and sunflower butter for bread and cracker spreads.

Meats include beef and poultry, specifically field dove and summer quail which are favored by the privileged classes. Fish is popular among the lower classes, and Amilani fishermen easily net enough to feed the populace. Shellfish is a delicacy among all of the social classes in Amilanth. Shrimp is favored by the poor while the rare Crimson sea urchin is served sparingly by the rich.

Fruits and nuts are also abundant in the City State of Amilanth. Fruits such as apricots, peaches, grapes, and limes are served whole in dinner baskets nearly as often as they are pressed and fermented into spicy fruit wines. Peanuts and almonds are the most popular nuts in the City State, but walnuts and certain other nuts are occasionally imported as dressings for lavish dinner tables or fragrance in delicate wines.

A principal consequence of the Fully Agricultural state of Amilani development is the Sedentary nature of the society. With food production at a premium level, people are free to pursue a myriad of specialized occupations. Amilanth has been a Sedentary land for hundreds of years, and displays an incredible professional diversity. This high level of diversity has been at least partly responsible for the extensive urbanization that has occurred in Amilanth over the last two hundred years, and continues to be a driving force behind the society's ongoing development.

The Abbey of the Virgin Judith

The Abbey of the Virgin Judith is a narrative that explores the social value derived from Subsistence and a Sedentary life-style. The conflict which exists between the small Barony of Glasconette and the Sister Clans of Montshalla results from a common misunderstanding of the divergent values possessed by each of the two cultures.

Background

Many years ago the Abbey of the Virgin Judith sat upon a lonely knoll on the edge of the Grey Waste, home to the heathen clansmen of Tonthus. The sisters of the convent numbered thirty and they served the Virgin patiently under the benign guidance of the Reverend Abbess Montshanna. Theirs were lives of simple poverty and chastity, and they pursued the dream of converting the clansmen who roamed to the north and west. The abbey itself rested upon the farthest northwestern reach of the tired Barony of Glasconette, and the indifferent Baron had all but forgotten that the sisters paid humble tribute to his waning coffers each year. His attention was focused instead upon conquering his brother to the north and gaining the regional economic advantage by securing various trade routes. To this end he sent a great many soldiers across the Grey Waste.

As the constant stream of soldiers and wagons despoiled the pasturage and seasonal hunting grounds of the clans, the barbarians moved south and west to escape the ravage and seek clear herding areas. Soon thereafter the tribes swept across the abbey lands. Incensed by the stock and land that they had lost to the Baron's army, the heathen clans took little pity upon the Sisters. With their fields and granaries ravaged and the majority of the laboring male lay brethren slain, the solemn Abbess bade her sisters to cooperate, to choose continued life over an austere life ended, to save the ideals symbolized by the religious life if not the virtuous life-style itself. Many sisters were slaughtered, but those that followed the Abbess's example became respected matrons scattered among the clans. In the years following, the Sisters' children came to know the benevolence of the Light even if their husbands did not. Although their enlightened philosophy had been moderated to suit more savage tastes, the Sisters had finally achieved their holy purpose.

Since those times the clans have settled into a sedentary life upon the former Abbey lands. The Sister Clans of Montshanna prosper, deriving strength from their ancestral hardiness and knowledge from their matriarchal guidance. The clans have become certain in their faith and consider the knoll of the ruined abbey to be holy ground. But now the great grandson of the Baron of Glasconette has turned his attention to the barbarians dwelling on lands once claimed by his realm. His spies and messengers have brought him strange and disturbing reports, and although his demeanor is much gentler than that of his bellicose ancestor, he is not entirely content with the mysterious reports. Together with his cousin, the Prior of St. Ermingale, he intends to develop a strategy for investigating his hereditary lands and possibly reacquiring through force the lands that were lost.

Narrative Opportunities

This narrative is intended to encompass a relatively small scope, and it is recommended that the objectives of all factions be singular in nature. By fully detailing the leaders of each faction - the Baron of Glasconette, his cousin the Prior of St. Ermingale, and one or more of the clan Matrons - the inherent drama of this scenario increases. Although the conflict in the narrative centers around misunderstanding and ignorance of common needs, resolution should be complicated and require more than honest communication between the parties. Remember that understanding an opponent's needs does not necessarily lead to compassion. Martial conflict may be the result of irreconcilable desires.

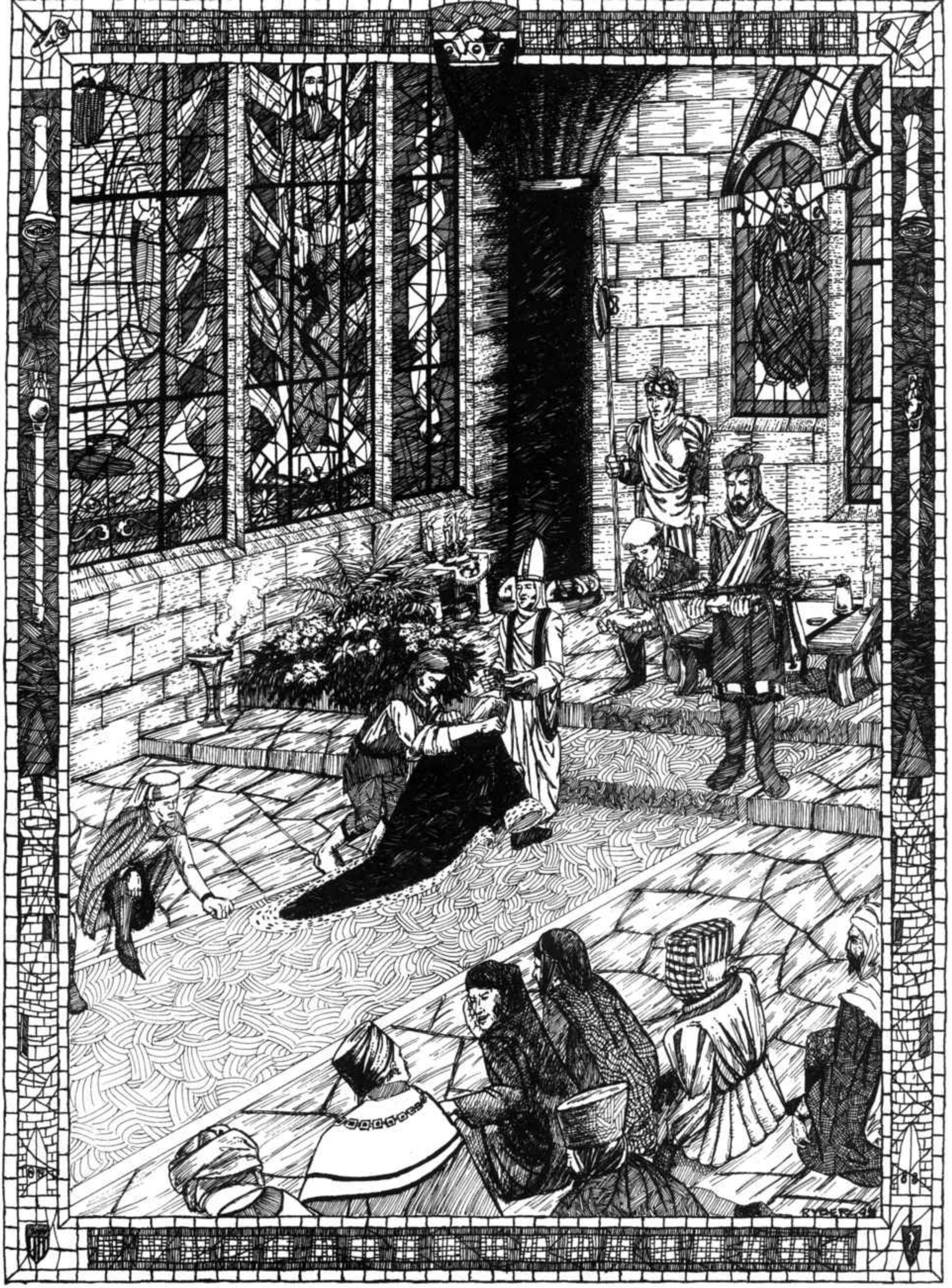
Because the history of the Clans is so tragic, the Mythguide may want to emphasize the moral flavor of this scenario. Personas sent by the Baron may experience inner conflict if their sensibilities conflict with the mission they've been given. If the Mythguide and Ensemble find this idea interesting, some players might also want exaggerate the conflict by playing religious knights or missionaries from the Priory who are intolerant of the Sister Clans' bastardized religion. Or perhaps the Ensemble will instead choose clan personas who wish to defend their homeland from civilized invasion. If so, the Mythguide must carefully delineate the personality and objectives of the Baron and the Prior so that he may better gauge their responses to the personas' approach.

Additional Capsule Possibilities

- Perhaps the players are acquainted with the young Baron of Glasconette. They may be employees, associates, fellow nobles, or friends. The Baron tells them of his plans, describing the strange nature of the clans, and asks the players to help him gather further information. The players' actions toward and reactions to the clans will dictate the course of the Narrative.

- Perhaps the players are members of the clans who desire their own sovereign territory. They kidnap the Baron and demand the lands on which they have lived for two generations as ransom. The Prior of Ermingale naturally responds (although he may also have his own agenda), and forces are sent from the Baron's castle. The actions of the players in this tense situation will determine the future of both the clans and the barony.

- Perhaps the players are associated with the Priory, as canons, brother knights, or traveling acquaintances of the Prior. A severe crop blight has struck the region, but it becomes known that the harvest on the clans' land was not affected. Winter is approaching, so the Prior asks the players to make contact with the clans. If the players cannot make an arrangement with the clans, many in region will starve; if they can, a lasting peace in the region may be a possibility.



Politics and Kinship

Chapter Six

The reflected images of endless social forms appear again and again during each new Age, the memories of those forms providing substance for the ongoing creation of the eternal political orders which I so often encountered in my Travels. I have witnessed the twisted machinations of vast imperial structures juxtaposed against the pristine simplicity of small tribal politics. I have seen pure bureaucracies of the people in one Age become decadent behemoths of Sovereignty in the next. The interplay of Absolute doctrines with the wisdom of true Consent manifests itself within the confines of Law and precedent, often defeating the most intricate schemes of the rulers themselves. I have observed virgin Republics, decaying Monarchies, and stolid Despotats catch themselves in the open weaving of society's interactive possibility. And I have seen the faces of kin long dead in the living souls of a new Age, as the ash and dust of all the lands hold the imprint of proud civilizations forgotten. My Travels are themselves reflected in the eternal mirror of the Lyric, becoming in a sense the truest metaphor of society through the Ages.

- The Mirror of Polity, from 'A Traveler's Journal'

Introduction

At the heart of all governmental form lies the family unit. Initially united for preservation, family members cooperate to overcome the obstacles that life presents them. This premise asserts that when working in concert humans attain a degree of power which is greater than the sum of their individual efforts. In order to effect this potential, individuals must coordinate their efforts; Government and Politics emerge from these concepts of organization and leadership.

Political Infrastructure and Kinship illustrate the different ways in which a society organizes and motivates itself to overcome both cultural and philosophical obstacles. Typically, these two aspects of Politics are discussed in terms of the Ruling Agency (the individual or group of individuals who make *Policy*) and the Populace (those who are subjected to this policy). Policy refers to the political agenda used to attain certain objectives and its proposed method of execution.

The objectives themselves range from issues of preservation such as where to obtain food or whether to wage a war, to abstract moral considerations such as whether slavery should be permitted or specific religions tolerated. Because these issues involve value judgments, it is rare that members of a society will commonly agree on an individual Policy much less an entire political agenda or platform. Since dissent and internal conflict hinder cooperation, it is the business of Politics to ensure that Policy is executed and enforced to the highest possible degree of efficiency.

How a society's Ruling Agency decides to handle its political objectives varies according to its internal organizational capabilities and its vested right to rule. Both of these concepts are embodied in the society's Political Infrastructure. The Mythguide should remember that the views of the Ruling Agency do not always match those of the Populace; in cases where this is true, the Mythguide may want to assign separate Philosophical Orientations to each of these entities. For the purposes of determining other Social Determinants, it is recommended that the Ruling Agency's Orientation be used where Philosophy enters into consideration.

There are several archetypal models into which governments may be placed, each with its own internal parameters. Aria presents the Political Infrastructure descriptions according to the number of members which constitute a society's Ruling Agency. The manner in which the Ruling Agency gains and maintains Power, Consent, and Authority is also considered. While it is possible to find variations on the archetypal Infrastructures presented in Aria, these alternate types are not discussed at length in this chapter because they do not represent true philosophical and political divisions.

Political Infrastructure

The Political Infrastructure Determinant describes the nature of the governmental controls present in a given society. Government itself is defined as that portion of the social sphere that is focused on popular Consent and control, and on the relationship between Power and Authority. This interplay among Power, Consent, and Authority forms the basis for Infrastructure classification in Aria. *Power* represents the ability to act, *Authority* the vested right to act, and *Consent* the mandate from those ruled that grants Authority.

Whenever a people attempts to work together as a group, to organize themselves, a need for government arises.

The Political Infrastructure Determinant concentrates on the processes of government. A society represents an organization, whether or not that organization constitutes an entire nation, a part of one, or a completely separate entity. The Political Infrastructure of the organization represents the process and form of government present in the organization. The government itself can be said to be *the group of people, large or small, who control the operations and changes of the organization* .



Any organization must function according to a coherent set of rules and principles if it wishes to operate as a collective whole. Necessity also dictates that there be those present who are able to interpret exactly what the operating principles are. Actual rule may be by a single person, several people, or many people. Regardless of the numbers involved, those who rule in a society are termed the Ruling Agency. Depending on the Political Infrastructure involved, the Mythguide must determine exactly who or what the Ruling Agency represents.

A coherent declaration of a society's working principles is termed *Constitutional Support*. The principles may be written down, as in a true Constitutional document, or they may simply be understood. Constitutional support is the basis for most judicial and legislative systems, and most Advanced forms of government will have this support to some extent.

Governments may also be partially classified according to their level of Constitutional Support. Some governments have written Constitutions while others have no support of this kind at all. Constitutional Support is important when generating the society's Political Infrastructure because it directly affects the Consent of the populace and the Authority of the Ruling Agency. This effect is most evident in the extent to

which the Ruling Agency either respects or attempts to suppress any constitutional elements.

The Political Infrastructures present in Aria are divided into two major categories: *Primitive* and *Advanced*. The primary dividing factor between the two categories is the overall importance placed on government within the society. In Advanced governmental types, societal government will be of prime importance. In Primitive types, government often holds a secondary position in relation to the society and its cultural preservation.

The Political Infrastructure divisions used in Aria are also grouped according to how they address the three constant factors in any governmental organization: Power, Consent, and Authority. From the intangible concept of real Power springs the mandate for Authority present in a given political system, along with the ability to wield this Authority in the name of the governed.

Power and Authority are not the same thing. Real Authority can only exist with a mandate from the populace, and a true mandate to rule is derived from the Consent of the people. Therefore, Consent and Authority are mutual; one must be present for the other to exist. As Consent dwindles, so does true Authority. However, Power may be increased at the expense of Consent and Authority. If Power increases while Consent is ignored, the political situation tends toward the Absolute (see Political Absolutism later in this chapter).

All stable governments and sources of Power are based on organization and the control of organization. Without a coherent set of objectives there can be neither organization nor Power. Popular Consent presupposes a group of people bent on achieving a common objective. It is important to remember that a common purpose does not necessarily mean a common agenda. In reality, objectives can be common for different reasons among different peoples or factions. They might be truly shared or only mutually supplementary. Each group needs another, and although their objectives conflict, that fact is outweighed by other considerations. Thus the concept of true politics is born.

In order to avoid an environment where conflict and disagreement predominate, Power and Authority are often divided. Systems of balance and restraint are the result, with many competing groups vying for the political upper hand. Any organized government will fall somewhere along the scale of mandated Authority, between outright repression and total popular Consent, depending in large part on how the concentration and division of Power is organized.

The City-State of Ilegon is a wondrous cacophony of motivations gone awry. Both nobles and common folk alike engage in what they call 'Sheden', the Great Game. All actions and events, no matter how insignificant, take place on many different levels. Subterfuge is a way of life, and politics has become an intricate dance. However, in the midst of all the self-serving machinations and schemes, a fascinating thing occurs - the City-State itself is preserved and endures.

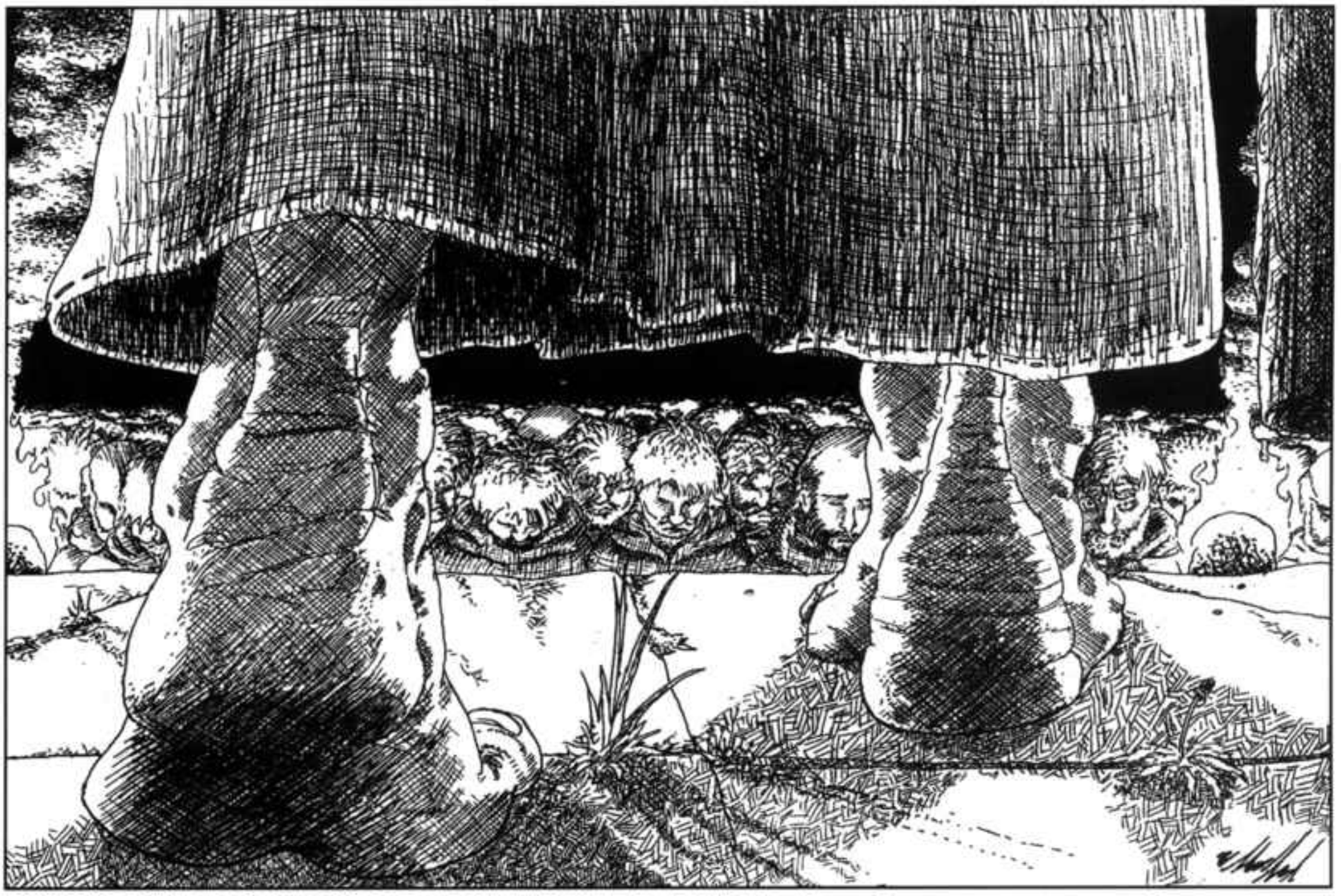
The Theocratic Ideal

The governmental types of Primitive peoples display no less diversity than those of more Advanced societies. The key differences between the two have to do with the complexity, centralization, reach, and social importance of the government. One fact which characterizes Primitive government is that Consent is rarely absent. The Consent of the people is an important and necessary fact of most Primitive governments, providing as it does a genuine mandate for Authority.

The idea of Consent is often tied to a Theocratic Ideal in both Primitive and Advanced societies. Kings and chieftains are either deified themselves or closely associated with the religion of the people. They are endowed with supernatural powers and regarded with awe, although the trust gained thereby does not necessarily permit them to rule by fear. The Consent of the people simply becomes intertwined with something of the divine.

There is very little separation of government and religion in Primitive societies. One is often synonymous with the other. In Primitive societies, the king or Ruling Agency is often considered to *be* a deity. If this is not the case, the ruler may still be invested with divine abilities and powers. In this sense, a Primitive society is Theocratic because rule of the society is carried out by the deity itself, in the person of the Ruling Agency.

The Theocratic Ideal present in Advanced societies is a bit more complex. The Ruling Agency is rarely viewed as the deity itself, but rather as its mundane representative. The Ruling Agency holds a *mandate* from the deity to rule. Thus the deity indirectly rules through its mundane agents (the Ruling Agency of the society). No matter what the supposed mandate from



heaven might be, the Ruling Agency still requires a mandate from the populace to retain real Authority. If a mandate from god is used to subvert the Consent of the people, the society will quickly be forced into an Absolute state in order to stave off rebellion.

The Legal Code

Some type of Legal Code is present in most societies. Whether this takes the form of volumes upon volumes of text and case histories, or whether it exists only as a verbal tradition passed down from one generation to the next, the fundamental precepts that form the basis for such a Code remain the same. Laws exist to preserve and ensure the guaranteed freedoms of the people and to maintain the stability of the society. Without some form of legal system, there is rarely any popular Consent for government.

The Mythguide should consider the type of Legal Code present in the Narrative Environment. The extent and complexity of the Code should be detailed, as should the system's effectiveness. Both of these factors are based on the interplay among Power, Author-

While passing through the highlands of Lir, I came upon a most unusual enclave. Tharen is an extremely isolated settlement, practicing a most unique form of democracy. Leaders are elected from among the populace and taken to a holy place of the people. There they are consecrated as the Chosen of their god and are recognized during their period of service as physical incarnations of the deity. Upon the occasion of the next election, the Spirit of the Deity is transferred to the newly Chosen representatives. I was fascinated by this unusual arrangement, for I believe it was the first true theocracy of the people I had ever encountered. I lingered in Tharen for a time. The spirit of these people had affected me deeply.



ity, Consent, and Constitutional Support in a society. The Legal Code (if one exists) is often suppressed in Absolute societies, although a ruler who enjoys some amount of Consent may adhere to legal precedent.

Most Divided Infrastructures have some sort of Legal Code, and most Ruling Agencies in these societies are forced to act within this Code's bounds (at least in theory). The extent to which the Code is obeyed depends on the individual society and its Philosophical Orientation. Entire social elements in a Monarchy may be denied justice, while in a Democracy most freedoms are guaranteed to every level of society.

Legal Complexity

The Mythguide can give an environment's Legal Code as much detail as he wishes. Its general complexity is defined by the society's Legal Complexity, which is represented by a value from one to ten. Complexity shows the average Complexity of the law in a certain society. In reality, one legal discipline might be very complex while another is very simple; together, they indicate a moderate level of Complexity for the environment.

A Value of one indicates a sweeping legal structure with little specific definition. Unwritten Legal Codes often have a Complexity of one (extremely advanced Primitive Codes may be slightly higher, but will never exceed Complexity Values of three). The law in many Primitive societies (and some Advanced societies) is dictated in whole or in part by religion. This is especially true of Theocratic societies.

A Legal Complexity of ten indicates an extremely sophisticated legal structure. The law has assumed the mantle of a serious scholastic discipline at this level, and is extensively subdivided. As an environment's Legal Complexity increases, the Mythguide might wish to detail the types of law which are prevalent. For example, a country by the ocean might have an unusually detailed system of maritime laws. A commercial power might develop complex mercantile laws. The Mythguide should note any unusual legal developments or laws; such things can be used to create interesting narrative ideas or spice up flagging Canticles with innovative encounters.

Just as adherence to a Legal Code depends on the nature of an individual society and its Ruling Agency, the strictness of the punishments assigned by a Code depend on the society's Philosophical Orientation and any relevant Orientation Aspects. For example, a society Oriented toward War with a Stagnation Aspect is more likely to overlook a crime than a society Oriented toward Peace with a Conviction (Personal Honor) Aspect. The Mythguide should define both the Legal Code's effectiveness and the type and nature of any punishments demanded.



Northmen of Firnost Heath

Tribal Law: Pacts of Honor

Legal Codes within the Heath tribes all center around the notions of honor which permeate the Northmen culture. While proper behavior is passed along verbally from parent to child, within each clan, occasionally crisis situations arise which require the special attention of the Clanhead or Tribal Chief.

Petty criminal offenses such as thievery or physical assault are usually handled by the individual Clanheads. Since Firnost law is relatively primitive, there are few laws which demand objective or absolute punishments. Rather, each offense is judged in terms of its specific nature and the history / circumstance of its perpetrator. From this information, the Clanhead makes judgement.

When serious crimes, such as rape or murder occur- matters which involve personal and often familial Honor, the Tribal chief customarily intervenes. If the crime results in bad blood between two or more clans, the Clanheads of those tribes may petition for Kinretythe, the honorable blood feud. If granted, the victim's family may seek vengeance according to their own methods, but the offender's family is allowed to perform defensive or retributive acts until both families consider the issue resolved. If intertribal crimes occur throughout the year or during the Cheralla, they are handled by the National Chieftain in a manner resembling the more serious tribal offenses.

The Legal Complexity of the Northmen tribes varies from 1 to 3 according to the level of government (1 - issues within clan, 2 - issues within tribe, 3 - issues between tribes), and according to the particular tribe.



Primitive vs. Advanced Infrastructures

Several different types of government are discussed in the following sections. Each one differs from the others in some fundamental way. The Mythguide must ultimately decide whether or not a society's government is considered Primitive or Advanced. The guidelines presented here, along with several key Social Determinant descriptions, should form the basis for this decision.

The most important Determinant to consider is the society's Technology Value. If the Mythguide wishes, he can allow the entire decision to revolve around this single Determinant. At the Technology Value where a society has established permanent settlement, some form writing is in use, and currency is traded for goods and services, the government will begin to become more centralized and take on the Advanced characteristics of a regularized and institutionalized administration. However, other Determinants could play parts as well.

A high Interaction Value could accelerate the centralization process or hold it check, as could the Isolation Value. Much depends on the surrounding lands and environments. The Philosophical Orientation of the society could also play a role in accelerating the processes associated with more centralized government.

Finally, the Subsistence Classification must be considered as well. A Sedentary society will develop Advanced governmental forms long before a Nomadic or Semi-Nomadic society, even if the mobile society's Technology Value is higher (a distinct possibility). Nomadic and Semi-Nomadic societies tend to form along Clan or Tribal lines because of the conditions in which such peoples normally live. Tribal government always remains subordinate to the society itself. Even more technologically advanced Nomads tend to form larger Tribal Nations or Confederations rather than smaller centralized governments.

Primitive Infrastructures

The principal characteristic that separates Primitive government from more Advanced forms is the lack of any sort of regularized, centralized, or institutionalized administrative network. Often the society is illiterate as well. If writing is used, it is probably ei-



ther symbolic or, if phonetic, very primitive. Currency is rarely used in these societies, and accounting practices are nonexistent. Mobile (Nomadic or Semi-nomadic) societies are more likely to be have Primitive Infrastructures than immobile (Sedentary) ones.

As a result of the above characteristics, Primitive Government can be said to be incidental and subordinate to the actual life of the society, having only loose associations with the society's behavior patterns and belief structures. In short, tribal and societal considerations supersede governmental ones. This situation is the opposite in every respect of what one would expect to find in an Advanced Governmental infrastructure.

The Clan

The Clan is the smallest governmental unit present in most Primitive societies and is of fundamental importance in the social structure. Clans are governmental units only in the organizational sense. A Clan is composed of a number of family groups or fragments of those same groups working together toward a common purpose. It is from this common purpose (to feed themselves, clothe themselves, and prosper, for instance) that the Power inherent in the Clan structure springs. It is also because of this purpose that the members of the Clan invest certain of those among them with the ability to wield this collective organizational Power.

It is from the Consent of the Clan members that the *Clanhead* derives Authority, making the Clan a viable, if rudimentary, governmental unit. Leadership of the Clan is often determined by age, merit, battle prowess, or a combination of all three. The Power and corresponding Authority inherent in the Clan find representation in the person of the Clanhead, the nominal ruler of the Clan. Sometimes there is not be a single Clanhead, but several. This idea is often represented by a council of elders, hunters, or war captains. Both forms of Clan government could also be present, with a single Clanhead supported by a council of elders or priests.

Another important characteristic of the Clan is its *exogamy*. Clan members must marry outside the Clan, and marriage within it is expressly forbidden. Membership in most Clans is unilateral, established by tracing descent either through the mother or the father. Although many Clans believe they can trace descent from some original ancestor, this is not usually the case. Therefore the Clan has only scant resemblance to an actual family group, which necessarily has members from more than one Clan (because of the marriage restrictions).

Although not a true Kinship group, members of the same Clan often grow to regard each other as close kin, addressing one another in the familiar manner reserved in more Advanced societies for familial relations. This close relationship extends into the social sphere as well, with Clan relationships and ties occasionally superseding those of real blood. Clan responsibility for the actions of individual members is not uncommon, and the unity of the Clan often reaches into the economic as well as the political sphere.

Certain Clans within a Tribe or Tribal Nation may take on a kind of specialization (as warriors, priests,

etc.). One can quickly see that a system such as this creates complex relationship ties within the larger Clan structure (i.e.. several Clans). This may be relatively simple in smaller communities with only several Clans. In large Tribes, comprising many Clans, the situation can grow extremely complex.

The Tribe

The Tribe is generally a larger and more simple construct than the Clan. Intermarriage among different members of the Tribe is permitted. A Tribe is a collection of families, family groups, or Clans. It can contain portions of Clans or families (although this is rare), with other parts of these groups belonging to other Tribes. When belonging to a larger Tribe, the clan usually allows its sovereignty to be superseded by the greater government of the Tribe. The Clanhead may be a participant in the Tribal government, or even its head, but this manifestation of Authority should be kept separate from the limited Authority exercised within the Clan.

A Tribe is an extended social grouping of a very simple nature. Its members speak a common language and often a common dialect within that language. The members support a single governmental structure and act together toward a common purpose. Thus Tribal authority is born in a manner similar to Clan authority, with the Tribal Chieftain or Ruling Agency receiving a mandate directly from the people and Power from the common purpose of the Tribe.

The Chieftain often has a religious mandate as well. Other characteristics found in a Tribe include a common name, a contiguous territory, and a tradition of common descent. Most Tribes also contain a culture whose way of life is fairly uniform. Tribes are often composed of several villages or communities, with their unity primarily based on extended ties of kinship and political integration.

Tribal governments are similar to Clan governments in both their nature and their workings. The primary difference is the scale, with Tribal governments usually being significantly larger than those existing within individual Clans. A Chieftain holds Authority over the Tribal unit as a whole. He may have some sort of council to advise him - possibly a council comprised of the Clanheads of the various Clans within the Tribe - or in some Tribes the position of Chieftain may be entirely supplanted by such a council. Usually both Chieftain and council are present, with the political balance between the two varying considerably according the nature of the individual Tribe.

The one overriding aspect of Tribal government is political *autonomy*. The Tribe is a complete political entity unto itself regardless of its Scope. This means that a Tribe could encompass a large number of small communities or a single small (and politically autonomous) community. If a Tribe is highly interactive, however, it is not precluded from dealing extensively with other Tribes. For example, certain tribes may live scattered throughout many other tribal nations, their members providing hunting and religious services for the other peoples. The divided Tribe retains its own tribal identity even though it does not live in a single contiguous territory.

Sometimes groups of independent Tribes dwelling in the same general area form a larger unit for the purposes of intermarriage, trade relations, or religious worship. Although these associations may evolve, the individual Tribes retain their own identities, with language and culture intact. Each Tribe remains politically autonomous.

The Tribal Nation

The final type of Primitive government is the Tribal Nation. This type of government is often found in societies which are about to make the transition to a more Advanced Political Infrastructure. It consists of a number of Tribes joining together in a loose confederation. The purpose of such a union is normally for security or economic reasons, and does not repre-

The primitive tribesmen of the heavily forested Hanasian Archipelago have prospered from their unique relationship to the more advanced Hadani peoples of the continent. The two peoples share not only a common pantheon, but also a common priesthood. The shaman are schooled in hidden grottoes nestled deep within the wooded expanse of the Archipelago's interior. The Hanasians send trained priests to the mainland, and receive finished goods and raw materials in return. The arrangement is one of rare mutual cooperation, for both people retain their own individual autonomy.

sent the emergence of an autonomous state of government in itself. There may be a council in which all member Tribes are represented, and a High Chief or King might be chosen, but the actual political power in the nation still remains with the individual Tribes.

If the High Chieftain has a powerful Tribe himself, he might attempt to seize absolute Power, but this would probably cause the collapse of the Tribal Nation. The only way in which Power could be maintained in such an instance would be for the society to make the transition to a more Advanced, centralized form of government. Only in such governments can true Political Absolutism survive. Rather, the philosophy binding the Tribes of the Tribal Nation is one of mutual benefit and social gain.

Decisions of the collective council or High Chieftain usually bear directly on the reasons for the Nation's existence (security, war, trade, etc.). Daily governance and decision-making Authority still remains firmly in the grasp of the various Tribal members' Authority infrastructures. The political autonomy of the individual Tribe is never compromised by the Tribal Nation.

'The Deified Chieftain' Society Archetype in Chapter Eleven provides an example of a Tribal Nation.

Northmen of Firnost Heath

A Nation of Tribes

Individual communities within Firnost Heath are commonly governed by the tribal chief and a council of Elders, half of which must be women. Women are often chiefs as well, for an important aspect of the Northmen's Code is its inherent assumption of equality between the genders. Collectively, the Northmen respect a loose affiliation among tribes, and this relationship occurs in the form of an unstructured Tribal Nation. The 'national' political infrastructure mirrors the smaller governmental structures of the Tribes, with an elected Chieftain ruling upon the advice of a council which is comprised of all Tribal Chiefs. The gender ratio is not rigidly maintained for national government since doing so would require that half of the Tribal chiefs be women (and this would infringe upon the political freedoms of the Tribal units).

Advanced Infrastructures

The discussion of the Advanced forms of Political Infrastructure moves from the most concentrated governmental forms to the least concentrated of those forms. The three interrelated facets of governmental control - Power, Consent, and Authority - are discussed within each Infrastructure description. *Constitutional Support*, or documented governmental restraint, is also discussed in each Infrastructure description.

The most concentrated type of Advanced government is one which embodies the concept of *Absolutism*. Limited popular support and the presence of some kind of constitutional document usually indicate at least a small degree of mandated Authority. The absence of these considerations indicates a system much closer to tyranny. Therefore, Absolute governments in Aria are divided along the lines of understood Authority, and thus the degree of practiced Absolutism. These governmental types are: Despotism, Dictatorship, Absolute Monarchy, and Limited Monarchy.

There are also several Infrastructures where Authority and responsibility for government are divided. These systems, called *Divided Infrastructures*, are detailed according to the extent of their divisiveness. Those which are more centralized are discussed first, followed by those in which Power and Authority are shared to a greater degree. In order, the Divided Infrastructures are: Aristocracy, Republic, Representative Democracy, Direct Democracy, and Anarchy.

Political Absolutism

Absolutism, in its basic sense, defines a system where Power and Authority are concentrated in a single Ruling Agency, often a single individual. This Absolute Ruling Agency is not subject to any sort of regularized checks to its Power, be they legislative, judicial, economic, or religious. Since the Power of the Absolute government is closely associated with that of its Ruling Agency, the regularization and centralization of the governmental administration is a distinct advantage for an Absolute state. By claiming absolute Authority over formerly independent areas (such as a legislative body, a constitution, or a religion), the Ruling Agency asserts its own absolute Power (it probably has little mandated Authority left at this point) by suppressing formerly solid Authority foundations.





Despotism

Despotism describes an Absolute form of government which lacks any kind of Constitutional Support or restraint. The Ruling Agency espouses an Absolute philosophy, but still functions according to an actual mandate from the populace. In a Despotic Infrastructure, this mandate is often the result of religious associations or support. The fundamental difference between the Despot and the Dictator is that the Despot possesses true Authority based on real popular Consent.

Although rule is nominally centralized in the Despotat, this is often not the case in reality. Local jurisdictions within the Despotat will evidence a wide array of government types. It is not the Authority of the Despotic agency itself that is separated or divided. All of the local divisions act in the name of the Despot, and therefore enjoy the full force of the Despot's mandated Authority. In this way, neither the illusion of Consent nor of mandate is sacrificed. It is for this reason that extreme governmental control is not usually practiced in the Despotat. Of course, this is not always the case, but Despotats practicing extreme and

The simplest, and most often used, justification of Absolute governmental models is that of divine right. The Ruling Agency derives its Power and its mandate directly from whatever divine agencies are present in the society. Tyrannical rule may even be rationalized under such a system as divinely ordained punishment. In such purely Absolutist systems, the Ruling Agency often controls the environment's religious infrastructure as well. This is less true in a Limited Monarchy than in an Absolute Monarchy, but it is almost always true in a Dictatorial or Despotic infrastructure.

The Ruling Agency of an Absolute society is answerable to no law higher than its own will. Although these governments must placate their populations to some extent (if only as a means to maintain control of their Power base), the fact remains that law within such a structure is the product of the will of the Ruling Agency alone. The concept of justice is therefore exhausted in the Absolutist regime, for no higher Authority than the rulers' will is recognized. That is the essence of Political Absolutism.

Despotism Infrastructure

Authority	Ruling Agency possesses a medium to large degree of mandated authority. This authority may come from religious connections or support.
Consent	Ruling Agency possesses medium to widespread consent for rule. This consent is often dependent upon regional power structures.
Power	Ruling Agency possesses little real, centralized power. Most real power is actually divided among regional leaders which form the "ruling elite" of the society.
Constitutional Support	Ruling Agency possesses little or no constitutional support. If any legal documentation exists, ruling agency maintains an appearence of adherence.

far-reaching governmental control are the exception rather than the rule.

This separated nature is the principal defining point of Despotism. Government within the Despotism Infrastructure is centralized, but only in a basic sense. Although the governmental administration has far-reaching Authority, its Power is somewhat restricted. This is because the Despotat does not contain the close-knit legislative, judicial, or administrative systems evident in a Monarchical system. There is little or no Constitutional Support. In the Despotat, Authority is centralized but true Power is not.

Most truly Despotic forms of government appear as logical extensions of more Primitive, tribal forms of government. The forward march of technology, of culture, and of literacy slowly begins to centralize a much more broad-based governmental association - the Tribal Nation. This is often the result of the advancement and influence of one or more homogeneous groups within a conquering or governing tribe. The final product is a more advanced and regularized governmental structure, although this eventual structure is not necessarily reached without bloodshed.

See 'The Just Tyrant' Society Archetype in Chapter Eleven for an example of a Despotic Infrastructure.

As I entered the city of Einar in the young Empire of Rathadan, I was struck by a palatable sense of youthful activity and energy. The decay that accompanies long habitation had not yet come to the structures or people of Einar, but a covetous disease had embraced the city's rulers. Power was what they sought. The city was far from Rathadan's center and the iron crown of the Despot in whose name unspeakable treacheries and injustices had been perpetrated. In Einar, the Despot's authority is sweeping when interpreted by the Council, and true power is the Council's absolute province. Pondering its unique situation, I left Einar, city of shining popular virtue and pristine walls, city of power hoarded and authority misused.

Dictatorship

In the Dictatorship Political Infrastructure, both Power and what little Authority exists are centralized. In a Dictatorship, some form of constitutional or popular restraint of Power is understood and then either circumvented or suppressed. There is usually little or no Consent of the governed in such a political structure. Because of this inherent lack of Consent, the Ruling Agency's mandate for Authority is almost nonexistent.

Staged plebiscites, fixed elections, and empty rallies all attempt to create the illusion of popular support. If an actual constitution or its equivalent exists, the Ruling Agency's rise to power is usually formally in accordance with it. Once in power, the Ruling Agency will normally try to alter or suspend the document.

A fundamental concept of the Dictatorship is that the Ruling Agency wields unconditional and extra-constitutional power. Sometimes the agency has the partial support of the people (giving it a modicum of Authority), but this is rarely the case. A Dictatorship is the highest statement in favor of the Absolute ideal. There is no higher law than the Ruling Agency, and the entire society is ultimately subject to its will.

Dictatorship Infrastructure

Authority	Ruling Agency possesses little or no mandated authority. Rule is often achieved through terror and repression.
Consent	Ruling Agency possesses little real consent. It is likely that ruling agency presents the appearence of consent to neighboring societies.
Power	Ruling Agency possesses a large amount of real, centralized power. This power is often maintained by military prowess.
Constitutional Support	In Dictatorships constitutional support usually exists, but Ruling Agency often subverts or completely ignores such documents at the expense of mandated authority.



The stability of most Dictatorships is inherently tenuous. Since widespread Consent and Authority to govern are absent in a Dictatorial system of government, fear and repression often take their places. For this reason, Dictatorships are usually maintained by military force. The army serves not only as an extended police force, but also as an instrument of oppression. For example, in a small nation ruled by a military Dictator, the army must continually assert its power over the populace. In order to prevent the outbreak rebellion, the Dictator must maintain constant oppressive policies. The military naturally serves as the instrument of the oppression.

Dictatorships and Despotats need not be ruled by a single person. A silent council, or elite, is often present as well. This elite may or may not officially rule (usually it will not), but its existence will not be a secret. Government of this type might seem to enter a gray area between Absolutism and Aristocracy, but it does not. In a system of rule by a few (Aristocracy, Republic, etc.), there is an inherent understanding of a *ruling class* . There may be class divisions in a Dictatorship, but there will be nothing akin to an aristocratic class. Aristocratic governments indicate ruling classes supported by extensive family and Clan associations. At least in theory, these considerations are absent in a true Dictatorship.

Refer to 'The Insane Visionary' Society Archetype in Chapter Eleven for an example of a Dictatorship Infrastructure.

Absolute Monarchy

In the Absolute Monarchy, as a result of a more far-reaching and advanced administration, both Power and Authority are centralized, although the source of the Authority's mandate can be rather obscure. The mandate for secular Authority is often said to come directly from the deity (or deities), and church and state in such societies usually work in close association with one another. The secular ruler may also double as the religious ruler.

Some form of Aristocratic class is usually present in the Absolute Monarchy, but its Power is always limited. Although this class may have more or less actual Power, it will still be in their vested interest to see the Absolute Monarchy perpetuated. At most, individual members of the aristocracy could attempt to limit the monarch's Power, but this form of internal rebellion does not often occur within this type of government. An Absolute Monarchy, if overthrown, will usually topple at the hands of its people.

The Monarchical form of government differs from the Despotat and the Dictatorship in that the Ruling Agency is always a single person, the Monarch. Often, there is some form of constitutional restraint present. Circumventing such restraint can be tricky. The Absolute Monarch may simply decide to abide by the restraint (the best choice), even if the Monarch enjoys the support of the church or the aristocracy.

Since one of the hallmarks of a true Monarchy is a close-knit administration, a Monarch who abides by the same fundamental restraints (especially judicial ones) as his subjects enjoys a more extensive mandate than one who does not. If constitutional restraints are suppressed, the Monarch may try to invoke a higher religious mandate as justification. However, if the suppression does not stand well with the populace, the Monarch will quickly lose not only his popular mandate (a mandate from God doesn't necessarily mean much without one from the people as well) but also any real Authority possessed.

In order to compensate for the loss of Authority, raw Power must be used to impose false Authority. Fear becomes the primary tool of governmental control, a necessary aspect of rule that keeps the people in line and prevents further unrest. The society quickly

slips into the throes of Dictatorship, although widespread rebellion may break out first. The result of such a rebellion may be a Limited Monarchy, but more often it will be another form of Infrastructure altogether.

An example of an Absolute Monarchy, 'The Decadent Justicar', is provided among the Society Archetypes in Chapter Eleven.

Limited Monarchy

The Limited Monarchy occupies a gray area of Absolutism. Both Authority and Power are divided, with the extent of the division depending on factors within the individual society. Power is apportioned among the Ruling Agency, whatever religious agencies are present, and the aristocratic and merchant classes of the society. Authority is divided as well, with all societal groups (Ruling Agency included) responsible to certain legislative and judicial restraints. Consent defines approval for the overall governmental structure rather than for the Ruling Agency by itself.

While the Monarch is still the titular head of the society, rule in the Limited Monarchy is usually separated to a degree. It is not a true Aristocracy, because the Monarch remains the sole ruler in theory. But a great many indisputable checks are placed on his power. There may or may not be a constitution, but some form of Constitutional Support almost certainly exists.

If there is an actual document, the Monarch will almost never be able to circumvent the principles involved. His Authority would be greatly reduced by such an action, and the Limited Monarch must retain his mandate. If this mandate were lost, the society could very easily transfer its Authority structure to a fully Aristocratic or Theocratic base.

In a Limited Monarchy, the church is normally separated from the Ruling Agency. Organized religion often wields a great deal of power in its own right, and it provides the greatest distinction between Absolute and Limited Monarchies.

In an Absolute Monarchy, the Monarch receives mandates from both the people and the deity or deities. In a Limited Monarchy, the church retains the religious mandate. This retention makes the actual Power of the Monarch inherently less than Absolute. Of course, it is possible for the Limited Monarchy to be either theocratic or closely associated with the Church. In this case, the dual mandates would remain together, but overall Power would still be checked by the third agency present in any Limited Monarchy - the aristocracy.

In a Limited Monarchy, members of the aristocracy wield actual Authority as well as Power. In theory, this Authority originates in the Monarch, who delegates it. In practice, it is often the government itself,

Absolute Monarchy Infrastructure

Authority	Ruling Agency possesses a medium to high degree of centralized, mandated authority. The degree of authority often depends on the power held by religion in the society.
Consent	Ruling Agency possesses a medium to high degree of consent depending upon constitutional restraints and their treatment by said agency. Consent also depends upon the type and quality of relationships with religious institutions and aristocratic elements.
Power	Ruling Agency possesses a large amount of real, centralized power. This power is often administered widely and power divisions are minimal.
Const. Support	In Absolute Monarchies constitutional support almost always exists. Ruling Agency's attention and adherence to documentation directly affects agency's consent and authority.

In the land of Aoren rules a just and wise monarch, adored by his people. He is known as both the giver and creator of law in those lands, and those documents that become a part of the King's Writ are treated with an almost sacred reverence. Each year on the anniversary of the monarch's coronation, the Writ is displayed in the King's Square of the capital city, and people travel from all corners of the kingdom to gaze upon it. The eloquence of the metaphor was enchanting, as was the honest outpouring of popular will. I departed Aoren reluctantly.



rather than the Monarch, that receives the mandate of the populace. After all, in this type of government even the Monarch is subject to legislative and judicial checks of one sort or another.

'The Young Reformer' Society Archetype in Chapter Eleven illustrates one possible manifestation of a Limited Monarchy.

Feudalism

One important type of Limited Monarchy finds expression in the governmental system known as Feudalism. Feudalism is characterized by the concepts of land tenure and lord/tenant relationships. It initially developed as a form of protection for the tenant and eventually matured into a telescoping system of lord-vassal relationships originating with the sovereign and descending to the lowest classes.

Theoretically, there is only a single land owner in a Feudal society - the Monarch. All others are tenants to a greater or lesser degree. In this respect the Monarch becomes a member of the Feudal aristocracy (a lord). The Monarch grants other, lesser lords exten-

Limited Monarchy Infrastructure

Authority	Ruling Agency shares authority with one or more other political bodies such as an aristocracy, merchant guild, or religious institution. These agencies are often held responsible to certain constitutional restraints.
Consent	Ruling Agency possesses a high degree of consent as a result of adhering to constitutional restraints. Consent usually upholds government, as a whole, rather than a particular ruling agency.
Power	In a Limited Monarchy power is divided among the agencies which enjoy the mandated authority of the people. Many checks to the Monarch's power exist.
Const. Support	In Limited Monarchies constitutional support always exists. Ruling Agency finds it difficult to neglect its many restraints without losing authority, consent, and power.

Feudalism Infrastructure

Authority	Ruling Agency posesses all authority in name, but distributes authority among ruling elite. Constitutional restraint on outhority of ruling agency is present.
Consent	Ruling Agency possesses a high to medium degree of consent depending on how abusive the ruling elite is with their allotted authority.
Power	Feudalistic Ruling Agencies have little centralized power. Power is as extensively divided as is authority, and ruling elite may circumvent any real power of ruling agency.
Const. Support	Feudalism is usually supported by constitutional documentation, but is less restrained by such support at the local level. Local members of the ruling elite often abuse apportioned power and authority.

sive powers within their own dominions, although they still rule in the name of the crown. These lords, no matter how great, remain vassals of the Monarch.

Another basic tenet of Feudalism is that the tenure by which a thing of value is held is one of honor and virtuous service. The tenure is not economic, but primarily moral and secondarily political in nature. Mutual obligations of loyalty, protection, and service bind all strata of Feudal society together, with the basic contract between lord and tenant serving as the foundation of all Feudal law.

'The Honorable Civil War' Archetype represents a sample Feudal Infrastructure. Additional information regarding Feudalism appears in Appendix A.

Divided Infrastructures

The second major type of Political Infrastructure in Aria is the Divided Infrastructure. Governmental types are classified according to the divisiveness of the Ruling Agency. In an Absolute society, the Ruling Agency is a singular entity. It may not necessarily represent a single individual, but in theory the Power is vested in a singular fashion. If rule is accomplished by several individuals, one usually acts as a figurehead. In this way, the illusion of Absolutely singular rule is maintained.

The distinction between Divided and Absolute Infrastructures rests in the concept of a true ruling class. A ruling class may exist in certain Absolute Infrastructures (Absolute and Limited Monarchies, for instance), but most of the Power remains with the singular Ruling Agency, at least in theory. For example, a king may hold very little actual Power in a Feudal system, but he is theoretically the absolute ruler and sole landholder in that system. Thus the ruling class receives its Power and Authority indirectly from the Ruling Agency. Any Authority held by the ruling class is derived from that held by the Ruling Agency.

In a Divided Infrastructure, the ruling class *becomes* the Ruling Agency. Power and Authority are no longer even theoretically Absolute. They are both divided to some degree. The ruling class as a whole receives the mandate of the people and the corresponding Authority which accompanies popular Consent.

The Divided Infrastructures are defined by the size of their ruling classes and the degrees of both Power and Authority division within the governmental type. The term 'ruling class' is used loosely when discussing Divided Infrastructures. Even a Direct Democracy possesses a ruling class - the society's entire population.

Aristocracy

In an Aristocracy, the duties of government are performed by a small (relative to the society as a whole) group who consider themselves 'the best' or the most fit to rule. In most societies, this group constitutes a *ruling class*, or ruling elite. The ruling class in the Aristocracy is usually hereditary, although the class may be based on other foundations as well (see Status Foundations in Chapter Nine). An Aristocracy composed only of the wealthiest is often termed a Plutocracy. An Aristocracy that has grown corrupt or stagnant is termed an Oligarchy. The perfect Aristocracy is based on merit, although this basis usually surfaces more fully in the Republic or the Democracy. In the true Aristocracy, the Ruling Agency's and the people's concepts of 'the best' do not usually coincide.

In Aria, an Aristocracy is an Infrastructure governed by a small group organized along similar lines (wealth, land, hereditary nobility, etc.) in which the ruling class is also the Ruling Agency. There is no Absolute sovereign. The Aristocracy governs according to the interests of the ruling class, which may or may not coincide with the interests of the populace. Administration in the Aristocracy is centralized, al-

Aristocracy Infrastructure

Authority	Ruling Agency divides authority among its members. Adherence to constitutional restraints is necessary to preserve authority.
Consent	Ruling Agency possesses little or great consent depending on how it reacts to constitutional restraints.
Power	Ruling Agency divides power among its individual members. Populace may also possess a small amount of power. Ruling agency may usurp additional power at expense of authority or consent.
Const. Support	Constitutional Support is often present in Aristocracies. Many restraints are placed upon ruling agency by diverse interest groups. Such support may be circumvented by ruling agency at expense of authority and/or consent.

though not extremely so, and the Aristocrats wield the bulk of the Power present in the society.

Consent and Authority in the Aristocracy depend on a number of factors. Is there any Constitutional Support present and is it respected by the Ruling Agency? Are the concerns of the populace addressed to some extent? Are the Aristocrats generally fair and benevolent in their treatment of the populace? Finally, what are the relationships of the various religious institutions both with the people and with the Aristocrats? The answers to such questions will affect the interplay between the immense Power wielded by the Aristocrats and any mandate for the use of that Power within the Aristocracy.

Republic Infrastructure

Authority	Ruling Agency possesses a large degree of mandated authority, but finds itself accountable to public demands. Authority is centralized, although it may be divided among numerous legislative bodies. State and religion are almost always separate entities.
Consent	Because the idea of providing for the public welfare is a driving force in a Republican government, the Ruling Agency possesses widespread popular consent. Cooperation between people and ruling agency is common.
Power	Ruling Agency derives its power from popular consent, enjoying its authority and power so long as consent is maintained. Many checks exist in Republican constitutions, but wealth and heredity in continue to exert disproportionate amounts of influence.
Const. Support	Constitutional Support (restraints and checks) always exists to medium or greater extent in Aristocracies. Many restraints are placed upon ruling agency by diverse interest groups. Certain powerful groups or individuals can circumvent some restraints, but not on a large scale.

For an example of an Aristocratic government, see 'The Restrictive Plutocrats' Society Archetype in Chapter Eleven.

Republic

Republican government necessarily operates under an extensive mandate from the populace. Consent is widespread, providing a broad Authority base within the Infrastructure. The government of the Republic is still composed of a select few individuals, but in a Republic the people's and the Ruling Agency's ideas on what group of people constitutes the 'best' re often more similar than in an Aristocracy.

The methods of choosing members for the Ruling gency are also more varied in the Republic. The hoice may still be based on wealth or heredity, but it s just as likely to include those who simply wish to erve the environment's citizens. It is far more comon for a person of humble birth to rise to a position f greatness in a Republic than in an Aristocracy.

The Republic depends, nominally or actually, on opular will. Most actions of the rulers take this into ccount, and the ruling class is loathe to act outside he interest of the people. It is in the Republic that the oncepts of collective public interest and business, at ll levels of society, are first widely articulated.

I had arrived at last in the vast Republic of Merelay. As I entered the great capital of Arelon, I saw immediately the truth of the stories I had heard. The city was laid out in the shape of a great wheel, with section upon section radiating outward from the central government square. The administration of both city and republic are organized along similar lines. Both are rigidly structured, containing an intricate bureaucratic hierarchy based on ability and social position. Popular consent and cooperation are intrinsic elements of the system. The openness of the governmental system ensures that the voice of the people of Merelay is never ignored. In many ways, the city of Arelon and the structure of the Republic reflect one another. Both are careful designs born of an ordered and just philosophy.

The Republican ideal also rejects any type of Absolutism, with power concentrated in a single individual or individual agency. This ideal also promotes the concept of the common welfare as the desired end of the governmental process. Although this concept rarely manifests itself entirely, Republics are characterized by a far greater level of public participation than Aristocracies.

In Aria, the Republic represents an Infrastructure where rule is by a few but where the influence of many is felt. Republican government is hinged on the ideas of popular consent and cooperation. The populace itself must be said to maintain a great deal of Power in such a system. It is through the exercise of this Power that they grant the ruling class the Authority to rule effectively. There is no Absolute sovereign in the Republic, and the interests of the Ruling Agency almost always coincide with those of the people.

The administration of the Republican society is centralized, but Power is divided. There is always some form of Constitutional Support present, and the Ruling Agency will not be able to circumvent this support (unless through violent means). When operating smoothly and in the interests of all concerned, the Republic is one of the most stable Infrastructures.

'The Sundown of Glory' Society Archetype in Chapter Eleven provides an example of a Republican Political Infrastructure.

On Midsummer's Eve in the Confederacy of Iredur, representatives of the common folk journey to the capital to hold a yearly court. There they sit in judgment of those whom they have elected. The Elected observe this tradition with a somber amusement, wearing the garb of commoners themselves. The court lasts until sunset, and the people's representatives are permitted to require a single grant or boon from the real Council of the Elected. After the court adjourns, the holiday celebration begins in earnest, and the festivities last far into the night. Elected and commoner join in the revelry together. It seems a fitting tradition.

Representative Democracy Infrastructure

Authority	Ruling Agency possesses a large degree of mandated authority and serves public demands through legislative representation. Authority is centralized, though it is often entrusted to elected representatives. State and religion are almost always separate entities.
Consent	Ruling Agency enjoys widespread consent because common good is the prevailing philosophy in a Representative Democracy. Since the legislators must anwer to the public, cooperation between people and Ruling Agency is assumed.
Power	Populace relegates some power to Ruling Agency via its elected representatives. Many restraints exist because of the nature of representative government.
Const. Support	Constitutional Support (restraints and checks) is present to a large extent in Representative Democracies. Many restraints are placed upon ruling agency by diverse interest groups. Temporary circumvention of these restraints may occur for brief periods, although this never happens without grave reason.

Democracy

Two types of Democracy are represented in Aria: Representative and Direct. *Direct Democracy* is an Infrastructure where the right to make political decisions rests with the entire body of the citizenry, acting under the principle of majority rule. In a *Representative Democracy* the people exercise the same rights, but not directly. The citizens choose representatives who are consequently responsible to them.

Neither Direct nor Representative forms of Democracy can operate without a mandate from the people. Democracies are almost entirely based on popular Consent. Both Authority and Power within the political sphere stem directly from the populace. Since the Democratic government is rule by many there is more diversity within the Ruling Agency than in a Republic. This is because every member of the society is an integral part of the overall Power structure, and therefore an indirect part of the Ruling Agency (in a Direct Democracy, every member of the society is truly a member of the Ruling Agency).

In a Democracy, as in a Republic, the general direction of the governmental process is toward the common good and the society's overall welfare. In a Democracy, the Ruling Agency is completely answerable to the people. Of course, there may be competing or divergent factions within a larger society, but even these differences do not usually change the basic premise of improving the society's general welfare.

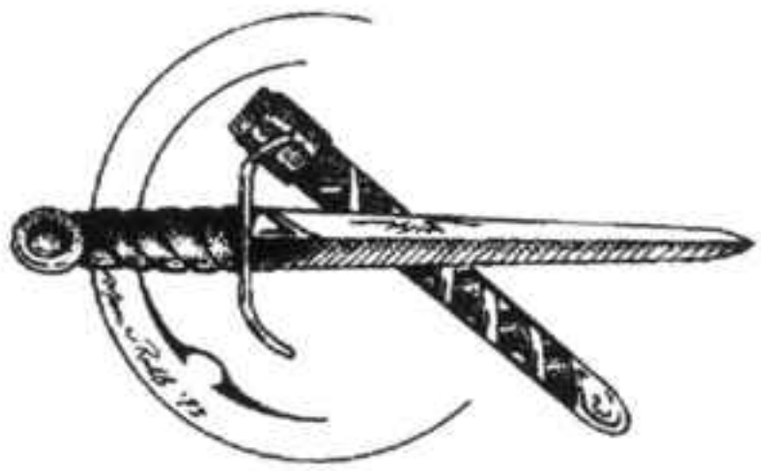
In Aria, the Democracy represents an Infrastructure in which rule is carried out by a large section of the populace either directly or through representatives chosen by the people. A Democracy cannot exist without popular Consent and cooperation. In a Direct Democracy, the Ruling Agency *is* the entire populace. In a Representative Democracy, the Ruling Agency is comprised of the people's chosen representatives.

The administrative structure in a Democracy may either be centralized or partially divided. There is never a sovereign in the Democracy, and the interests of the people and the Ruling Agency are always complementary in a general sense. There is always some type of Constitutional Support, whether in the form of an actual document or an alternative manifestation. Whatever constitutional ideas are present in the society (there will always be legislative and judicial restraints in a Democracy), the ruling agency will never be able to circumvent them, although in theory it might be able to alter them. The established Democracy is a stable Infrastructure and is similar in this respect to the Republic.

'The Pure Timocracy' Society Archetype in Chapter Eleven represents one possible manifestation of a Direct Democracy.

Direct Democracy Infrastructure

Authority	Ruling Agency possesses largest degree of mandated authority because the entire populace forms the government. The will of the people is directly represented on an individual basis. Authority is centralized in form of government or assembly (for practicality) but is equally divided among the people. As in a Representative Democracy, religion and state are almost always separate.
Consent	In a Direct Democracy the Ruling Agency enjoys the highest level of consent because each individual directly represents his own interests.
Power	Power is divided equally in a Direct Democracy. All power is in the hands of the people who govern themselves.
Const. Support	Constitutional Support is present in a large, pervasive fashion. The public keeps itself in check, one individual monitoring the next as everyone attempts to provide for the common utility. A sense of overriding responsibility reinforces the written law. Circumvention of Const. Support is nearly impossible.



The governing precepts of the small coastal village of Diren are recorded on an ancient standing stone that rests in the center of the village square. Whenever a specific question of law or precedent demands answer, the village elders hold a formal Gather to consult the Stone. If the Stone does not contain the precise answer needed, one is crafted using related laws from the Stone's carvings. These new precedents are not recorded, for village tradition holds that the Stone is the receptory of all the village's governing wisdom. Upon reading the Stone, I thought that this was as it should be.

Many years later I heard from a fellow wanderer that the village had been attacked and the Stone destroyed. My heart was saddened at the loss, though I knew the people's wisdom would survive. For I was one of the few who could actually read the carvings, and although the ancient poetry was lovely, I do not think it was necessary for successful village governance.



Anarchy

Anarchy represents the complete lack of governmental restraint. Judicial and legislative practices are nonexistent. There is no concentrated Authority or Consent, although there may be groups of individuals with limited amounts of Power. Another way of looking at this Infrastructure is that it represents the ultimate in governmental participation. Each person is responsible for his own actions. The only Consent and Authority present exist on an individual level. Power exists on a primarily individual level as well.

Those who espouse true Anarchy envision a stateless society without any sort of governmental machinery at all. Social harmony is maintained through voluntary agreements. The social order has no need of advanced enforcement structures, because Government is there simply to defend injustice. Without government control, unjust social and economic practices would soon disappear in favor of man's natural equality.

In Aria, an Anarchy represents an Infrastructure where rule is completely divided. The Ruling Agency may be considered either nonexistent or all-pervasive. Consent and Authority are only present on a personal level. There is never any type of Constitutional Support because it is not necessary. Anarchic forms of government should be used sparingly in Aria since true Anarchies are extremely rare. If the Mythguide wishes to include an Anarchy in his campaign, its existence should be carefully justified.

Anarchy Infrastructure

Authority	No ruling agency holds power in this "infrastructure". Authority exists on an individual level as each member of society governs his or her own actions.
Consent	Consent, like Authority, is either nonexistent or all-pervasive depending upon whether the individual members of society are perceived as leaderless or self-led.
Power	Power exists of an individual level varying with the physical, social, and mental capacities of each member of society.
Const. Support	No constitutional support exists. Written documentation may support the philosophy behind an anarchical form of government, but there is no official institution which can support or subvert such documentation.

Determining Political Infrastructure

The Political Infrastructure Determinant is affected by several of its Greater Determinants. If the Mythguide already has a type of society in mind for the Narrative Environment, its Political Infrastructure is simply assigned. This is the recommended method.

If random determination of the Infrastructure is desired, use the accompanying table. Remember that the Mythguide must first determine whether or not the Infrastructure is Primitive or Advanced.

Determining Primitive Political Infrastructures

Step 1: Roll 1d100

Step 2: Add Age Value

Step 3: Subtract (Isolation Value/5)

Step 4: Add (Interaction Value/5)

Step 5: Add (Technology Value/2)

Step 6: Calculate value and cross-reference on Table below to select a Primitive Political Infrastructure

Primitive Political Infrastructures

Value	*Political Infrastructure*
01 - 30	Clan
31 - 90	Tribe
91 - 00	Tribal Nation

Determining Advanced Political Infrastructures

Step 1: Roll 1d100

Step 2: Add Age Value

Step 3: Subtract (Isolation Value/5)

Step 4: Add (Interaction Value/5)

Step 5: Add (Technology Value/2)

Step 6: Add Orientation Modifier

Survival	-10	-10
War	+10	-0
Conquest	-5	-0
Equilibrium	-0	-0
Peace	+10	+10
Knowledge	+15	+15

Step 7: Calculate value and cross-reference on Table below to determne an Advanced Political Infrastructure.

Advanced Political Infrastructures

Value	*Political Infrastructure*
01 - 07	Despotism
08 - 15	Dictatorship
16 - 30	Absolute Monarchy
31 - 45	Limited Monarchy
46 - 55	Feudalism
56 - 85	Aristocracy
86 - 95	Republic
96 - 99	Representative Democracy
00	Direct Democracy*

*Note: Anarchy is a unique case (base 10% for any Direct Democracy)

Kinship

Kinship illustrates the basic family structures and inheritance patterns found within a society. Kinship helps to regulate both personal behavior and the formation of social, territorial, and political groups. Tendencies of the ruling class, inheritance, and lineage are all aspects of Kinship. In Advanced societies, Kinship is often very important, regulating a wide range of activities and protocols. In Primitive societies, cultural and social relationships are often more important than governmental and political relationships.

Patterns of Residence

Depending on the organization of the society and its various Kinship elements, several different patterns of residence are possible. Most societies, especially those which are more technologically advanced, are based to some extent around the nuclear family. This unit consists of parents and their direct offspring. In some Primitive societies, the nuclear family is de-emphasized in favor of some other domestic pattern. Such de-emphasis is common in Clan governmental structures.

Occasionally the patterns of residence are more extensive and complex. For instance, a nuclear family may choose to live with either the husband's or wife's kin under the same roof. In some societies the nuclear family shifts back and forth between the two branches of the family, having no real permanent residence. In others, the nuclear family lives with both groups of kin.

Compound families also exist, with several nuclear families living under the same roof, sharing property rights and acknowledging a common househead from among their own. Compound families can be polygamous (a husband with several wives), polyandrous (a wife with several husbands), or fraternal (brothers with their wives and unmarried children).

Extended grand-families can also occur, in either a *Patrilineal* or *Matrilineal* form. These consist of a man living with his wife or wives, his married sons or daughters, their spouses, and their children in the same residence or compound. Co-residence of this type develops for many reasons. A man might need the aid of his kinsmen to tend a large farm, perform productive tasks he cannot, or defend the family dwelling against outside attack. Perhaps different family members need one another to gain access to certain resources or inheritances. Or maybe one family member simply compels another to live with him. In any case, variations on the basic patterns of residence within a society can add spice and interest to any Canticle.

Kinship Ascendant

A Kinship Ascendant indicates that a particular gender assumes the dominant role in the governing and operation of the society. A society may be *Matriarchal* (women are dominant), *Patriarchal* (men are dominant), or *Non-dominant* (neither sex is dominant).

The Mythguide should determine whether or not a Kinship Ascendant exists in the society. This determination is based in part on the Political Infrastructure of the society, in part on the society's Technology Value, and in part on its Philosophical Orientation (and any appropriate Orientation Aspects). Generally, the Mythguide should consider the various aspects of his Canticle when deciding whether or not to assign a Kinship Ascendant to a society. How will it affect the

While traveling along the outskirts of the Forest of Vanyen, I came across what I thought to be a small hamlet at the edge of the wood. I was surprised to learn that it was actually a large homestead, consisting of several longhouses, and inhabited by a single extended family. The grandsire and head of the family welcomed me and invited me to remain as long as I liked, explaining the unusual situation as he ushered me inside the largest of the houses. The forest was a dangerous place, and as his sons and daughters had grown to adulthood and married, they had built their own residences in the family compound, which was now home to their sons and daughters as well. The tiny community was practical for many reasons, with defense and familial camaraderie prominent among them. His sons farmed the surrounding fields and harvested mushrooms within the metes of the wood. His daughters spun the wool shorn from the family's flock and taught the arts of music to the children. It was a happy, simple place where I spent several contented days.

Kinship

Determinant	*Possible Divisions*
Kinship Ascendant	Patriarchal
	Matriarchal
	Nondominant
Lineage Determinant	Unilineal -Patrilineal -Matrilineal
	Cognatic
	Omnidirectional
Inheritance Pattern	Partible
	Impartible -Primogeniture -Ultimogeniture -Other

government type? How will it affect the general social order? Several of the Ascendant's other Greater Determinants may also affect its determination, although this will depend on the society's General and Historical Profiles.

Lineage Determinant

The society's *Lineage Determinant* dictates how lines of descent and inheritance are traced within the society. As a direct result of his acknowledged parentage, a person may succeed to an office, inherit property, and become a member of an established descent group. There are three principal lineage systems: *Unilineal, Cognatic,* and *Omnidirectional.*

In a *Unilineal* system, descent passes through a single parent. If the relationship to the father is emphasized, the Lineage Determinant is said to be *Patrilineal.* If the relationship to the mother is stressed, the descent system is *Matrilineal.* It should be noted here that Lineage Determinants and Kinship Ascendants do not necessarily have to coincide, although they usually will. Although such occurrences are rare, it is possible to have a Patriarchy with a Matrilineal descent pattern.

Under a Patrilineal system, a man is linked to his *patrikin*. When used in this context, patrikin signifies the man's sons and daughters, his sons' children, his sons' sons' children, etc. In a like fashion, *matrikin* signifies a woman, her sons and daughters, her daughters' children, her daughters' daughters' children, etc. Individuals within these groups are linked to one another by blood, forming a unit which may persist for generations. This unit eventually assumes its own special interests, organization, and traditions. An enduring group of this kind embodies the true definition of the term Lineage.

Cognatic systems of descent differ from Unilineal ones in that emphasis is not placed upon a single parent when determining descent or inheritance. In a Cognatic system, a person has similar duties and obligations to both his paternal and maternal kin. Conversely, a person in such a descent system can expect the requisite rights and privileges from both kindred groups. In a Cognatic system, an individual is allied to all his cousins, whether patrilineal or matrilineal. The lineage systems used in most contemporary societies are Cognatic.

Finally, a society's lineage can also be *Omnidirectional.* In an Omnidirectional Lineage, an individual is permitted to choose which group of relatives he wishes to be allied with. The father's, mother's, or spouse's relatives can be chosen, and the person making the choice is also allowed to further switch among the various groups. The kinship groups generated in an Omnidirectional system are by their nature impermanent, and are rarely as old as those created in a more traditional system.

It is recommended that the Mythguide choose the society's Lineage Determinant. The choice should involve factors similar to those used to find the Kinship Ascendant. Remember that the natures of the Ascendant and the Lineage Determinant usually coincide. When finding the Lineage Determinant, the Mythguide should consider both the society's Environ Parameters and its Greater Determinants.

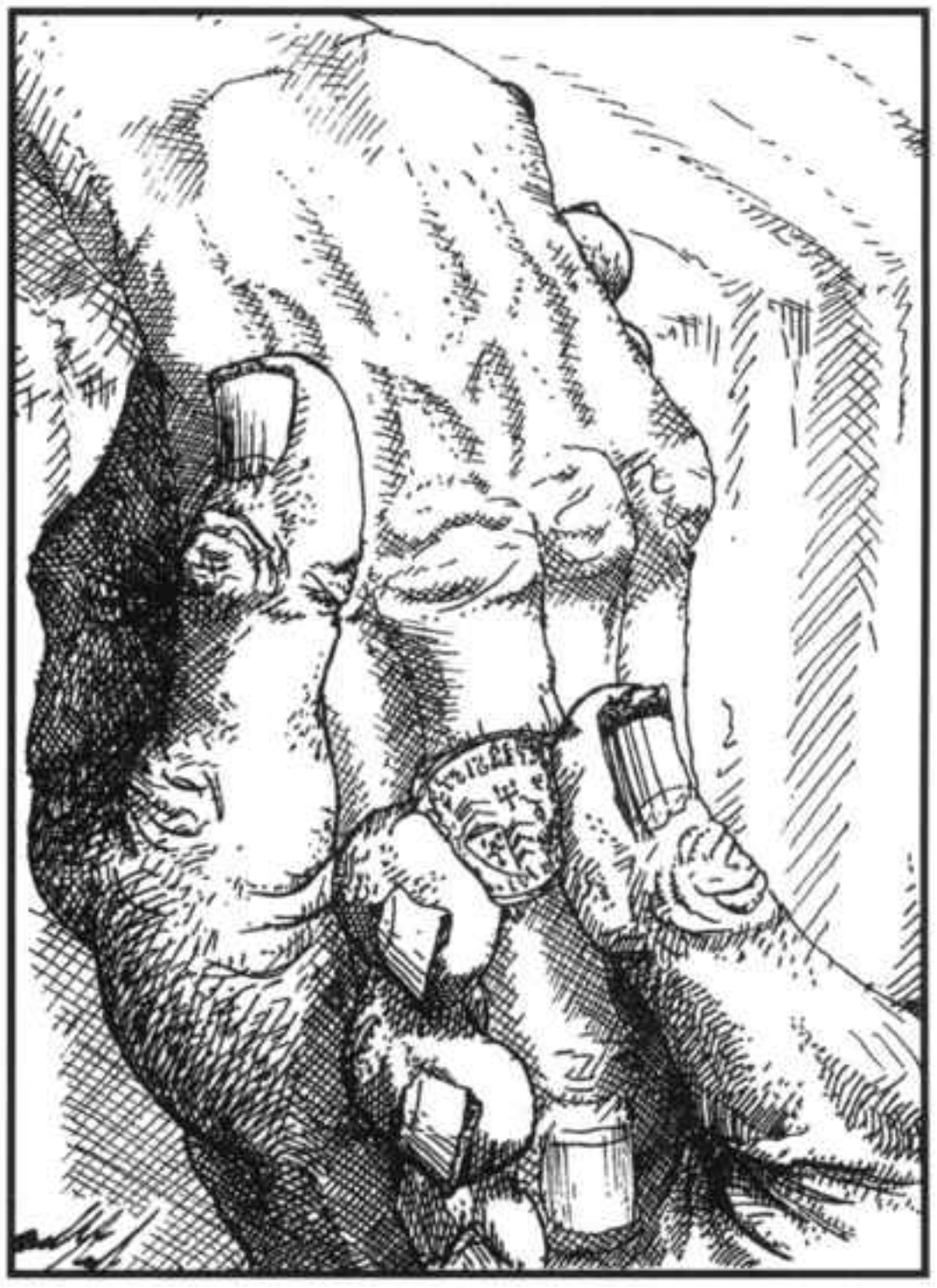
Inheritance Pattern

The final aspect of Kinship is the Inheritance Pattern of the society. The method of inheritance itself is

generally dictated by the society's Lineage Determinant. Inheritance can appear in one of two forms: *Partible* and *Impartible*. In a Partible system of Inheritance, an estate is divided in some fashion among its heirs. The manner in which this division is handled depends on the laws and traditions of the individual society.

In a system of Impartible Inheritance, the actual Inheritance Pattern is further divided into two distinct types. Systems of *Primogeniture* are by far the most common. In these systems, the eldest of the primary lineage inherits the bulk of the estate. The inheritor may be either male or female depending on the Lineage Determinant of the society. A Kinship Ascendant may also affect the Inheritance Pattern.

In a system of *Ultimogeniture*, the youngest of the primary lineage inherits the estate. Alternately, some other form of unique Inheritance may exist within the society. Perhaps there is an unusual tradition where a middle child inherits the main portion of the estate. Maybe there is some sort of rite of mental prowess or fitness that ensures the ability of the inheritor. The opportunities for unique Inheritance Patterns are almost endless, and can lead to many interesting narrative possibilities. The Mythguide should determine the Inheritance Pattern of a society based on a number of factors - the other elements of Kinship, the society's Technology Value, and any other Greater Determinants that the Mythguide feels are pertinent.



In the unforgiving stone lands of Genden, the proud Kingdom of Laoyr flourishes. This resilient society is perhaps best characterized by the inheritance traditions of its vigorous inhabitants. Holdings and chattels may pass to offspring through either parent, and the final determination is made through participation in the Blooded Rite. Eligible offspring are honorbound to take part, and to the victor of this ritual engagement goes the inevitable Choice. The child who receives the Choice may keep the entire inheritance, although it is considered good form to bestow portions or gifts on those other children who performed admirably during the Rite. The Rite itself can be extremely violent, for even the ritual forms of the trial can be savage in their intensity. However, in my mind, the Blooded Rite remains an admirable testament to the culture itself - it rewards the strong and the honorable.

Northmen of Firnost Heath

Kinship within the Northmen Clans

Because the Northmen practice such equality between genders, it is fitting that the Kinship Ascendant in their tribes is Non-dominant. Both men and women have voices in matters of politics and both sexes are deemed fit to rule. Because descent is traced through both parents, the Lineage system for Northmen tribes is considered Cognatic. Similarly, family inheritance is Partible, with family belongings being divided among all surviving offspring. Of course, favored children are often likely to receive a larger portion than other siblings. There is no dishonor associated with inheriting less than one's brothers and sisters.



The City State of Amilanth

Amilanth is an entirely matriarchal society, and is governed by a Ruling Council composed of representatives of the thirty-nine Trade Houses. Most Houses send the House Matriarch to sit on the Council, but several of the most powerful appoint a House Councillor for the purpose. The Ruling Council is often referred to irreverently as the Menagerie, largely because of the political intrigue and maneuvering which seems to be its lifeblood. The political climate within the state can only be described as tense, with every House constantly embroiled in one scheme or another.

Personal honor and House reputations are built or broken by the participants' adroitness at treachery. However, Amilanth remains a mercantile Aristocracy, and the small political core of the City-State always supports itself when faced with exterior threats. Finally, since all public offices in the City-State are held by women, feelings of gender-specific loyalty are also fostered by the state's politics. Most women ardently support the restrictions placed on the men of Amilanth, and these beliefs influence the Council as it shapes new policy.

Amilanth has a rich legal heritage and is regarded as something of a pioneer in the realm of maritime law. However, the legal situation at home is rather inequitable. Women have far more rights than men in the society, and these additional rights are abundantly protected by the lengthy Tracts of the City-State (as the Legal Code of Amilanth is formally called). The Legal Complexity of Amilanth is seven.

Amilani society is both Matriarchal and polyandrous. Women dominate the society, imposing numerous restrictions on the rights of men. A single woman may take several husbands, and female children are normally raised apart from their male counterparts. Lineage is always traced through the female, and most men take the surnames of their wives. Inheritance is Partible, but only women are permitted to inherit goods or property. Men are allowed to own goods, but not to inherit them.

The Monarch Reborn

The Monarch Reborn investigates the subtle interactive relationships among Authority, Power, and Consent in an Absolute Monarchy Infrastructure. It attempts to illustrate the tenuous nature of a high political office in an environment of popular ignorance and aristocratic manipulation.

Background

King Erngorm II is the only remaining heir of the royal House of Ivilonet. The youthful Monarch suffers from the infamous reputation established by his father, Aranet IV. This reputation is sustained by the machinations of the resentful Council of Barons and fueled by the clandestine misinformation campaign supported by the Archbishop Tiranshir.

While Erngorm is far from pure, his powerful advisors arrange most of the deeds that further his terrible reputation. They openly pervert justice in the realm, subverting the law at every opportunity. The people blame these offenses on the young king, but Erngorm hears no complaints and voices little objection as his advisors carefully shield him from any real news concerning his land and its people. Erngorm remains indifferent, enjoying equally the company of his ladies and his haberdashers as he sits passively upon the throne, a lonely figure of power who has lost the confidence of his peers and the trust of his people.

Narrative Opportunities

The narrative begins shortly after the Monarch has been awakened to the state of his nation and alerted to the plotting that surrounds him. Recently informed of a developing plot, the Monarch takes flight, abetted by Willem of Gates, a trusted friend and advisor. With the aid of Willem and a few other minor noblemen who remain loyal, Erngorm descends into Low Bridgetown, taking refuge in the ramshackle quarter belonging to the poor and wretched.

Abandoning their regal attire, Willem and Erngorm assume the guises of marginal occupants of the quarter, treading the narrow, murky streets and frequenting disreputable taverns and brothels. Willem is careful to maintain his lord's guise as a mute, for if Erngorm were discovered he would find no friends among the downtrodden populace. Erngorm vows to avenge his situation and his House, redeeming the honor of the Monarchy.

This scenario can be played from many angles. Personas could include marginal types who unknowingly befriend the King or aristocrats who secretly conduct a manhunt for the refugees. Alternately, they could play foreign ambassadors who wish to restore Erngorm to the Throne and clear his name, or hired assassins who have but one mission. If the Ensemble is capable or daring, the Mythguide might suggest that they play the fallen King himself and his loyal associate.

At least one of the King's trusted companions should be a Mythguide persona who safely leads the Monarch into Low Bridgetown and helps him establish an alias and several contacts there. Whatever the narrative entails, political Power, mandated Authority, and popular Consent should interact to introduce the concept of a political narrative to the players.

Additional Capsule Possibilities

- The king has forgotten his signet, which also serves as the state's Privy Seal, and must return to the palace for it. Without it he is powerless to act against his treacherous advisors. Erngorm and Willem enlist the aid of several skillful denizens of Low Bridgetown and plan to infiltrate the castle. The players can play either the King and his associates or the talented residents who are helping them.

- Perhaps the players are hired by the Archbishop Tiranshir to assassinate an individual who is stirring the common people of the city toward rebellion. As the players investigate the situation, they slowly learn that this 'rebel' is the former king. At this point, the king has been missing several months and is believed dead. The players must decide on the appropriate course of action (aid the king or kill him anyway?); maybe the Archbishop knew all along...

- As rivals scramble to position themselves as possible candidates for the throne, several foreign ships arrive bearing a new claimant to the throne. This individual is the princess of a neighboring state who claims a blood connection to the royal family. Reacting to the threat posed by this new candidate, the Archbishop and other major players attempt to find the young king, possibly hiring the players to do so. They plan to restore him to the throne to stave off this new threat and then dispose of him properly; they don't realize how much he has changed.


CAVE

Interests of Society

Chapter Seven

Society's penchant for assigning great value and importance to the trivial has always perplexed me. Throughout the Ages, economies have revolved around the mundane. Innovative philosophies and ideas are not worth the parchment they consume, while entire kingdoms can be purchased with a handful of the proper metal or mineral. The vicious circular nature of the process intrigues me, for the economy generates the conflict that eventually destroys it. I have seen great merchant families go to war at the slightest provocation, and I have witnessed the guiding principles of those provoked warped by naked greed. I have traveled in primitive lands where the eloquence of silent trade better defines the people's morality than any currency ever could, and I have lived among avaricious tribal cultures driven by the blind desire for gain. I have passed through societies who spurn the conventional trappings of war, and I have encountered nations whose economies are dependent on war alone. The material substance of economy and conflict recurs throughout each Age. New values and forms are simply images of what has always been.

- The Substance of Conflict, from 'A Traveler's Journal'

Introduction

Economic and Military capabilities are two of the primary tools that a government exploits to achieve its political agenda. Whether used defensively to protect the current standard of living or employed offensively to advance the quality of life, both the Economic and Military Infrastructures are organized systems of power and control. In other words, a society uses these Infrastructures to protect its established standard of living, achieve its sanctioned philosophical or political objectives, and procure its physical and material requirements.

Viewed as a means to an end, Economic and Military forces are governmental tools. These powers are directed by the Ruling Agency and therefore are most often used to achieve or implement a political agenda. Primitive governments usually rely solely upon Military force to achieve their political agendas, whether these plans involve the acquisition of new lands, the procurement of slaves, or the defense of their own people.

Advanced governments commonly rely on a combination of both Economic and Military forces to achieve their goals. While economic measures may be used initially to pressure or force certain political outcomes, they are rarely used without extensive Military power to support them. The least violent means of achieving political objectives involves relying solely upon the use of Economic and diplomatic powers - using gifts, trade agreements, tariffs and other forms of persuasion to augment diplomatic negotiations and political 'reason'.

For this type of economic coercion to function well, it is necessary for all partners to share a common interest in avoiding violent conflict. It is only in politically and economically Advanced societies that this type of political maneuvering is likely to succeed without being supported by the implied threat inherent in a large or especially able Military body.

Economic Environment

The Economic Environment includes two broad concepts that define the prevailing climate of a society's economy. The *Economic Infrastructure* describes the organized system of exchange used to swap goods and services within a society. It details both the modes of transaction and the means of payment found in the daily economic exchanges occurring in the society. The Economic Infrastructure also includes *Economy Type*, which serves as a general description of the society's economic system and philosophy. Such systems include Market Economies, Mercantile Economies, and Collectivist Economies.

The society's *Economic Foundation* details three interrelated economic Social Determinants. These Determinants - Resources, Exploitation, and Trade - work in conjunction with one another to illustrate the types of goods and services present in the Economic Environment, their relative level of production, and the amount and direction (import/export) of trade in which the society engages.

Economic Infrastructure

The Economic Infrastructure indicates the type and medium of exchange used in the society. The organized exchange of goods and services constitutes an *Economic Exchange System*. A regular Economic Exchange System is necessary for the effective operation of most Advanced Political Infrastructures, and it will generally be in the Ruling Agency's interest to foster such a system within these societies.

While the Exchange System depicts the method of transaction (*Trading, Buying and Selling*) and the medium of exchange or payment (i.e. goods for goods, goods for goods of a standardized value, goods for currency, or goods for credit), the Economy Type refers to the government's philosophy regarding such exchanges. Does the government allow trade to occur freely in the society? Is the trade of a particular good taxed, discouraged, or prohibited altogether? Larger issues such as these should be considered when detailing the society's Economy Type.



The Economic Exchange System

The Economic Exchange System details the type and medium of exchange used by a society. Whether the society trades goods for goods, goods for currency, or goods for credit depends upon a number of factors, the most important of which being the environment's Technology Value. A society supporting advanced industry and enterprise needs a more advanced Economic Exchange System in order to finance these undertakings.

Exchange may be handled either by trading goods for other goods or by using some medium of exchange to purchase the goods. The former method is usually employed by Primitive peoples, while the latter is generally found in more Advanced societies. There are three basic types of Trade and three types of Buying and Selling.

The Economic Exchange System represents the furthest extent of a society's progress in exchange types. For instance, a society that has reached a level indicating Currency as a possible form of exchange

In the Free Cantons of Lefallen, an ancient code of mercantile ethics persists. The merchant-adventurers of the region use no hard currency and no letters of credit. Transactions are conducted by word of mouth, and the merchants are honor-bound by their code to adhere to these elaborate verbal agreements. Although the system might seem strange to outsiders, trade disputes within the Cantons are unheard of. The merchants of the region are well-known for their long memories, although the inhabitants of certain neighboring states claim the Lefallese forget far more than they remember.

Economic Systems of Exchange

Exchange Category	*Method of Exchange*
Trading	Silent Trade
	Gift Exchange
	Barter
Buying and Selling	Medium of Exchange
	Currency
	Credit

probably still employs other forms of exchange as well. Barter may be used in frontier settlements, while gift exchange might be appropriate for certain foreign transactions. Just because a society has progressed to a more advanced form of exchange does not mean previous forms are abandoned completely. The Mythguide should determine the methods and regions in which different Exchange types occur.

Trading

The trading of goods for other goods is the first, and generally more primitive, method of Economic Exchange. The trading of goods is divided into three basic types - *Silent Trade, Gift Exchange,* and *Barter*.

Silent Trade

The most Primitive type of Trading is the institution termed 'silent trade', or dumb barter. This procedure involves one party arriving at an accustomed meeting place, laying down the goods it wishes to trade, and retiring to an allowable distance. A signal is given and the other party advances to the spot, lays down goods considered to be equivalent in value, and retreats a proper distance. The initial party returns and, if satisfied with the new goods left at the spot, takes them as the final trade. If the newly deposited goods are less than sufficient, they are allowed to remain until appropriate additions are made. The second party removes the original trade goods and the transaction is concluded.

Neither party communicates directly with the other in any fashion beyond giving the accustomed signals. This type of Trade often occurs when a Primitive people come into contact with a more Advanced culture. Iron or other metal implements are traded for basic foodstuffs such as fruit and game. Elements of fear and xenophobia are obviously associated with this custom, for it is decidedly more prevalent among Isolated peoples.

Gift Exchange

This type of Trade takes the form of a gift and a counter gift, often between host and guest. Although the concept of economic advantage is ever present during an exchange of gifts, bargaining rarely enters the proceedings. Most societies that practice this form of Trade regard the exchange itself as an opportunity to gain honor or prestige within the society.

It is considered rude or dishonorable to give a reciprocal gift of less value than the one initially received. Usually, the person who received the initial gift tries to reciprocate with one of slightly greater value, thereby increasing his own prestige. Thus the desire to be liberal and generous contends with that of gaining the economic upper hand. This dichotomy is at the root of the Gift Exchange system of Trade.

Barter

A system of Barter consists of the direct transfer of goods for goods. Unlike a system of Gift Exchange, Barter implies an agreement over established value and rates of trade. This implied agreement often leads to extensive haggling and arguing over quantity, quality, and price. Systems of Barter in certain commodities (usually simple products or foodstuffs) may coexist with Gift Exchange in areas of greater social or societal import (such as ceremonial objects among the ruling class).

Barter is usually associated with Primitive societies or peoples. However, the rate of exchange for bartered goods in these communities is rarely determined by economic considerations alone. Social and philosophical considerations are also important, and often lead to unique patterns of scarcity and demand.



Buying and Selling

The buying and selling of goods through some Medium of Exchange is the second, and generally more Advanced, form of Economic Exchange. This Exchange classification is also divided into three basic categories - *Medium of Exchange, Currency,* and *Credit*.

Medium of Exchange

The first type of Buying and Selling is the logical extension of pure Barter. A Medium of Exchange system involves the purchase of goods through some agreed upon medium of exchange other than true currency. The Medium of Exchange itself varies according to the circumstances prevalent in the society or within the individual exchange. Making economic exchanges in this fashion requires at least a modicum of organization. Although a Medium of Exchange system is not as standardized as a system of Currency, it avoids much of the awkwardness inherent in a system based primarily upon Barter.

Currency

The second type of Buying and Selling employs true Currency. In this case, Currency is taken to mean an accepted and governmentally sanctioned method of exchange which uses objects of standardized value. These objects do not necessarily have to be actual coinage, although coined specie is often used. They might be iron bars, bolts of cloth, or coconuts.

The primary distinction between Currency and a Medium of Exchange is that Currency is standardized. Its value does not stem from an arbitrary agreement between two parties. Its value is set by the government and fluctuates according to the health of the government and its relations with the surrounding states. Normal economic theory assumes that a society's currency is backed by some sort of standard, usually a precious metal (these metals are normally valued because of their scarcity). Of course, this is not always the case, but unless the Currency of a society rests upon a stable norm it is unlikely the society will enjoy economic prosperity.

Other mediums of exchange may also be used by the mercantile classes in societies with systems based on Currency, but all commerce is conducted according to the goods' value in the appropriate Currency. Valuing goods in this fashion is important in such so-



Northmen of Firnost Heath

Tribal Exchange

The economies of the Firnost tribes are based exclusively on barter, and currencies are unknown on the Heath. In addition to Barter, which is practiced almost exclusively with foreign merchants during the High Festival, Gift Exchange traditionally occurs whenever a travelling minstrel or priest seeks temporary residence with another host tribe. Typically, the minstrel or priest offers a token gift in addition to a temporary pledge of his or her services in return for the Tribe's hospitality. The Chieftain demonstrates his acceptance by bestowing a gift of greater value unto the traveller and welcoming him or her as an honorary member of the tribe.

Determining the Economic System of Exchange

Step 1: Use (Age Value/2) as numerical base

Step 2: Add (Isolation Value/10)

Step 3: Add (Interaction Value/10)

Step 4: Add Technology Value

Step 5: Add Societal Mobility Modifier

Step 6: Add Political Infrastructure Modifier

Step 7: Calculate total Exchange Value and consult the table below to determine the Exchange System employed by the Society

Societal Mobility Modifiers

	-5	Nomadic
	-3	Semi-nomadic
	+3	Sedentary

Political Infrastructure Modifiers

Primitive	-4	Clan
	-3	Tribe
Advanced	-2	Absolute Infrastructure
	+1	Lim. Monarchy/Feudal
	+3	Arist./Dem./Republic
	-10	Anarchy

Determining the Economy Value

To find the environment's Economy Value, use half the Society Age Value as a base number. Add one tenth (round up) of society's Isolation Value, one tenth of the Interaction Value, and one tenth of the Technology Value. To this number add both the Societal Mobility Modifier and Political Infrastructure Modifier from the accompanying table. Calculate the total sum (Economy Value) and consult the appropriate table to determine the corresponding Economic Exchange System.

Economic Systems of Exchange

Exchange Value	*Exchange System*
1 - 9	Trading (all types*)
10 - 14	Medium of Exchange
15- 23	Currency
23 +	Credit

**Note: The exact type of Trading present is determined by the Mythguide*

cieties, for the real value of the society's Currency may fluctuate according to the prevailing economic climate.

Because every society is unique, the Mythguide should design the Currency systems used by the societies in his Canticle. Whether the denominations are based on historical models such as pounds, shillings, and pence, or generic systems such as gold, silver, and copper pieces, the valuation of such currency should be standardized from nation to nation for purposes of trade. For further guidelines concerning Currency Design, see the Appendix of this book.

Credit

The most advanced form of Economic Exchange is one which employs the concept of Credit. Goods are exchanged for promises or notes to be redeemed for future payment. In game terms, these promissory notes usually take the form of Letters of Credit. Letters of Credit are drawn on account from banks or money lenders, and are often acceptable in lieu of actual Currency.

Credit represents either Currency or actual goods, depending upon the institution issuing the Credit. Whether or not Credit may be used depends upon a number of factors. The relationships among the societies involved are very important, as are the exchange rates applicable to their individual Currencies. The acceptance of Credit, both within an environment and outside the environment, often depends more upon the relations of the mercantile concerns involved than on any overall societal concerns.

Economy Type

The Mythguide details the Economy Type of the environment. He may be as thorough or as vague as he wishes. Most economies are based on the model of the Market economy. Trade is free and fair, and most economic practices are tolerated. If the Mythguide desires to imitate modern or historical economic systems (Collectivist societies, Mercantile systems, etc.), he should feel free to do so. Under certain circumstances, planned or frozen economies may be justified (in a Dictatorship, for example), but the Mythguide should be very careful when placing these. Societies that promote free trade are generally more conducive to broad-based persona development.

If economics does not play an important role in the Narrative Environment, a simple economic classification may suffice; however, if the nature of the Eco-



The City-States of Venaria are renowned throughout the Inner Coast region for their bold ventures into merchant banking. Unfortunately, they are also known for their lenient codes of mercantile ethics. Adventurous traders are often able to find sponsorship from among the City-States, even for the riskiest proposals. However, since the bankers of Venaria normally issue letters of credit, their backing depends on their volatile temperament. Those who deal with the banks of Venaria realize two things. First, that greater opportunity is available nowhere else along the Inner Coast. Second, that they are as likely to end their days fleeing angry creditors as they are to reap their deserved rewards.

Northmen of Firnost Heath

Firnost Economy

The Society of the Northmen of Firnost Heath is too primitive to sustain the rigid economic policies which would classify it as having a particular Economy Type. Any barter which occurs privately within Tribes, or personally between members of different tribes is free and unregulated. Gift exchange, the only Exchange system available aside from barter, is regulated only by codes of honor and tradition. For example, honor requires that upon departing the annual Cheralla, all tribes must offer one twentieth of their traded foreign goods to the Tribe which hosts the summer festival. This is only fair since the Host tribe supplies the lands and foodstuffs which sustain the great fortnight-long celebration.

The Grand Duchy of Arafir maintains a stranglehold on the economies of most of the nations situated along the Straits of Erakos. These lands subsist primarily on what they harvest from the sea. The people fish and take sponges from the reefs that run parallel to the coast. They also dry the sea weeds native to the coastal waters and use them as herbs. However, since the reefs are a substantial distance from the coast, the fisherfolk use large flat-bottomed skiffs to reach them. The coastal regions are actually vast tidal plains, and very few trees are able to grow there. Both the timber used to build the skiffs' hulls and the gums used to seal them must be imported from Arafir. The Grand Duke purposely exploits only a fraction of his extensive timber resources. Each year he sells this portion to the highest bidders, and the coastal peoples are forced to bid or lose their livelihoods.

nomic Environment is important (as it would be in a Canticle centered around a merchant guild or trading caravan), a simple classification may not provide the Mythguide with enough specific information. Historical examples aside, a basic knowledge of the environment and its key economic elements, coupled with simple logic and creativity, provides the detail necessary to regulate a complex Economic Environment.

A society's Economy Type helps the Mythguide establish the governmental policies regarding both the manufacture and trade of goods. Several questions aid in determining such policies. What is the environment's Philosophical Orientation? Does the Political Infrastructure suggest that the Ruling Agency manifests its own desires or those of the populace in its policy-making? What does the Ruling Agency value most highly - human life, human rights, wealth, territory, or something else? What policies, if established, would assist in achieving or preserving these values or objectives? By answering these questions, both the general tone (restrictive, limiting, open, free, etc.) and the specific areas (certain resources, exploitation, manufacture, and trade) of a society's Economic Environment are defined.

Economic Foundation

While the Economic Infrastructure dictates the method and means of conducting business in a society, the Economic Foundation describes the average levels of Resources, Exploitation, and Trade found in a particular society. Numerical Values ranging from one to twenty describe each Determinant of the Economic Foundation. These Values indicate the general prevalence of each Determinant. The following sections discuss each Determinant in detail.

Resources

A society's Resources Value illustrates the *average* level of available and exploitable resources within the environment. This element of the Economic Foundation includes both natural resources available within the society's geographic boundaries and resources imported from other societies or regions. The Resources Value represents the average availability of all such resources.

An individual society possesses varying amounts of particular resources; the types and amounts of specific resources should be detailed by the Mythguide

as the information becomes necessary. If a detailed Resources profile is essential for a particular Canticle, the Mythguide should ask himself a number of basic questions. What is the geographical location of the environment, and what pertinent land formations (rivers, forests, unusual rock formations, etc.) are nearby? What is the Technology Value of the society? Does the society need particular resources to fully implement this technology? How Isolated is the society? Is the society self-sufficient or does it need resources form nearby regions to augment its resource base? How Mobile is the society? If the society is Mobile, does it



Northmen of Firnost Heath

Resources within the Heath

When considering the level of Resources available to the Northmen it is important to remember that each tribe inhabits it own selective territory, and that they rarely trade resources or products among themselves. For this reason, the Northmen of Firnost enjoy differing levels of Resources depending upon the particular area of the plain that they inhabit. To make matters somewhat more complicated, some of the nomadic or semi-nomadic tribes may find that the amounts of Resources available to them vary during their seasonal wanderings. Since Resources are fairly important for defining the nature (vocations, habits, technologies) of the Northmen, they can be divided into 2 basic categories for Resource assignation.

The first category includes all Resources which are available throughout the Heath. Such Resources include wild grain, plains bison, scrub timber, peat, copper, and surface deposits of iron. These items will have Resource values ranging between 12 and 16.

Resources found within specific regions compose the second category, and may be detailed for particular regions of the Heath. Examples of region-specific Resources might include silver, fur-bearing animals such as mink or fox, large plank timber, arable land, and building stone. These items will commonly have Resource values ranging between 4 and 7. The Cendar Highlands, Thyren Forest, and Everstorm Mountains are all areas or regions which might bear Resources that are not available throughout the scrublands of the heath itself.

Determining the Resources Value

Step 1: Roll 1d20

Step 2: Add (Society Age Value/5)

Step 3: Add Isolation Modifier

IsolationValue	*Modifier*
1 - 3	+2
3 - 6	+1
6 - 20	+0

Step 4: Add (Interaction Value/10)

Step 5: Add (TechnologyValue/10)

**Note: The Resources Value has a minimum Value of 1 and a maximum Value of 20.*

Resource Value Descriptions

Value	*Description*
1 - 2	At present the society has almost no surplus of resources. Whether resources are gained through internal exploitation or trade, most are consumed within the society. Exploitation and Trade Values greatly affect the meaning of this determinant. In any case, the society must sustain current levels of Exploitation and Trade to maintain its standard of living. If Exploitation and Trade levels fall significantly for an extended period of time, the society's current standard of living will decline. If prolonged, society's existence may be endangered.
3 - 4	The society's surplus of resources is minimal. Once again, the society is considered to have a consumptive economy, employing most of its resources to maintain its standard of living. Exploitation and Trade values affect the meaning of this determinant. If necessary, society can maintain standard of living for short time if Exploitation and Trade levels temporarily decline.
5 - 6	The society enjoys a small surplus of resources. Although considered a consumptive society, it can withstand a small decrease in either Exploitation or Trade without experiencing a decline in its standard of living. If both levels decrease significantly the society can maintain the status quo for some time by tapping into its resource surplus.
7 - 8	The society enjoys a substandard resource surplus. It occasionally produces more than it consumes so that either its level of Exploitation or Trade can decline without significantly lowering the society's standard of living. The society enjoys enough surplus in certain resources to begin exporting these materials on a permanent basis.
9 - 12	The society possesses a standard surplus of resources. It routinely produces more than it consumes and can therefore suffer temporary halts in either Exploitation or Trade without damaging its standard of living. The society produces enough surplus to excel in particular industries in addition to exporting several resources on a continual basis. The society's Economic Foundation is considered stable.
13 - 14	The society possesses enough resources to be considered to have a productive economy. The standard of living is slowly rising and will continue to do so as long as both Exploitation and Trade do not decline significantly. Society may become renowned for a few of its resources or resultant industries.
15 - 16	The society enjoys a steadily growing resource base. The standard of living rises steadily and is now able to withstand periodic setbacks in both Exploitation and Trade. The society also possesses several resources of exceptional abundance or quality. Trading partners begin to envy the Society's general wealth of resources.
17- 18	The society is overproductive and may observe waste within its surplus unless either Exploitation or Trade is very low. The standard of living rises swiftly allowing many new industries and subsidiary industries to develop. The society certainly possesses many resources of surpassing abundance or quality.
19 - 20	The society produces enough surplus to support several colonies or a minor nation. The standard of living is at its highest possible level given the society's technology. Vast armies can be fielded to protect the society's interests. Moreover, the society can endure a complete halt of both Exploitation and Trade for an extended time by tapping into its resource surplus. The society's wealth of resources earns it international status even if completely non-interactive. Other societies covet this wealth.

spend enough time in a given region to exploit the resources found there? The type of resources found are not predetermined; the Mythguide should feel free to choose those which are appropriate to the individual environment or Canticle.

Exploitation

Like the Resources Value, the Exploitation Value indicates the *average* extent to which a society utilizes and exploits its resources, both natural and manufactured. A normal society has varying amounts of particular resources, and it exploits these resources in varying degrees according to its needs. Its Exploitation Value illustrates the level of resource exploitation as a percentage of the society's available resources, no matter how prevalent those resources may be.

For example, a country has iron ore deposits in its hills that would enable it to produce ten thousand iron bars. Its Exploitation Value is 10, so the country actually exploits about half of the iron. A larger country might have the resources to produce one million bars, while also having an Exploitation Index of 10. This nation would exploit approximately half of its available resources as well. Obviously, half of one million is far more than half of ten thousand, but the important thing to note here is that the ratios are the same. The society's Exploitation Value represents a ratio between resources available and resources exploited.

The Mythguide must determine both the actual methods employed and the general nature of the Exploitation that does occur. Does the society exploit only a part of its available resources because it is Isolated and does not need the excess? If the society does not extensively trade these materials, it may not need to fully exploit them. Perhaps the society wishes to establish a surplus as a hedge against future crises or conflicts. Or maybe the society operates under a mercantile system, exploiting only enough of its resources to maintain a balance of trade with the surrounding societies. The Mythguide should make the final decision based upon other aspects of the Economic Environment.

To determine a society's Exploitation Value, consult the accompanying table. The final Exploitation Value should be multiplied by 5% to determine the average percentage of available resources exploited by the society.



Northmen of Firnost Heath

Northmen Conservatism

The tribes of Firnost uniformly practice economy and conservation whenever they harvest resources from their native territories. Given that the Heath is so vast in comparison to the numbers of its tribal denizens, it is unlikely that any one tribe exploits more than 10 - 20% of its total available resources in a given year. However, it is possible that certain resources are scarce within a particular region of the Heath; if a tribe actively exploits such resources, Exploitation could reach a level as high as 50%. Because the Northmen enjoy simple, practical lives, most of the resources they require (such as grain, game, bone, iron etc.) are abundant and in no danger of being exhausted.

Determining the Exploitation Value

Step 1: Roll 1d10

Step 2: Add (Society Age Value/5)

Step 3: Add Philosophical Orientation Modifier

Survival	-3	-2
War	+2	+0
Conquest	+3	+0
Equilibrium	+0	+0
Peace	-1	+2
Knowledge	-2	+0

Step 4: Add Isolation Modifier

Isolation Value	*Modifier*
1 - 2	+ 3
3 - 5	+ 2
6 - 8	+ 1
9 - 20	+ 0

Step 5: Add (Interaction Value/10)

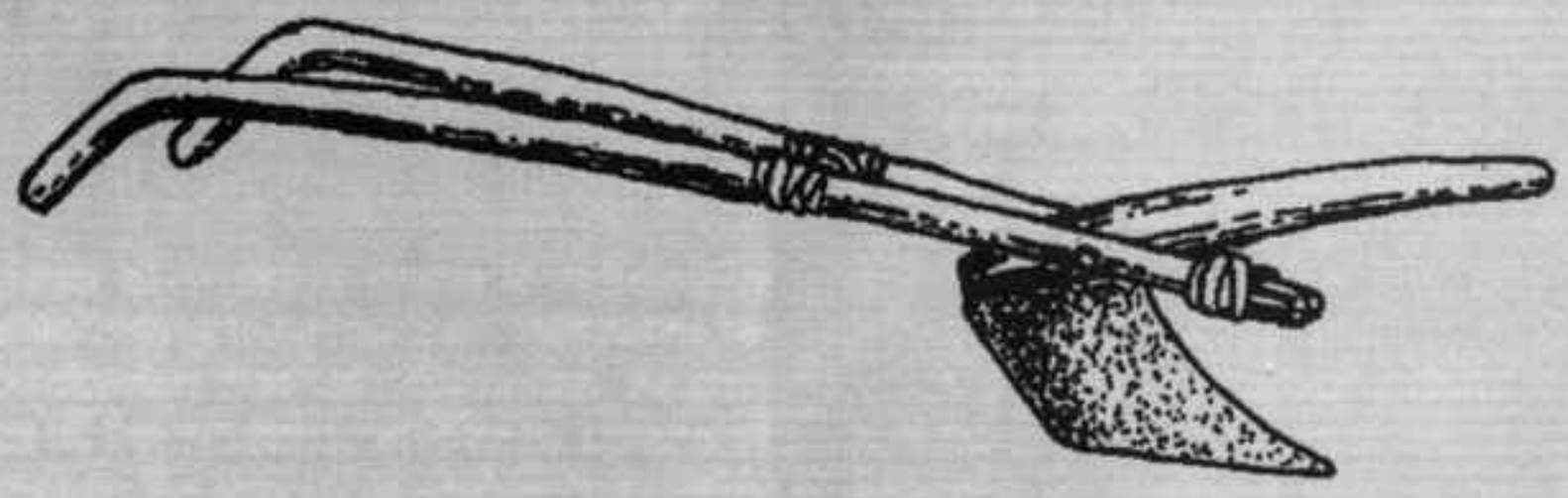
Step 6: Add (Technology Value/10)

Step 7: Add Society Mobility Modifier

Mobility Classification	*Modifier*
Nomadic	- 4
Semi-nomadic	- 2
Sedentary	+ 0

Step 8: Calculate total Value* and multiply by 5% to determine the % of available resources that are exploited

**Note: The Exploitiation Value has a minimum Value of 1 and a maximum Value of 20.*



Trade

The Trade Value illustrates the level of trade, comprising both imports and exports, practiced by the society. Like the Exploitation Value, the society's Trade Value is an arbitrary value. It represents an unspecified level of trade, with a value of one representing almost no extra-communal trade and a value of twenty representing a very large amount of interactive trade. In all cases, the Trade Value indicates both imports and exports, with the relation between the two in a particular society determined by the Mythguide.

As with Exploitation, the Mythguide must decide on the methods and forms that commerce takes within the society. The society's Exchange System aids the Mythguide in this determination. The Mythguide should also detail the environment's major trade routes and principal trading partners. He may wish to ask himself a number of questions regarding the design of these elements. How Isolated is the society? What is its Economy Type? How extensive are the society's Resources and to what extent are they being Exploited? Does the society balance its imports and exports, or does the society enjoy/suffer from a trade imbalance? Finally, what are the Subsistence and Mobility patterns of the people? These factors effect most aspects of a society's trade climate, and should be considered carefully by the Mythguide.

To determine a society's Trade Value, consult the accompanying table. Remember that the value expressed on this table represents extra-communal trade and thus should agree with the society's Interaction Value. Though there are no restrictions regarding Trade and Interaction, the Mythguide should carefully monitor the two Values to make sure that they do not contradict one another.

Reconciliation between the two Values may become tricky when the Trade Value significantly exceeds the Interaction Value. In this rare case, several explanations can reconcile the difference. One possibility involves some type of infrequent trading ritual, such as a yearly festival or fair, at which great quantities of resources and products are traded between societies or agents of those societies. Normal daily Interaction is kept to a minimum.

Alternately, there could be a traveling group of merchant-nomads who trade large quantities of goods with several societies as they travel along their annual caravan route. The societies visited only interact with the nomads as they pass through their territory, and do not Interact with each other.

Determining the Trade Value

Step 1: Roll 1d10

Step 2: Add (Isolation Value/10)

Step 3: Add (Interaction Value/5)

Step 4: Add (Technology Value/10)

Step 5: Add Political Infrastructure Modifier

Infrastructure Type	*Modifier*
Primitive	-1
Absolute	-1
Divided	+1

Step 6: Add (Exploitation Value/5)

**Note: The Trade Value has a minimum Value of 1 and a maximum Value of 20.*

Northmen of Firnost Heath

The Trading Festival

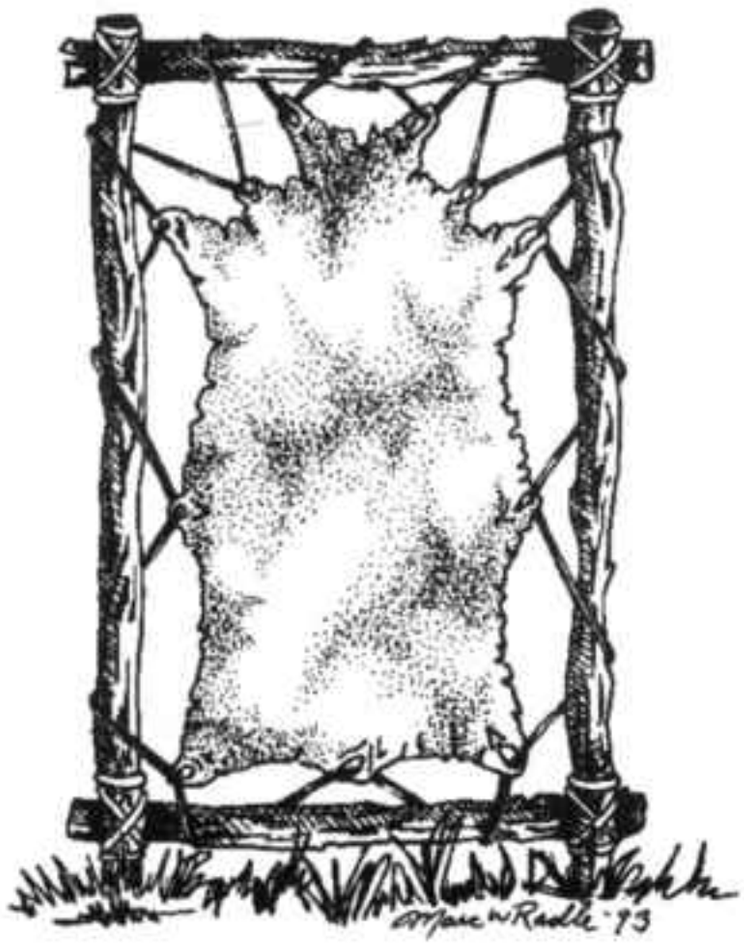
Trade among the tribes is uncommon, even at the Cheralla. Most work either remains within the tribe that produced it or is traded to foreign merchants at the festival. Only practical goods such as livestock, seed, and subsistence tools are traded in abundance. In general, each Tribe may be considered to have a Trade level ranging between 5 and 7 depending upon the amount of goods they trade at the summer festival.

Trade Value Descriptions

Value	*Description*
1 - 2	The society engages in almost no extra-communal Trade. Resources and materials are traded in very small volumes when trade does occur. Reasons for such a small amount of trade might include great geographic isolation, resource self-sufficiency, governmental or religious restrictions, and societal xenophobia. The society is unknown in the world's international marketplace.
3 - 4	The society engages in minimal extra-communal Trade. Resources and materials are traded in small volumes when trade does occur. Reasons for trade level are similar to those aforementioned.
5 - 6	The society engages in little extra-communal Trade. Resources and materials are traded in low volumes on the occasions when trading occurs. Trade rationals include governmental restrictions, or an undesirable resource base. It is also possible that low volumes are traded only to supplement certain resource deficiencies.
7 - 8	The society engages in substandard amounts of Trade. Resources and materials are traded at varying levels according to the needs of society. The average volume traded is lower than average although a greater number of resources and materials appear in the market.
9 - 12	The society engages in an average level of Trade. Resources and materials are traded in fluctuating volumes according to market values. Seasonal trading may be one reason for regular trade fluctuations. A broader range of resources are traded than in those markets aforementioned. The society is known in the international trade market. At this level, a society is accomplished in the art of trading and may have governmentally sanctioned trading policies including taxes and tariffs.
13 - 14	The society engages in an above average level of Trade. Resources and materials are regularly traded in larger volumes and the trade market enjoys a larger product base. The society may be known for certain resources that it trades regularly in higher volume. Merchant trading companies appear at this level.
15 - 16	The society regularly engages in high volume Trade. Product bases includes an array of items and resources. Merchant trading companies grow larger and may possess small fleets of land or sea vessels to conduct trade. The society's trading agents are seasoned and skilled in their professions. It is also at this level that a society can act as an international liaison or distributor, dealing in merchandise or materials from several regions and taking profits from service as middleman.
17 - 18	The society sets the pace for high volume Trade. The wide array of products include specialized or exotic merchandise/resources and come from many diverse regions. The society's trading agents are efficient and astute, having perhaps amassed large fleets of vessels with which to conduct trade. The society depends largely on Trade as a source of revenue and many governmental controls are exercised.
19 - 20	The society is renowned for its trading habits. It possesses the broadest markets known which include materials and resources of exceptional value or quality. The Trade industries of related products certainly exist as do illegal or black market goods. Incredible volumes are traded yearly and nearly any resource/material that exists will pass through the marketplace at some time. Vast profits are being earned through Trade.



A final possibility involves a proxy system. Domestic agents execute the actual commercial transactions and decisions on foreign soil, returning home with products, goods, materials, or credit from abroad. Foreigners rarely, if ever, cross the society's borders.



The primitive Hodara peoples live in numerous small communities nestled along the sides of the Great Arek Canyon. The Canyon itself is over one mile deep and is honeycombed with many rough-cut ledges and recesses. The Hodara build their hanging villages among these ledges. Because of their random and spider-like nature, these settlements are often built on several levels at once and connected by a myriad assortment of ropes, ladders, and hanging bridges. Trade among the Hodara is a ritual practice, and assumes the mantle of a sacred experience. Most communities never have direct contact with each other, and communicate only through signals or occasional emissaries. Commerce is accomplished by raising and lowering elaborate baskets and nets full of goods. Trade is always fair, for it is considered sacrilegious to cheat a fellow tribesman.

Military Infrastructure

The Military Infrastructure Determinant represents the type and importance of a society's military presence. The most important elements used to determine Military Infrastructure are a society's Philosophical Orientation and Political Infrastructure. Obviously, a Dictatorship oriented toward War will have a large and organized Military Infrastructure, while a Democracy oriented toward Peace will support a relatively small one. Other more general factors, such as the Scope Environ Parameter, affect this Determinant as well. The precise nature of such effects changes from one Environment to another, and is left to the Mythguide.

Several elements - the society's Political Infrastructure, its Philosophical Orientation, and the Types of military Forces used in the society - serve to gauge the relative importance of military organizations and officials within an individual environment. For example, a society that places some degree of emphasis on military prowess, and which is oriented toward War or Conquest, probably maintains a standing army. The society's military organizations constitute an important presence in both the environment and its government.

The Kingdom of Esria lies beyond the Hibren Glacier in the northern wastes. The kingdom's warlike outlook has produced a strange military environment. The aristocracy forms the core of the land's Feudal force structure. However, because of the amount of traditional infighting among Esria's barons, an entire mercenary class has developed. The feudal troops and the mercenaries dislike one another, but both recognize the necessity of their collective existence. After all, the nobles could not perpetuate the conflict without the mercenaries, and the mercenaries would have no livelihood without the aristocracy. Allegiances in Esria change daily, and true fellowship is an uncommon luxury.

On the other hand, a society oriented toward Equilibrium might only require Provisional Forces to defend itself. Such forces are respected and viewed as necessary, but they are not accorded special treatment. The military simply composes yet another normal facet of society. To find a society's Military Infrastructure, consult the accompanying table.

Military Force Types

All Military Infrastructures in Aria are divided into two types: *Standing Forces* and *Provisional Forces*. A Standing Force is maintained as a permanent, full time professional force. Its members operate, train, and often live with one another. Provisional Forces represent necessary, usually defensive, forces. The forces themselves may be permanent, but their membership is subject to considerable fluctuation.

Training levels vary widely among different Provisional Forces as well. Expertise depends largely on the nature of the force within the society. In warlike Primitive societies, where every able-bodied man forms the Provisional Force, training may be very extensive. The distinction between such a force and a true Standing Force is slight.

In more Advanced societies, Provisional Forces may have no training whatsoever (conscript forces and citizen militias are good examples). Such forces rarely live with one another except during the course of a military campaign, and often lack a fundamental martial discipline. Of course, highly trained militias and Feudal levies also exist in Advanced societies. The nature of the forces and their levels of expertise depend on the individual society, its defensive and offensive needs, and the requirements it places on its Military Infrastructure.

Standing Forces

Standing Forces are further divided into several categories, with the divisions depending largely on the Social Determinants already mentioned.

Professional Standing Forces are those Standing Forces comprised entirely or almost entirely of soldiers native to the force's society of origin. These forces are paid professionals and are usually well-trained and loyal (as long as they are paid promptly, of course).

Mercenary Standing Forces are those forces comprised entirely or almost entirely of foreign or native mercenary companies. These forces are also paid pro-

Determining the Military Infrastructure for Advanced Societies

Step 1: Roll 1d100

Step 2: Subtract (Isolation Value/2)

Step 3: Subtract (Interaction Value/2)

Step 4: Subtract (Technology Value/2)

Step 5: Add Orientation Modifier

Survival	+0	+0
War	-17	+0
Conquest	-15	+0
Equilibrium	+0	+0
Peace	+20	+17
Knowledge	+35	+30

Step 6: Calculate total* and cross reference with appropriate Political Infrastructure on table at right.

Political Infrastructure	*Standing Forces*	*Prov. Forces*	*No Forces*
Despotism	01 - 80	81 - 00	n/a
Dictatorship	01 - 90	91 - 00	n/a
Absolute Monarchy	01 - 60	61 - 99	00
Limited Monarchy	01 - 30	31 - 99	00
Feudal	n/a	01 - 00	n/a
Aristocracy	01 - 50	51 - 99	00
Republic	01 - 40	41 - 99	00
Represent. Democracy	01 - 50	51 - 99	00
Direct Democracy	01 - 50	51 - 99	00
Anarchy	n/a	01 - 50	51 - 00

**Note: For determination of specific Force Types see the appropriate Tables which follow.*

**Note: The Military Infrastucture Determination total has a minimum value of 1 and a maximum value of 100.*





fessionals, but because of their nature are often somewhat less than trustworthy. Mercenary troops are invariably well-trained.

Conscript Standing Forces are those forces made up of draftees, either natives or foreign nationals, and required to serve in the society's Standing Force. These forces often have a predetermined term of service that all able-bodied young men must complete. These forces are usually, although not always, paid for their services. Conscript Standing Forces normally have less training than either Professional or Mercenary Standing Forces.

Volunteer Standing Forces are made up entirely of volunteers. These forces are unpaid and serve willingly (if they served unwillingly and were not paid, they would be Conscripts; if they volunteered and were paid, they would be Professionals). This type of Standing Force is rare in any society, but will most often be found in Theocratic or Democratic societies. These forces are always very loyal, and may be either well-trained or poorly trained.

Combinations of Standing Forces

Although a society's Military Infrastructure indicates the primary type of force present, limited combinations are always possible. The Mythguide should use his own good judgment when designing these. For instance, a society that maintains a large Professional Standing Force may supplement this strength with a limited number of mercenaries. However, the same society will probably not supplement its forces with volunteers (unless there are some extreme religious considerations involved) because of the obvious conflict this would create. As a general rule, at least seventy-five percent of the society's overall force will fall under the primary Military Force type.

Provisional Forces

Provisional Forces are divided into three categories - *All-Inclusive, Militia, and Feudal.* The simplest type of Provisional Force is one comprised of every able-bodied soul in a society. This *All-Inclusive* type of force is often found in small societies or in those having Primitive Political Infrastructures. Since the usual purposes of such forces are either for defense or active raiding the troops themselves are not paid (although in a barbarous, raiding society the spoils may be divided among the participants). The soldiers serve willingly, and are always very loyal. Depending on the nature of the society, any level of training is conceivable.

Militias are formed from either conscripted troops or volunteers, and their members serve on a temporary basis. Militias are mustered only when necessary and are normally employed for defensive purposes. Their members are expected to provide their own equipment and are rarely paid for their services (although if called out for an extended campaign, militia members are occasionally paid).

Volunteer Militias are generally the more loyal of the two types, because their members are often defending their homes and their loved ones. These troops are formed simply for defense, usually of their home village, town, city, or region.

Conscript Militias can be larger and are sometimes called out on a national scale either to form or to supplement the bulk of a society's military presence. Their loyalty is usually inferior to that of their Volunteer brethren as a result of their conscripted nature. Militia training depends upon the organization of the society or region where the Militia is based, although Militia forces are not very well-trained as a rule.

Determining the Force Type for Standing Militaries

Step 1:	Roll 1d100	***Step 4:***	Subtract (Isolation Value/2)
Step 2:	Add Age Value	***Step 5:***	Subtract (Interaction Value/2)
Step 3:	Add Orientation Modifier	***Step 6:***	Add (Technology Value/2)
	Survival +30 +25	***Step 7:***	Subtract (Resources Value/2)
	War +0 +0	***Step 8:***	Subtract (Exploitation Value/2)
	Conquest -5 - 10	***Step 9:***	Calculate total* and cross reference with appropriate Political Infrastructure on chart below
	Equilibrium +15 +10		
	Peace +35 +40		
	Knowledge +30 +25		

**Note: The Standing Military Force Type total has a minimum value of 1 and a maximum value of 100.*

Standing Forces

Force Type	*Desp.*	*Dict.*	*Abs. Mon.*	*Lim. Mon.*	*Feudal*	*Arist.*	*Repub.*	*Rep. Dem.*	*Dir. Dem.*
Professional	01 - 70	01 - 80	01 - 60	01 - 50	n/a**	01 - 50	01 - 40	01 - 40	01 - 30
Mercenary	71 - 80	81 - 85	61 - 80	51 - 80	n/a**	51 - 85	41 - 60	41 - 55	31 - 55
Conscript	81 - 95	86 - 95	81 - 95	81 - 90	n/a**	86 - 95	61 - 80	56 - 75	56 - 70
Volunteer	96 - 00	96 - 00	96 - 00	91 - 00	n/a**	96 - 00	81 - 00	76 - 00	71 - 00

***Note: Societies with Feudal Infrastructures do not possess Standing Forces. They have their own Force Type which falls within the classification of Provisional Forces.*



Determining the Force Type for Provisional Militaries

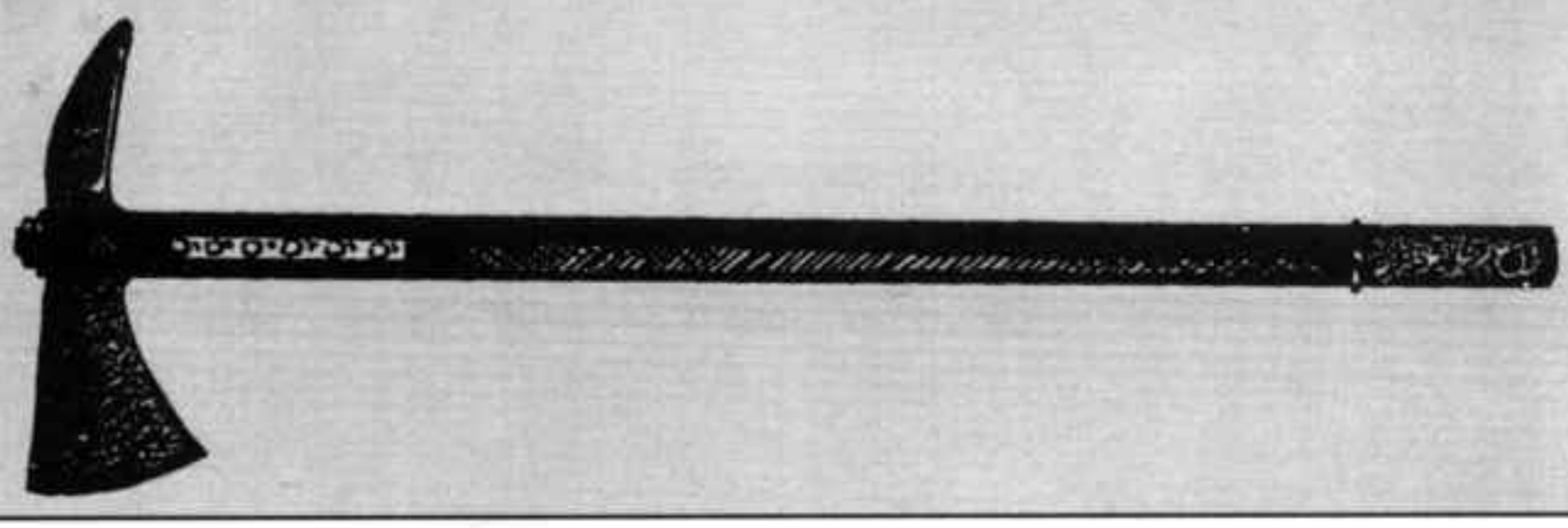
Step 1:	Roll 1d100		***Step 4:***	Subtract (Isolation Value/2)
Step 2:	Add Age Value		***Step 5:***	Subtract (Interaction Value/2)
Step 3:	Add Orientation Modifier		***Step 6:***	Add (Technology Value/2)
	Survival	-15 -10	***Step 7:***	Subtract (Resources Value/2)
	War	+10 +15	***Step 8:***	Subtract (Exploitation Value/2)
	Conquest	+20 +25	***Step 9:***	Calculate total* and cross reference with appropriate Political Infrastructure on chart below
	Equilibrium	+0 +5		
	Peace	+0 +0		
	Knowledge	-5 -5		

**Note: The Provisional Military Force Type total has a minimum value of 1 and a maximum value of 100.*

Provisional Forces

Force Type	*Desp.*	*Dict.*	*Abs. Mon.*	*Lim. Mon.*	*Feudal*	*Arist.*	*Repub.*	*Rep. Dem.*	*Dir. Dem.*
All-Inclusive	01 - 60	01 - 70	01 - 40	01 - 20	n/a*	01 - 20	01 - 15	01 - 30	01 - 60
Conscript Militia	61 - 90	71 - 95	41 - 80	21 - 70	n/a*	21 - 70	16 - 50	31 - 50	61 - 70
Volunteer Militia	91 - 00	96 - 00	81 - 00	71 - 00	n/a*	71 - 00	51 - 00	51 - 00	71 - 00
Feudal	n/a	n/a	n/a	n/a	01 - 00	n/a	n/a	n/a	n/a

**Note: Societies with a Feudal Political Infrastructure possess a special Force Type which falls within the classification of Provisional Forces. See text for further detail.*



Feudal Forces are divided and regional. They are usually found only in Feudal societies, although in exceptional cases a variation on this form may occur in other Infrastructures. Vassal service forms the basis of the Feudal Military Infrastructure. This type of Provisional Force is unique because of its specialized training patterns. Although its individual members are very well-trained, they often lack the coordinated training to operate as combined units.

A Feudal Provisional Force is comprised of an overlord, his personal troops, his vassals and their troops, their vassals, etc. Such a divided network of command tends to separate the larger Provisional Force's loyalty into several camps, unless the overall commander of the entire Force is an unusually strong and charismatic individual.

An initial period of military service (often forty days) is owed to an overlord in the Feudal system. However, if Feudal troops and their lords are required to serve beyond the agreed-upon length of time, they must be paid for their continued service. Most Feudal troops are constantly at arms in their own region, but are considered Provisional when operating together because of the rarity of such situations.

Combinations of Provisional Forces

Certain combinations are possible among Provisional Forces as well. If a society using the All-Inclusive Infrastructure requires further troop support, it may resort to hiring mercenaries (always considered Standing Forces). In such an exceptional case, a combination between a Standing Force and a Provisional Force is possible.

Provisional Force combinations are inherent in the Feudal Military Infrastructure. When a Feudal Force is assembled, the men-at-arms (knights, etc.) are accompanied by levied forces from their lands. This Feudal Levy is actually the equivalent of a Conscript Militia. In game terms this is represented by a combination of the two Provisional Force types. When this combination occurs, unlike in a Standing Force, the Militia will far outnumber the Feudal portion of the resulting host.





Detailing the Military Infrastructure

Once the type and importance of the Military Infrastructure has been established, the Mythguide should fill in several remaining details to add color and diversity. Based upon the Military Infrastructure itself, as well as on its Greater Determinants, the Mythguide should detail the command structure present. Is it highly organized or in loose disarray? Is there some type of school or education connected with achieving a command or becoming an officer? Is the Infrastructure organized enough to possess actual ranks? An administrative unit? A supply corps? How many soldiers constitute a tactical unit? A strategic unit? The size of a society's military force depends in large part on the society's population and its population density. The proportion of able-bodied men serving in the military depends on the society's Military Infrastructure, its Political Infrastructure, and its Philosophical Orientation.

Overall force organization and the extent of command also affect the type and organization of training. As a general rule, the more structured and advanced the overall military organization, the more far-reaching its training program will be. Military organization also dictates the manner in which troops are outfitted. What is the standard issue soldier's kit? Does one exist? What types of weapons are issued? What types of armor? Equipment is also chosen according to necessity or circumstance. For additional guidance regarding the selection of Arms and Armor by a particular society, refer to the Arms Selection and Design sections in Aria *Military* (soon to be released).

Finally, all of these factors affect the general organization of a society's Military Forces in battle. Military science - the study of strategy, tactics, and logistics - differs from one society to the next. The extent to which it is present in a particular society depends upon the Military Infrastructure itself, its Greater Determinants, and the Infrastructure's command and organizational elements. What tactics do the society's troops commonly employ in battle? How does the battlefield command structure work? What sort communications methods are employed? How are supply lines, if any, normally established?

The Mythguide may provide as much or as little of this Infrastructure detail as he desires. If the Canticle has a military bent, a large amount of specific information is probably desirable. If the military plays little or no role in the environment, perhaps only the Military Infrastructure designation itself needs to be found. As always, the Mythguide must decide what level of detail best fits his Canticle.

Primitive vs. Advanced Militaries

The Military Infrastructures detailed above are those employed by societies with Advanced Political Infrastructures. In Primitive societies, the Military Infrastructure possibilities are more limited. Standing Forces are never present in a truly Primitive society. Out of the possible Provisional Forces, all types except Feudal are allowed. The All-Inclusive Infrastructure is the most prevalent, followed by the Volunteer Militia Infrastructure. Conscript Militias (or their Primitive equivalent) are the least prevalent type of Primitive Military Infrastructure.

Determining the Military Infrastructure for Primitive Societies

Step 1: Roll 1d100

Step 2: Add Society Age Value

Step 3: Subtract (Isolation Value/2)

Step 4: Subtract (Interaction Value/2)

Step 5: Add (Technology Value/2)

Step 6: Add Society Mobility Modifier

Mobility Class	*Modifier*
Nomadic	- 15
Semi-nomadic	- 10
Sedentary	+ 0

Step 7: Add (Economic Value/2)

Step 8: Add (Exploitation Value/2)

Step 9: Add Orientation Modifier

Survival	+15	-10
War	-10	-10
Conquest	-10	- 0
Equilibrium	+0	+0
Peace	+20	+17
Knowledge	+25	+30

Step 10: Calculate total* and cross reference with appropriate Political Infrastructure on the table below.

**Note: The Military Infrastucture Determination total has a minimum value of 1 and a maximum value of 100.*

Primitive Military Infrastructures

Military Infrastructure	*Clan*	*Tribe*	*Tribal Nation*
All-Inclusive	01 - 80	01 - 60	01 - 50
Militia (Conscript)	81 - 95	61 - 85	51 - 80
Militia (Volunteer)	96 - 00	86 - 00	81 - 00



Northmen of Firnost Heath

Tribal Military

The tribes of Firnost have neither the manpower nor the degree of vocational specialization required to support a permanent standing army. Because the Heath is a harsh, oftimes dangerous environment, most of the able-bodied populace has some degree of training with simple arms. Occupations such as hunting, foraging, and herding often demand that their practitioners be skilled in arms to ward off or kill threatening animals. Since these occupations require basic fighting abilities, the Northmen of Firnost offer additional warrior training for those who engage in these vocational pursuits. In times of conflict, the tribes rely upon their hunters, herders, and foragers to lead offensive military engagements while every able-bodied man, woman and youth is called upon to defend the village. This "All-Inclusive" type of Military Infrastructure is a type of Provisional Force.

Passive Infrastructures

Although it is very rare, some societies do not have Military Infrastructures because they have no military presence whatsoever. There are two types of Passive Infrastructure: *No Military* and *Pacifist*. The No Military Infrastructure appears in societies with absolutely no military presence. For one reason or another, these societies never developed a need for a military presence (or else they outlawed such a presence). They may be extremely Isolated and Peaceful, or followers of some type of benign deity. They are usually Oriented toward either Peace or Thought.

Societies with No Military Infrastructures differ from truly Pacifist societies in one important way: they are not totally adverse to conflict. If they are attacked, they would most definitely fight back. They might not press the aggressors beyond what is necessary to prevent the success of the attack, but they would attempt to defend their own (this could be difficult, since no training or organization would be present).

There is no military presence in a Pacifist Infrastructure, either. Pacifist Infrastructures only exist in societies Oriented toward either Peace or Thought.

Determining the Force Type for the No Military Infrastructure

Step 1: Roll 1d100

Step 2: Add Age Value

Step 3: Subtract (Interaction Value/2)

Step 4: Add (Technology Value/2)

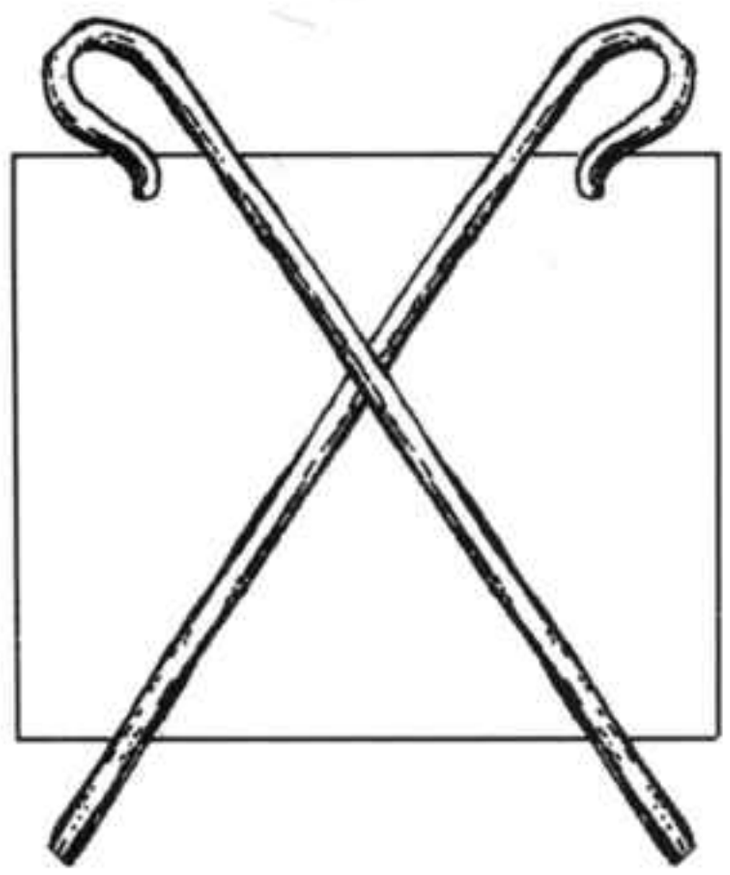
Step 5: Calculate total* and cross reference with appropriate Political Infrastructure

**Note: The No Military Force Type total has a minimum value of 1 and a maximum value of 100.*

Force Type	*Desp.*	*Dict.*	*Abs. Mon.*	*Lim. Mon.*	*Feudal*	*Arist.*	*Repub.*	*Rep. Dem.*	*Dir. Dem.*
No Forces	*	*	01 - 99	01 - 95	*	01 - 90	01 - 90	01 - 85	01 - 80
Pacifist	*	*	00	96 - 00	*	91 - 00	91 - 00	86 - 00	81 - 00

**Note: Societies with Despotic, Dictatorial, and Feudal Political Infrastructure always possess a military which is non-pacifistic.*

Members of Pacifist Infrastructures are completely opposed to any sort of physical conflict or violence. They would allow themselves to be destroyed as a matter of principle, defending neither themselves nor their dwelling places.



The States of Laredien are unique examples of a singularly extreme philosophy. As a result of a history stained by war and genocide, Laredien maintains no military presence at all. The society is directed toward the prevention of all conflict and strife, and its scholars tirelessly strive for the attainment of this noble end. All weapons have been outlawed in Laredien, and all those who promote violence are summarily banished from the enlightened realm. Since these pacifist policies have been implemented, a strange thing has occurred. Instead of weakness, Laredien's neighbors perceive a quiet strength in the peaceful land.

The City State of Amilanth

Amilanth supports an extremely advanced economy, with a large portion of its overseas trade handled by letters and assurances of credit. The Amilani gold Thira serves as a standard by which most other currencies are valued, and Amilani specie is widely acknowledged to be the most secure in the known world. The Trade Houses dominate the international commerce passing across the City-State's borders, and it is difficult for independent merchants to operate in such an atmosphere if they are not chartered to one of the Houses. The Houses themselves espouse a well-defined mercantile philosophy. Most of the Houses hoard their own bullion reserves and possess licenses from the Council to mint Amilani coinage.

Trade Houses will also occasionally conspire to direct the flow of trade, driving both demand and price higher in the markets which are deprived. Amilani notions of ethics and honor, familiar to those who follow the City-State's political scene, act in double measure to influence the state's economy.

Amilanth has recently embarked upon a trial venture with several of the other Cape Cities. This organization, known as the Cape League, promotes League products throughout both the northern and southern continents. It was reluctantly formed to combat the unfair trade practices of the Saremian League. However, relations among the Cape Cities have never been as comfortable as those which existed among the nations of the Southern Continent, and the fate of the new enterprise looks doubtful.

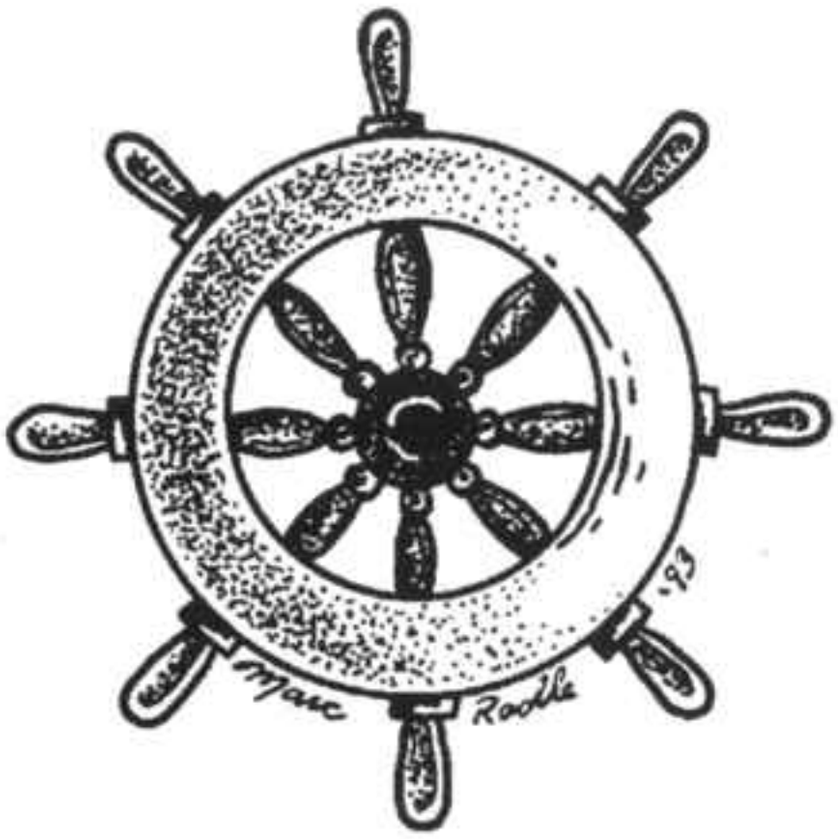
Although Amilanth is primarily an international trade power, it boasts a number of indigenous resources as well. Tobacco is the most important of these; Amilani tobacco is enjoyed as a luxury item in most of the lands of the known world. However, Amilanth also exports exquisite glass ingots, both painted and unpainted, as well as vast quantities of wrought iron and worked steel. The state does not export the unique softwoods it uses to build its ships, but the vessels themselves (considered by many to be the finest in the world) are occasionally sold.

Other resources include extensive deposits of silver and gold in the northern mountains, sponges from reefs off the Cape's western shore, citrus fruits, nuts, olives, and fine wines. Very little Amilani wine is exported, and the few nations who are able to import the spirit consider it a delicacy. Amilanth has a secure and productive resource base; its Resource Value is fourteen.

Because of the City-State's mercantile nature, Amilani merchants tend to nurture surpluses instead of shortages. Only a fraction of the society's available resources are actively exploited, and market considerations often dictate that the exploited resources remain within the City-State. Exploitation normally stands at about twenty percent. On the other hand, no land in the world engages in more extra-communal trade than Amilanth. Amilani merchants and vessels are found in every port of the known world, and Amilani tradesmen are both feared and respected as unequaled negotiators. Amilanth has a Trade Value of twenty.

Amilanth supports a small standing army of approximately five thousand and a peacetime naval force of twelve vessels. Several of the Trade Houses have their own professional forces which are used to protect important or valuable cargoes and voyages. Since men are not allowed to bear arms according to Amilani law, the City-State's military forces are comprised entirely of women. The City Watch of Amilanth itself is considered part of the army, while the veteran Marine Garrison is technically a part of the navy.

Ultimate command of the Amilani armed forces rests in the hands of the Ruling Council, and that body is not loathe to exercise its authority. Provisional forces can be summoned at a moment's notice, swelling the permanent numbers by many thousands. Amilanth maintains the most highly trained militia organization of all the Cape Cities.



The Amber Fleet Alliance

The Amber Fleet Alliance is an example that illustrates the relationship between economic strength and military power as it pertains to maritime trade and political autonomy. This narrative explores the areas in which national government and mercantile freedom collide in societies oriented toward free trade.

Background

The Anturahd Coalition, known popularly as the Amber Fleet Alliance, consists of ten great merchant fleets that represent the six city-states of the Azure Sea community. The Coalition was formed three years ago, after twice as many years of political maneuvering and negotiation by the six Sea Lords and their supporting minor houses. The Amber Fleet Alliance did not receive the support of the diverse private mercantile interests operating in the city-states.

Since the combined fleet numbers nearly one third of all maritime trading vessels (and one fifth of all military vessels) within the entire region, its formation caused great duress for merchant and government alike. In short, the military and economic security of each of the Azure Sea communities is threatened by both the continuation and the dissolution of the Amber Fleet Alliance. While the fleet is united, its economic and military prowess out matches any individual nation in the region; however, its dissolution would severely decrease the amount of trade and prosperity that all enjoy as a result of its existence. Although "Amber Fleet Alliance, won't sail with us, won't sail away," is a farcical jest in many port cities, there are those who find no humor in such witicisms and would see the Coalition broken at any cost.

Narrative Opportunities

Because the Amber Fleet Alliance steps on so many feet throughout the city-states of the Azure Sea, there are always small, half-conceived plots evolving. Most need only willing executors to make them happen, and deal with trivial concerns - a particular tariff, a personal honor offended, or a financial loss suffered. Most also fail to have the significance required to unite many powerful factions. Narratives centered around such petty disputes often involve subtle issues, having outcomes that go unnoticed by all except the direct participants. Even so, such small affairs can become quite complex and can prove a suitable medium for introducing marginal or inexperienced personas into a larger political Canticle.

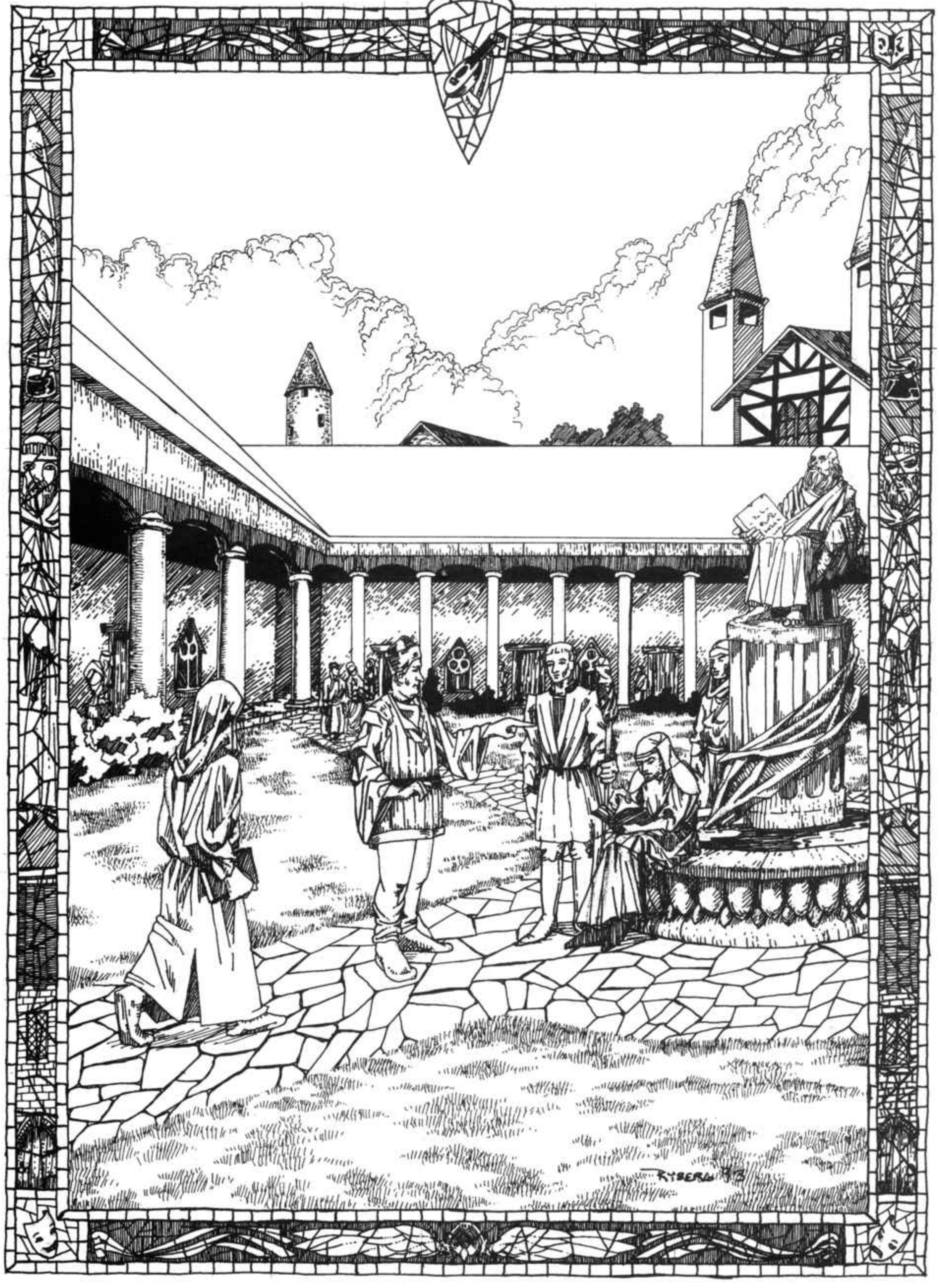
Alternately, the Mythguide might wish to test experienced or influential personas by presenting them with a more grand ordeal. Some events - the emergence of a rival confederation, a tradition of state-sponsored piracy, the coming of a foreign war fleet, or internal political struggles - might threaten the Amber Fleet Alliance. Personas could play significant roles on either side and the final result could be the maintenance or dissolution of the Coalition. City-states may fall, or a new maritime power could develop. Perhaps the Anturahd Coalition remains active in the region only after significant changes have occurred within its political or economic composition.

Additional Capsule Possibilities

- A group of local fishermen have dredged up a chest full of unstamped coins on a sand bar just beyond the mouth of the city's harbor, near the small fishing village of Barhaven. Pirate vessels often prowl the coast, so the origin of the chest is open to speculation. The discovery is sure to attract attention from all quarters. Players might be marginals in search of treasure, city or Coalition officials trying to solve the puzzle, or House representatives attempting to claim the prize for their own.

- Either the Coalition or a rival organization is recruiting sailors and mercenaries for an unspecified voyage. After the players sign on, they learn the general destination of the ship; all specifics remain vague. Several noble personages are on board (officials of either the Coalition or a specific House), and it becomes clear that something important is going on. After the captain is murdered, an intense factionalization occurs among different elements of the crew (depending largely on what groups are represented).

- A neighboring city-state has been debasing the region's currency and hoarding large amounts of bullion. The Coalition is secretly supporting a rebel group in the state to force the government to deplete its bullion reserves. The players are approached by the Coalition, and are offered a substantial reward to prevent a large shipment of bullion from reaching its destination. If they are successful, the opposing city-state will be forced to further deplete its reserves and the Coalition will regain the economic upper hand.



The Humanities

Chapter Eight

The infinite manifestations of knowledge, belief, and expression are gates to the mysteries of each Age. The truths of one world are the legends of another, just as the philosophies of one Age become the gods of the next. I have seen mundane societies founded on esoteric principles, and have traveled among spiritual cultures who deny their own existence. I have lived among cultures who revere all forms of wisdom and learning, and suffered in the company of peoples for whom knowledge has no value. I have encountered nations ruled by philosophers, and I have seen a society's lack of philosophy herald its ultimate downfall. I have journeyed through cities where artists and poets move in the circles of the powerful, and I have witnessed pathetic examples of artistic squalor in societies ruled by the unenlightened. Belief influences art and becomes recondite mystery, while mystery takes us beyond the metes of possibility and into the realm of myth. Legend nourishes perception, which coalesces once again into belief, and the endless march of philosophy and form continues unabated from one Age to the next.

- The Manifestation of Philosophy, from 'A Traveler's Journal'

Introduction

Religion, Art, Scholastics, and Magic comprise the major branches of cultural learning and achievement known as the *Humanities*. Religious worship, philosophy, the fine arts (including painting, sculpture, music, drama, and dance), literature, poetry, architecture and magical lore all fall into the category of Humanities. The Humanities differ from the former Social Determinants in that they highlight and reflect the ideologies and values of the society, defining its cultural ambiance rather than revealing its sustaining mechanisms and infrastructures.

If we accept that physical survival takes precedence over cultural aspirations, we can see that the Humanities extolled by a society often reflect its means of survival. Early cave murals depicting the hunt, poems describing great wars, and frescoes illustrating trade all support this idea. Realizing that each society approaches its prospects for continued survival differently, it is apparent that each society will also engage in multiform cultural practices.

By calling upon the previous Social Determinants and using the following guidelines, the Mythguide should be able to extrapolate a logical yet interesting *Humanities Profile* that reflects the unique perspective of the society being detailed.

Tolerance, Prevalence and Diversity

Each Determinant of the Humanities Profile is expressed in terms of *Tolerance, Prevalence,* and *Diversity*. Tolerance reveals how a society's populace (both citizenry and rulers) generally treats the practice of a particular Humanity within the Narrative Environment. It demonstrates the average degree of acceptance or open-mindedness that members of the society extend to those who express competing or divergent beliefs.

Obviously, Tolerance of individual institutions varies according to the groups or beliefs involved. If specific instances of Tolerance are required in a narrative situation (as opposed to the more general Tolerance level of the entire society), the Mythguide should rule on them based on his overall knowledge of the environment and its inhabitants. Tolerance is always directed at opposing belief systems; individuals are always Tolerant of their own beliefs.

Prevalence demonstrates the degree or level at which the particular discipline appears within the society. High Prevalence indicates pervasive evidence of an individual Humanity throughout the environment, while low Prevalence indicates limited or isolated evidence of the Humanity.

Diversity defines the variety that exists in the Humanities present. It helps detail the overall place which a specific Humanity assumes in a society. For example, a society has very high Tolerance and Prevalence values in Religion, but very low Diversity. The society is likely either monotheistic or theocratic. If Diversity had been high, the society would be actively pantheistic (and tolerant of varying belief systems). The accompanying tables describe the general patterns of Tolerance, Prevalence, and Diversity which occur at predetermined Values (ranging from 1 to 20) in societies. The generic information supplied on these Tables is meant to provide common guidelines for detailing Tolerance, Prevalence, and Diversity values specific to the Religion, Arts, Scholastic, and Magic Determinants.

Each Determinant has its own set of Tolerance, Prevalence, and Diversity Values. The actual determination of societal standards for Tolerance, Prevalence, and Diversity will be handled in each of the following sections. Similarly, guidelines for interpreting a society's inclination toward a particular discipline are also presented within these discussions.



Religion

The Religion Determinant illustrates both the place religion holds and the treatment it receives within a society. The terms *monotheistic* and *pantheistic* are used here to describe general belief systems. A monotheistic religious system promotes belief in a single deity, while a pantheistic belief structure teaches the existence of several or many deities. The distinction is a subjective one, and the Mythguide should simply choose the system which best fits his conception for the society in question. The description of the society's belief system shows the overriding or majority tendency of the populace. There will always be diverse groups represented, especially in larger societies. The number of such groups depends on the Religious Diversity of the society.

The Mythguide should also detail the various aspects of the religion or religions existing in the society. What type of church hierarchies exist? What religious offices or rituals demand observance? How are individual churches or temples organized? What are the principal holy days or festivals? What are the religions' holy symbols or traditions? The religions' histories?

The Khanate of Eovrakhad is one of the most permissive realms I have ever encountered. It is a land of both significant religious diversity and universal tolerance. Its proud history is marred by an infamous persecution of several prominent sects, and the current Khan has vowed that such injustice will never plague his land again. The primates of each of the realm's principal faiths now sit on a special advisory council. The Khan listens to their input on spiritual matters and passes judgment from a far more informed position than his predecessors. Eovrakhad has become known for its attitude of spiritual acceptance, and the realm now attracts holy men and mystics from every corner of the continent.

Humanities Tolerance Descriptions

Value	*Description*
1 - 2	The society is completely intolerant of the practice of Religion, Art, Scholastics, or Magic. The humanity in question is considered a threat to the ideologies or values of the society and its practice is forbidden. Those individuals caught engaging in this activity are persecuted and punished by death, exile, or imprisonment according to the law. Those who manage to earn a living by employing these talents belong to the Marginal Class.
3 - 4	The society is intolerant of the practice of the humanity in question, either Religion, Art, Scholastics, or Magic. Once again, the practice of this activity is considered threatening or detrimental to the society and its engagement is a punishable offence. Typical punishments range from prison sentences to social ostracism.
5 - 6	The society does not openly tolerate the practice of the humanity in question. Engagement in Religion, Arts, Scholastics, or Magic is socially discouraged and is considered offensive or ridiculous in the society. Penalties for openly practicing said humanity earn the offender a poor reputation if not outright social rejection. Any who manage to earn a living from these talents are considered Semi-skilled Professionals by the general public.
7 - 8	The society does not approve of the practice of the humanity in question. The engagement in such activity is socially discouraged but not considered illegal. Those found practicing in public are admonished or ridiculed. Private engagement is accepted but only in certain social classes. Talented individuals are considered Semi-Skilled by society, and may enjoy higher levels of Status within the Professional Status Archetype.
9 - 12	The society professes indifference or tacit approval toward the practice of the humanity in question. Those engaging in such activity find varying degrees of acceptance within the social hierarchy of society. Though such disciplines are still considered inessential to the daily business of society, notable practioners are considered to be Professionals.
13 - 14	The society openly approves the practice of the humanity in question. The discipline has established itself in the daily business of society and is deemed to benefit the popular culture. The engagement in such activity allows for a viable profession and individuals who develop their talents may enjoy higher levels of Status within the Professional or Privileged Class.
15 - 16	The society welcomes the practice of the humanity in question. Particular social circles develop around the appreciation of the discipline with many neophytes claiming to be practitioners. Those practitioners with a modicum of talent may enjoy an increase in status, while those possessing great talent may enter the Privileged Status Archetype if the Rigidity of Status permits such mobility. Street performers are viewed favorably.
17 - 18	The society applauds the practice of the humanity in question. The discipline enjoys a wide cultural appeal which yields a high demand for able professionals. Neophytes and non-professionals often gain increases in personal reputation through close affiliation with an individual who demonstrates exceptional talent. The society attracts practitioners from neighboring regions. Street practitioners draw crowds of respectible personages.
19 - 20	The society celebrates the practice of the humanity in question. The engagement in such activity is openly encouraged with those of exceptional talent being rewarded with large amounts of money, power, or fame. Street practitioners may be granted special privileges such as public areas for performance or lenient treatment by law enforcers.

Humanities Prevalence Descriptions

Value	*Description*
1 - 2	The society evinces no trace of Religion, Art, Scholastics, or Magic. The humanity in question, if practiced at all, is engaged by select individuals who work behind closed doors.
3 - 4	The society evinces scant traces of Religion, Art, Scholastics, or Magic. Such evidence does not appear in the domain of the public at large. Rather, the humanity in question surfaces only in hidden subcultures or private locales. Small groups or secret societies might engage in the discpline on a frequent or periodic basis.
5 - 6	The society evinces traces of the humanity in question. These traces are commonplace in hidden subcultures, but when appearing in the public domain, assume the form of luxuries or vices depending upon the society's Tolerance. Small portions of the populace practice Religion, Art, Scholastics, or Magic; but they do not function overtly.
7 - 8	The society evinces the humanity in question within the public domain. Though still uncommon, evidence of Religion, Art, Scholastics, and Magic are found daily in select areas of the societal environ. Small organizations of practitioners can be easily located as the products and services of such practioners are sought by a minor, yet significant, part of the citizenry.
9 - 12	The society commonly evinces Religion, Art, Scholastics, or Magic in public environ. Products and services of practitioners are sought by approximately half the populace. Heightened demand is met by larger numbers or organizations of practitioners. The Humanity in question is well established in the popular culture of the society.
13 - 14	The society displays the humanity in question. Products and services of practitioners are readily available, perhaps having attained sponsorship from wealthy groups or individuals. Products begin to manifest in the mundane affairs of society, while specialized or exceptional products and services become highly valuable to either the practitioners or consumers.
15 - 16	The society evinces a wide selection of the humanity in question. The many practitioners compete to provide for the market demand. The discipline enjoys government sponsorship and exhibition in prominant locations within the societal environ. Sequestered districts or quarters within the societal environ may be allocated for use by practicing organizations.
17 - 18	The society exhibits abundant samples of the humanity in question. Samples may be found in numerous locations ranging from governmental offices to the humblest of homes. A large majority of the citizenry participates in either the celebration or practice of the discipline. If at all Interactive, the society will have a reputation for excelling in the practice of this humanity. Huge organizations or institutions are devoted to promoting this activity.
19 - 20	The society showcases the humanity in question. Aside from its myriad forms existing within the societal environ, this discipline may be represented symbolically in the political emblems (such as flags or banners) of the society. Not only does the society exhibit the largest of dedicated institutions, but it may also possess the international seat or headquarters dedicated to the pursuit of the discipline. If at all Interactive, the society will attract devotees from great distances due to its unequaled reputation for promoting the humanity in question.

Humanities Diversity Descriptions

Value	*Description*
1 - 2	The society embraces a single belief system or school of thought pertaining to the practice of Religion, Art, Scholastics, or Magic. Of all those who support or practice the discipline, at least 90% do so in accordance with the traditions or customs associated with the singular belief system or school of thought. No public divergence is evinced by the Society. If Religious, belief system may be either monotheistic or pantheistic.
3 - 4	The society supports a predominant belief system or school of thought pertaining to the humanity in question. Of those who support or practice the discipline, at least 75% of them follow in the traditions of the predominant system. Diversity appears in the form of minor variations applied to the predominant belief system or school of thought.
5 - 6	The society favors a predominant belief system or school of thought pertaining to the humanity in question. Of those who support or practice the discipline, at least 60% of them follow in the traditions of the predominant system. Diversity appears in the form of major and minor variations applied to the predominant belief system or school of thought.
7 - 8	While the society continues to favor a predominant belief system, its divergent subschools begin to receive support from a significant portion of all those who embrace the discipline. Only 40 - 50% of total participants follow the predominant school of teaching. The rest subscribe to one of the branch divisions of the predominant humanity.
9 - 12	The society supports 2 or more separate belief systems or schools of thought. While divergent systems may have originated from a single source, they are now accepted as completely separate traditions. Diversity within traditions is common. Concentrations of followers (by %) vary among the traditions. The Ruling Agency may favor one predominant or minority belief system. Some belief systems may exist "underground".
13 - 14	The society supports 2 or more separate belief systems or schools of thought. Different classes of society may favor divergent systems. The percentage of popular support is completely variable.
15 - 16	The society supports 3 or more separate belief systems or schools of thought. Different classes of society may favor divergent systems. The percentage of support is completely variable. Divergence within belief systems may focus on supporters rather than practitioners - ie. to appeal to the rich or the poor, to attract patrons of various social and cultural backgrounds. Specialization of vocations within traditions is Average or higher.
17 - 18	The society supports many separate belief systems which address the needs of many different socio-economic and cultural groups. The major traditions support numerous subschools of practice. Specialization within vocations of the separate traditions is High or better. The society is well known for its diversity.
19 - 20	The society supports many separate belief systems which address the needs of many different socio-economic and cultural groups. The major traditions will support numerous subschools of practice. Specialization within vocations of the separate traditions is Exceptional. Many small or unknown belief systems are present within the society. The society is internationally known for its diversity.

How do different religions relate to one another in a pantheistic society? How does religion affect the current political climate? All of this detail is optional, but it will imbue any Canticle (especially one in which religion plays a prominent role) with useful and interesting background material.

Religious Prevalence depends both upon the religious systems that appear in the environment and on the Diversity among the religions present. If there is little Diversity, Prevalence, or Tolerance, religion may be generally frowned upon. If Prevalence is high, and the society is monotheistic, religious leaders may hold important positions in the society's power structure. Such a society often leans toward a Theocratic model, with one belief system enjoying preeminence while others are forced underground.

Prevalence, Tolerance, and Diversity should be used in conjunction with Political Infrastructure to determine the possibility of a Theocratic government. Theocracies tend to be Absolute Infrastructures with extremely high Prevalence values and extremely low Diversity and Tolerance values. It is possible for societies with Divided Infrastructures or median levels of Tolerance to embrace a Theocratic Ideal, but Diversity will normally remain low.

If the society's religious system is pantheistic, high levels of Prevalence and Tolerance usually indicate several active, powerful, and organized religions. The different religions are often coeval, and a balance of power (or faith) is struck. A society with numerous religions tends to be more Tolerant of Diverse belief systems than one which espouses a monotheistic philosophy. A society's Tolerance value has a direct effect on the relationships that develop among its various religions.

Religious leaders may hold positions of power in pantheistic societies just as easily as in monotheistic societies. Theocracies are unusual, and because of the Diverse nature of a pantheistic society, a true Theocracy usually involves the suppression of several belief systems by one or more of the most powerful religious organizations (Tolerance will be low). Alliances are made and broken, and extensive cooperation is a rarity. The most common atmosphere in such societies is one of constant struggle, conflict, and intrigue, with a number of organized religions vying for both the political and spiritual upper hand.

In non-Theocratic societies with high Prevalence values and little Tolerance, there is often a sanctioned, or state, religion. This is the religion or belief system espoused by the society's Ruling Agency. Conflict often arises within a pantheistic system between the sanctioned religion and the other religions present. The root of this conflict is the fact that when a religion



is sanctioned by a Ruling Agency, it often attempts to consolidate its power in the name of faith. Sometimes this consolidation extends to the point of persecution, either of the other religious hierarchies or their adherents.

To determine a society's Religion Prevalence, Tolerance, and Diversity values, the Mythguide should consider several other Social Determinants. What is the society's Philosophical Orientation? What is its Political Infrastructure? Would the ideologies and values of a particular religion appeal to the populace at large? To its government? Would the government and people find mutual benefit in the religion? Are the ideas expressed by a given religion or religions perceived to fulfill a particular need of the society, or would they explain some aspect of the society's present or historical circumstance? Does religion play an active role in government? Does its role in society require large temples or churches? Can practitioners make a profession of their involvement with the religious organization? The answers to such questions define the position held by organized religion in the society. Consult the accompanying Tolerance, Prevalence, and Diversity tables for additional guidelines. For further information on the social aspects of Religion, see Aria *Religion*.

Northmen of Firnost Heath

Religion among the Heath Tribes

The people of Firnost Heath are a very religious folk, and religion forms an important part of their culture's foundation. Because the practice of fine arts is limited, much emphasis is placed on religious ceremony and observance. Such ritual almost becomes a form of entertainment for the people. Religious Prevalence ranges between values of 14 and 16.

The Northmen pay tribute to a large pantheon of deities, with each tribe adopting a kind of patron from among the gods. Most of the gods represent elemental or traditional mythic forms, with gods whose dominions include war and honor being highly prevalent within the culture. Priests are trained in each community, and then travel from one tribe to another. Because each tribe does not have a permanent spiritual leader, the result of this itinerant tradition is that the entire culture receives a more broad-based understanding of religious sensibilities. For these reasons, the various tribes of Firnost Heath exhibit higher degrees of Religious Diversity than might be otherwise be expected in a primitive pantheistic society. All tribes therefore have Diversity values ranging between 2 and 5.

Religious Tolerance also tends to be higher than expected, considering the level of interaction and technological advancement present in this tribal society. Even though most Northmen rarely encounter foreigners, they demonstrate high tolerance for beliefs or behaviors which they consider to stem from the observance of Religious ceremonies. Because the Northmen take such pride in their own Religious culture, they expect and admire similar behavior in the foreigners they encounter. In many ways, their respect for Honor contributes to their unusually high Tolerance of foreign Religions. The tribes of the Heath have an average Religious Tolerance value of 17. Only aggressive or clearly 'dishonorable' religious practices are received poorly by the Northmen of Firnost Heath.

Arts

The Arts Determinant represents the Prevalence, Tolerance, and Diversity of artistic achievement within a society. The fine arts, architecture, music, and literature all fall within this category. A society with a high Arts Tolerance value takes pride in the artistic achievements of its citizens, encouraging them in every way possible. Work space, grants, and government subsidization of the arts appear in such a society. Artists are treated with immense respect and may even hold positions of authority.

Societies with several high Arts values may espouse the idea of the 'Renaissance Man', a type usually found among the educated or privileged classes. In such societies it is considered noble for a man to be artistically well-rounded and well-informed. A true individual of this type is accomplished in several artistic areas (music, poetry composition, and architectural rendering, for example). A society that embraces the artistic mentality in this fashion is a boon to the true artist, for it is far easier to find sponsorship among the wealthy. Privileged individuals who consider themselves artists often surround themselves with 'real' artists. In many cases, they will offer their patronage to several at the same time.

The opposite end of the spectrum represents a society where art is not Tolerated at all, either by the government or the gentry. Artists in such societies are not paid well (if at all) for their services, and are often members of the Marginal Status Archetype. In extreme cases, if Tolerance is very low, certain types of art may not be permitted at all and the artists themselves may be persecuted.

More often, though, a society will strike a happy medium between the two extremes of artistic treatment. Artists become an accepted and common, if only slightly respected, social group. Certain artistic professions (such as architect) generally carry more respect with them than others, and patronage and support are rarer and more diversified.

A society's Arts Values are inherently unique to that society, and depend upon a large number of societal considerations. These considerations, primarily in the form of other Social Determinants, dictate the form of a society's attitude toward the Arts. What is the society's outlook toward the other Humanities? What is its Philosophical Orientation? What sort of status are artists accorded in the society? Are the Arts generally appreciated and accepted by the society's population? Does the society consider 'artist' a viable occupation?

Northmen of Firnost Heath

Traditional Arts of the Northmen

The fine arts are practiced infrequently, although youngsters with talent are not discouraged as long as their artistic interests do not interfere with their mundane responsibilities. The result is the emergence of a few musicians and poets within each generation, talented individuals who assume the responsibility of handing down the tribe's histories and traditions. These minstrels are still warriors within their own tribes, but they are permitted to travel throughout the Heath with impunity. Priests are also allowed to journey freely among the tribes, and are welcomed by most elements of the culture. Arts Prevalence within the Heath tribes has values between 8 and 10 while Diversity merits lower, values (ranging between 5 and 7). Artistic Tolerance is high averaging 16 among the tribes.



In the Great Empire of Markhune, the freedom enjoyed by artists is severely curtailed. Only those persona who have patrician sponsorship may practice their art, and then only if they create works that meet with the approval of Imperial officers. If a work does not fit within the Emperor's narrow standards, it is destroyed and its creator is punished. This attitude has been principally responsible for the creative stagnation of Markhune. Nothing truly original is produced for fear of reprisal, and many talented individuals pursue other vocations. Several underground artistic orders are said to flourish, but their numbers are small and their members live in constant fear. Wholesale Imperial control of the arts fosters an environment of creative repression.



Question like these will aid the Mythguide in determining which arts are present in a society, which are more or less important, and how various artistic practices are viewed. The final decision regarding a society's Arts Values, and any additional details or colorful information, is the province of the Mythguide.

Scholastics

The Scholastic Determinant represents, in an arbitrary fashion, the general levels of educational opportunity, acceptance, and Diversity present in the society. It includes all types of formal education, from small country schools to great urban universities. A society with high Scholastic Tolerance and Prevalence values offers educational opportunities to a large cross-section of the population.

Even in societies where education is common, access to the highest tiers of the educational system remains limited. However, most people are able to attend some type of country school, day school, or cathedral school. Education is encouraged in such a society, and often enjoys religious sponsorship. Universities exist, as do extensive libraries (if Technology permits), and the educational canon is divided into numerous disciplines. Also, in a society with a very high Tolerance, educators and scholars may hold positions of power or authority, serving either as a part of the Ruling Agency or as advisors to the Ruling Agency.

In a society with a low Tolerance value, education is not encouraged. This could be the result of a number of factors. Maybe the society is very primitive, and learning has not yet progressed very far. Or perhaps the Ruling Agency considers widespread education a threat, and therefore ensures that educational opportunities do not exist to an appreciable degree. Teachers and scholars may occupy marginal places in the social sphere, ridiculed and baited by soldiers and laborers alike. This situation is normally found in militaristic societies, often Dictatorships or Despotats.

Education is permitted in such environments, but its availability is restricted and its practice actively discouraged. In extreme cases, education may be either partially or completely proscribed. Scholars and educational institutions (even religious ones) will be persecuted. Any educational training in such a society would be conducted underground.

Of course, as with the Arts Values, most Scholastic Values and their descriptions fall somewhere along the central range of the spectrum. Scholars and instructors occupy places of modest respect in the social

In the Kingdom of Byrenor, education is both restrictive and limited. The priests of the god Shyril, patron of war, descend from their mountain strongholds to instruct the children of the faithful. Only the offspring of the nobility are honored with such instruction, which constitutes training in all the arts of war and strategy. If more mundane learning is desired, it is conducted within the individual household. Common folk are prohibited from receiving any sort of formal education, and aristocrat and commoner alike share in the land's general illiteracy. The Byremi know little of philosophy and care little for history. The realm's scholarly malaise goes all but unnoticed by the people, who normally have the trials of battle and the spoils of victory on their minds.

environment, and some small amount of education is available to everyone. The society offers further education to those who can afford it. University education usually requires either money or some form of sponsorship, secular or religious. The opportunities are there for those industrious enough to seize them.

To determine the Scholastic Determinant, the Mythguide should simply assign values that make sense according to the society's Concept. Several other Social Determinants can be considered when making the decision. How will the society's Philosophical Orientation affect the environment's Scholastic Values? What effect will the Political Infrastructure have? Are organized educational institutions permitted? What position in the social hierarchy do scholars and academics occupy? What strata of society have access to the education that is available? Questions such as these will aid the Mythguide when determining an environment's Scholastic Values. Consult the accompanying tables for information regarding Tolerance, Prevalence, and Diversity values.



Northmen of Firnost Heath

Firnost Scholastics

Northmen society is basically an uneducated one. Most children receive only practical education in their parents' vocation - smithing, herding, woodcrafting, etc. - and very little training in anything else. A few youths who show aptitude are chosen to begin training as priests, and all children are taught the use of arms. Across the heath, true scholarship is rare, and consequently both Scholastic Prevalence and Diversity are low (values ranging between 2 and 4 are probable in most of the heath tribes).

While a written alphabet is unknown to the Northmen of Firnost, the Priests and the Shaman-skalds employ crude pictograms which symbolize the most essential aspects of Tribal life. Aside from the pictograms which represent various aspects of the Hunt, Reproduction, and Burial, there also exists a somewhat mystical set of Runes or Glyphs which bear no apparent resemblance to common objects, animals, or people. These simple etchings (they are usually transcribed into wood or stone monuments) suggest the beginnings of written language, but do not correspond to distinct verbal sounds.

Because written language is in its infancy, scholastics which involve advanced writing are unknown in tribal life. Though Literature, Poetry, and History cannot be found in books, the minstrel-skalds recount historical and legendary events through poetic recitation and song. Any travelers who share their learning within these accepted forms are well-received, and consequently foreign 'scholars' are generally appreciated within Northmen society (average level of Tolerance ranges between 14 and 16 depending upon the general welfare (and time for leisure) existing within the tribe.



Magic

The Magic Determinant illustrates both the place magic holds and the treatment it receives within a society. The relationship between the non-talented populace and the Adepts within a society is always a tenuous one. Even in very Tolerant societies, there are still elements of suspicion and misunderstanding with regard to magic.

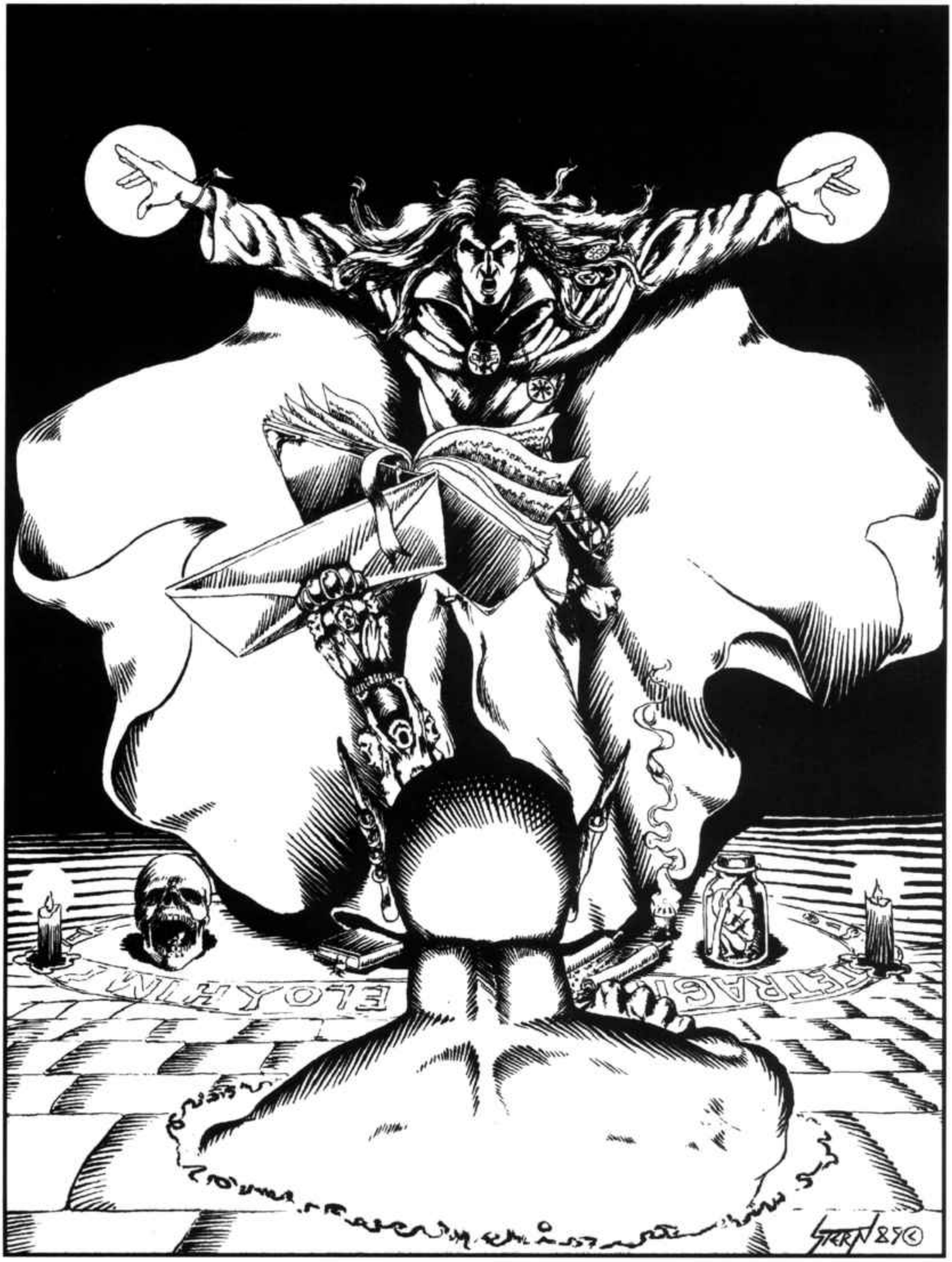
The Mythguide should detail the various special or unique aspects of the society's magic system. What types of magic are present in the society? How are adepts treated by the general populace (if they are Tolerated)? Are there any secret societies or orders in the society? Schools or magical universities? Does one of the orders dominate or persecute the others? What are the relationships among adepts of different schools or orders? And finally, what is the general relationship between adepts and the Ruling Agency of the society? Such details are further described by a society's Magic values.

The Mythguide must also ask himself exactly how the society's magic system is organized and what part it plays in the functioning of the society as a whole. Prevalence shows the average level of magical practice in the environment, while Tolerance indicates the general level of tolerance for magic and magical practices in the society. Diversity represents the variety of magical practices and organizations present in the society. The actual values for individual magical disciplines may be very different.

For example, a society could have a high degree of Protection Magic use, but a considerably smaller amount of Transmutation Magic use. Prevalence in such a society would strike the middle ground between the two levels. Magical power may be rare in a particular area, but the society's Prevalence could still be quite high. This simply means that a large amount of weak magic is being practiced. In societies where all magic is weak, this type of situation may be the norm.

Some kind of organizational structure is normally present in a society with high Prevalence. Tolerance dictates the openness of such organizations. If Tolerance and Prevalence are both high, actual colleges, schools, or guilds may exist to promote the practice of magic. With the proper connections or wealth, magical training could be widely available. If Tolerance in such a society were low, secret or underground organizations would most likely still exist. They would simply have to remain hidden, choosing their pupils carefully. Adepts in such hostile environments are often persecuted.

The practice of magic is accorded an almost sacred reverence in the remote land of Halembre. The Talent is very rare, and those few adepts who dwell in Halembre claim that power exists only in limited quantities. The adepts themselves constitute a kind of semireligious brethren and are held in great esteem by the people. They use their powers to aid in the harvest and ensure propitious weather. A partnership founded on admiration and mutual trust has developed. Talented individuals enjoy their status in the society, and because of the adepts' efforts Halembre's isolation has become a protective blessing.



ARIA Canticle of the Monomyth



If Prevalence and Tolerance are both low, there may not be any kind of formal organization. The populace does not Tolerate magic or its practice. Adepts lead solitary lives, keeping their talents secret from those who would cause them harm. Practitioners who are identified in such a society are often persecuted or hunted down. Organizations existing in these environments usually remain in seclusion or isolation to prevent their discovery by the populace at large. This practice depends largely on the nature of the society's magic system and its treatment in the society.

If Prevalence is low and Tolerance is high, magic may either be rare or difficult to learn. Perhaps there is only a single elite institution that teaches the art. Or maybe the use of magic is jealously guarded within the society, either by a limited segment of the populace or by the ruling class. The Ruling Agency may even be composed of one or more Adepts who restrict the esoteric rights of the people. If Tolerance is high and Prevalence is low, the magical knowledge available to the society is probably limited. Adepts in the society constitute a small group, and are regarded as wise or even semi-divine by the populace. Magical practitioners are often members of the Ruling Status Archetype in such environments.

Northmen of Firnost Heath

The Wonder of Magic

Magic is known only in Firnost legend. The world of Amarene is a magic-weak setting, and most of the magic present is wielded by a small esoteric order far to the south. There are no practicing Adepts on the Heath, although it might be possible for some Northmen to be born with the Talent. It is also possible that some of the culture's priests have developed a limited use of magic, although they might not recognize it as such. Because magic is so rare upon the Heath, Magical Diversity is low, meriting a value of 1. Similarly, Magical Prevalence ranges between 1 and 3 depending upon the Spiritual practices of the resident Priests.

While Magic is scant upon the Heath, the Northmen of Firnost are not necessarily intolerant of the Magic practiced by foreigners. Exactly how Northmen react to the practice of magic will depend on the context in which they observe its usage. For example, Shamanistic and Healing practices are likely to be readily accepted by the Northmen tribes, although spiritual or elemental magic might not be tolerated if those foreigners who are practicing it appear to pose a threat to the tribes. Until magic is encountered, however, the Northmen are considered to have a Magic Tolerance value of 10.

The Mythguide should assign sensible Magic values that complement the environment's Society Concept. Consult the accompanying tables regarding appropriate Tolerance, Prevalence, and Diversity Values. For more information concerning the treatment of Magic in a society, see *Aria Magic* (soon to be released).



The City State of Amilanth

Although Amilani society is driven primarily by profit, the fine arts still find considerable sponsorship among the wealthy. Men are permitted to become artists, and many excel in the vocation. Artists earn a great deal of respect and admiration, but little else. Amilani society accords the artistic profession negligible status and few artists are able to support themselves on their art-related earnings.

This climate is slowly beginning to change; several of the Trade Houses have realized that there are potential profits in the realm of the fine arts. These Houses have collaborated on a grand theater in the administrative quarter of Amilanth, and have sponsored a theater company - the Menagerie - which plays on the nickname of the Ruling Council. Some of the other Houses are none too happy about this, but they too have begun to sponsor individual artists, writers, and poets.

The arts have finally achieved a small measure of notoriety in the City-State, although the business of the day is still the preeminent topic of discussion. Amilanth has an Arts Prevalence of seven, a Diversity of eleven, and a Tolerance of twelve.

Education is an important facet of Amilani life. Since men are prohibited from engaging in trade, bearing arms, or holding public office, many turn to more placid occupations. Artist and teacher are two of these professions, and both are popular; after all, they offer opportunities for social advancement which most Amilani men never enjoy. Grammar schools are a common sight in Amilani villages and cities alike, and several excellent universities thrive in the larger urban areas.

The university curriculum is normally economics-related, but recently the humanities have begun to assume a more prominent role in university education. Both men and women are permitted to attend the universities, although most economics students and teachers are female. The society's Scholastic Prevalence is fourteen, its Diversity is nine, and its Tolerance is fifteen.

Religion in Amilanth must be content with second place in the people's hearts. The one true god of Amilanth is commerce. However, a small pantheon of traditional deities is worshipped, and most citizens are at least slightly religious. Several of the lesser churches also allow men to become priests, and a religious life is often a pleasant alternative for promising and intelligent young men. The men who hold the highest social positions in Amilani society are normally religious officials of some kind. Amilanth's Religious Prevalence is nine, its Diversity is eight, and its Tolerance is fifteen.

Magic is fairly common in the world of Kyphria, and Amilanth is no exception. Amilani men are expressly forbidden to practice magic, and all Talented males (if found) are secretly killed by order of the Council. Women who show the Talent are sent to the hidden mountain Schools for training. Fully trained Adepts return to Amilani society and enter the service of the Trade Houses or the Council, and are accounted formidable by mages from other lands.

Some Adepts also travel abroad, seeking new lands, products, and trade routes. These practitioners are known as Seekers, and are generally welcomed in most foreign realms. The Magic Prevalence of Amilanth is twelve, Diversity is thirteen, and Tolerance is fourteen.

The Atlas of Llyskusieus

The Atlas of Llyskusieus is a narrative that explores the social implications of the reverence of knowledge. The scenario begins in a large city where the practice of one of the Humanities (Religion, Scholastics, Art, or Magic) is widely Tolerated and highly Prevalent.

Because the narrative occurs in an environment where great attention (in addition to large sums of money) is devoted to notable practitioners of the stipulated discipline, the consequences of the narrative will have far-reaching effects within several of the society's upper echelons. While this episode concerns the search for truth and knowledge, the darker, more latent motives which drive such quests serve as a secondary and perhaps more interesting issue.

The Atlas itself is rumored to contain long lost information that relates to the Prevalent humanity. If Religious in nature, the Atlas can reveal the locations of sacred temples or the ruins of divine cities. If Scholastic interests are Prevalent in the society, then possibly the book confirms the existence of legendary countries or mythic kings. If the practice of the Arts is supported, the Atlas may indicate the origins of aesthetic trends or the resting places of lost works of art. Finally, if Magic is Prevalent in the environment, the Atlas might reveal centers of magical power or gates to other worlds.

Whatever the case, the Mythguide must determine both the nature and the veracity of the knowledge contained within the collective Atlas, and the location(s) of the twenty-two individual scrolls which comprise the work must similarly be determined by the Mythguide. If all of the scrolls are not collected in a single location, then at least twelve of them should be grouped together to make this scenario work. Otherwise, the motivations of one or more of the key Mythguide personas may need custom tailoring to make the series of events rational.

Background

The sequence of narrative events is initiated by rival scholars belonging to a prominent institution related to the appropriate Prevalent discipline. As eminent members of the religious, academic, artistic, or arcane community, the leaders of each faction strive to increase their personal reputations (and garner additional financial rewards and professional acclaim) by debating the authenticity of a recovered manuscript from the fabled collection of scrolls commonly known as the Atlas of Llyskusieus.

The prominent institution holds a semi-public disputation concerning the recently recovered manuscript fragment. Master Adlermaine argues that the scroll is legitimate and indeed belongs to the legendary Atlas, while Master Djirro suggests that the fragment is counterfeit. After debating all the known facts concerning the manuscript's origins, its runic style, its material composition (including the dyes and inks used in its production), and its intellectual content, the debate appears inconclusive.

During the final evaluation, the jury of Superiors deems the event a draw, but finds Master Adlermaine's testimony compelling. Acting upon this apparent interest, Master Adlermaine suggests that the debate could be concluded if the council of Headmasters were to finance an expedition to investigate the assertions heard during the debate. After deliberating for several days, the Council approves Master Adlermaine's appeal. However, because of economic limitations, the Council decides that Master Djirro should accompany the expedition to halt the search should further evidence suggest that the quest is futile.

Narrative Opportunities

The expedition approved, Masters Adlermaine and Djirro are provided with limited sums to assemble an entourage. In addition to a few of their students and clerks, the Masters need guides, protection, transportation, and supplies. Some or all of these needs may be provided by the Personas. The itinerary of the expedition begins with tracing the manuscript to its most recent location (perhaps a merchant, ambassador, or library in a nearby city).

Depending upon the success of this initial endeavor, the expedition may proceed further, to one of the legendary sites listed within the Atlas. The purpose of such a journey is to test the manuscript's authenticity. At all times, Master Adlermaine and Master Djirro squabble over how and to what lengths to proceed considering the financial restrictions. If one or more of the Personas is acting for the Council or for one of the institution's patrons, they may become involved in such discussions.

Although they are both men of considerable mind and reputation, the Masters are dire rivals and are not beneath sabotaging each other's efforts. The Mythguide should establish several internal plots and counter plots to keep the narrative moving. Even during slow moments intrigue should run high, stimulat-

ing the players' interactive problem-solving abilities. Several 'accidents' are bound to occur during this scenario, and depending upon the allegiances of the Personas, the narrative has limitless possibilities.

Perhaps the search leads to a dead end which causes the entourage to fragment and search for leads within a foreign city. Perhaps Master Djirro disappears, leaving a spy to stay with the expedition as he follows with a group of hired thugs to ensure that the quest is not successful. The Mythguide might wish to exaggerate the intrigue, so that players become suspicious of one another. Maybe one or more of the Personas has been hired by an external agency to guarantee the success or failure of the mission. Continual problems and setbacks (disloyal guides, faulty transportation, missing supplies, etc.) should plague the adventure. Only imagination and preparation limit the narrative possibilities of the quest for the lost Atlas of Llyskusieus.

Additional Capsule Possibilities

- Perhaps the players simply come upon the searchers randomly. Obviously, each of the Masters will attempt to sway the players to their way of thinking (if they allow the players to join the group). Perhaps one of the Masters tries to hire the personas to undermine the other in some way. The players might also be forced to deal with other agencies trailing the searchers; these could be other Masters from the institution, agents from a foreign government, or completely unknown quantities.

- Perhaps one of the Masters knows exactly where the Atlas is and what it contains (he has already seen it). The journey is only a ploy to lure the other Master to his doom. The Superiors of the institution suspect this, and send the players along to ensure that it does not happen. However, several other agencies (possibly even other Masters) have also sent thugs after the searchers; their orders are to kill the group after the Atlas has been recovered. When no one returns, the Superiors will assume an accident has befallen the entire group. The actions of the players will dictate the precise course of events.

- While moving through a remote area, the searchers come upon a lost city that has been concealed for many years. If they attempt to investigate further, they must enlist the aid of local inhabitants to begin clearing the site. When they make contact with these people, they find that the site is an ancient holy place. However, it also seems to correspond to a description found in the Atlas. The players have to make a decision; report the discovery and displace the locals or allow them to continue their peaceful existence (obviously the Masters will have a thing or two to say about it).



Hierarchy of Social Estates

Chapter Nine

The structures of both status and esteem are ultimately derived from the power accorded an individual. Such power appears in an infinite variety of forms and manifestations, and its social relevance depends in large part on the philosophical sensibilities of a particular culture. I have traveled in lands where kings are answerable to their lowest subjects, and I have lived among peoples for whom respect of class is a sacred tradition. I have seen rigid examples of caste in which a single misplaced glance can bring death, and I have experienced enlightened cultures in which talent and ability are prized above all else. I have witnessed enclaves of faith and devotion, places where philosophical doctrines shape the societies of their followers. And I have walked among peoples who respect only the naked ideals of wealth and acquisition. The incarnations and manifestations of status and esteem may change from one Age to the next, but the eternal foundations upon which these hierarchies are based remain as predictable as time itself.

- The Structure of Esteem, from 'A Traveler's Journal'

Introduction

The Hierarchy of Social Estates uses all of the previous Social Determinants to construct the evaluation system which the society uses to estimate the worth of its individual members. All members of society are evaluated in terms of their most important social roles. Social roles and contributions encompass many possibilities, including membership in a noble family, vocational accomplishment, and political or economic influence. Depending upon the Status Foundations operating in the society, an individual's role is evaluated and placed into one of six broad social categories called Status Archetypes.

Social placement within each Status Archetype ranks its bearer among his or her peers, and defines that position relative to all other echelons of Society. The privileges and restrictions associated with placement in one of the Status Archetypes can be measured in terms of Status, a social abstract that includes social rewards such as respect, authority, power, wealth, and personal freedom. Naturally the more one's social role is valued, the higher he or she sits within the Hierarchy of Social Estates, and higher social placement normally confers greater personal status on the person who enjoys the privileges and freedoms of a particular class.

Hierarchy of Social Estates

The Hierarchy of Social Estates defines a society's internal framework of status and esteem, and is largely responsible for separating one society from another. Both societal and cultural tradition and custom spring from social inequalities. These patterns of social stratification also help to establish an individual society's identity.

Individual societies are distinguished from one another by their social patterns. Social ranking systems are one incarnation of these patterns, and are important because each society's Hierarchy is somehow unique. The Hierarchy itself is composed of several Status Archetypes. The composition of these Archetypes depends on the Status Foundations, Personal Freedoms, and Specialization present in the society.

Status

While the Hierarchy of Social Estates establishes the order of social placement, Status represents the often intangible social rewards and privileges that accompany the various estates. The reasons why one individual lives in a palatial environment while another begs for his supper in the marketplace are often entwined with the concept of Status. Status is conferred by society according to an accepted system of evaluation.

The fundamental social ideologies that support the evaluation of social roles and contributions are termed Status Foundations. Depending upon which Status Foundations operate within the society, an individual will enjoy varying degrees of Status. If, for example, education is highly valued by a society, a lame but brilliant philosopher would enjoy relatively high status. If, on the other hand, martial prowess was highly valued, the same philosopher would likely have very low status. The achievement and maintenance of Status is a subjective issue and varies from one society to another. In determining the function and rewards of status within a given society, much of the daily life of the society - the interaction and integration of its divergent classes - is illustrated.



Status Foundations

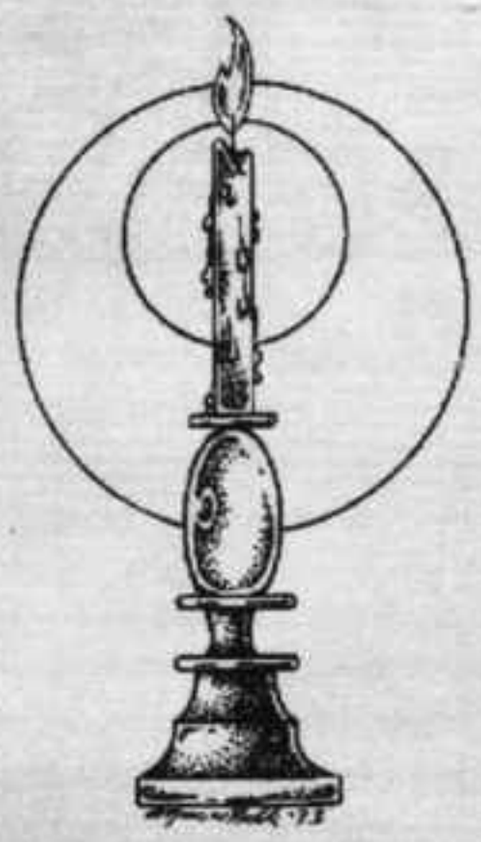
The placement of vocations and the assignment of Status within a society's Hierarchy of Social Estates depends on five primary elements. These factors are called *Status Foundations,* and their relative importance differs from one society to another. Foundations are further defined by Foundation Aspects, which detail specific areas within the larger Foundation. Status is normally based on combinations of these Foundations, and the relationships among the active Foundations dictate the progression of the society's Hierarchy. This is usually expressed in terms of a primary Foundation (and an appropriate Aspect) and several supporting Foundations. Status is often affected by Aspects from each of the five Foundations.

When designing the Narrative Environment, the Mythguide must determine the operative Status Foundations that apply within the setting. This determination depends primarily on the environment's Concept, and is modified by most of the Social Determinants. Specific Determinants will particularly affect the Aspects attached to the Foundations. For example, an aristocracy ruled by a council of merchant princes might have a Hierarchy based primarily on a Foundation of Wealth, although Tradition (Contracts), Power (Economic Strength), and Capability (Economic or Diplomatic) could all constitute additional Foundations.

The small Republic of Eslen supports an extremely unusual tradition of status and esteem. Artistic ability is revered above all else in the society, and the finest artists in the land comprise the Salranir, the realm's principal governing body. Each year on the anniversary of the Republic's founding, all those who wish to petition for seats in the Salranir place their masterworks along the Great Hall of Light in the Palace of Administration. Here they hang for a fortnight, and all citizens of the Republic are invited to view them and cast their votes for the finest specimens. Those artists who receive the most votes receive seats in the Salranir, and they choose two High Governors from among their number. Not surprisingly, Eslen is a land of amazing creative achievement juxtaposed with severe administrative stagnation.

Status Foundations & Aspects

The attached Foundation Aspects usually reflect the nature of the society. Status Foundations and their Aspects represent an abstract model within which justification can be found for any Hierarchy, no matter how strange or diverse. The following section lists the five Status Foundations and suggests possible Foundation Aspects.



Tradition In societies with Hierarchies based primarily on Tradition, Status is derived from accepted social forms or practices. Most of these practices have long histories within the environment, and represent sensibilities that are completely ingrained in the society's popular consciousness.

In a system based on *Kinship*, Status results from an individual's heredity and family relationships. Specifics depend on the society's methods for determining Inheritance and Lineage. Traditional Feudal societies with their operative philosophies of Kingship follow this model.

In civilized societies, this Foundation may have a *Contracts* Aspect. Status is based primarily on contracts or agreements. Legal documents represent certain vested rights and authority, and confer Status on their bearers. Constitutional documents are an example of this type of Foundation Aspect.

Status based on Tradition may also follow a *Cultural* Aspect. Status is based on a specific facet of an individual's culture, hinging on unique customs or questions of heritage. Perhaps one gender or race traditionally performs certain functions or occupations, and therefore enjoys higher Status. A society in which only females are permitted to conduct religious ceremonies might fall within this Foundation Aspect.

Finally, Status can be based on *Authority*. Certain offices or positions carry higher Status with them as a matter of Tradition. The importance of this Aspect depends on the nature of authority within the society's political system. This Aspect does not necessarily constitute increased respect or esteem (thus distinguishing it from a Philosophical Foundation); instead it represents heightened recognition as a result of Traditional positioning within a society's Hierarchy.



Wealth Personal Wealth is perhaps the most common basis for Status. Most societies and cultures place at least some value on an individual's earnings and personal worth. This Foundation represents the overall monetary worth of a member of the environment. This Foundation is exceptionally strong in mercantile aristocracies, and its Aspects may include specific types of Wealth. For instance, the possession of certain items or materials may confer additional Status (depending on the nature of the society).

Philosophy Status can also have a Philosophical Foundation. In certain societies, Status is based on popular ideals and sensibilities. Individuals who provide these ideals with their truest expression have greater Status than those who do not.

Status in a society with a Philosophy Foundation may be based on *Ideals*. Each society has its own sensibilities and conceptions of morality. In certain cases, these conceptions can form the partial basis for the society's Hierarchy. Such Ideals can include Piety (especially in theocratic societies), Justice, Benevolence, or Honor.

Status can also be founded on a *Doctrine*. This can take the form of an actual text or collection of teachings, or it might be represented by an abstract code of conduct or behavior. The nature of the Doctrine depends on the society's Political Infrastructure, Philosophical Orientation, and Humanities Determinants.

Finally, Status can be based on *Obligations*. Obligations include official tasks, responsibilities, or duties. Depending on the other Status Foundations in use, Obligations may be attached to family, bureaucratic, or political entities. For example, Status may be attached to the duties performed by a priesthood. In another society, Status could be founded in certain responsibilities performed by members of the nobility. The nature of the Obligations depends primarily on the political organization and philosophical sensibilities of the environment.

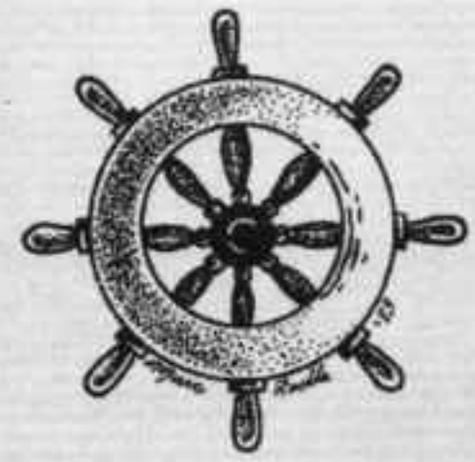


Power Status may be based on the amount of Power an individual possesses. In this context Power represents the ability to exert control or accomplish a desired end. Such influence is effected regardless of an individual's *right* to act. It simply embodies the ability to act.

If a Power Foundation is active, Status is always based on *Strength*. A Foundation Aspect of *Military Strength* indicates the ability to exert influence through the use or display of troops or military forces. *Political Strength* represents Power gained through political connections or maneuvering. *Esoteric Strength* is founded in an individual's connections to or influence with particular esoteric groups or spiritual orders. *Economic Strength* signifies the ability to acquire money or financial backers and direct large-scale economic venture. Economic strength should not be confused with the Wealth Foundation because those possessing economic power need not own large amounts of money, property, or land; rather, they gain their power from careful economic maneuvering and successful financial negotiations. Status conferred by Strength depends on the nature and relationships of Power within the environment's social framework.



Capability Status can be based on an individual's Capability in one or more areas. Capability represents a respected or admired trait within a society or culture. The raw ability to perform certain tasks or disciplines well may confer status on the performer. For example, in a society with a Status Foundation of Capability (Martial), those who were especially adept at the practice or theory of battle would receive higher Status as a direct result of their Capability. The extent of the award depends on the nature of the society. Possible Foundation Aspects include Martial, Economic, Diplomatic, Ecclesiastic, Intellectual, Artistic, and Esoteric.





Personal Freedom

In addition to the intangible degrees of power, respect, wealth and authority conferred by Status, the amount and nature of Personal Freedom present in the society forms a principal basis for the Hierarchy of Social Estates. Societies which embody certain Political Infrastructures obviously have very little inherent Personal Freedom, while others possess a large amount. The manner in which the freedom appears affects both the overall social structure of the society and the prevalent attitudes of the populace.

The levels of interaction and communication among the various Social Estates indicate the relative health of a society. The people's attitudes toward the Ruling Agency are crucially important both to the overall stability of the society and to the viability of the ruling class in particular. Is the populace content? Does the Ruling Agency hold its power through true popular Consent? Does a considerable resistance to the current Ruling Agency exist? If so, is the society close to some form of rebellion? The nuances and interplay of Personal Freedom have far-reaching effects on the general social and political structures of any society.

Assigning Personal Freedom

Personal Freedom occurs in numerous concentrations and manifestations among different societies. The Mythguide should decide exactly how Personal Freedom is treated and in what form it appears within the Narrative Environment. There are normally legal or cultural checks on an individual's freedoms. These checks tend to be standardized and unconstrained as long as one lives within the society's prescribed code of law. However, when one oversteps the legal, ethical, or social bounds of the society, these basic freedoms may be taken away.

The Empire of Ashera perpetuates an odd form of slavery. The open practice of the arcane arts is forbidden in Ashera, and any foreigners convicted of such offenses are put to death. When young Asheran men and women come of age, they are tested for latent magical Talent. If such Talent is identified, they are forced to receive an iron bracelet that is commonly referred to as the 'Yoke'. The Yoke allows a specially trained Master to control the new found Adept and train the youth. The Adepts are not treated well, being forced to use their powers for hard mundane labors. Their lives are devoid of hope. An interesting relationship governs this system. Master candidates are chosen from among the weakest of each new group of Talented youth. In Ashera, freedom comes with less ability, not more.

Northmen of Firnost Heath

Freedom and Obligation

Accustomed to Nomadic or Semi-nomadic lives, the Northmen are unencumbered by the constraints of urban civilization. Although the tribes freely roam their territories, the routine obligations associated with a nomadic lifestyle require that all tribesman voluntarily fulfill the daily social obligations which sustain their people.

There are few laws or codes regulating the behavior of tribal members, and there are no slaves kept within the heathlands. Each tribe member is expected to fulfill their occupational roles to the best of their ability. Additionally, all tribesmen (except those very young or very old) are expected to defend the settlement should it be attacked by invaders. While personal freedoms are virtually unrestricted, voluntary social participation in is required for a tribesman is to maintain good social standing.

Types of Personal Freedom

Major Types	*Sample Issues*
Physical	Ownership of physical body - privacy - physical exploitation - geographic mobility - personal defense - bodily expression
Material	Ownership of Property - land - dwellings/buildings - transportation - animals - arms/armor - personal effects
Social/Cultural	Marriage / Divorce Kin obligations Pursuit of vocation - access to occupations - changing professions Lifestyle
Moral/Spiritual	Religion - choice of deities - expression of worship Ideology - access to ideas - expression of ideas
Political	Ruling agency - selection of leaders - ability to affect policy - obligation to government (taxes? military service?)

The amount of Personal Freedom that exists in a society affects the society at its most basic level. It alters and defines relationships among the Social Estates, especially between Free and Unfree Archetypes or Vocational Clusters. How do the different levels of society perceive one another? Where is the separation between the Free and Unfree classes? How pronounced is the separation? What levels of servitude exist - serf, slave, etc. - and how do they treat each other? How are the Unfree classes treated by the upper classes? All of these considerations are important when designing a society's Hierarchy of Social Estates.

Since Personal Freedom is a relatively abstract concept, it is not necessary to minutely define an environment's freedoms. Once the Mythguide develops a general idea of the Personal Freedoms operating in different regions of the Narrative Environment, he may assign the Freedoms in several ways. Two principal Methods of assignation - Vertical and Horizontal - serve as the basis for a number of Freedom Aspects upon which Personal Freedom in a society can be founded. A Vertical assignment of Personal Freedom indicates an assignment across at least two Status Archetypes (i.e. vertically). A Horizontal assignment of Personal Freedom pertains to a single Archetype.

Freedom Aspects represent categories on which Personal Freedom may be based. Possible Aspects include Heritage (race or species), Gender, Culture, Status Archetype, or individual Occupation. For example, Personal Freedom might be assigned Vertically with a Heritage Aspect in a particular society. This means that all members of a certain race or species, regardless of Status Archetype, have either more limited or more expansive freedoms (depending on the Value of the Determinant). Freedom may also be assigned Horizontally in the same society. With an Occupation Aspect modifying the result, all professions within a specific Status Archetype might enjoy greater privileges or suffer further restraints in addition to

Freedom Aspects Descriptions

Aspect	*Horizontal Description*	*Vertical Description*
Heritage	All members of a particular race or species which exist within a particular Status Archetype enjoy/suffer additional freedoms/restraints. ex. All dwarven professionals working within the city limits pay 20% less occupational tax.	All members of a particular race or species enjoy/suffer specific freedoms/restraints regardless of their individual vocations or Status Archetypes. ex. Only elves are permitted within the sacred Grove of Inurahd.
Gender	All members of a particular gender which are placed within a particular Status Archetype enjoy/suffer additional freedoms/restraints. ex. Only male Aristocrats are permitted to own property within the Garden District.	All members of a particular gender enjoy/suffer specific freedoms/restraints regardless of their individual vocations or Status Archetypes. ex. All males can serve in the militia.
Culture	All members of a particular culture which exist within a particular Status Archetype enjoy/suffer additional freedoms/ restraints. ex. Only the Caravan merchants of Trelingklon may sell wares within the market.	All members of a particular culture enjoy/suffer specific freedoms/restraints regardless of their individual vocations or Status Archetypes. ex. No barbarians from 'the lawless sectors' are permitted to participate in elections.
Status	All members of a particular Status Level or Archetype enjoy/suffer particular freedoms/restraints allotted to that Level or Archetype. ex. Only Privileged citizens are permitted to travel the streets after midnight.	n/a
Vocation	All practitioners of a particular vocation which exist within a specific Status Archetype enjoy/suffer additional freedoms/restraints. ex. No marginal street performers may enter the Noble quarter of the city.	All practitioners of a particular vocation (which crosses Status Achetypes) enjoys/suffers specific freedoms. ex. All street performers are permitted within the city bazarr.

those imposed upon the other members of the professional class.

Status Archetypes

Six different Status Archetypes form the basic structure of the Hierarchy of Social Estates. These Archetypes, in order of ascending Status Level, are: Marginal, Labor, Professional, Privileged, Ruling, and Ruling Agency. Status Archetypes represent universal models of social stratification. These models provide the society with a standard and accepted framework on which a more advanced system of social valuation is founded. Most societies follow these models closely, with each Archetype having an important role in the overall social mechanism.

Each Archetype is uniquely defined by its society. No other society will have exactly the same Archetypal breakdown. Two societies never have precisely the same types of Personal Freedom, or vocations whose progression of Status Levels is exactly the same. Political and philosophical situations among societies differ as well, and the complex interactions between a society's Hierarchy of Social Estates and its individual system of values and sensibilities must be considered at all times during the design process. For example, the Privileged Archetype in a trade-oriented Republic might consist almost entirely of wealthy merchants, while the same Archetype in a Representative Democracy would probably be formed by a class of high-level government bureaucrats or elected officials. In either case it is the nature of the society itself, its Personal Freedoms and bureaucratic mechanisms, that provides the detail necessary to construct each Archetype.

A Hierarchy's Status Archetypes are defined in two ways - by the level of Personal Freedom enjoyed by the Archetype's members, and by the Vocational Clusters and their subdivisions that fall within the Archetype. Personal Freedom depends on the nature of the society's government and on the philosophy of its Ruling Agency. Freedom also depends on the relative balance of power within the environment. If the Ruling Agency's power base is slipping, it may slacken control for a while to put things in order. Conversely, if a Ruling Agency enjoys total control of an environment, social constraints may become tighter.



Status Level

Status Level is an arbitrary value that ranges from zero (usually Marginals or those outside the bounds

of accepted society) to twenty (the Ruling Agency). The Status Level value allows different levels of a society to quantitatively interact with one another. Every individual has a Status Level which relates directly to a Status Archetype.

Status Level places each member of the Narrative Environment in a position that is socially relative to everyone else, and gives the Mythguide a solid frame of reference for any questions of social ability or influence which might arise. Status Level also serves as a reference point within an Archetype. It determines the general importance and power of a persona relative to others both within his specific vocation and within the overall Archetype. The assignment of Status within an individual Hierarchy depends largely on the active Status Foundations. Status is always an arbitrary element of society; the Status Foundations attempt to provide a slightly more structured method of assigning it.

Each Status Archetype has a suggested range of possible Status Levels, and the Mythguide determines the individual range of a particular vocation. Within this range, an average member of the vocation will fall at about the middle, while all other members are assigned Status Levels relative to that position. Unimportant or unsuccessful members of the Archetype have low values on this possibility scale, while important members have high levels.

A system of assignments is made for the goldsmiths in a large city. The goldsmiths fall within the Professional Archetype, and the range of Status Levels is agreed to be from six to twelve. The group now assigns Status Levels within this range to the various levels of the goldsmiths' profession in this manner: apprentices (6), journeymen (7), masters (9), guild officers (10-12 depending on rank). The average level of Master falls in the middle of the possible range. This system of Status Level assignments is placed within the appropriate Archetype (Professional) as a part of the Narrative Environment's Hierarchy.

Certain individuals may pursue overlapping vocations (this will often occur if a persona holds an official position). For example, a landless knight could also hold a position in a society's bureaucracy. In such cases, the higher Status Level of the two vocations is ascribed to the persona. Certain vocational areas are generally conducive to vocational overlap. These include religious orders (which may overlap with political or military vocations), government or administrative officials (which overlap with religious and aristocratic vocations), and political or titled positions (which often overlap with bureaucratic, military, or religious vocations).

Status Level also serves as a tool that relates the different Status Archetypes to one another. For example, in a Feudal society a well-respected and successful peasant falls within the Labor Archetype and has a Status Level of two. A modest tinker in the same society would be from the Professional (Free) Archetype and might have a Status Level of six. A poor knight would fall within the Ruling Archetype and would have a Status Level of fifteen. The king would represent the Ruling Agency and would have a Status Level of twenty. By comparing relative Status Level values, one can obtain a fairly clear picture of the social structure and stratification present in any society. Using Status Level to quantify the decisions made in the Personal Freedom and Archetype design processes is an important part of the overall Hierarchy design.

Custom and Rigidity of Status

Different societies view the social hierarchy in different ways. Some espouse an accessible and open attitude toward class, while others rigidly adhere to the social framework. Official titles and awards mean more in some environments than in others. The Mythguide and the Ensemble should determine the prevailing attitudes toward class and status in the Narrative Environment.

Many factors contribute to such attitudes - the levels and nature of Personal Freedom present, the current political atmosphere, the attitude toward heredity and kinship as it relates to status, the current economic climate, any unique or specific religious sensibilities, and the general level of interaction present among the Status Archetypes. All of these social elements combine to form two important social indica-

The Autocracy of Altara has the most severe class system I have ever encountered. Children, both male and female, assume the status of their mother. An individual's initial position within the social hierarchy can never be altered, no matter what he or she achieves or accomplishes. Vocational opportunities, educational opportunities, and general freedoms all depend on the caste to which one belongs. The result is a hopelessly strict framework of hereditary power and responsibility that feeds off its own stagnation and corruption.

tors - Custom and Rigidity. Both are expressed by values ranging from one to ten, and both attempt to illustrate abstract facets of the social framework.

Rigidity represents the possibility for advancement both within and across Status Archetypes. A value of one describes a social system in which the lowest domestic servant could theoretically advance into the Ruling Archetype, while a value of ten indicates absolutely no possibility of advancement occurring. Societies with strict caste systems can possess Rigidity values of ten, and although slight advancement within Archetypes is possible in such societies, advancement across Archetypes is not.

Custom represents the amount and strictness of protocol that is present in the environment. It indicates the fundamental importance of the social framework to members of the society. A value of one represents an extremely loose society, one in which social labels and sensibilities mean little. A value of ten represents an extreme example of status-oriented tradition and protocol. Stepping beyond the bounds of one's position in a society with high Custom can have severe repercussions.

Custom and Rigidity can be founded on many different concepts, both abstract and concrete. For instance, a Custom Value of ten in one society could indicate an upper class who holds power through fear and oppression, while in another it might represent extreme reverence and esteem for such a class. Certain amounts of resentment, scorn, and envy are inherent in any system of class divisions, as are corresponding feelings of respect and admiration.

Such emotions and reactions are defined by the Status Foundations and accompanying Foundation Aspects at work in the Hierarchy. The Mythguide should determine the root causes and philosophies behind a society's Custom and Rigidity values, because these values are important to the practical application of an environment's Hierarchy of Social Estates.

Composition of the Status Archetypes

The composition of the different Status Archetypes will vary from one society to another. In the following sections, each of the six Status Archetypes is presented and discussed. Guidelines and suggestions for their use accompany the descriptions, as well as suggestions for Vocational Cluster placement and Archetype composition depending on society type. The Status Archetype descriptions are presented in order of decreasing Status Level, since an environment's Hierarchy is always assigned from the top down.



The Ruling Agency

The Ruling Agency represents the individual or group of individuals who directly rule the society. A distinction between this Archetype and the Ruling Archetype is the level of Authority held by members of each. Members of the Ruling Archetype hold their Authority as a grant from the Ruling Agency, while the Ruling Agency itself is ultimate source of true Authority in any society.

The nature of the society's Authority base and its current political situation combine to shape it's Ruling Agency. For example, an Absolute Monarchy has a lone figure as its Ruling Agency - the king. The aristocracy and their families form the Ruling class, with the monarch's family also included in this group. The king alone represents the Ruling Agency.

In a Representative Democracy, the elected governing body is the Ruling Agency, and each of its members is considered a member of the Ruling Agency. In this situation, the nature of the society could preclude any sort of Ruling class. The families and relations of the ruling body's members might simply be members of a Privileged class. When the members of the Rul-



In the States of the Utarnad League, the concept of service is taken to the extreme. Status in the society is founded on the ideal of unencumbered devotion to the people of the League. Therefore, the wealthiest members of the privileged Guild Merchant are prohibited from holding governmental positions. Wealth, while respected, does not in itself impart true power in this society. An earnest desire to serve and a strong sense of personal philosophy are the traits necessary to succeed as an Utarni official. Most of Utarnad's ruling body hails from the ranks of academia, while many others are religious officials or dignitaries from arcane orders. Such individuals are essentially incorruptible, although at times their scholarly approach toward reform and administration seems overzealous.

ing Agency in such a society cease their careers in public service, they revert to a Privileged level of status.

The security enjoyed by members of this Archetype depends upon the state the society itself is in. If the relationship between the governing classes and the people is a tenuous one, the security of the Ruling Agency is uncertain as well. If the government enjoys widespread popular Consent and Constitutional Support, no class of society is more secure than that which holds the reins of Authority.

The Ruling Agency represents a logical extension of the society's Ruling Archetype. The two Archetypes are intimately related (the Ruling Agency will always be part of the Ruling class), and their individual designs should both complement and enhance one another.

The Ruling Archetype

The Ruling Archetype represents the ruling class of the society. Not all societies have ruling classes as such, and a Ruling class is not the same thing as a Ruling Agency (although the latter will always be a member of the former if both are present). The Ruling Archetype is separated from the Privileged Archetype by the levels of Authority wielded by each.

Authority is defined as the vested right to exercise power, and while certain members of the Privileged Archetype may hold significant amounts of Power, they do not usually hold large amounts of Authority. Members of the Ruling class generally wield large direct amounts of Authority, and often Power as well, in the name of the Ruling Agency. The distinction is important; a fabulously wealthy craftsman can possess a great deal of Power as a result of his wealth. If he were a town official, he might also hold a limited degree of Authority. However, a poor baron, by virtue of his relationship to the crown and his rank, would hold far more Authority than the artisan ever could.

When detailing a society's Privileged and Ruling Archetypes, the characteristic that separates the two classes is the nature of the society's Authority base. Is Authority represented by military might? Wealth? Tradition? Answering this simple question allows the Ensemble to make a final decision on the nature of both the Privileged and Ruling Archetypes.

Members of the Ruling Archetype often have access to the Ruling Agency and hold their Power and Authority as a direct result of the whims of the Ruling Agency. For example, in a Feudal society the wealthy merchant class falls within the Privileged Archetype


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while the nobility as a whole (those lords who compose the extensive aristocratic hierarchy) comprises the Ruling Archetype. The king is the Ruling Agency, although he is also a member of the Ruling class. The Ensemble should detail the composition of the Archetype according to the nature of the Narrative Environment. The general political climate of the society dictates the stability of a position in the Ruling Archetype.

The extent and the specific nature of the Ruling Archetype's influence depends on the structure of the society and its Power base, just as the real Power behind the Ruling class's Authority depends on the security provided by the Ruling Agency. In most societies, the Ruling Archetype is the level of society from which the Ruling Agency comes. In a society with a Ruling class, there is always a Ruling Agency, while the reverse is not the case at all. For example, a Dictatorship is ruled by the Dictator and a small cadre of specially chosen and privileged advisors. In this case, the entire group of men constitutes the Ruling Agency and there is no Ruling class.

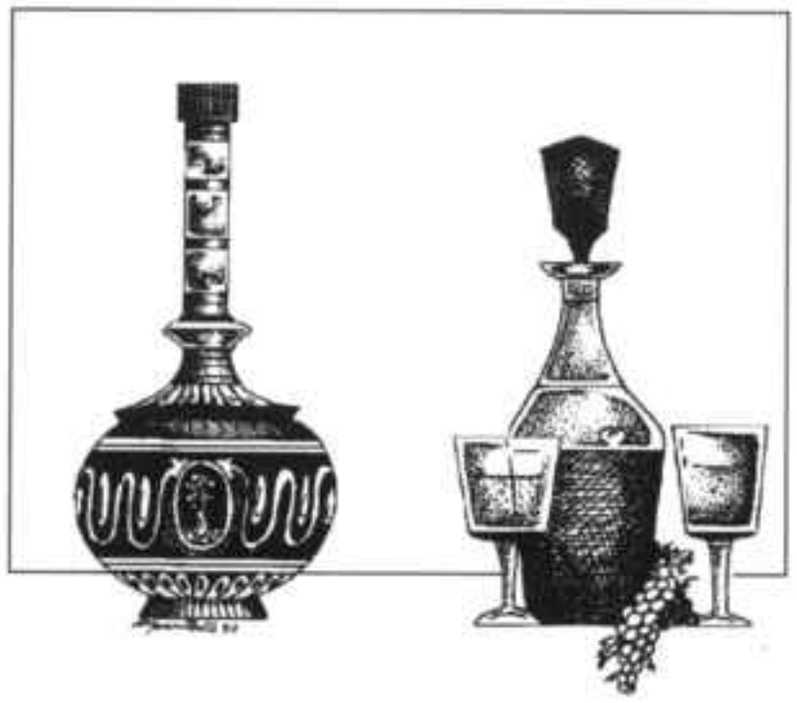
The Ruling Archetype defines an actual *class* , not a specific group of individuals. Class is defined as every member of a certain social strata, including all family members (wives, children, etc.). If a powerful, limited group of individuals is being described, these individuals represent an extended Ruling Agency and not an entire Ruling Archetype.

The Privileged Archetype

The Privileged Archetype represents the upper echelons of society. or those professions involving little or no manual labor. Some vocations fall solely within the Privileged Archetype, while for other professions the Privileged Archetype is home to the highest levels of a vocation (such as guild officers or masters). In societies with little Personal Freedom, few social elements fall within the Privileged Archetype. There is often a large Professional class and a small Ruling class in such societies, but no Privileged class.

In most societies the Privileged Archetype represents both the Wealth and Power Status Foundations to a lesser or greater degree. The whimsical and fleeting natures of both of these social elements express themselves in the Privileged Archetype. This Archetype is also represented differently in the countryside than it is in an urban environment. A rural Privileged Archetype might include extremely successful gentleman farmers, landed gentry who are not members of the Ruling class, wealthy merchants, and possibly certain members of the clergy.

The urban Archetype is more structured, including wealthy independent merchants, guild or other organized labor officials, high government officials, religious officials, highly placed military officers, and highly placed academics or scholastic officials. The Ensemble should remember that a high degree of urban specialization is present in towns or other urban environments. This and other social factors have a pronounced and direct effect on the final Archetype design.



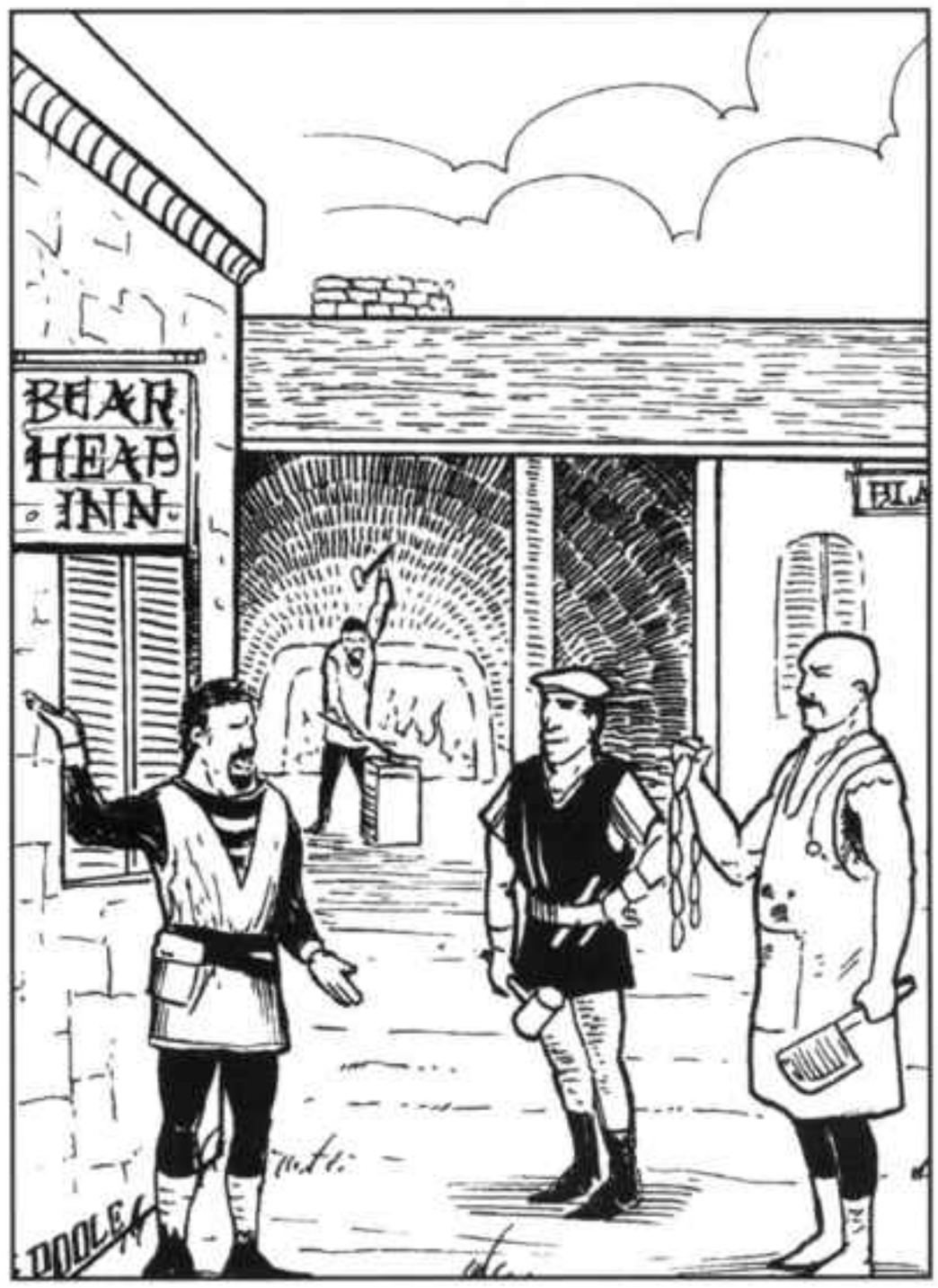
The Professional Archetype

The Professional Archetype represents those members of a society who practice some type of accepted craft, vocation, or skill. Such vocations may involve manual labor, but this labor is considered skilled and is usually directed toward the completion of a craft or project. This distinction separates the Professional classes from the Laboring classes, who often labor for ends other than artisanship or production.

Certain Professional occupations may be entirely service-oriented as well. Taverners, innkeepers, and barber-surgeons are examples of such vocations. Unfree Professionals are often bonded to an organization, individual, or aristocratic house in some fashion, and usually enjoy considerably more respect and status than Unfree Laborers.

The Professional Archetype is perhaps the most constant of all the Status Archetypes. Privileged and Ruling classes may change over a period of time, but the Professional classes are the framework around which any 'Civilized' society is built. Professional vocations found in the countryside include blacksmith, miller, mason, innkeeper, timberwright, hideworker, and hostler. Professional vocations found in an urban environment are more numerous, and include chandler, taverner, innkeeper, tailor, clothier, glassblower, tanner, cobbler, cutler, swordsmith, potter, jeweler, goldsmith, lexicographer, shipwright, perfumer, cooper, wainwright, butcher, tinker, barber, harness maker, wine seller, and money lender. The Ensemble must decide exactly which vocations are present in the initial Narrative Environment. The level of Specialization present defines the availability of individual vocations in the Narrative Environment.

In societies which allow the practice, Urban Professionals often organize themselves in the form of craft organizations. The kind of organization varies from one society to another, but guilds and confraternities are common types. Such organizations serve to heighten the status of their members, since they often control commerce in the environment. This control can take many forms, but usually includes workmanship standards, price controls, and safeguards against unfair competition. The result is an important and powerful element of society. These organizations are a principal reason for the discrepancies in power, status, and opportunity between urban and rural professionals.



The Labor Archetype

The Labor Archetype represents the laboring classes of society, or those vocations that practice some form of manual labor to sustain themselves. The composition of the Labor Archetype changes from one society to another. The Laboring classes of a Dictatorial society, for example, might be the Professional classes of a Limited Monarchy.

The classes that normally comprise this Archetype are those which consist primarily of unskilled or semi-skilled manual labor. Common rural members of this Archetype include farmers, thatchers, fishermen, herdsmen, trappers, whalers, and domestic or farm servants. Urban members include charcoalers, icemen, thatchers, cooks, carpenters, salters, miners, weavers, dyers, bakers, and brewers.

Rural artisans are generally less specialized than their urban brethren, and are not usually organized into guilds or craft associations. Because of the nature of urbanization, rural vocations have broader, more general skill bases, while urban vocations tend to be more specific. Such specificity is a basic consequence of true urbanization, and should be considered by the



The Free City of Ulthren is a fascinating example of social evolution. Its rulers are an eclectic camerata of paddlers, thieves, and prostitutes. Its nominal mayor styles himself the King of Beggars, and maintains his power through cunning and guile. The remarkable thing about Ulthren is the complete lack of oppressive sentiment one feels while roaming its streets and alleyways. Individuals who would be considered undesirable elsewhere govern themselves here with a unique philosophy of universal participation. Honor and courtesy are worn as badges of pride by folk who in other lands would have none.

Ensemble when detailing both this Archetype and the Professional Archetype.

The Marginal Archetype

The Marginal Status Archetype represents the element of the populace that exists on the fringes of society, outside the bounds of the accepted social framework. Members of this Archetype are without Status and possess Status Levels of zero. Depending on the political, cultural, and moral values embraced by the society, the Marginal Archetype can contain almost any societal element.

This Archetype usually represents those vocations that exist somewhere in the shadier areas of legality and acceptance - thieves, beggars, prostitutes, etc. It also represents those who follow no vocation at all. For example, traveling performers and artists might fall within this Archetype in some societies. Such environments would likely have a low Arts Tolerance Values.

Exactly which vocations belong in the Marginal Archetype depends on the individual society. Numerous considerations will affect the assignation process. How do the society's economic and governmental systems operate? Will the society's current political situation affect the determination? How does the society's legal system operate? How extensive is that system? To what extent does religion dictate the society's moral sensibilities? How do different religions or philosophies interact to form a coherent moral base (if they do)? What cultural specifics come into play? Because the Marginal Archetype represents elements outside the bounds of normal society, the Mythguide has more latitude when defining it.

Vocational Clusters

The Vocational Clusters are convenient occupational bundles that allow the Hierarchy design process to progress more easily. Each Vocational Cluster contains professions of a common theme or group. For example, the Warrior Vocational Cluster contains all martial occupations (common soldier, mercenary, etc.). The Vocational Clusters are inserted into the various Status Archetypes to create a broad-based and all-inclusive Hierarchy of Social Estates.

The simplest way to use the Vocational Clusters is to assign each Cluster to a Status Archetype. Ranges of possible Status Levels are then assigned to each Cluster division within the appropriate Archetypes.

Vocational Placement within the Hierarchy of Social Estates

Vocational Cluster	*Relevant Determinant*	*Recommended Social Estate*
Political Cluster	Environ Class	In Urban or large Semi-Urban environ classes Political Vocations usually compose the Ruling Agency. In smaller or less populated eviron classes, Political vocations are replaced by official Vocations (see Official Vocations in text).
Arcane Cluster	Magic Tolerance	
	1 - 5	Marginal
	6 - 10	Professional
	11 - 15	Priviliged
	16 - 20	Ruling
Bureaucratic Cluster	Specialization	Bureaucratic Vocations appear within the Skilled Social Estate even though they rarely manifest in Societies with Minimal specialization. In Societies possessing Extensive specialization, Bureaucratic Vocations overlap the Priviliged Class.
	Minimal *	
	Low	
	Average	
	High	
	Extensive	
Academic Cluster	Scholastic Tolerance	
	1 - 5	Marginal
	6 - 12	Professional
	13 - 18	Priviliged
	19 - 20	Ruling
Ecclesiastical Cluster	Religious Tolerance	
	1 - 5	Marginal
	6 - 10	Professional
	11 - 15	Priviliged
	16 - 20	Ruling
Fine Arts Cluster	Arts Tolerance	
	1 - 5	Marginal
	6 - 15	Professional
	16 - 19	Priviliged
	20	Ruling
Professional Cluster	Scholastic Tolerance	
	1 - 12	Professional
	13 - 17	Priviliged
	18 - 20	Ruling
Merchant Cluster	Trade	
	1 - 10	Professional
	11 - 16	Priviliged
	17 - 20	Ruling

Vocational Placement (cont.)

Vocational Cluster	*Relevant Determinant*	*Suggested Placement*
Artisan Cluster	Specialization Minimal * Low Average High Extensive	In Urban or large Semi-Urban environ classes ArtisanVocations usually compose the Professional and Priviliged Social Estates. In smaller or less populated eviron classes, true Artisans may be non-existant or so generally trained that they fall into the Labor Archetype.
Warrior Cluster	Philosophical Orientation Survival	Unspecialized Warriors may occupy the Priviliged or Ruling Archetypes
	War Conquest	Standing Forces may occupy the Professional Archetype
	Equilibrium	Standing Forces may occupy the Labor or Professional Archetypes.
	Peace Knowledge/thought	Standing Forces may occupy the Labor Archetype
Labor Cluster	Specialization Minimal * Low Average High Extensive	While all Labor vocations fall into the Labor Status Archetype, those which require the least training tend to have lower Status values while those requiring higher degrees of training or specialization tend to possess greater Status values within the Archetype.
Fringe Cluster	Special ***	Fringe Cluster vocations, being ethically or morally questionable, occupy the Marginal Archetype in most societies. If certain Fringe Vocations are not illegal or considered extremely immoral within a society, they may occupy higher Status Archetypes.
Official Vocations	Special ***	Official Vocations constitute any Titled office or station which relates to governmental proceedings. Official Vocations which involve full time employment are placed between the Bureaucratic and Political Clusters. If the Cluster overlaps Status Archetypes make a note of the range of possible Status values. Official Vocations which do not constitute full time positions enhance the Status level of the individual performing the tasks, but do not necessarily elevate the status of the individual to that possessed by full time officers.

A more detailed method for using the Vocational Clusters includes specific professional subdivisions. Such a system of subdivided Clusters might be appropriate for a large urban setting or a particularly intricate Narrative Environment. When using the Clusters in this fashion, subdivide them according to the needs of the individual environment. This division can itself be handled in two ways. First, the entire Cluster can simply be divided in a general manner. For example, the Warrior Vocational Cluster could be divided into Warrior I, which would fall into the Professional Archetype, and Warrior II, which falls into the Privileged Archetype. Specific occupations are assigned to one of the two Clusters based on the nature of the society. For instance, all common soldiers might fall under the Warrior I Vocational Cluster while officers above a certain rank or level fall within the Warrior II Cluster. Such divisions offer more detail than a basic Cluster system, but they still leave plenty of room for innovation and change.

The second method of dividing the Vocational Clusters is more specific. Using this method, subdivisions are based on individual vocations or small vocational groups. For example, the Mythguide wishes to specifically define an Archetype breakdown for the hideworkers' profession in a large city. The group decides that three divisions are necessary. Apprentices fall within the Labor Archetype, journeymen and most masters within the Professional Archetype, and a few masters and all guild officers within the Privileged Archetype. The breakdown is a specific one and in this case applies only to this particular vocation.

An alternative to the method just presented is one that details a group of vocations. For instance, in the previous example the Ensemble could have detailed an Archetype breakdown for all guilded professions, or perhaps just for those in a certain specialized area or industry (in this case leather craft - hideworkers, tanners, harness makers, glovers, etc.). The crux of this illustration is that the Vocational Clusters, much like the Status Archetypes, can be used effectively with as much or as little detail as the Ensemble and the Mythguide are willing to provide.



Commercial Orientations

The Vocational Clusters are divided according to their Commercial Orientations. Vocations within the Clusters may be oriented toward either the production of goods or the rendering of services. In a goods-oriented profession, some concrete product or craft is exchanged or purchased. In a service-oriented profession, an intangible service or ability is exchanged or purchased.

Some Clusters are composed primarily of one Commercial Orientation or the other, while others contain a combination of the two. The Commercial Orientations represent a convenient way to divide the occupations comprising the Vocational Clusters. The Clusters themselves are described in the following section.

The Fringe Cluster

The Fringe Vocational Cluster consists of those vocations on the fringe of society, outside the bounds of the accepted social norms. The composition of this Cluster changes depending on the Narrative Environment.

The Fringe Vocational Cluster appears in three general forms. The first consists of goods-oriented Fringe occupations, such as peddlers, fences, or black marketers. The second contains occupations that are service-oriented, such as prostitutes, entertainers, and assassins. These professions provide valuable (if of-



The Autocracy of Virdene exhibits the purest incarnation of a martial ruling caste I have ever witnessed. The aristocracy mirrors the nation's military organization, with the Autocrat serving as both ruler of the nation and supreme commander of the legions. His generals are his secular advisors as well, with advancement dependent not on heredity but on military prowess alone. The legions live apart from the normal populace and are governed by separate laws. Independent mercenary captains are often rewarded with seats in the government or highly visible legion commands, while normal citizens are regarded as little more than slaves to the state's gargantuan military machine. Never have I come across such a passionless and single-minded society.

ten illegal) services within the shadier realms of society in return for material compensation. Finally, there are miscellaneous Fringe occupations, providing neither goods nor services. Such vocations include beggars, vagrants, outcasts, and thieves (although this latter occupation could also be viewed as service-oriented).

The Unskilled Labor Cluster

The Unskilled Labor Vocational Cluster contains those occupations that consist entirely of unskilled or semi-skilled manual labor. These vocations are generally service-related, although they may be goods-related.

Laboring professions often consist of work for work's sake, and include such vocations as farmers, servants, and hired manual laborers. Distinctions between goods and service-related occupations may be drawn if a society has a large Unskilled Labor Cluster, but such distinctions are not usually necessary.

The Warrior Cluster

The Warrior Vocational Cluster consists of those professions which rely on the use of arms or martial prowess. These professions are always service-related, and include such vocations as professional soldiers, mercenaries, military engineers, sappers, and weapons instructors. There is often some overlap between this Cluster and certain other Clusters.

The Artisan Cluster

The Artisan Vocational Cluster contains those production and craft-oriented professions that are primarily goods-related. Most Artisans specialize in a specific product or good which they produce for general sale.

This Vocational Cluster includes most craft professions, such as smiths, hideworkers, tailors, woodworkers, etc. This Cluster is also closely related to both the Merchant and Skilled Professional Clusters, and the distinctions among the three should be carefully described by the Mythguide.

The Merchant Cluster

The Merchant Vocational Cluster contains those trade and establishment-oriented professions that are primarily service-related (although they may be viewed as goods-related as well, since they derive their profit from the sale of others' goods). Merchants can either specialize or maintain a broader base for their services.

This Vocational Cluster includes such occupations as innkeeper and taverner (those who operate service establishments), as well as true merchant occupations such as wine seller, chandler, and grocer (those who sell goods produced by others). Larger and more broad-based merchants fall within this category as well. Merchant-adventurers, such as those who trade or broker many different sorts of goods, and caravan masters are two examples. Such traders can be very wealthy, and in some environments may be assigned to the Skilled Professional Vocational Cluster instead.

The Skilled Professional Cluster

The Skilled Professional Vocational Cluster contains those service-oriented professions that require extensive specialization and training. Great merchants and traders often fall within this Cluster instead of the Merchant Cluster. This is especially true if they have grown large enough to become primarily service-oriented. Merchants in this category include merchant bankers, capital lenders, usurers, and members of large trade or caravan companies.

Other professions that fall within this Vocational Cluster are those which require high degrees of education or lengthy training. These occupations include physicians, apothecaries, heralds, barber-surgeons, architects, and lawyers.

The Ecclesiastical Cluster

The Ecclesiastical Vocational Cluster contains all religious professions and members of the clergy. These professions require widely different levels of training and education, depending on the individual position and its rank within both society and church. All religious vocations are considered service-oriented professions, and their treatment in a society depends largely on the society's attitude toward religion



Religious occupations include all members of major religious orders (priests, religious officials, monks, lay brethren, etc.) and the members of certain minor orders. Those who belong to minor religious orders or organizations, and for whom religion is a true vocation, are placed within this Cluster.

Members of minor orders whose primary occupation lies elsewhere fall within both of the appropriate Clusters. Members of a military religious order, for example, would be placed within both the Ecclesiastical and the Warrior Clusters (and Status Level is based on the higher of the two). This Cluster and its nature changes from one society to another, and the Ensemble should be careful to clearly define its components.

The Academic Cluster

The Academic Vocational Cluster contains all purely academic and scholastic professions. These professions require high degrees of both education and training. All Academic vocations are usually service-oriented professions (with a few exceptions, such as



The massive bureaucracy required to support the vast Empire of Avranne is a marvel of interactive uselessness. Housed in the cyclopean Hall of the Chamber, a warren of administrative cells and twisting passageways, the imperial bureaucracy has become a symbol of official complacency and decay. Very little of the true business of government actually occurs in the Hall any more. The building, which houses a number of forgotten bureaucrats larger than the populations of several outlying provinces, is riddled with secret tunnels and chambers. These chambers delve deep into the earth, and there are few individuals alive who remember all of them. It is said that old or tired officials sometimes dwell within the maze of halls and passageways. It is a mark of the Empire's decline that such individuals are not only tolerated but accepted without question.

writers and those who produce manuscripts). Status Levels vary considerably in this Cluster, although this variance will not generally approach that found in the Ecclesiastical Cluster.

Academic professions include masters and teachers, scribes, illuminators, university officials and scholars, students, philosophers, and disputers. There is often some overlap between this Cluster and both the Ecclesiastical and Skilled Professional Clusters. In many societies, scholars and teachers are members of religious orders, while scribes and engravers might be considered Skilled Professionals.

The Bureaucratic Cluster

The Bureaucratic Vocational Cluster contains all governmental and non-governmental administrative positions within a society. These professions require varying degrees of education and training, and most bureaucrats are both literate and mathematically competent. These occupations are entirely service-oriented. Most societies, no matter what their size, have some form of bureaucratic structure.

Status Levels within this Cluster vary considerably, and there is often significant overlap between the upper echelons of this Cluster and those of the Political Cluster. Bureaucratic professions include positions from the lowest clerks and assistants to the highest levels of administration. Members of the Bureaucracy are often clergy or members of the aristocracy (the Political Cluster).

The Arcane Cluster

The Arcane Vocational Cluster contains those vocations that deal primarily with magic and the supernatural. These professions require highly specialized training and lengthy periods of study and education. When these vocations manifest themselves as actual occupations, they are invariably service-oriented.

Such manifestations depend upon the manner in which magic is viewed in the society, and Status Levels in this Cluster vary considerably. The same mage could be a member of the Marginal Archetype in one society, while in another all mages are members of the Privileged Archetype. Arcane professions include such things as professional mage (court magician, etc.), alchemist, astrologer (one with true Talent), and seer. In certain environments, Adepts may have to keep

their Talent secret. This is a direct result of the society's Magic Tolerance.

The Political Cluster

The Political Vocational Cluster contains those vocations that directly affect both the power and authority bases of a society's Political Infrastructure. These professions are entirely political in nature, and will often fall within the society's Ruling Archetype. Members of this Vocational Cluster always have some type of connection to the society's inherent Authority structure. They usually wield large amounts of power as well. Status Levels in this Cluster are always high, while the precise nature of the Cluster depends upon the society's current political state of affairs.

Political vocations include members of the aristocracy in a Monarchical Infrastructure, members of the ruling body in a Divided Infrastructure, and members of the Ruling Agency (possibly extending to the Ruling class) in Absolute Infrastructures. There is often a gray area between these vocations and actual occupations. For game purposes all are treated alike. For example, a Feudal lord's vocation could be just that - Feudal lord. Such a job entails many different qualities and talents, such as administration, martial prowess, and judicature. Although each of these aspects might fit into other Clusters, the individual's actual vocation is 'lord', and this vocation definitely falls within the Political Vocational Cluster.

Some amount of overlap might be present with this Cluster. For instance, certain distinctions between this Cluster and either the Bureaucratic, Warrior, Ecclesiastical, or Academic Clusters will have to be made at each Cluster's highest levels.

The Arts Cluster

The Arts Vocational Cluster contains those vocations which deal with either the fine or performing arts. These vocations are service-related, and include such professions as painters, sculptors, illuminators, actors, mimes, and vocalists. This Cluster's place in a society's Hierarchy depends primarily on the Arts Tolerance of the environment. There may be some overlap between this Cluster and others.

Northmen of Firnost Heath

A Tribal Hierarchy of Status

The Northmen life-style is too primitive to support a fully developed or rigidly enforced Hierarchy of Social Estates. Unlike highly civilized societies which recognize special rights and privileges based on complex notions of status, Northmen culture rewards exemplary conduct or achievement with tribal honor, trust, and authority.

Because every tribesman is expected to serve the tribe in whatever capacity they can, there is no shame in physical disability or occupational impairment. Whether a particular task or duty is performed by children, the aged, or the disabled is irrelevant. All duties must be performed since each is essential to the sustenance of the Tribe. Naturally, certain tasks have higher priority than others, and at the clan level, status is awarded based on occupational importance. Those who prove most able in performing the priority vocations may eventually be elected to the position of Clanhead, a title which confers great honor upon the elected. Eligible candidates usually emerge from the upper eschelons of the Unskilled Labor vocations because of the importance placed on the duties performed by warriors, hunters, herders, and farmers.

Above the level of Clanhead, status is conferred according to personal honor and achievement. Highly acclaimed Clanheads, may become Tribal Chiefs, while prominent Chiefs may move upward to become the 'national' Chieftain. At the tribal level, status confers authority in recognition for personal honor and leadership acumen.

Shamans and Skalds are accorded status more as a symbol of respect than of vocational or social recognition. Shamans and Skalds are regarded with wonder, for they demonstrate talents which are rare among . See the next page for a more specific breakdown of the Hierarchy of Social Estates.



Hierarchy of Social Estates: Northmen of Firnost Heath

Status Tribal Nation - Tradition (Cultural Aspect: Exemplary Conduct*)
Foundations Tribe - Philosophy (Doctrine/Ideal aspect: Strict codes of Personal Honor)
Clan - Philosophy (Obligational aspect: Welfare of Clan)

Freedom Aspects Horizontal (Occupational) - Tribal Shamans have greatest personal freedom by virtue of occupation(interpreters of omens).

Vertical (Cultural) - Foreigners (non-tribesmen) are accorded relative status according to their professed/apparent vocations; however, they require permission to court clansmembers, attend religious ceremonies, or traverse territorial borders.

Status Archetype	*Vocational Clusters*	*Sample Occupations*	*Status Level*
Ruling Agency	Political (I)	Chieftain (elected by Trial)	20
		Tribal Chiefs (appointed councillors)	19
	Ecclesiastiacal (I)	Spiritual Leader (appointed councillor)	18
Ruling Class	None	n/a	
Privileged Class	Political (II)	Tribal Chieftains	17
	Ecclesiastical (II)	Tribal Shamans	16
	Political (III)	Clanheads	15 - 13
Professional Class	Academic	Skalds (Shamanskalds & Smithskalds)	13 - 12
	Artisan (I)	Smiths (Blacksmiths & Silversmiths)	11
	Warrior (I)	Elite Guardsmen to Chieftain	10
	Artisan (II)	Smiths (Coppersmiths)	10
Labor Class	Warrior (II)	Eligible conscript warriors	9
	Unskilled Labor (I)	Hunters, Herdsmen, & Farmers	8
		Miners, Carpenters, & Masons	7
		Weavers, Tanners, & Potters	6
		Foragers, Thatchers, & Kindlers	5
	Arts	Sword Dancers & Choir singers (adolescents)	4
	Unskilled Labor (II)	Dung Collectors & Diggers (Field hands)	3
		Professional Understudies (adolescents)	2
	Fringe Cluster	Unemployed (Aged & Children)	1
Marginal Class	Special	Dishonored Clansmen (Unfree): Clansmen who have greatly dishonored themselves by committing crimes or other morally offensive acts are either branded and exiled or allowed to remain but treated as "Unfree" with regard to personal liberties.	0

Relative Status & Divergent Societies

Each society's Hierarchy of Social Estates is unique. The intricate relationships inherent in any detailed group of social parameters only fully apply to the environment for which they are designed. All other societies, no matter how similar, will have slightly different social breakdowns. However, Status can transfer from one society to another. The Ensemble must determine the precise nature of the transfer. This determination can be aided by examining certain specific factors and their similarities between two societies. The first of these factors is the level and type of interaction which occurs between the societies (partly described by the environment's Interaction Value).

A society's Philosophical Orientation also affects the determination of relative status. Whether status is affected adversely depends upon the Orientation of the new environment. This process is contingent on an understanding of the relationship between the societies involved. The nature of this relationship should tell the Ensemble everything they need to know.

Both the political system and the environment's political climate have a profound effect on a foreigner's reception in an alien society, as does the new society's embrace of Personal Freedom. Kinship patterns and values can also affect a traveler's reception, as can the society's general economic and trade climate.

Finally, relative status is affected by the traveler's vocation. For example, if a scholar travels to a warlike society with an extremely low Scholastic Tolerance, he will not enjoy high status. However, a traveling warrior might enjoy higher status than he would at home. Status is completely relative from one society to the next; it is only a certainty in the persona's home environment. Unique environmental factors take precedence when translating status among societies. For example, if a society is trying to stimulate trade, and a traveling merchant arrives, the merchant probably receives favorable status modifiers. If the trade environment is unfavorable, there will inevitably be several negative modifiers to the traveler's status.

By using the foreign society's Hierarchy of Social Estates as a framework, its current situation as a modifier, and the traveler's vocation and motivations as further modifiers, the Mythguide should be able to determine how relative status operates in almost any foreign Narrative Environment.

Status in Unique Situations

Occasionally a society may be so alien, or the differences in technological progress so great, that the guidelines described in the previous section prove too narrow. In such cases, the Mythguide and the Ensemble should simply use their imagination. Interaction should be stressed in these situations over convoluted descriptions of relative status.

When the differences between societies are purely those of progress or 'Civilization', the relationship is easier to detail. The principal consideration when establishing this relationship is the level, type, and amount of interaction the Primitive society has experienced with Civilized societies. If the general natures of the two societies are similar, their Hierarchies may be philosophically similar also. In this case, relative status would transfer well between the two, no matter what discrepancies of social or technological progress exist.

If the natures of the societies differ, the manifestations of these differences become important. Primitive societies are often religious in nature, and the types and forms of the societies' belief systems become important modifiers. Perhaps the more civilized travelers are viewed as agents of a primitive deity, or even as deities themselves. Or they might be treated with religiously motivated suspicion or outright hostility. In such cases, the environment's Status Foundations and Philosophical Orientation Aspects serve as important guides for determining the society's reactions to travelers and foreigners.

The relative status and basic relationship between members of the different societies depends largely on a synthesis of factors. The nature of the society and its political structure is of principal importance. The society's Religious Tolerance and its inherent belief systems are also primary considerations, as are the environment's Interaction and Isolation Values. By combining the effects of all of these indicators, the Mythguide should be able to gauge social reactions and responses among diverse societies.





The City State of Amilanth

Amilani Status is based on a number of factors, and several Status Foundations are evident. Within the Tradition Foundation, both Kinship and Cultural Aspects are present. Status is often passed in whole or in part from mother to daughter, and women in general possess higher standing within the society than men. Wealth confers additional status, as does Economic and Political Power. Finally, those who are particularly adept at the society's unique Ideal of Treachery will also enjoy heightened status among their peers.

Levels of Personal Freedom in the society vary according to rank and gender, and Freedom itself is given a Value of three. Personal Freedom in Amilanth has a Vertical (Gender) Freedom Aspect. All men in the society are given reduced status, and none are truly free. In a situation where a man and a woman have the same occupation, the man's Status Level is invariably at least five levels lower than the woman's. Sample Occupations listed on the accompanying table list vocations by gender-availability -- (W) indicates that the vocation is available to women only, (M) indicates that either men or women may pursue the vocation legally.

Since the Amilani Social Hierarchy is based upon a system of traditional kinship (Aristocrats passing their power and wealth onto their children) and the Status Foundation of Wealth (which if great enough can buy higher status), Status is Rigid, but not nearly as restricted as it would be if Status were based exclusively on Kinship. Because Status can be purchased without restriction (theoretically a very wealthy Amilani woman could buy a council seat if one became available through sale or vacancy), the Rigidity of Status in Amilanth is prohibited only by the socio-economic conditions which limit an individual's ability to accrue vast amounts of wealth. Of course, Amilani law prevents men from attaining positions of power, and Amilani men can only rise to a Status level of 11. The Rigidity Value in Amilanth is 6 (for women) and 8 (for men).

Custom of Status is more severe. Amilani citizens, especially the Matriarchal patricians, are a proud and noble folk who consider their status-related traditions fundamental for maintaining social order. Since transfers of power and wealth occur most often through political and diplomatic maneuvering, observance of one's own social station (and behaving accordingly) is essential for social advancement. Social carelessness easily earns the wrath of the vain patricians who usually make life very difficult for those who need to learn proper etiquette.

If aspiring women have cause to watch their steps when dealing with social superiors, men must be doubly cautious. Amilani law and custom is very strict for men, and male laborers and craftsmen can be publicly flogged for treating an aristocrat improperly. Overall, the Custom of Status in Amilanth is 7, with punishment being more severe for men.



Hierarchy of Social Estates: City State of Amilanth

Status Foundations
Tradition (Cultural Aspect: Gender - only Women are enfranchised citizens)
Tradition (Kinship: Extensive Clan Structures operate within the Ruling Class)
Wealth, Capability (Merchantile & Political Maneuvering), and Philosophy (Honor) also operate as Status Foundations within the City State Hierarchy

Freedom Aspects
Vertical (Cultural - Gender) : Men are not permitted to: Own Real Estate or Grand Material Properties (ex. ships), Hold public Office/vote, Bear Arms, Conduct Domestic Trade, Practice Magic, and Inherit Real Estate/Property

Horizontal (Cultural - Citizenship) : Only Foreigners who have been granted Relative Status equal to or greater than Privileged Class may: Leave Foreign Quarter of Amilanth City, Rent Dwellings/Property, Conduct Business Dealings, Visit the School for Adepts, Enter Administration Offices, and Bear Arms.

Status Archetype	*Vocational Clusters*	*Sample Occupations*	*Status Level*
Ruling Agency	Political (I)	Council Representatives (W)	20
Ruling Class	Bureaucratic (I)	Trading House Matriarchs/Directors (W)	19
		High Officials in Trading Houses (W)	18
	Merchant (I)	Prominent Trade Representatives (W)	17
	Bureaucratic (II)	High City State Officials (W)	16
	Merchant (II)	Low Trading House Officials (W)	16
Privileged Class	Ecclesiastic (I)	High Religious Officials (W)	15
	Arcane (I)	Dean of Adepts/Powerful Adepts (W)	14 - 13
	Academic (I)	Deans of Universities/Trade Strategists (W)	13
	Bureacratic (III)	Military Strategists, City Administrators (W)	12
	Professional (I)	Ship Captains & Caravan Leaders (W)	11
	Academic (II)	Professors & House Mentors (M)	11
Professional Class	Ecclesiastic (II)	Clergy, Healers, Chuch Officials (M)	10
	Arcane (II)	Adepts, Alchemists (W)	10
	Professional (II)	Lawyers, Surgeons, Ship Officers, Guild Heads, Taverners (Reputable), Cartographers	9 - 8
	Arts (I)	Architects, Notable Artists (M)	9 - 8
	Artisan (I)	Shipwrights, Blacksmiths, Glassworkers (M)	8
	Eccl./Arcane (III)	Acolytes / Neonates (M)	7
	Warrior (I)	Professional Soldiers (Navy) (W)	6
	Bureaucratic (IV)	Civil Servants, Paymasters, Tax Collector (W)	6
Labor Class	Labor (I)	Sailors, Labor Foremen (M)	5
	Arts (II)	Sponsored Artists of Average Talent (M)	4
	Labor (II)	Gardeners, Miners, Masons, Divers (Sponges)	3
		Farmers, Harvesters, Furnacemen	2
		Rowers, Dockhands, Dungmen, (M)	1
Marginal Class	Fringe	Unsponsored Artists, Street Peddlers, Thieves, Assassins, Prostitutes, Male Adepts? Fugitives, Foreigners (below Priv. Class) (M)	0

Shadow Castes of Ildregon

The Shadow Castes of Ildregon introduces the interesting dimension of Status as a narrative possibility. The Hierarchy of Social Estates in the free city of Ildregon is extremely rigid and plainly demarcated. The narrative itself begins as a result of Ildregon's bizarre caste system but does not employ complex status relationships in the way a more advanced Status-based narrative might. The Shadow Castes of Ildregon is included here to show how the concept of status can be used to initiate a wide variety of narrative situations.

Background

Ildregon is an isolated city ruled by an aristocratic council of high priests. Each priest serves a different deity in the society's pantheon, and each wears a remarkable mask of bronze, iron, silver, copper, gold, bone, etc. that resembles the visage of his or her god. As part of their collective philosophical teachings, the priests denounce personal status as a corrupting influence. The masks are worn to hide their identities while they perform the duties required by their office.

While secrecy is paramount (to avoid associating an individual man or woman with the high status of governmental and religious office), a certain degree of identification is unavoidable. For this reason, only a handful of devout religious attendants know the identity of their master priest, while all others within the society (including other high priests) identify a high priest either by official Mask or by common name, but never by both.

This bizarre divorce from status requires delicate ceremony whenever a new high priest enters office, but such transfers occur within the isolated inner sanctums of the respective Temples. Transfers are conducted secretly, and fellow council members never question a new voice emerging from the divine Mask of office.

While the Ruling Agency attempts to separate the power inherent in religious and secular offices from the individuals who serve in the positions, the hereditary ruling class (all members of the aristocracy from which clergymen are drawn) is obsessed with wealth and status. The aristocrats paint their faces with a whitish creme according to tradition, and trample over any beneath their station in their relentless pursuit of further power.

Privileged classes do not exist in the society. Status is completely rigid and no one may hope to transcend their hereditary social position. Professional and Laboring classes are divided according to wealth, and while these classes are not permitted to wear any sort of facial adornment, they are easily distinguished by the quality and richness of the clothing and jewelry they affect.

Slavery is popular in Ildregon, and in keeping with the custom of identification, all slaves must wear dark veils suspended from wrapped turbans. Marginals, the least identifiable of any group, commonly disguise themselves in the garb of other classes. Consequently they risk discovery, but because of their illicit occupations they have very little to lose if discovered. Overall, each stratum of society is easily distinguished from the next, and there are strict laws and customs which apply to social interaction among the different groups.

The city of Ildregon is large and possesses a foreign quarter that is isolated from the city proper by high walls. Foreigners are not permitted within the city except through the intervention of a member of the aristocracy. Aristocrats may issue letters that allow passage. Any foreigner who is privileged enough to receive a pass is legally bound to his patron aristocrat. While in the city, these guests are permitted to retain their foreign garb. Facial adornment is preferred for social functions.

Narrative Opportunities

All players should be made acutely aware of both the privileges and the repercussions of social status in Ildregon. The narrative begins when the players learn that one of the official council masks has been stolen from the sanctum of a Temple. While the mask itself symbolizes vested authority to speak in the name of the Gods, the owning high priest no longer has any official rights whatsoever. Naturally, Temple officials will attempt to regain the mask. However, since the priests on the council must conceal their identities, it is difficult to acquire information. Fearing the social consequences which could emerge from public knowledge of the loss, the temple officials decide to act secretly.

The players can be members of the Temple hierarchy, young aristocrats enlisted to help (secretly, of course), or foreigners who have been asked to provide clandestine aid in the search. The Temple officials may choose to use foreigners for the task because they do not trust the complex information channels that wend their way among the society's different churches (they

may plan to kill the players after the mask is found). Whatever the Ensemble's background, gathering information in Ildregon will be tough going.

The agency behind the theft of the mask is actually a rival Temple. The high priest of this Temple intends to place a subordinate of his on the council, and has supported the theft of the mask to further this end. He has already managed to convert several other council members to his cause, and the group is biding its time until the council has been sufficiently weakened. The theft of this first mask - from a prominent rival - is meant to 'test the waters' of revolutionary fervor among the remaining council members. If support is found from within the council's ranks, the group will move ahead with its schemes and more masks will be stolen.

Regardless of the players' official social position, they must find a way to gather information pertinent to the situation. If no personas are aristocrats, one might wish to pose as a member of the nobility. Others could ply the streets of the lower quarters; those on the fringes of society often know a great deal. Perhaps the players can persuade officials from other Temples to talk. This should not be terribly difficult, since an active underground gossip network runs throughout the religious community. The players may wish to stage a second theft in order to gauge the reactions of those involved.

The ultimate goal of the Ensemble should be to solve the mystery of the stolen mask, even in the face of extreme social and class prejudices. If the mask cannot be recovered, the players should collect enough evidence to expose the plot. If they are lucky, they may realize that this incident is only the prelude to a much larger treachery. If they are able to obtain information proving the intentions of the revolutionaries, and if they are able to maintain the secrecy of the entire situation, they will be richly rewarded.

Additional Capsule Possibilities

- Perhaps the mask has been stolen at the behest of a third party who is in league with the restless high priest. This group could include members of the aristocracy or the military. Alternately, it could be a fringe group from the marginal underbelly of Ildregon. Because of the nature of the narrative, the group's social position might be very important.

- Perhaps the theft is a reciprocal action initiated in response to an incident caused by the Temple for which the Ensemble is working. The players might know this from the start, or they could find out slowly as they gather other pertinent information. They should be forced to reanalyze the intentions and motivations of their employers.

- Perhaps the players receive a better offer after they have begun their investigation. Because of the secretive and repressed nature of the society, they could decide to juggle several loyalties at once. Such a decision would imbue the narrative with an atmosphere of high intrigue. However, working for more than one interest can also be a dangerous proposition.


RYDER '93

The Kingdom of Imberwyn

Chapter Ten

Many years ago I passed through a land of unusual popular strength and invigorating revolutionary spirit. Imberwyn had just gained its independence, and its folk were among the proudest I had ever encountered. I saw many things during my stay in Alathel the capital. The upheaval of the young nation's recent secession had not yet abated, and a concerted factionalism was evident among the ruling merchant houses of the Imber. I witnessed debates between religious leaders and palace officials, the former arguing for the restoration of ancestral codes long forgotten and the latter maintaining that such ways had no place in the youthful new land. I saw spontaneous brawls erupt among students of the new universities, and I saw magnificent parades staged by the lately formed Royal Guard. I encountered artisans and craftsmen from every corner of the world arriving to make their way in a bold new realm. Most of all I felt, amidst all the heated rhetoric and philosophical bloodshed, a palpable sense of destiny. The Imber people had proclaimed their homeland, and their will to see it prosper and flourish was revitalizing.

- Travels in Imberwyn, from 'A Traveler's Journal'

Introduction

This chapter details the step by step design of an individual Narrative Environment, and is included to illustrate how the designers envision this process occurring. By imbuing the individual Environ Parameters with a truly interactive creativity - one that accounts for the wishes of both Mythguide and players - the resulting Narrative Environment will always be acceptable to all and enjoyable to play in. This example is presented not so much to illustrate the rigid use of these parameters as it is to show the thought processes that generally accompany a good environment design.

Aria is a Canticle-driven and environment-oriented game, one that encourages both Mythguide and player to think not only about ends but also about means. The consequences of a rash persona's actions take on far greater importance when viewed within the context of a larger social environment. What are the political ramifications of his actions? The moral implications? These questions become truly critical if the adventurer plays a large or visible role in the society.

Narratives in Aria do not occur outside the context of reality; they interact with and are a part of whatever setting is being used. The Mythguide should never overlook this simple truth, for it is a fundamental theme that is central to the Aria game philosophy. Through interactive play, the players and the Mythguide shape and mold the legends and histories - the myths - of the Narrative Environment. When imbued with the appropriate color, detail, and care, a Canticle will quickly take on a life of its own. By playing in such a broad and interactive environment, successes and rewards take on new meaning. Roleplaying itself assumes its place as the fulfilling and ultimately satisfying enterprise it deserves to be. This chapter chronicles the design of a fully realized Narrative Environment, replete with abundant background information, narrative color, and mythic possibility.

Creating the Kingdom of Imberwyn

Christian has been asked by his gaming group to act as Mythguide for a new Canticle. The group has already designed a small Narrative Environment, comprising a section of coastline and two independent societies, both of which happen to be organized nations. This setting has been used in each of the two previous Canticles that the group has conducted, with a new society being added to the existing environment each time.

Wishing to continue a tradition (and thereby the setting's growing history, which has become substantial indeed) that has worked very well so far, Christian decides to create a new society that both complements and offsets the existing two. He also requires something that will interact with the existing environment. In short, he needs to design a society that contributes both to the world in which the current Narrative Environment exists and to the histories of those countries that are already in place.

These goals allow him to choose a Social Foundation - Interactive - which complements the purpose of the new society (to enhance a general setting that already exists). The environment's Society Concept is very simple as well: the new environment must be able to interact on an equal footing with the existing states. It should also introduce some challenging new historical material to the region as a whole. As the final element of the Concept, Christian decides to establish some basis for conflict between the new environment and the existing nations.

The players are allowing Christian, as Mythguide, to design the new environment on his own, without player involvement. This decision is simply a matter of preference. The two previous campaigns worked very well, and the group has developed a mutual understanding through extended play. In a fledgling campaign, or in a new or inexperienced group, the players may wish to work with the Mythguide dur-



ing the initial design processes. Such initial interaction will translate into more enjoyable gaming later on.

Since Christian is somewhat experienced when it comes to society design, he decides that he will develop the society's General and Historical Profiles concurrently with the society's Environmental Profile. This method of development is easy for him, since he will detail the rationale for each Social Determinant as he goes. By the time the entire Environmental Profile is delineated, both the General and Historical Profiles will be detailed as well. After deciding on this type of design progression, Christian begins with the society's Scope.

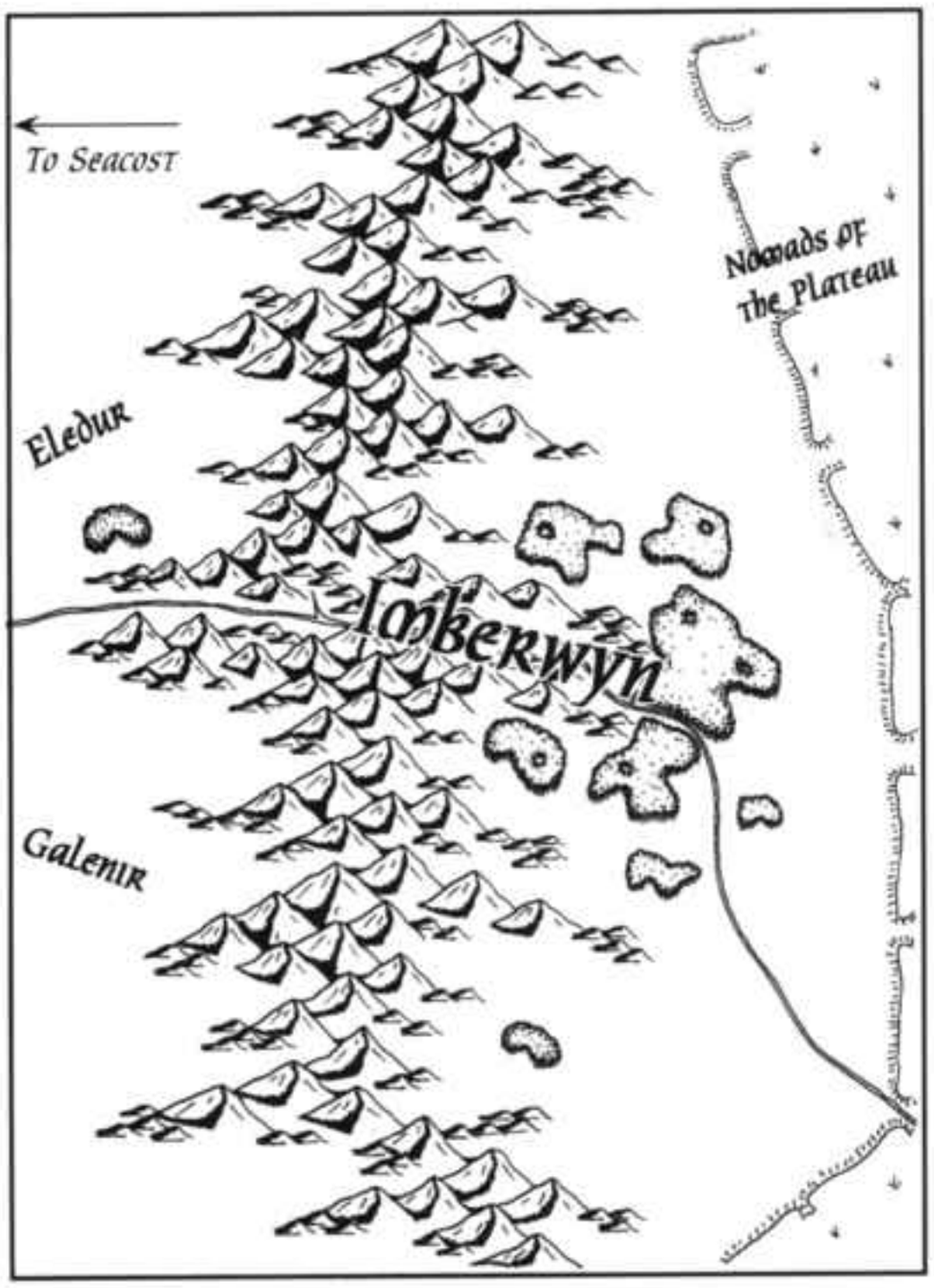
The Scope of Imberwyn

Christian first considers the overall Narrative Environment itself and what form it will take. In this case, the decision is an easy one. Christian decides that the new environment should represent another nation. After this initial decision, Christian considers where the new country should be placed within the existing setting. The other two nations are both situated along the coast. The new nation could be placed either above or below the others, but Christian thinks it might create a more interesting regional environment if it were placed inland.

A low range of mountains runs parallel to the coast and forms the eastern border of the two older countries. Midway down the range, a large river valley opens a wide pass. Christian decides the new nation should contain the pass and a large part of the river valley, spreading out to some extent on the other side of the range. The lands in the valley itself are obviously going to be quite fertile, and the uplands in the foothills of the range will serve as pasturage.

The society is able to produce its own food, probably having enough surplus to export a good quantity. With the pass as the only sensible overland route into the nation from the West, it will be easily defensible from that quarter. However, the pass also acts as a trade route for goods seeking the coastal region. Since the logical roads run along the river, any caravans making the trek would be unusually well supplied during their journey.

The region is sparsely populated, with most of the major population centers concentrated in the river



valley. Several medium-sized communities rest among the foothills of the mountains, and a string of border keeps watch over the state's northern, eastern, and southern frontiers. Much of the land is forested and unclaimed by civilization. As a result, it has begun to attract numerous settlers from the more populous coastal areas. Most of these settlers hope to build new lives in the virgin woodlands.

At this point Christian begins some preliminary deliberation about the general environment east of the mountains. The other players like the idea of the continent being rather large, with its eventual development occurring as a step by step process over the course of several more full Canticles. However, for the present Canticle, Christian decides that the primary interactions among societies take place with only the coastal nations. Therefore he makes the center of the main continent (and lands to the immediate north, south, and east of the new nation) a high plateau, prone to unforgiving windstorms and the general ravages of the elements. Cultivation would be difficult, if not impossible, in such a wasteland.

The only inhabitants are several diverse nomadic tribes whose principal means of sustenance is the herding of the small antelope native to the plateau. Only two of the tribes are particularly warlike, but their migration pattern brings them onto the western portion of the plateau (and thus close to the borders of the new country) only during the rainy season, a two month stretch in early spring.

The other tribes engage in limited trade with Christian's nation, exchanging herd animals and riding beasts for grain, tools, and other raw materials. Commerce is primarily seasonal, occurring during the dry summer months. Relations between the new nation and these tribes are civil, but remain a far cry from warm.

The Environmental Profile

Christian decides he is now ready to begin detailing the society's Environmental Profile. He has developed a basic idea of the nation's physical environment and geography. This physical environment has already led to certain logical decisions regarding the interrelationships at work in the region. The pass serves as a trade route. The new country borders on wastelands inhabited by relatively nonthreatening nomadic societies, so most of its attention will be turned toward the coast. The mountains form a natural barrier, and may also be the source of certain raw materials. Much of the society occupies a wide river valley, yielding abundant harvests and fertile orchards.

Even before the first Social Determinant is found, a sketchy picture of the society has already begun to form. Christian must now keep these initial impressions in mind when beginning his Environmental Profile description, using them to help with the added color and detail that will make the finished Narrative Environment uniquely his, a refreshing contrast to the original two nations in his group's setting.

Society Age

Christian decides that the society is a relatively young one, being just over one hundred years old. It is considerably younger than the coastal nations, but is old enough to have been established when they were still in an extended period of growth. The new nation was originally a sort of eastern march of a northern, expansionist coastal state. Rule in the march was unstable and the loyalty of the people tenuous. The region declared its independence just over one hundred years ago.

The rebellion, if it can be called that, was almost entirely bloodless. A quickly assembled expeditionary force from the coastal nation met with a resounding defeat within the confining walls of the mountain pass, and the fledgling state's former overlords conceded defeat, having more pressing things to deal with on their northern border. The new nation's young government consolidated things internally in a matter of months, and the business of independence began in earnest for the new state.

At this point, Christian feels it is finally time to give the country a name. He chooses Imberwyn, thinking it has a noble ring to it. By way of explanation, he says that the primary racial stocks of the nation are those with ancient Imber blood, a proud race of men who originally hailed from the far southern reaches of the continent. He also decides that race had a part in the rebellion which formed the nation. The Imber were a subjugated people in the northern coastal kingdom, which Christian names Eledur, and dwelt principally in the eastern march that they later took for themselves.

The dominant race along the coast was the Eledu. Relations between the two peoples remain strained over one hundred years later. However, the two nations have resumed normal relations and do trade with one another (albeit with some distrust). Many of the fundamental differences between the peoples stem from religion, and have from the beginning of racial interaction. Christian thinks this line of thought is best left until the development of the society's Religious Value, and remembers it to use later.

Christian is not sure yet what Political Infrastructure arose in the early days of the new nation and if that Infrastructure is still in use. He thinks it might be wise to develop a few of the other Determinants before making his decision. At this point in the design process, what began as an uncertain image is starting to gain substantial form. A bit of the society's history is now developed, and the extensive interplay between the various Social Determinants is becoming evident.

Christian begins to think about both the Technology Value (which will probably be similar to the Values of the coastal societies) and Political Infrastructure of the society. His ideas regarding the environment's Isolation and Interaction have essentially been solidified for him by this point. By creating a general rationale for the society, and by placing the society adjacent to other vital and functioning environments (the group's existing setting), Christian has actually determined these two Indices already.



Philosophical Orientation

Determining the Philosophical Orientation of Imberwyn also requires little consideration. The idea of a war does not fit into either Christian's or the players' conception of the new Canticle. The nation is still too weak and young in relation to the coastal kingdoms to be oriented toward Conquest. A Peaceful orientation does not fit into the intended Canticle either, and the society is neither advanced enough nor old enough to be oriented toward Knowledge/Thought.

The logical Orientation is Equilibrium. The Imber are a resilient people, taking immense pride in what Imberwyn has become in one hundred short years. They are not particularly warlike, although all would join in the defense of their new homeland if it were attacked. The nation is aggressive in the economic and diplomatic arenas, and has definitely earned its reputation for hard line negotiating and shrewd trade practices. This willingness to give as well as take, assuming postures of aggression or defense as each situation dictates, clearly defines Imberwyn's Orientation.



Christian notes that the society's Philosophical Orientation is Equilibrium (Passive Posture). The society's Orientation Aspects are Conviction (Racial Heritage) and Prevention (Foreign Incursion).

Isolation and Interaction

Moving on to the Isolation and Interaction Values, Christian recalls some of his earlier reasoning. He already knows the physical layout of Imberwyn and the surrounding lands. The state is relatively isolated by the mountain range, although the pass provides access to the coastal region. The nation is also somewhat isolated from the nomadic cultures of the steppes by the extent of the wastes themselves. The primary question here is to what extent the isolation afforded by the mountains is offset by the pass and its consequent river valley. Christian decides that the pass allows enough free access to the region east of the mountains that the area's Isolation would be average. He assigns Imberwyn an average Isolation Value of eleven.

The Interaction Value arises from a sensible conclusion as well. Christian knows that Imberwyn trades with both Eledur and Galenir (the southern coastal nation). Relations are considerably better with the latter country than with the former. A great deal of mistrust, much of it racially founded (remember the racial tensions described above), still endures between Imberwyn and Eledur. However, this mistrust does not preclude considerable economic exchange between the states. Trade is comfortable and free-flowing between Imberwyn and Galenir, for that coastal nation bears its inland neighbor no ill will.

Finally, remember that a limited seasonal trade is also carried on with the nomads of the wastes. This trade may not account for much in the overall economic scheme of the young nation, but it cannot be ignored when determining the extent of the society's Interaction. The basic premise of the society's Interaction Value is now in place, although all of the reasoning that supports this premise will not be complete until several other Lesser Determinants are found. Taking the society's known Interactions into account (trade and contact to the west, limited contact on the other borders), along with the previously assigned Isolation Value, Christian gives the society's Interaction a Value of twelve.

Technology

The next aspect of the Environmental Profile is an easy one for Christian to determine. If the new society was being designed by itself, without the benefit of an initial campaign setting, its Technology Value would take much more consideration. Imberwyn already interacts on a more or less equal footing with the two existing coastal nations. Christian realizes that for this equitable relationship to be maintained, the three nations must have relatively similar Technology Values. Some discrepancies may occur in other settings, but the situation in the group's evolving Canticle setting has the nations operating as equals in both the economic and political arenas.

The three Technology Values are therefore within a few levels of one another. Since Eledur has a Technology Value of fourteen and Galenir one of thirteen, Christian decides to make Imberwyn's Technology Value thirteen as well. He feels it is reasonable for the nation to have progressed to a point approximating the level of Galenir, for Galenir is an old and somewhat stagnant country, while Imberwyn is young and considerably more vital. Eledur is a strong, prosperous nation, and Christian thinks its level of advancement should be a shade higher than that of Imberwyn.

This slight discrepancy could have a number of ramifications. It gives the Imberites something to worry about, something to envy, and something to strive for. Obviously, Eledur does not relish Imberwyn's further technological advancement. This situation illustrates, in a simple fashion, some of the possible results and intrigues of such an apparently minute difference. It also reinforces the premise behind the Environmental Profile itself. Often the smallest discrepancies, in the context of a detailed societal model, are the cause of enormous conflict and dissension.

Because of Imberwyn's age and its ambitious nature, Christian decides that the nation's Technological Rate of Advancement should be above average. The society has been around for over one hundred years, and Christian feels that the initial spurt of advancement is beginning to slow down. Therefore he makes the Rate of Advancement Fast instead of Very Fast. The surrounding region and the nature of Imberwyn's relationship with the coastal states necessitates a concentration on technological achievement. A palpable competitive environment exists between Imberwyn and Eledur, each nation continuously attempting to outpace the other in every possible area.

Subsistence and Mobility

The next two Social Determinants need almost no consideration at all. Both are obvious. Imberwyn's Subsistence Classification is Fully Agricultural. Grain and other agricultural products are one of the nation's principal exports to the coastal states. The nation's Technology Value and its generally settled nature also indicate a Fully Agricultural subsistence pattern.

The Societal Mobility of the country is obvious as well. Imberwyn's borders are well defined, and its settled nature and Fully Agricultural Subsistence Classification both mark it as a Sedentary society. Having allowed his own background detail to decide these two Determinants for him, Christian notes the results and moves on to the society's Political Infrastructure.

Political Infrastructure

The society's Political Infrastructure requires more thought. Christian immediately rejects the notion of an Absolute governmental system. It fits neither his conception of the new state nor the group's wishes regarding the Canticle. The consensus is directed toward a more open Canticle with few direct political constraints on the persona's actions. Because of the nature of the coastal kingdoms, Christian decides that another small kingdom would be appropriate to round out this corner of the world.

He rejects the idea of a Feudal society as too complex and not in keeping with the atmosphere of the region. The choice of a Political Infrastructure is also affected by the origin of the nation. The country was created as a result of a racially motivated rebellion by an oppressed people. The Imber desired more guaranteed freedoms than were common in their parent state of Eledur. Christian already knows (from the last campaign) that Eledur is considered an Absolute Monarchy. Therefore he makes Imberwyn a Limited Monarchy.

Power in the young state is largely divided. Christian decides that the aristocracy of Imberwyn is anchored firmly in tradition, consisting of members of the young kingdom's Founding Families. The househeads of the greatest of these families are the king's principal advisors. The land's first monarch was a young Imber noble called Auberic who dreamed of a place where his people would be treated fairly and without prejudice. After the rebellion had made



Imberwyn a reality, Auberic formed an advisory council composed of members of the Founding Families and representatives of the common citizenry.

It is called the Thalnroch, and although it was initially formed to prevent a single monarch from wielding excessive power, it has since become the principal lawmaking body in the realm. Auberic was known for his administrative cleverness, and during his reign numerous innovative reforms, both legal and social, were instituted. The monarch's Privy Council, on which sit the greatest lords from among the Founding Families, is the second principal advisory body in the kingdom.

The principal repository of Imberite law is a great tome called the Green Book of the Chamber, so named for the vast Chamber of the Thalnroch where the volume rests. The Legal Code of Imberwyn is relatively short and completely straightforward. All primary freedoms are guaranteed for all citizens, and every citizen has the right to a trial by his or her peers. Trials are fair, swift, and sure. Political corruption is extremely rare in Imberwyn (it is punishable by death), and most criminal transgressions carry harsh penalties with them. Imberites do not easily forgive theft or treachery. The Legal Complexity of Imberwyn is four.

Religion also plays a large role in the lives of most Imberites. The principal gods of the coastal regions are honored by the people, and organized religion plays a larger part in Imberwyn than in either of its neighbors to the west. Most of the principal religious leaders also hold seats on the king's Privy Council. The king's councils are therefore tempered by the voices of popular, spiritual, aristocratic, and diplomatic reason. Such a combination should be the mark of a successful attempt at governance.

Kinship

The society's Kinship patterns are open to some interpretation, although the final decisions are essentially arbitrary. Christian knows that Eledur is a Patriarchal society. He thinks that when the rebels settled in Imberwyn, the tasks inherent in forming a new society may have evened things out a bit. Imberwyn is relatively secluded, but it is by no means safe. Much of the nation outside the river valley is less than hospitable, and it would be more economical if work were divided between the sexes. He decides that the society is Non-dominant, with men and women assuming equal responsibility for work and for governing. Divisions along sexual lines are rare in the young nation.

The society's Non-dominant nature points to a Cognatic system of descent. Lineage is traced through both parents, and a persona growing up in this society would have responsibilities to both sides of his family. Inheritance also follows the equitable precedent established by the society's Kinship Ascendant. Inheritance in the society is Partible. That is, inherited chattels are divided among a man's or a woman's offspring upon death. Both the Inheritance Pattern and the Cognatic Lineage Determinant are direct results of the Non-dominant nature of the society.

Economic Exchange System

The Economic Exchange System of the society requires little thought after the society's general background has been established. Christian already has an idea of the general economic climate of the region in which the environment is located. He wants Imberwyn to have its own currency (as do Eledur and Galenir). The Economic Exchange Value of a society utilizing Currency for exchange purposes must be at least fifteen. Since Imberwyn's trade environment is still a young one, Christian makes the nation's Exchange Value the minimum fifteen.

The country mints its own currency and uses it for most trade with the western lands. However, Barter and Gift Exchange are still practiced to a limited extent on the frontier with the various nomad tribes. To provide further detail, Christian details the mint locations within the country. All mints must be sanctioned by the Thalnroch. One is placed in the capital city of Alathel. Another is placed in the northern marches of the nation, in the foothills of the mountains. It is strategically located near Imberwyn's principal silver mines.

Christian places the third and final mint in Chatwyck, a medium sized town held by the Bishop of Chatwyck. Placing a mint in a town controlled by a religious magnate is a wise political move, especially given the fierce political maneuvering that occurs whenever such a decision has to be made.

Economy Type

Imberwyn's Economy Type can best be described as a simple Market economy with strong Mercantile influences. The Mercantile influences are a result of the strong conservative economic presence created by the business concerns of the Founding Families. These aristocratic Houses (and thus the majority of Imberwyn's economic interests) are constantly working to swing the regional balance of trade toward Imberwyn. However, the monarch and the Thalnroch are careful to keep certain restraints on the more ambitious of the Founding Families. These restraints and other restrictions on House activity prevent Imberwyn's economy from being considered a true Mercantile system.

Resources

Christian has already established that Imberwyn possesses extensive natural resources. Rich lodes of silver and tin dot the northern mountains, while large deposits of iron ore are found in most of the forests that skirt the mountains. The lands around the river produce abundant cereal grains, and flocks of sheep and cattle graze on the upland plateaus that surround the river valley.

Christian realizes that the society's Resources Value will be high. Imberwyn is not overly isolationist. It is also a Sedentary society, implying that ample resources are present (permanent settlements are placed logically). Finally, the society's primary motivating factors - economic success and the preservation of its own sovereign identity (both in relation to Eledur) - hinge on the presence of plentiful natural and manufactured resources.

The Political Infrastructure of the society presupposes a high Resources Value as well. After all, the country's aristocracy is composed of several ambitious Houses who are active in the region's commercial environment. Mercantile success and enterprise are admirable traits in Imberwyn. Christian makes the society's Resources Value sixteen, for he feels the nation needs to be well-supplied in order to successfully compete in the regional economic arena.

In addition to the natural resources detailed above, Imberwyn is also known for its fine swordsmiths and weavers. Blades forged from 'Imberwyn steel' and bearing the land's signature mark - a swan taking flight - are in great demand all along the coast. Imberwyn tapestries dominate many foreign halls with their vivid artistry and rich jewel tones. The nation also boasts some of the finest silversmiths and armorers in the entire region. Christian must keep both natural and manufactured resources in mind when detailing the society's Exploitation and Trade Values.

Exploitation

Christian next considers the society's Exploitation Value. At first glance it seems that this Value should be high as well. However, a number of questions need to be asked here. For instance, although the society has abundant resources, and exploits what it can, it still might not have the population to exploit more than half of the resources actually available. Christian decides that this is the case in Imberwyn.

The nation is still rather young, and it has perhaps one third the population of Eledur. Although it has natural and manufactured resources in profusion, its population is only able to exploit about half of what would theoretically be possible. Therefore Christian gives the society an Exploitation Value of eleven, a rate slightly higher than half of what is possible.

Trade

Deciding on a Trade Value for Imberwyn is relatively simple at this point. Christian has already established the society's Isolation, its Economy Type, and its general level of Interaction. The society has extensive resources that are exploited to the best of the population's abilities. Finally, the society's aristocracy is comprised of a traditional ruling class. Members of these Founding Families hold large amounts of direct power and influence within the monarchy (although this power is tempered by the Thalnroch). These individuals recognize the precarious position in which a young kingdom like Imberwyn finds itself. They are bent on making the nation the preeminent economic power of the coastal region.

Taking all of these factors into account, its seems obvious that Imberwyn engages in a prolific amount of extra-communal trade. The majority of this trade is with the coastal kingdoms, although a limited amount occurs with the nomads of the wastes. Christian gives Imberwyn a Trade Value of fifteen to reflect this active commercial environment.

Military Infrastructure

Imberwyn's Military Infrastructure progresses logically from its Greater Determinants. Christian feels the nation is young enough to retain some type of Standing Force. The populace is constantly on guard for any sort of action from the west, for the people do not forget their origins. They would not easily surrender that which their ancestors struggled so hard to build. Therefore, the nation keeps a small standing army in arms at all times. Normally this force numbers some six thousand and is used to patrol the nation's borders (especially the western borders).

In time of war, a national conscript militia swells these numbers by another twenty thousand. If necessary, the crown may hire mercenaries to further supplement these numbers. The great aristocratic Houses also retain private standing forces, called Plumes because of the distinctive plumes the soldiers wear to identify their House affiliation. These private forces rarely exceed five hundred, and are composed of a mixture of native professionals and mercenaries. In peacetime, these forces are used primarily as caravan and train guards. They are also used to guard the various individual House holdings scattered throughout Imberwyn. In time of war, these private forces are pressed into service along with the conscript militias. Members of the private forces are often used as militia officers in emergency situations.

The training, leadership, and weapons available among the private forces vary greatly. These differences depend primarily on the individual Family employing the soldiers. The better private armies do not necessarily belong to the wealthiest Houses. On the contrary, the private forces are usually apportioned according to need. A Family with mining and timber interests that trades extensively on the frontier would probably have a large, well trained force. The Family would require men to guard not only its mining and timbering enterprises at their sources, but also the caravans that transport these goods east and north to the frontier.

A small House such as this would have a larger force than a large House whose trade was primarily confined to urban production. The training received by the nation's standing forces is more standard. The troops are highly organized, experienced professionals. The army possesses a rigid command structure based on the number ten. The smallest tactical unit is the ten man 'Spear', consisting of nine soldiers and a commander. Ten 'Spears' form a 'Point' and ten 'Points' a 'Battle'. The 'Battle', commanded by a general with his staff, is the largest normal unit in the Imberwyn standing army.

The full Imberwyn peacetime force is comprised of six 'Battles'. These forces are constantly at arms, their armor and weapons supplied by the crown. The Imberwyn army is noted throughout the region for its exceptional outfitting. After all, the finest swordsmiths and armorers dwell in the young nation. Realizing his



country's unstable position in regional affairs, the King keeps his forces well equipped.

Religion

Religion is accorded a healthy respect in Imberwyn, but the major religions are not extremely influential in the affairs of state. The King and the households of the Founding Families listen politely to the religious leaders, and often take the advice offered, but the religious leaders on the whole keep to their own spheres of influence. Some theologians do possess large amounts of secular power, but they are wise enough to know when to use it and discreet enough to keep this use far from obvious. The best examples of this latter type of power are those religious leaders who advise the King directly or who sit on his Privy Council. Their true station and influence is not readily apparent to some of the minor Founding Families, let alone the populace at large.

Most Imberites practice some form of religion. The extent of this practice depends primarily on the individual, although some religions demand more of their followers than others do. Christian remembers that some of the fundamental differences between the Imber and Eledu peoples, which initially led to rebellion, were the result of conflicting beliefs and religious views.

There were originally two principal groups of old gods in the coastal region. Over the centuries, the worship of these two groups became racially polarized. The Imber worshipped one group while the Eledu paid tribute to the second pantheon. Eventually, the two races forgot that the various gods had initially come from the same source. Relations between the races grew strained largely as a result of the different belief systems.

In modern Imberwyn, the remnants of the noble Imber people still adhere to their ancestors' beliefs, worshipping the first pantheon of old gods. General belief in these gods is very prevalent, for they were the acknowledged patrons of the young nation's founders. Worship is widespread, and signs of reverence for the old gods are seen in every town and village. Christian decides that the Religious Prevalence in such a society would be high, and he gives it a value of sixteen. Diversity is primarily limited to the old gods of the Imber race, although religious freedom is



an accepted element of Imberite society and several foreign belief systems have small followings. The Religious Diversity of Imberwyn is five.

The Religious Tolerance of the society is another question entirely. The people are obviously very tolerant of the traditional Imber deities. However, Christian knows that this tolerance would certainly not extend to the pantheon of traditional Eledu gods. The animosity between the two races is too acute. However, since the young nation takes pride in its freedoms and its openness, he thinks that the people of Imberwyn would probably be more tolerant of other outside religions. Religious intolerance would be seen as stifling this ideal. Therefore he attempts to strike a medium ground between the necessary intolerance of the old gods of Eledur and the hopeful tolerance of other diverse belief systems. Taking these facts into account, Christian gives Imberwyn a Religious Tolerance Value of ten.

Arts and Scholastics

Christian thinks that Imberwyn's Arts and Scholastic Values would both be average. Although the nation does boast some of the finest craftsmen in the western lands, the areas in which these artisans excel are limited. The fine arts are only now, one hundred years after the state's formation, beginning to proliferate. This flowering of the arts is partly the result of the patronage of certain enlightened Founding Families. Most of the aristocratic Families support one or more House artists. Some houses also boast resident sculptors. Only with such patronage have the fine arts been able to prosper.

Accompanying this upsurge in artistic production has been a renewed popular interest in the fine arts. The most popular artists are just beginning to receive public acclaim. Although the artistic environment of Imberwyn has improved over the past several years, Christian realizes that the nation still has a long way to go before it develops a truly rich artistic heritage. He gives Imberwyn an Arts Prevalence Value of seven, a Diversity of eight, and a Tolerance of ten.

Substantial progress has been made in recent years in Imberwyn's educational system. Aside from small town and village grammar schools, all formal education is organized by the society's various religions. Qualified or prospective students may attend a secondary cathedral school or temple school. Depending on the individual religion, these schools are often restricted to wealthy students or to those of noble birth.

However, educational opportunity in Imberwyn remains more prevalent than in any of the coastal lands.

If a prospective student has real talent and innate potential, it is likely that he will be able to obtain some type of education. Most of the religious schools distribute numerous scholarships. The pinnacle of educational opportunity in Imberwyn is the University dedicated to Araen (the patron of knowledge in the old pantheon). This prestigious institution is located in Alathel, the nation's capital. The college promotes an interdisciplinary program of study and enjoys the sponsorship both of the crown and of several of the state's principal religions. It is unusual for a student to be admitted who is not a member of one of the sponsoring religions, although exceptions have been made (usually on the basis of wealth or status).

Christian knows that Imberwyn's educational system is better than that found in the coastal nations. Part of this excellence is the result of the state's acute awareness of its youth. The populace still feels it has something to prove, and a solid educational system is a logical outlet for this motivation. Taking these factors into consideration, Christian knows that Imberwyn's Scholastic Tolerance and Prevalence Values are the highest in the region, but he also knows that on a wider scale the nation's Scholastic Values will be only slightly above average. He gives Imberwyn a Scholastic Tolerance Value of twelve, a Prevalence Value of eleven, and a Diversity of ten.

Magic

The final Social Determinant constitutes the society's outlook toward Magic. The setting used by Christian's gaming group can be described as Epic Fantasy. Magic is definitely a part of life in the region surrounding Imberwyn, and the populace has come to accept it as such. Mages are not shown any unusual deference by the people, but they are not persecuted either.

The use of magic in the coastal region extends back into the deepest reaches of human memory. Magic and mages have become an accepted and valued part of society. Even the primary religions of the region accept magic as a part of the natural order of things. In Imberwyn, magic is present to an average extent, with the magicians organized into a diverse assortment of Esoteric Colleges by magic type. Christian gives Imberwyn a Magic Prevalence Value of ten and a Diversity of twelve.

The practice of magic enjoys universal Tolerance in the kingdom. Its use is sanctioned by the Thalnroch, the Founding Families, the Crown, the major religious orders, and the populace at large. Christian gives Imberwyn a Magic Tolerance Value of seventeen.

The Hierarchy of Social Estates

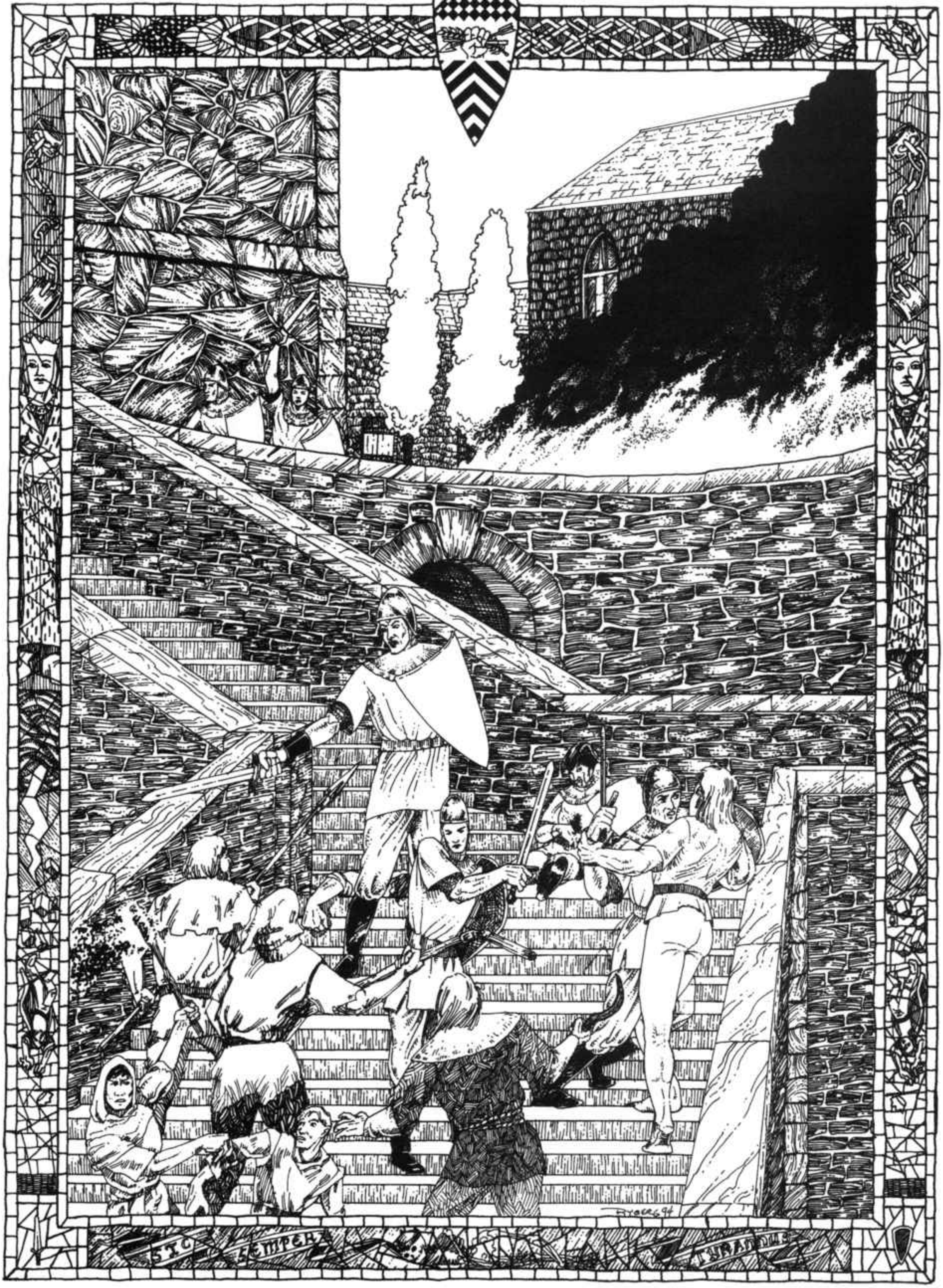
The social hierarchy of Imberwyn is fairly straightforward. There are no Unfree classes in the society; every citizen enjoys (in theory) a standard group of rights and Personal Freedoms that are protected by Imberite law. Of course certain elements of society are, in practice, more free than others.

Status in Imberwyn has its roots in several Status Foundations. They are Tradition (Kinship), Power (Political Strength), Wealth, and Obligation (official position - i.e. delegate to Thalnroch). Individual Status Archetype breakdowns follow traditional lines. The Founding Families form a clearly distinguishable Ruling class, while many of the minor noble Houses belong to the nation's small Privileged class. Religious officials and high-ranking military officers fall into this category as well. Artisans, craftsmen, petty merchants, farmers, servants, etc. fill their traditional descending positions among the lower tiers of Imberite society.

Conclusion

With the delineation of the society's Hierarchy of Social Estates, Imberwyn's Environ Parameters are now complete. All of the major Social Determinants have been quantified. During the process of the Environmental Profile design, a large amount of background detail was created to support the numerical values of the individual Determinants. By combining this important background information with the numerical Determinant Values, Christian has created a cohesive and unique Narrative Environment.

He may wish to add further detail to the society's General and Historical Profiles, or he might want to allow this additional detail to evolve through actual narrative play. Imberwyn already has the foundation of a coherent history. Through the individual Environ Parameters of the Narrative Environment, the young nation has truly come to life. Christian is now ready to hold a persona design session with his players and unveil his new creation. The continued history of Imberwyn is now in their hands, and the myths are waiting to be made.


SIC SEMPER TYRANNIS

Society Archetypes

Chapter Eleven

During the course of my extensive travels I have witnessed every form of cultural institution, every incarnation of social perversion, every configuration of popular will. As I travel from one society to the next, from one Age to the next, I continually encounter reflections of places through which I have passed before. Dictatorships whose insane rulers yearn for world domination. Vast tribal nations whose priest-kings enjoy the adoration of the faithful masses. Stagnant kingdoms whose revolutionary young kings wish to change the world. Dying empires that grasp at the remains of long forgotten triumphs. All of these I have seen in infinite manifestations. Often I am witness to both the birth and death of an individual form, seeing it flower at the outset of an Age and collapse from the ruinous weight of time at its conclusion. I have seen the years perform their tired dance more times than I care to remember, and I vividly recall details from each land through which I have passed. History has always held a peculiar attraction for me, but the intricacies of society are more memorable still.

- Notable Wanderings, from 'A Traveler's Journal'

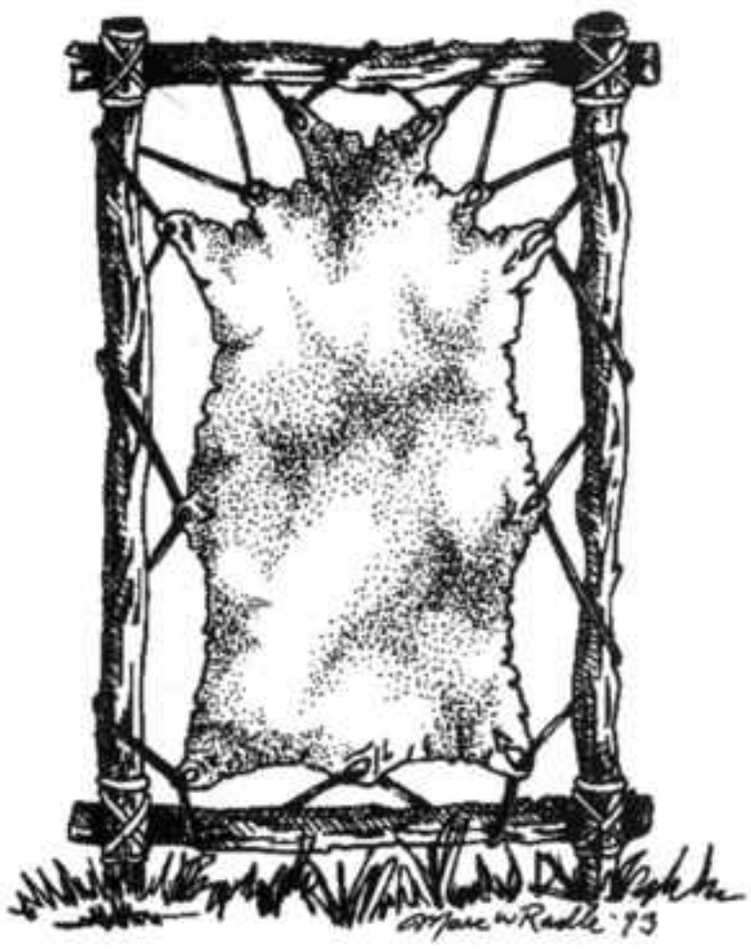
Introduction

This chapter provides a number of examples designed to illustrate the possibilities inherent in the Narrative Environment design process. Each of the Societal Determinants is open to a myriad of interpretations by the Mythguide. The important thing to remember when considering the interpretations is that there are no fixed rules. The Environmental Profile forms a model on which the Mythguide and players may build. The factors governing its determination should not be regarded as rules, but as a carefully designed set of guidelines and parameters.

Nine Society Archetypes are provided in this chapter. These Archetypes represent basic, yet diverse, societal possibilities. A single Archetype is detailed for each Political Infrastructure. The purpose of these Archetypes is to show the range and extent of the Environmental Profile, and the Archetypes themselves serve as specific models to which this Profile has been applied.

The Society Archetype descriptions serve as a springboard for the Mythguide's own creative energies. It may be convenient to build on or expand the established sample archetypes, or the Mythguide might wish to create his own environments from scratch. The Society Archetypes are included in these rules to illustrate the various forms that an individual Narrative Environment can assume, and the Mythguide should use them as templates for his own original society designs.

One of the first things that is apparent when perusing the Archetype descriptions is their inherent familiarity. The reader should be able to draw parallels between the Society Archetypes and well-known examples both from our own world's history and the histories found in the pages of fantasy literature. Not only may any creative societal design be placed within the parameters of the Environmental Profile, but social models can also be drawn from historical and literary accounts. Both the guidelines presented in this book and the Society Archetypes themselves should be used in whatever fashion the Mythguide and players desire. Anything is truly possible, with any limits set only by the imaginations of the participants.



The Society Archetypes

Each of the different Society Archetype descriptions are presented in the same format. The title of the archetype is given first, followed by the archetype's Environmental Profile. After the Profile, two divergent firsthand views of the archetype are provided. The first represents the outlook of the archetype's Ruling Agency while the second shows the outlook of the archetype's populace. Finally, a general section of Mythguide Notes completes each archetype description. This section includes both general information about the society itself (essentially the society's General Profile in shortened form) and a step by step discussion of each of the environment's Social Determinants. The Society Archetype descriptions follow.

The Deified Chieftain



Ruling Agency's View of the Archetype

I am chieftain of the people of the steppes and I am the son of the great sky god. The survival of my people is my sole responsibility and I solemnly preserve this sacred trust. Under my divine guidance and leadership they thrive and my heavenly father is pleased. Our seasonal migrations follow the cycle of Nature my mother, and from her bosom comes the bounty which sustains us. We are nourished by the land and regard all of its creatures as brethren. As I gaze upon the wind caressing the endless steppes, I know that I am home. I am both father and god to my people, and they show me both love and reverence.

People's View of the Archetype

We are the people of the steppes and we follow our great chieftain. He is the son of Ashtu the windlord and Eshara the Mother. He has knowledge of the changing seasons and the movements of the heavens, and he leads us to ever more fruitful pastures. He speaks to the wind spirits and moves peacefully among our animal brothers. He is always in the forefront of the war trains that move against our infidel neighbors to the north. He is a just and noble chief, and he is known far and wide for his divine wisdom and his legendary prowess in battle. We are the people of the steppes and he is both our savior and our chieftain.

Mythguide Notes

The Deified Chieftain Archetype represents a primitive Theocratic government organized around a Tribe or Tribal Nation. Because of its theocratic origins, this is a very pure governmental structure. Although the society is Primitive, the chieftain wields nearly absolute Power and Authority. Part of his mandate is derived from his secular obligations while the remainder is derived from his religious duties. Physical prowess is important in the society, and the succession to the chieftainship might involve some type of battle rite. It most definitely involves a spiritual rite to cement the chieftain's position as the religious leader of his people.

This type of society is normally rather young (although Society Age could be a relative consideration), and it possesses one of several expected Philosophical Orientations. It will generally be Oriented toward Survival, although War, Conquest, and Equilibrium are all possibilities. Orientation Aspects could include Conviction (Religious Beliefs or Loyalty to Ruling Agency), Tradition, Prevention, or Acquisition. Stagnation and Revolution will rarely be found in this type of society.

Geographically, this society can be located anywhere, although it will probably be found in an area of medium to high Isolation. Its potential for Interac-

Deified Chieftain Summary

Society Age: 1-5
Philosophical Orientation: S, W, C, E
Orientation Aspects: Conviction, Tradition, Prevention, & Acquisition
Isolation Value: Any
Interaction Value: Any

Technology Value (avg.): 6 or lower
Areas of Emphasis: Military, Transport
Rate of Advancement: Very Slow to Average
Rate of Assimilation: Slow to Fast

Subsistence Classification: Pure Hunter/Gatherer or Incipient Agriculture
Societal Mobility: Nomadic or Semi-Nomadic

Political Infrastructure: Tribe or Tribal Nation
Legal Complexity: 1 or 2
Kinship
Kinship Ascendant: Patriarchal
Lineage Determinant: Any except Omni- directional
Inheritance Pattern: Any

Economic Infrastructure
Exchange System: Trade or Buying and Selling (Medium of Exchange only)
Economy Type: Primitive Market
Resource Value: variable
Exploitation Value: 12 or lower
Trade Value: 15 or lower
Military Infrastructure: Provisional All-Inclusive or Militia

Religion
Religious Tolerance: 6 or less
Religious Prevalence: 18 or higher (Theocratic tribal government)
Religious Diversity: 4 or less
Arts
Arts Tolerance: 8 or less
Arts Prevalence: 6 or less
Arts Diversity: 4 or less
Scholastics
Scholastic Tolerance: 8 or less
Scholastic Prevalence: 5 or less
Scholastic Diversity: 2 or less
Magic
Magic Tolerance: Any (usu. 9 or less)
Magic Prevalence: Any (usu. 7 or less)
Magic Diversity: Any (usu. 5 or less)

Hierachy of Social Estates
Status Foundations: Tradition, Power, & Philosophy
Personal Freedom: Few Governmental Restraints
Custom of Status: Low (5 or less)
Rigidity of Status: Low (5 or less dep. on Stat. Found.)

tion with other societies varies greatly. The Technology present in the society is primitive, although this again may be relative, and the society's Technological Advancement is below average. The society employs a primitive legal structure, with most judgments delivered by the society's religious element. Any Kinship structure is theoretically possible, while the society's Subsistence and Mobility depend on both the society's location and the level of overall advancement it has achieved.

Its economy is fairly open-ended as well. The Economy Type is always primitive in nature. Trade is conducted primarily through some form of Barter, with limited Buying and Selling occurring in the more advanced versions of the archetype. The society may have any level of Resources, although the Mythguide should remember that a mobile society will usually have a lower level of ready access to its resources. These resources may be present in specific portions of the society's territory, but the society may only be in the same locale with them for a part of each year. The Exploitation Value of such a society is normally average to low. This is partly a result of limited technological resources and partly a result of the mobile or semi-permanent nature of most of these societies. These same circumstances also affect the society's Trade Value.

The society's military is almost always All-Inclusive, especially if the society is mobile or semi-mobile. Most able-bodied men become warriors. Exceptions to this include only the very old or the very young. Priests or holy men might also be excepted, depending on the nature of the society's religion. If the society is Sedentary, its military may be formed along the lines of a permanent Militia. Such a society is on the brink of becoming 'Civilized', and certain members of the society work full-time as artisans, craftsmen, or farmers.

Since the society is a Theocracy, its Religious Prevalence is necessarily high. In accordance with this, the society's Tolerance of alternative religions is very low and its Diversity is nonexistent. Theocratic societies that promote significant Religious Tolerance are almost never found among primitive societies. Exceptions to this might include societies devoted to extremely benevolent deities or environments devoted to peace and healing. Otherwise this type of society's Tolerance of divergent religions is very low.

Both the Arts and Scholastic Values are below average. The society may produce beautiful works of art, but there is little artistic freedom. Most of the art produced is religious in nature or carries

some religious significance along with it. Full-time artists are virtually nonexistent. There are no organized, full-time educational institutions. Most education occurs by word of mouth, and only a select element of the society is encouraged to embrace learning in any form. There is essentially no Diversity present in either discipline.

Finally, any levels of Magic Prevalence, Tolerance, and Diversity are possible (depending on the individual Canticle). However, in a normal Canticle this Value is usually average or below average. There is simply little chance for the Talented to learn the magical arts in this type of society. If a persona from an archetype similar to this shows some amount of magical Talent, it might be prudent to seek training in more civilized parts (a large city would certainly have several magical schools or possibly even a college). However, since magic works in different ways in different Canticles, this area of development is left entirely to the Mythguide.

Status in this type of society depends on two principal factors - the relationship between an individual and the society's religious element (and therefore the Ruling Agency), and an individual's martial prowess. The operative Status Foundations are Philosophy (Doctrine), Philosophy (Ideals), and Capability (Martial).



The Insane Visionary



Ruling Agency's View of the Archetype

It is my destiny to rule the weak and break the wills of the strong. The fear and terror emanating from the hearts of my subjects renews my strength. True power can be obtained only through cruelty and the driving force of one's own implacable will. True authority can be obtained only by the exercise of this raw power, exploiting the fears and desires of the populace to achieve total subjugation. Common notions of morality and pity have no place in the psyche of a true king. Conquest is my divine right as the supreme ruler of my people, and in this end they are entirely inconsequential and expendable. Nothing can be permitted to stand in the way of my ultimate destiny - to crush any opposition and obliterate any resistance to my eventual domination of the entire region.

People's View of the Archetype

Each day of our lives represents another foray into the throes of abject paranoia and hopelessness. We live in constant fear of our government and our dictator. He cares nothing for his subjects or their well-being and little for the state of his empire. He exists only to conquer, to destroy, and to exact personal gain from this destruction. His inhumanity knows no bounds, and he has transformed our state into a moral wasteland. He rules by instilling terror in the populace and enforces his rule through the use of random and gratuitous force. His handpicked personal guard acts to enforce his will through naked fear. They are everywhere. The dictator is everywhere. Hope is lost.

Mythguide Notes

The Insane Visionary Archetype represents an Advanced society operating within the Dictatorship Political Infrastructure. This archetype shows a very directed form of government, primarily because of the fanatical nature of the Dictator himself. He must maintain tight reins on the workings of his administration as an inherent result of his leadership methods. He maintains order through terror, and such a basis for rule naturally stirs the rebellious nature of the people.

In a society like this one, no rebellion can be permitted to progress far past the germination point. Since most of the populace would be in favor of such an uprising, the dangers in permitting a rebellion grow are obvious.

Uprisings must be stopped before they begin. The dictator's intelligence network is therefore both extensive and professional. His secret police force is a busy one. Fear of punishment or repercussion should be enough to curtail or prevent most rebellion attempts. Paranoia and fear permeate all levels of the society, and it is from this fear that the Dictator derives a large share of his power. Within this archetype, residents assume that all walls have ears.

This type of society is always rather young, because it is rare for these societies to exist for long periods of time. Usually the society fragments upon the death of the original Dictator, lacking his unusual brand of charisma to hold it together. The Philosophical Orientation of a society falling within this archetype is always either War or Conquest. No other Orientation types are compatible with the dictator's fanatical and acquisitive nature. Possible Orientation Aspects include Conviction (Superiority) and Acquisition (Land, Subjects, or Wealth).

Such societies are not generally very Isolated, since the Dictator needs surrounding states and regions toward which he may direct his conqueror's energy. Societies within this archetype also tend to be interrelative, from the perspectives both of trade and of conflict. The Technology Value of such an environment can vary widely, although it is usually higher than average. The Rate of Technological Advancement will also be faster than normal. Any Kinship Ascendant is possible, but this archetype usually tends toward a Patriarchal system. Lineage and Inheritance depend both on the society and the Ascendant used. There is no Legal Code to speak of in this society.

This archetype always has a Mobility of Sedentary and a Fully Agricultural Subsistence Pattern. The economy of this archetype is limited. It will either be planned by the state (rare depending on the society's Technology Value) or be a form of limited market. If the economy takes the usual form of a limited market, the government imposes numerous controls on any commerce and trade occurring within the society. The idea of anything approaching free trade is alien to the established economic order of things. The society's Exchange Value depends on other Determinants, but is always some type of Buying and Selling.

The society can have any level of Resources. If this archetype has plentiful resources, it exploits them. If not, its lack of them often forms a part of the greater rationale for embarking on a program of conquest. The society always has a high Exploitation Value, usually as a result of military development and expenditure. The society's Trade Value is generally lower than average, indicating a reluctance to engage in widespread export practices. However, the society has little compunction about importing necessary items or raw materials. The Military Infrastructure of a society within this archetype is always Standing Professional. The army is well trained and well provisioned. In most cases, the professional soldiery lives better than the normal citizenry. Such is life in a military police state.

The Prevalence and Diversity of Religion in the archetype are both very low. Organized religion is regarded as dangerous by the Ruling Agency, and in some cases may even be proscribed altogether. This situation would obviously be negated if the society itself were a Theocracy. The Insane Visionary archetype easily lends itself to this alternate interpretation. The fanatical aspect of the Dictator's personality simply assumes religious overtones as well as secular ones. His police force may constitute a religious military order. His priesthood helps the Dictator maintain order. Whether this is accomplished by fear, coercion, or simple faith is left for the Mythguide to determine. In the case of a Theocratic government, Religious Prevalence is very high.

Tolerance is universally low, regardless of whether the society is Theocracy. Both the Arts and Scholastic Values are below average. The fine arts are not encouraged in this archetype. Those few persons showing great talent may be allowed to pursue artistic studies (after all, great painters are needed to do portraits of the Dictator and great architects must be found to build his palaces), but the practice of most fine art forms is generally discouraged. The same is true of education and the liberal arts. Some few are highly trained, ostensibly to fill high-ranking governmental and administrative positions. The universities and schools that exist are excellent but small, their doors closed to all but those few who evince significant potential. As with religion, widespread education is regarded as dangerous within this archetype.

Any level of Magic is possible in this archetype. However, levels are normally far below average. Again, this area is highly dependent on the individual Narrative Environment being used, although Magic Tolerance is invariably low within any society modeled on this archetype. Conventional Status models do not apply to this type of environment. Only a single individual - the Dictator - essentially has any Status at all. A small cabal of advisors often forms a kind of extended Ruling Agency in these societies. Possible Status Foundations include Tradition (Contract), Philosophy (Doctrine), Capability (any), Power (Esoteric).

Insane Visionary Summary

Society Age: 1-4
Philosophical Orientation: W, C
    Orientation Aspects: Acquisition or Conviction
Isolation Value: 14 or higher
Interaction Value: 12 or higher

Technology Value (avg.): 9 or higher
    Areas of Emphasis: Any, esp. Military, Transport, Agricultural, and Building/Construction
    Rate of Advancement: Fast or Very Fast
    Rate of Assimilation: Fast or Very Fast

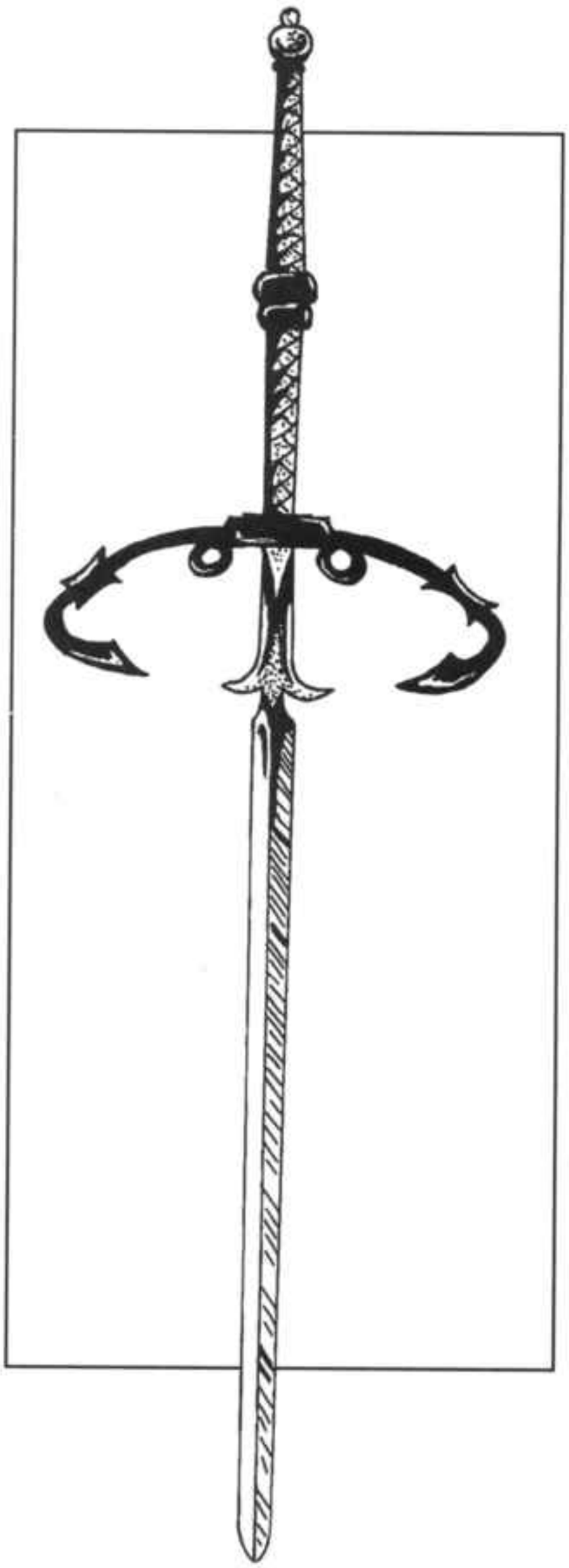
Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Dictatorship
Legal Complexity: 3 to 7
Kinship
    Kinship Ascendant: Patriarchal
    Lineage Determinant: Patrilineal or Cognatic
    Inheritance Pattern: Partible

Economic Infrastructure
    Exchange System: Buying/Selling (any)
    Economy Type: Planned (state run) or Limited Market (many controls present)
    Resource Value: variable
    Exploitation Value: 14 or higher
    Trade Value: 10 or less
Military Infrastructure: Standing Professional

Religion
    Religious Tolerance: 4 or less
    Religious Prevalence: 6 or less (unless a Theocracy, in which case 18 or higher)
    Religious Diversity: 6 or less (in a Theocracy, 3 or less)
Arts
    Arts Tolerance: 10 or less
    Arts Prevalence: 8 or less
    Arts Diversity: 9 or less
Scholastics
    Scholastic Tolerance: 8 or less
    Scholastic Prevalence: 10 or less
    Scholastic Diversity: 6 or less
Magic
    Magic Tolerance Index: 4 or less
    Magic Prevalence Index: Variable (usu. 10 or less)
    Magic Diversity: Variable (usu. 8 or less)

Hierarchy of Social Estates
    Status Foundations: Tradition, Power, Capability, & Philosophy
    Personal Freedom: Unfree Class possible, many state restrictions exist
    Custom of Status: 3 or higher
    Rigidity of Status: 4 or higher



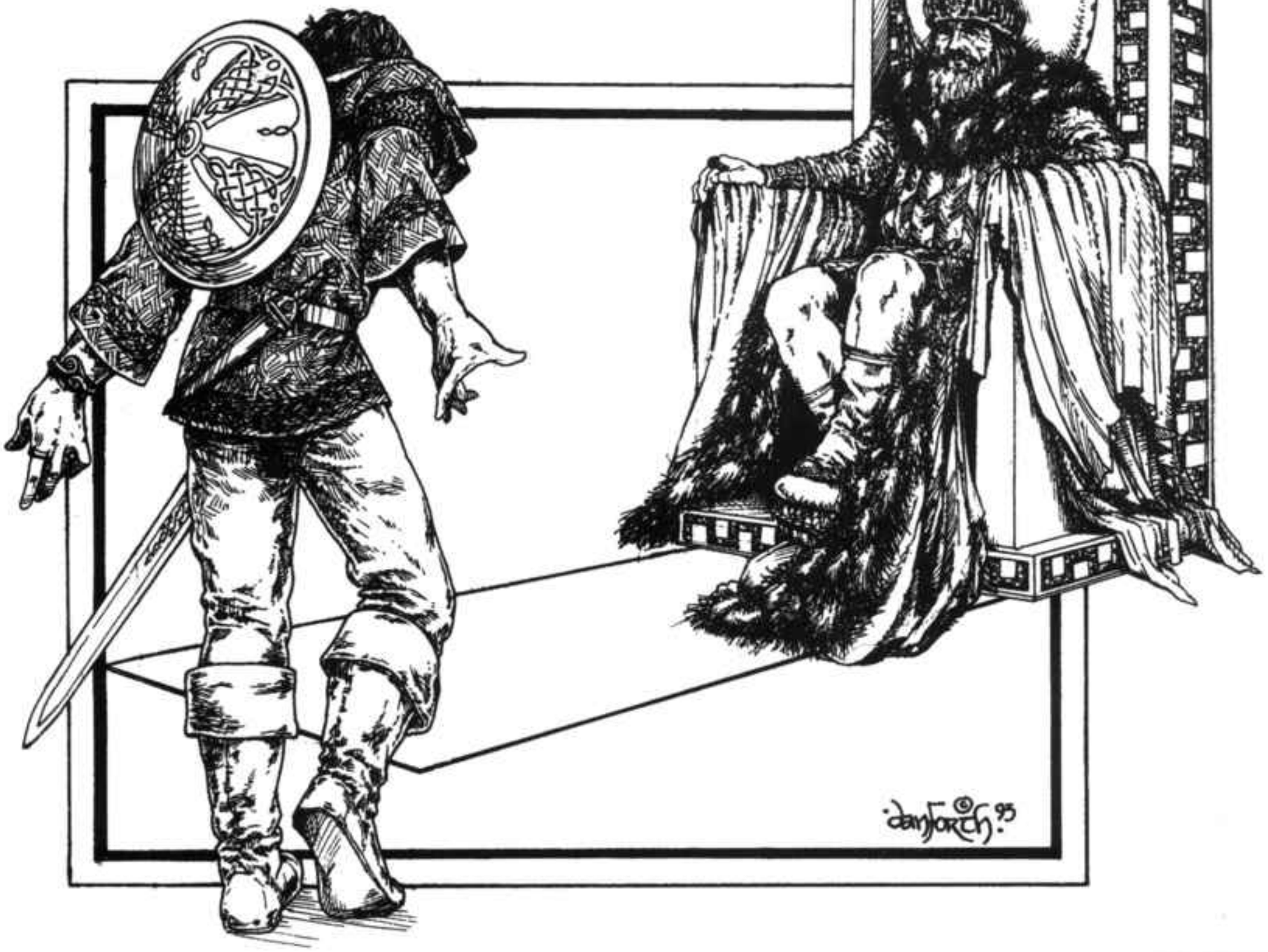
The Just Tyrant

Ruling Agency's View

I maintain my rule through a combination of sheer might and popular respect. When I have been truly wronged, no hand is quicker than mine to mete out unforgiving justice. However, my people know me as a defender of both justice and the basic freedoms they cherish. I am called the Lawgiver, and no ruler treats with his subjects more fairly. It is from their respect, not their fear, that I derive my authority to rule. Of course, they occasionally need to be reminded of this fact, but never let it be said that this king acted without cause or in the distorted heat of irrationality. I rule with a sword of iron in my right hand and the scales of justice in my left.

People's View

Our ruler is hard as unyielding granite and wise as the infinite stars. He is a paragon of justice, although little mercy accompanies this admirable distinction. As his subjects, we have all entered into a personal contract with him. We work diligently to further both ourselves and the state, and the state prospers. We call our lord the Lawgiver, for his wisdom guarantees both our freedom and prosperity. We accept his rule as correct and aid his agents in every way possible. In return, he serves as our protector and our king. He is a ruler who judges fairly, rewards duly, and avenges swiftly.



Mythguide Notes

The Just Tyrant archetype represents an Advanced Despotic government operating on the principles of due justice and mutual respect for both work and Authority. As were the previous two archetypes, this archetype also illustrates a very direct form of society (as most Absolute societies are). The Despot wields both great Power and extensive Authority, the latter being derived from an unquestionable popular mandate. There is a palpable military presence in the society, although this is more of a precautionary measure than a working police force or brute squad (as it often becomes in the Insane Visionary archetype). The Despot's intelligence network is impressive, but it operates with the utmost subtlety. After all, the Despot is an exceedingly fair man (isn't he?).

Residents of this archetype enjoy a general sense of security. The Despot provides them with protection against outside aggression. Justice is the normal order of things under his rule, whether one is speaking of serious legal transgressions or simple everyday disputes. Even administrative corruption is kept to a minimum in such a society. The Despot is watching, and the punishments for an official who is caught are severe indeed. The populace of this archetype is usually content. They may not especially enjoy their day to day situation, but they certainly appreciate its fairness.

Societies modeled on this archetype are usually young, although not extremely so (Society Ages of 1 are rare), and their Philosophical Orientation falls within the normal parameters. Possible Orientation Aspects include Tradition (Culture or Politics), Conviction (Justice), and Prevention (Territorial Integrity). The Isolation and Interaction levels of such societies vary widely, with no possibility discounted.

The Technology Value present is normally about average. It can be higher, but it is never below a 'Civilized' level. The society's Rate of Technological Advancement is usually above average. The society's Legal Code is highly developed and extensive, and its Complexity is above average as well. Any Kinship structures are possible within this archetype, and the society's Subsistence and Mobility values are always Fully Agricultural and Sedentary.

The society's economy has a Market basis, but the nature of the government necessitates certain economic controls. Normally these controls are kept to a minimum, thereby encouraging as much intercommunal and international trade as possible. However, the society's markets are still not entirely 'free', and the society is understood to have a Limited Market Economy Type. Trade has at least progressed to the level of Barter, although it normally consists of some form of Buying and Selling. The society's available Resources depend largely on the society's geographic location, and should be determined by the Mythguide. The Exploitation and Trade Values of a society modeled on this archetype depend both upon the society's current situation in its region and upon each other.

The Military Infrastructure of the society is Standing Professional, although these forces may be supplemented by outside Mercenary forces or internally Conscripted troops. The military organization of the society also depends upon the current political situation in the Despotat. The Despot necessarily keeps a tight rein on his armies, and his high-ranking military officials are some of the most important and trusted members of his government.

Any level of religious practice is possible in this society. The Prevalence of Religion in the Despotat largely depends on the preferences of the Despot himself. If there is a state religion, the Prevalence is high. If not, the Religious Prevalence is invariably quite low. If the Despot is not religious, religion itself might be regarded as dangerous to the established order of things and generally discouraged. Regardless of the Prevalence of Religion in the society, its Tolerance is usually below average. This is especially true if a state religion exists. Religious Diversity depends on the general place and treatment of Religion in the environment.

The Arts and Scholastic Values are somewhat below average as well. The fine arts are tacitly discouraged in this archetype, although they are never proscribed. In certain exceptional cases (if the Despot enjoys art, for example), the Arts Values could appear at an average level. The Scholastic Values are subject to the same circumstances as the Arts Values in this archetype. Only those being trained for high governmental or religious positions receive any type of advanced education. Finally, the levels of Magic Prevalence, Tolerance, and Diversity are entirely variable. These Values (especially the Tolerance) are normally low in this archetype. However, this area of development is left to the Mythguide. Each Canticle has different laws and levels of magic, and the Magic Values of the archetype being modified or used should remain consistent with these levels.

Status operates in a conventional manner within this archetype, although more Personal Freedoms are guaranteed than in most Absolute governments. The Status Hierarchy itself is fairly straightforward, although the military enjoys higher status than in many societies while practitioners of the fine arts hold less.

Recommended Status Foundations include Tradition (Kinship), Wealth, Philosophy (Obligations), Power (Military or Political Strength).



Just Tyrant Summary

Society Age: 1-5
Philosophical Orientation: W, C, E
- Orientation Aspects: Tradition, Conviction, & Prevention

Isolation Value: any
Interaction Value: any

Technology Value (avg.): 7 or higher
- Areas of Emphasis: any
- Rate of Advancement: Average to Very Fast
- Rate of Assimilation: Average to Fast

Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Despotat
Legal Complexity: 7 to 10
Kinship
- Kinship Ascendant: any
- Lineage Determinant: any
- Inheritance Pattern: any

Economic Infrastructure
- Exchange System: Barter to Credit
- Economy Type: basic Market with few state controls
- Resource Value: variable
- Exploitation Value: any
- Trade Value: any

Military Infrastructure: Standing Professional (may be supplemented by Mercenary or Conscript forces)

Religion
- Religious Tolerance: 11 or less
- Religious Prevalence: variable
- Religious Diversity: 9 or less

Arts
- Art Tolerance: variable
- Art Prevalence: 12 or less
- Art Diversity: 14 or less

Scholastics
- Scholastic Tolerance: variable
- Scholastic Prevalence: 12 or less
- Scholastic Diversity: 10 or less

Magic Level
- Magic Prevalence: variable (usu. less than 12)
- Magic Tolerance Index: 6 or less (unless the Despot is an Adept, in which case this Index is variable)
- Magic Diversity: variable (see above)

Hierarchy of Social Estates
- Status Foundations: Tradition, Wealth, Philosophy, & Power
- Personal Freedom: State guarantees and restrictions
- Custom of Status: average to high (4 or higher)
- Rigidity of Status: average to high (5 or higher)

The Decadent Justicar

Ruling Agency's View

I am King, and I am the descendant of kings, and I shall therefore do as I please. The kingdom finds physical embodiment in my person, and I am responsible to none but my god for my actions. Popular discontent and unhappiness are regrettable but necessary evils in any kingdom, and I accept them as such in mine. Besides, one cannot expect to be able to pacify the common people; they simply don't appreciate it. How can I be held responsible for the comfort of my people when I have enough difficulty attending to my own desires? My royal administration maintains efficient control, preserving the status quo, though I always caution my officials to err on the side of forcefulness. After all, I can't afford to show any signs of weakness. My rule and my power are absolute, but I am not an oppressor. I prefer to think of myself as an overseer.

People's View

Our King is a cowardly, fickle hedonist. He cares for nothing past his own carnal pleasures, and he has stood idly by as the kingdom fragments beneath his royal bedroom. Corruption is rife throughout the state's bureaucracy and extends into the palace itself. Our noble King turns a blind eye to it all. The crimes perpetrated throughout the countryside in the name of his Royal Highness would make seasoned warriors blanch, and the criminals are only growing more bold (partly because many of them are supported by palace officials). There are no safe havens. The people are not even certain who rules anymore. Is it truly the King who is responsible for our situation, or is he too now just a puppet of his court's rampant corruption? Whatever the current situation, it is the King's general apathy that has ultimately been responsible for the gradual deterioration of our fair kingdom. Who knows? Perhaps the present degenerative state was achieved by design. It is said that the kingdom mirrors the psyche of its ruler, and in this case the axiom is all too true.



Mythguide Notes

The Decadent Justicar archetype represents an Advanced society operating within the Absolute Monarchy Political Infrastructure. This archetype illustrates a rather fragmented governmental form. The King is decidedly out of touch, pursuing his own pleasures to the exclusion of any official duties. Most of the kingdom's mundane decisions are made by the King's officers and representatives, with the King taking a direct interest only in unusual or esoteric situations. Unfortunately, most of these officials are corrupt, and are in the process of running both the government and the kingdom into the ground.

Although the society is technically Absolute, the reality is something else entirely. Power has become drastically decentralized, although Authority (still theoretically in the hands of the Monarch) has not. The populace is controlled partly through the use of force. The current state of the society causes general popular unrest, and this unrest must not be permitted to break into open rebellion. Various factions, including the King, control different elements of the nation's military. This is especially true since mercenaries constitute the primary type of force in the society. Each major official controls troops of his own, playing them off against one another and using them to check any general social discontent. The interplay among different factions becomes another part of the larger bureaucratic game.

This type of society usually falls into a medium level Age Category. It cannot be extremely young, because a society that fits into this archetype has undergone a significant decline. Its people can often remember better days (or tales of those days that have been passed down through the generations), and the belief in an uncaring and unresponsive ruler is prevalent. The society's Philosophical Orientation falls within the allowable parameters, tending toward an uneasy Equilibrium. Suggested Orientation Aspects include Tradition (Politics), Prevention (Social Dissolution), and Stagnation (Social Identity and Morality).

The environment's Isolation and Interaction Values usually fall within a middle range, although unusual Values are possible. The Technology available varies considerably, although it is normally present at an average or high level. The Rate of Advancement is invariably slow, a result of the general apathetic attitude which pervades the kingdom. This archetype operates within a Patriarchal Kinship system. Lineage is Patrilineal and Inheritance is variable. Subsistence is always Fully Agricultural and Mobility is always Sedentary. An extensive Legal Code exists, but the society's legal system has become the victim of hopelessly pervasive corruption.

The society's economy is a basic Market system, with a few state controls in evidence. Many of these controls are unsanctioned, the result of corruption in the royal customs and trade bureaucracies. The economy itself uses some form of Buying and Selling to handle transactions. The amount of Resources present is affected by both the region in which the society exists and the society's Greater Determinants. Both the Exploitation and Trade Values of the society are average to low, again reflecting a general public apathy. The military is composed almost entirely of Mercenary forces, with some further support provided by internally Conscripted troops. There are also many smaller factional companies, owing allegiance to various noble families or high-ranking officials. The overall military structure is unorganized and suffers from a general disorganization (broken chains of command, numerous half strength units, etc.). This martial disorder simply amplifies the more basic societal disorder already outlined above.

Religion usually enjoys a fair representation and Diversity in this type of society. Those in power do not view it as inherently dangerous, and may even sanction or support religious practice (depending on the religion, of course). After all, most religions provide the people with hope, and the existence of hope takes some of the bitter edge out of any rebellious sentiment. Religion itself contributes to the apathetic nature of the society, and certain shrewd and powerful officials may find ways to turn this unfortunate fact to their ultimate advantage.

Obviously, religion is extremely Prevalent if the society is a Theocracy. However, the Prevalence is still somewhat lower than in a more fanatical Theocratic society. The Ruling Agency becomes a religious figure, but the uncaring, apathetic attitude does not vanish. Tolerance within this archetype is generally average to high, with extensive religious freedom permitted by the Ruling Agency and officials. Tolerance in a Theocracy falling within this archetype is considerably lower.

The society's Arts Values tend toward the average, although high Arts Values are possible. The government does not discourage the fine arts, and it is quite possible that the Monarch has an unusual fondness for the arts (or artists). However, corruption extends into this arena as well, and the struggling artist should watch his step. In the patronage circles of the powerful, there is no justice for the brash artist who misspeaks or missteps.

The Scholastic Values are normally less than average. Schools and educational opportunities exist, especially for the wealthy, but few are well maintained or boast exceptional faculty. Educational resources are often quite limited as well. The deterioration of the educational system is just another symptom of the overall societal malaise. Any level of magic is possible in this archetype. Magic Tolerance is also entirely variable, and largely depends on the whims of the Monarch and his officials. For example, if the Monarch has an unusual curiosity about the arcane, the Tolerance level could be high. The opposite sentiments (a fear of magic) would cause the Tolerance Value to be very low. Normally, this value falls somewhere along the middle axis. Once again, these Values are completely dependent on the individual Narrative Environment and its parameters.

Status in this archetype is based on a conventional framework, but its manifestations have become warped. Treachery and duplicity are the operative sentiments at work in the kingdom, and those individuals who possess these qualities are often rewarded by social advancement. Recommended Status Foundations include Tradition (Kinship), Wealth, Power (Military, Political, or Economic Strength), and Capability (Politics and Intrigue).



Decadent Justicar Summary

Society Age: 3-7
Philosophical Orientation: W, C, E, P
  Orientation Aspects: Tradition, Prevention, & Stagnation
Isolation Value: 15 or lower
Interaction Value: 14 or lower

Technology Value (avg.): 7 or higher
  Areas of Emphasis: any
  Rate of Advancement: Slow or Very Slow
  Rate of Assimilation: Average to Slow

Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Absolute Monarchy
Legal Complexity: 4 or higher
Kinship
  Kinship Ascendant: Patriarchal
  Lineage Determinant: Patrilineal
  Inheritance Pattern: Partible, Impartible (Primogenit.)

Economic Infrastructure
  Exchange System: Buying and Selling (any)
  Economy Type: Market economy (with some controls)
  Resource Value: any
  Exploitation Value: 13 or lower
  Trade Value: 12 or lower
Military Infrastructure: Standing Mercenary supplemented by Conscript forces

Religion
  Religious Tolerance: 6 or higher (Theocracy, 8 or less)
  Religious Prevalence Index: 7 or higher (unless a theocratic society, in which case 16 or higher)
  Religious Diversity: 6 or more (in a theocracy, 8 or less)
Arts
  Art Tolerance: 10 or higher
  Art Prevalence: 6 or higher
  Art Diversity: variable
Scholastic
  Scholastic Tolerance: variable
  Scholastic Prevalence: 13 or lower
  Scholastic Diversity: variable
Magic
  Magic Tolerance Index: variable
  Magic Prevalence Index: variable
  Magic Diversity: variable

Hierarchy of Social Estates
  Status Foundations: Tradition, Wealth, Power, & Capability
  Personal Freedom: variable
  Custom of Status: high (7 or higher)
  Rigidity of Status: high (7 or higher)

The Young Reformer

Ruling Agency's View

My father was a wise and fair King, but his vision for our land was limited by its reverence for the traditions and conventions of our ancestors. The untapped potential of our people and our land is vast indeed. Both are capable of so much more than they have given in years past. I honor the memory of my father, for he was a great King, but I refuse to lead my kingdom down the same stale path for the duration of my reign as he did during his. Why settle for a people steeped in docility and contentment when those same vigorous souls could lead lives full of industry and enterprise? Does it not show a greater reverence for the past to study it and learn from it, shaping current policy by acknowledging previous successes and failures, rather than remaining an unimaginative slave to custom and the status quo? My people and I will work together, forging a new and better Monarchy in the years to come. I am their protector, their judge, and their sincerest benefactor and friend. I am not the agent of my god on earth. Circumstance alone has conspired to place me in my current station. I must not waste this chance, this opportunity provided me by my birthright. Much needs to be done. Much will be done.

People's View

The King is his father's son and more. His strength and vitality have no limit, and his love for his land and his subjects is without bounds. He is the greatest monarch and the truest King ever to rule, and history will long remember both his name and his deeds. He may be young, but his youth has brought fresh ideas and a rejuvenating spirit that defy both apathy and tradition. We care for our land as we once did, with a renewed sense of unity and patriotism. We are prepared for change, ready to embrace the first hint, the first proclamation or edict, that emerges from the palace. We will work diligently with the crown to make our prince's dreams of land and kingdom, prosperity and vitality, universally real. We place ourselves completely in the hands of our young ruler, for his wisdom truly belies his years. He has our trust and our cooperation. He has all our hopes. He is our protector and our judge, but he is also our friend.



Mythguide Notes

The Young Reformer archetype represents an advanced Limited Monarchy governmental structure operating on the principles of trust, mutual respect, unity, and change. This archetype is much less direct than the previous few. The idea of cooperation pervades this society, with the people and the King working in concert to create a lasting prosperity and spirit of unity. The society is technically a Limited Monarchy, but the King enjoys such an overwhelming popular mandate that he wields most of the actual power. Since the society is a limited form of monarchy, several checks on the monarch are present. In this archetype these checks take the form of constitutional restrictions and support. The young King would not think of overstepping his bounds in this regard. Any such action would jeopardize his popularity, and would be incredibly foolish. As it stands, he has sweeping approval for his reforms.

Another type of check on the monarch's power that may be present is some form of parliamentary body or council of nobles. However, unless the current situation takes a significant turn for the worse, any such body would have scant luck attempting to block any edict or reform supported by the crown. Given the motives and personality of the King, this is probably best for both the ruler's long term vision and the kingdom's short term health. The young King's energetic attitude is contagious, as is his earnest desire to improve the general condition of both his land and his people. As a direct result of this sentiment, corruption within the government and the royal bureaucracy is almost nonexistent. Besides, the King is apt to notice such things, for his attention to even the smallest administrative detail is complete and untiring. The King is caring and just, and the admiration accorded him by his people is impressive. The people are proud of their ruler and their kingdom. A palpable energy and excitement can be felt everywhere in this progressive land.

Societies within this archetype usually fall at about the middle of the Society Age scale. They are not ancient, but neither are they extremely young. Societies modeled on this archetype have existed for enough time to have established customs, traditions, and accepted methods of rule - in other words, long enough for there to be something to reform. The society's Philosophical Orientation is normally either Equilibrium or Peace, although orientations of War or Conquest are possible. Possible Orientation Aspects include Revolution (Social Reform) and Conviction (Social Improvement).

The Isolation and Interaction levels vary considerably according to the Narrative Environment in which the archetype appears, although Interaction is always at least above average or higher. The Technology level present in the society is always at least 8, although it is normally higher than average. The Rate of Technological Advancement is always higher than average. The society is either Patriarchal or Non-dominant, with Patrilineal or Cognatic lineage systems. Inheritance is entirely open-ended, while the archetype's Subsistence and Mobility are Fully Agricultural and Sedentary respectively. The society has an average level of Legal Complexity that supports an extensive and carefully developed court system.

The society's economy is a true Market, containing only a few standard governmental controls. Certain incentives may also be present to encourage domestic merchants, affecting both domestic and international trade. The exact nature of such incentives should be determined by the Mythguide. States modeled on this archetype always practice some form of Buying and Selling. Resources depend both on the index's Greater Determinants and on the society's location. Exploitation of these resources depends on a number of factors, and its Value is never less than 9. The society's Trade Value is always at least 8, but normally this value is somewhat above average.

The society's military structure is more open-ended. Its primary force type is Standing. This force is composed either of domestic professionals or mercenaries (foreign professionals). The nature of the society's force largely depends on the individual society being detailed within this archetype. For example, if the society were engaged in a continuing conflict, mercenaries might be employed. Otherwise, the society would probably employ a small permanent force (unless there are significant border threats or other problems). The society also has a very large reserve upon which it can draw in times of emergency. These reservists are well trained, Provisional Militia troops. Although the militia is conscripted, most soldiers serve gladly. After all, remember that they serve their King, and this service is performed without reservation.

The Young Reformer archetype never produces a Theocracy, although Religion itself is normally Prevalent in the society. The King himself is often a religious man, and his people follow his example, adding piety to his long list of virtues. A society belonging to this archetype always has at least an average level of Religious Tolerance. Any level of Religious Diversity is possible.

Both the Arts and Scholastic Values are at least average as well, and have the potential to be much higher. Diversity within both of these categories is always high. The young King appreciates the fine arts and the need to provide a reasonable education to a greater portion of his people. He probably sponsors several artists and perhaps an institution of higher learning or two. He encourages his wealthier subjects to do the same. A society operating within the Young Reformer archetype represents the perfect environment in which a true renaissance or artistic flowering could occur.

The levels of Magic Prevalence and Tolerance are variable, although the society's Tolerance Value is always at least average (and will usually be higher). Again, the Mythguide should develop this area of the Environmental Profile according to the accepted guidelines for magic in his own Canticle. Status in this archetype is fairly open-ended. The population is divided by both blood and wealth, but the young King has attempted to bridge many of these gaps. Recommended Status Foundations include Tradition (Kinship), Wealth, Philosophy (Ideals, Reform), and Capability (Diplomatic or Intellectual).



Young Reformer Summary

Society Age: 2-8
Philosophical Orientation: W, C, E, P
    Orientation Aspects: Revolution, Conviction
Isolation Value: any
Interaction Value: 8 or higher

Technology Value: 8 or higher
    Areas of Emphasis: Agricult., Power, Build, Transport
    Rate of Advancement: Average to Very Fast
    Rate of Assimilation: Fast to Very Fast

Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Limited Monarchy
Legal Complexity: variable (usu. 5 or higher)
Kinship
    Kinship Ascendant: Patriarchal or Non-dominant
    Lineage Determinant: Patrilineal or Cognatic
    Inheritance Pattern: any

Economic Infrastructure
    Exchange System: Buying and Selling (any)
    Economy Type: Market economy (few controls)
    Resource Value: any
    Exploitation Value: 9 or higher
    Trade Value: 8 or higher
Military Infrastructure: Standing Professional or Standing Mercenary, supplemented by Provisional Conscript Militia forces

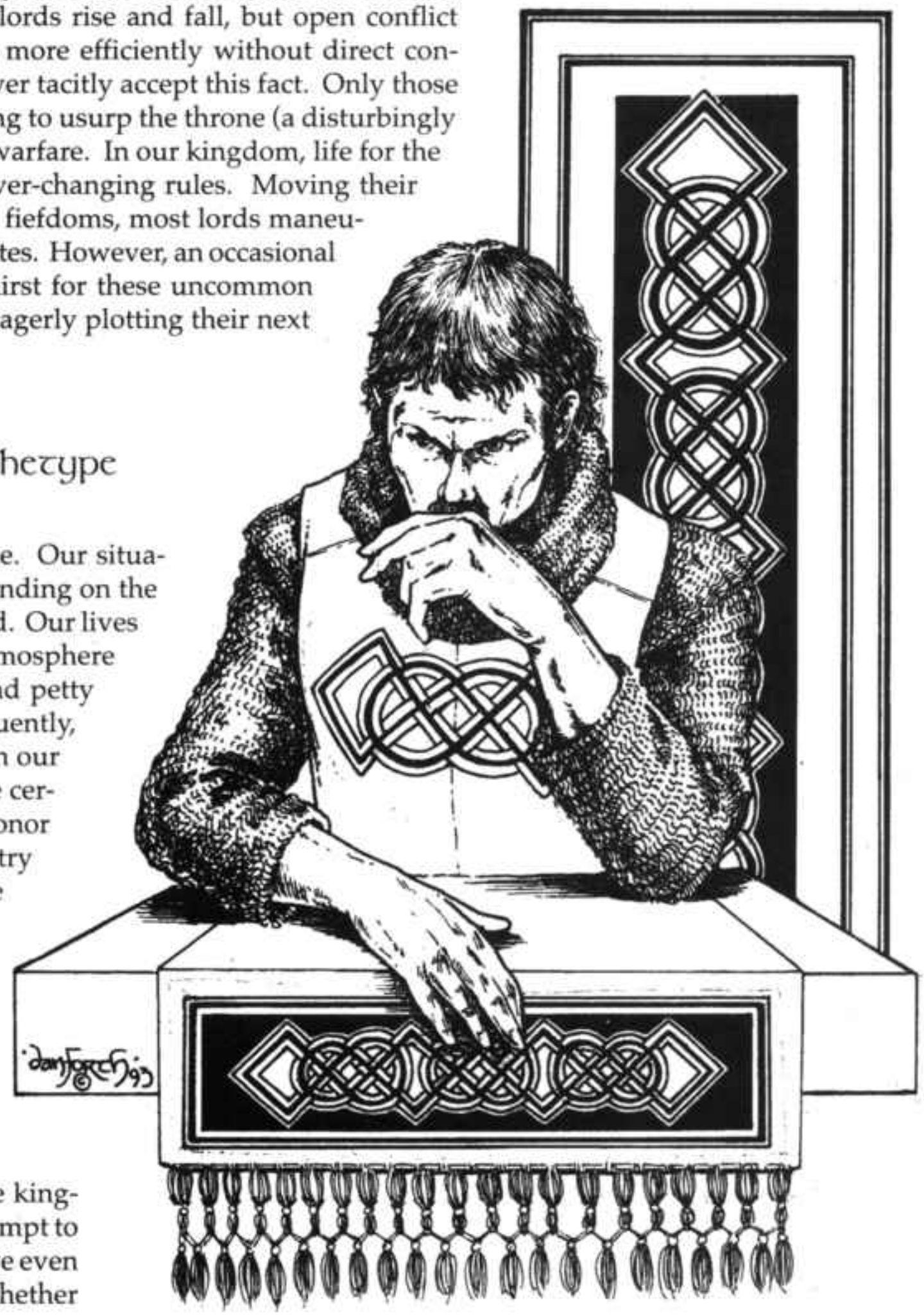
Religion
    Religious Tolerance: 9 or higer
    Religious Prevalence: 8 or higher (archetype is never a theocracy)
    Religious Diversity: variable
Arts
    Arts Tolerance: 8 or higher
    Arts Prevalence: 9 or higher
    Arts Diversity: variable
Scholastics
    Scholastic Tolerance: 12 or higher
    Scholastic Prevalence: 10 or higher
    Scholastic Diversity: 8 or higher
Magic Level
    Magic Toleranc: 8 or higher
    Magic Prevalence: variable
    Magic Diversity: variable

Hierarchy of Social Estates
    Status Foundations: Tradition, Wealth, Philosophy, Capability
    Personal Freedom: variable (fairly lenient)
    Custom of Status: variable (usu. 3 to 7)
    Rigidity of Status: variable (usu. 4 to 6)

The Honorable Civil War

Ruling Agency's View

Although I am King, I consider my principal role to be that of a great baron of the realm. The councils of the mighty lords wield immense power in our land, and any King who wishes to hold the throne must be deep within them. Ours is a kingdom whose lifeblood is intrigue, with the King himself often forced into being the deciding player. The existence of the nobility becomes an intricate exercise in deception and placation. A front of unity and chivalrous spirit, honor and righteous justice must be maintained at all times, both for the common people of our kingdom and for the outside world. Meanwhile, an undercurrent of scheming and treachery, political bargains and convenient alliances hums just beneath the superficial proprieties. This is the true kingdom, and we are its administrators. Deals are made and broken, great lords rise and fall, but open conflict seldom erupts. The system works more efficiently without direct confrontation, and most of those in power tacitly accept this fact. Only those with great power, or those attempting to usurp the throne (a disturbingly regular occurrence), resort to open warfare. In our kingdom, life for the mighty is an intricate game with ever-changing rules. Moving their pieces safely from within their own fiefdoms, most lords maneuver themselves into constant stalemates. However, an occasional victor does emerge, and it is the thirst for these uncommon triumphs which keeps the players eagerly plotting their next moves.



People's View of the Archetype

Our existence is a transitory one. Our situation often changes on a whim, depending on the mood and current fortune of our lord. Our lives are inextricably tied to the larger atmosphere of the kingdom, to the decisions and petty feuds of the great barons. Consequently, we are significantly more jaded than our rulers would like to believe. We are certainly not fooled by the displays of honor or blinded by the chivalric pageantry intended to distract us (although one cannot deny the inherent entertainment value of these displays). We know the kingdom is in a state of constant conflict, even though most of this struggle occurs far from the prying eyes of the common folk. We realize the importance these covert battles hold both for us and for the future of the kingdom, and whenever possible we attempt to affect their outcome. Occasionally we even opt for direct intervention, though whether

our lords realize this is a continuing matter of contention among us. Basically, we accept our situation for what it is: unstable and uncertain. We are pawns in a much larger game, a game we can neither enter nor hope to challenge. We live not so much in a state of fear as in one of readiness and preparation.

Mythguide Notes

The Honorable Civil War archetype represents an advanced Feudal (Limited Monarchy) governmental structure. A society falling under this archetype is a 'normal' Feudal society, operating on the principles of greed, acquisition, self-preservation, and a somewhat perverted sense of personal honor. This archetype, like the Young Reformer, is a much less direct form of government than those considered politically Absolute. The overall power base of the kingdom is extremely divided. The King retains nominal Authority, but this Authority only exists as long as the King maintains significant baronial support. The real Power inherent in the kingdom is spread among the various barons and other great lords, and the divisions of this Power fluctuate on a daily basis.

This archetype illustrates a truly limited monarchical structure. The crown has controls and checks placed on it from all sides. In many cases the Monarch's arms are completely tied, and most important royal decisions must have the approval of at least a representative cross-section of the barons. The crown often attempts to circumvent these checks in order to retake a portion of its traditional power, but such attempts usually end in failure. Once these powers are initially relinquished, it is difficult for the King to regain them.

The great lords acknowledge these attempts by the crown as necessary and inevitable moves in the larger scramble for power. After all, the crown is usually regarded simply as another high stakes player in the overall game of intrigue. Corruption is present in all of the great lords' retinues, including that of the King. The major players keep careful track of one another, and most retain extensive intelligence networks. All remain on constant alert for the lone fragment of information that will give them the upper hand, whether it be for a current machination or for the overall power struggle. The watchwords in this archetype are self-preservation and advancement. Most lords will go to great lengths to achieve either of these objectives. The people are not blind to the power struggle occurring among their rulers, but most only wait and observe helplessly, having neither the ability nor the resources to effect any sort of change. They accept the current situation in their land with a mixture of resignation and frustration.

Societies within this archetype usually fall at about the middle of the Society Age scale, although the possible range of Society Age for this type of society is actually the largest of any archetype detailed so far. The society's Philosophical Orientation is normally either War, Conquest, or Equilibrium. In this societal type, these Orientations also apply to the various political divisions within the kingdom. Suggested Orientation Aspects include Acquisition (Power, Titles, or Territory), Prevention (Territorial Integrity), Tradition (Politics), and Stagnation (Political System).

The Isolation and Interaction Values are entirely variable, although there is always some level of intersocial interaction. The society's Technology Value is always at least 10, while the Rate of Technological Advancement ranges from Slow to Fast. A society modeled on this archetype has a Patriarchal Kinship Ascendant and a Patrilineal Lineage Determinant. Its Inheritance Pattern is normally Impartible Primogeniture. The society Subsists in a Fully Agricultural environment, and its populace is immobile. The society's legal system is fragmented and inconsistent. Most crimes fall within the jurisdiction of local lords, although a few capital crimes are heard by itinerant justices appointed by the Crown. The archetype's Legal Complexity is always low.

The society supports a Market economy, which has varying levels of both controls and incentives. The precise levels depend on where in the kingdom one wishes to engage in trade, since different lords levy different tolls and may operate different tax and customs structures. Some of these tolls are sanctioned by the crown, but many do not enjoy royal support. This matters little to most of the lords, since reports of royal toll traffic are seldom accurate and many fiefs are far enough outside royal jurisdiction that their holders simply do not care. When commerce does occur in this archetype, it is always some form of Buying and Selling. Resources depend upon both the index's Greater Determinants and the society's location. Individual fiefs may have vastly different resource levels. The society's overall Resource Value represents the average level of resources throughout the entire kingdom. The society's level of resource Exploitation is always at least average. This is a direct result of the competitive natures of most of the lords. The Exploitation levels for most available resources are significantly above average. The Trade Value is extremely variable, and its level differs from one fief to another. Trade may be more limited in this archetype because of its uncertain nature. Many resources are exploited,

but many of these are either used internally or stockpiled against future need.

The society's military structure is a straightforward one. Most forces are Provisional Feudal, although certain great lords maintain standing Mercenary contingents. The national defense force is comprised of the Feudal Levy and any regional militias that might exist. In other words, the national army is a great conglomeration of all of the greater and lesser nobles' troops. As such, it does not operate effectively as a combined force (the case with most Feudal troops), but instead suffers from acute leadership, morale, and training problems.

Religion is often both Prevalent and Diverse in these societies, and always enjoys at least an average level of organization. Most nobles work hard to appear outwardly pious, whatever their actual beliefs may be. Religious faith among the nobility is often influenced by the uses faith has for popular control. The situation is obviously somewhat different in a Theocratic society operating within this archetype. However, since religious officials simply take the place of the nobles, the differences are not as great as they may at first seem. Remember that the decisive elements of the archetype (i.e. the attitudes of those in power) remain the same. Religious Tolerance is usually about average in the society, although depending on the circumstances it could be very high. Theocratic societies within this archetype normally have lower than average Tolerance levels.

Both the Arts and Scholastic Values are generally slightly below average, although the latter are usually higher than the former. Certain magnates encourage the fine arts, while others do not. This Value finds itself at the whim of the lord in whose lands one dwells, but the arts are neither universally supported nor frowned upon in this archetype. Education is accorded more respect, and most nobles make sure that their children receive some form of schooling. However, this value again depends largely on the fief in which one dwells. The larger free towns and cities are naturally more inclined toward the humanities than are the smaller communities found in the countryside. Finally, the society's Magic Values are variable. As in the previous archetypes, the Mythguide should develop these Values as he sees fit.

This archetype supports a rigid Status framework and places a heavy emphasis on social class. Levels of Personal Freedom vary from one lord's demesne to another, but classes of partially free individuals (serfs) exist throughout the society. Possible Status Foundations include Tradition (Kinship and Authority), Wealth, Philosophy (Obligations), Power (any), and Capability (Martial and Diplomatic).

Honorable Civil War Summary

Society Age: 1-8
Philosophical Orientation: W, C, E
  Orientation Aspects: Acquisition, Prevention, Tradition, and Stagnation
Isolation Value: any
Interaction Value: any

Technology Value(avg.): 10 or higher
  Areas of Emphasis: variable
  Rate of Advancement: Slow to Fast
  Rate of Assimilation: Average

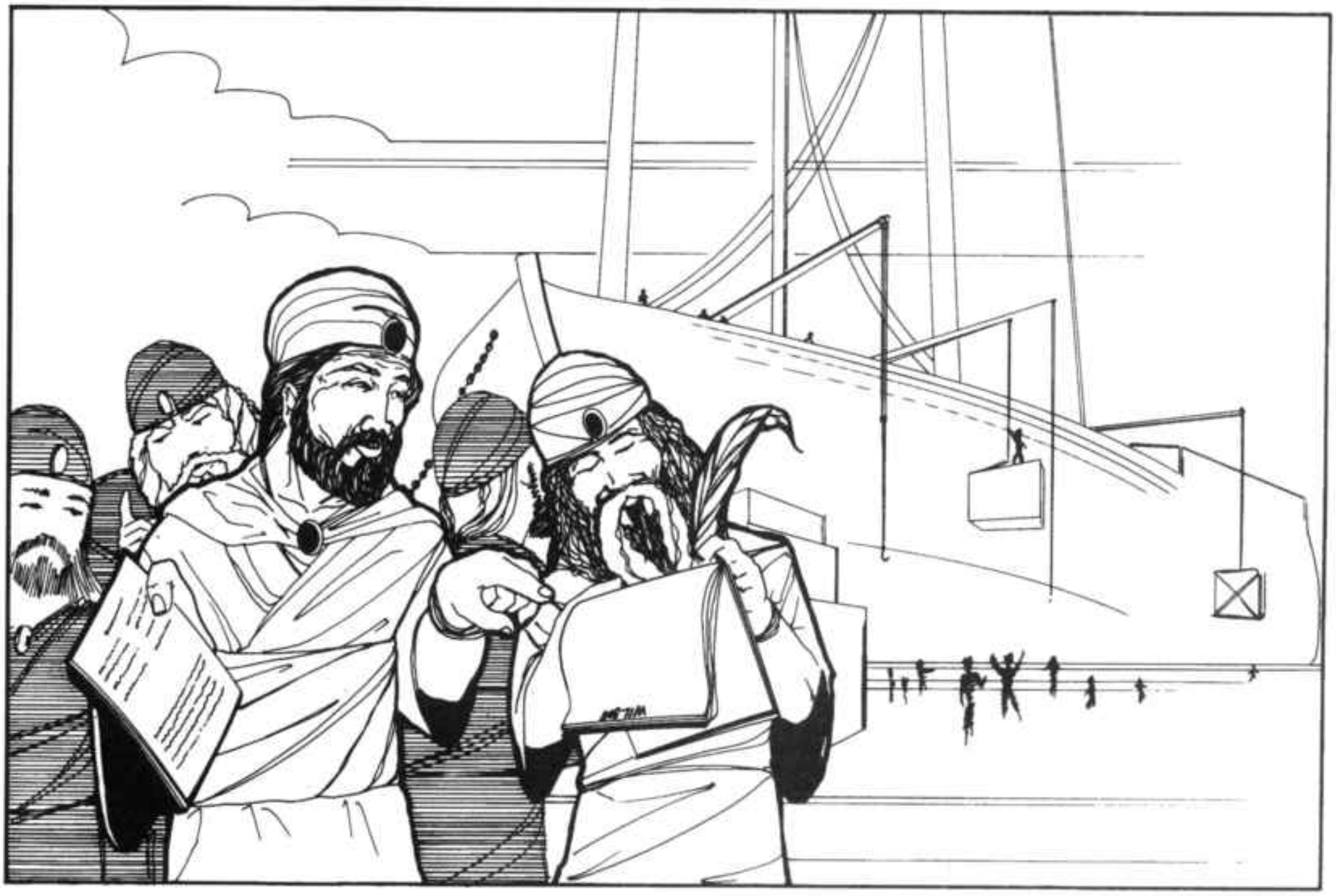
Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Feudalism (Limited Monarchy)
Legal Complexity: variable (usu. 5 to 8)
Kinship
  Kinship Ascendant: Patriarchal
  Lineage Determinant: Patrilineal
  Inheritance Pattern: Impartible Primogeniture (except under unusual circumstances)

Economic Infrastructure
  Exchange System: Buying and Selling (any)
  Economy Type: Market economy (controls and incentives are both possible
  Resource Value: any
  Exploitation Value: 9 or higher
  Trade Value: 5 or higher
Military Infrastructure: Provisional Feudal

Religion
  Religious Tolerance: 6 or higher (Theocracy, 12 or less)
  Religious Prevalence: 8 or higher (Theocracy, 17+)
  Religious Diversity: variable (Theocracy, 12 or less)
Arts
  Art Tolerance: 6 or higher
  Art Prevalence: 6 or higher
  Art Diversity: 6 or higher
Scholastics
  Scholastic Tolerance: 6 or higher
  Scholastic Prevalence: 7 or higher
  Scholastic Diversity: 5 or higher
Magic
  Magic Tolerance: variable
  Magic Prevalence: variable
  Magic Diversity: variable

Hierarchy of Social Estates
  Status Foundations: Tradition, Wealth, Philosophy, Power, & Capability
  Personal Freedom: variable (true slaves unusual)
  Custom of Status: 6 or higher
  Rigidity of Status: 5 or higher



The Restrictive Plutocrats

Ruling Agency's View

The great Mercantile Council is the arbiter of both law and commerce in our fair land. We, the lords of the member houses, work in concert to further the industry and prosperity of both Council and people. Through the diligence of the member houses, we have ascended to a dominant position in the commerce and trade of our region. Our merchant galleys and overland caravans travel farther afield than those of any other nation. We act to preserve a favorable balance of trade, one which shows preference to our land and the member houses of the Council. Our currency is the standard by which others are measured, and is insured by extensive bullion caches. It has become the preferred method of payment for most large mercantile transactions, and the Council is renowned for its strict purity standards and aversion to currency debasement. Significant economic successes allow the various ruling member houses to pass our good fortune on to our subjects. We rule fairly and leniently, encouraging both enterprise and industry in our people. Our society is based upon profit, trade, and the mercantile spirit. It is the Council's responsibility to instill these values not only in the member houses, but also in the common citizenry.

People's View

The ruling Council and its member houses treat us reasonably well, but provide us with almost no opportunity to truly improve our situation. The Council itself is open only to members of the hereditary ruling houses. It is impossible for one of common birth to embrace that which the Council touts as the mercantile reality of our land. The most we can hope for is to operate a simple business after having learned a craft or vocation. All larger operations are quickly thwarted by the numerous controls placed upon such non-sanctioned enterprises by the Mercantile Council. Our rulers are just and kind, but these virtues carry stipulations with them. We must remember our place in relation to the Council and not stray from it. For a society supposedly based on profit and the com-

mercial spirit, we as commoners see little evidence of either of these things. The ruling houses and their carrier companies reap the rewards of our nation's extensive trade , while we are prohibited from practicing any but the simplest of enterprises.

Mythguide Notes

The Restrictive Plutocrats archetype represents an advanced Aristocracy governmental structure operating on the principles of unrestricted trade, true mercantile ideals, and a fundamental profit motive. This archetype illustrates a divided power base, but one that operates effectively and efficiently because all of its members share a common objective. The realization of profit is the principal motivating force behind both the Mercantile Council and the controlling aristocrats.

The most important element in securing profit is the maintenance of the society's balance of trade. A stable currency and a bullion reserve to back it up are crucial factors in achieving the trade balance, and both are supported by the Mercantile Council and the member houses at all costs. As in most true Mercantile societies, the society's economy is production-oriented. The Council exports widely but restricts its imports; this policy, in addition to the bullion reserves, places the balance of trade firmly in the Council's hands.

The land's bureaucracy is entirely controlled by the Council, although most daily administrative decisions are made by appointed representatives. This arrangement leaves the Council's members free to attend solely to economic and trade issues. Corruption is uncommon in the nation's bureaucratic structure, since the Plutocrats and their clerks would probably notice any financial misdeeds. Besides, most Council officials have their hands full trying to make astute financial decisions for the aristocracy's mundane business and administrative organs.

Certain checks are present to curb the aristocrats' power, but many of these are sidestepped. Political power in the archetype is divided among the member houses of the Mercantile Council, but the combined power inherent in the entire body of the Council is immense. As a result, this archetype approaches a form of Absolute rule, for it is difficult for the common people to have any effect on the government of the mercantile aristocrats and their Council. They find their leaders restrictive, and are not satisfied with their complete lack of a voice in all matters administrative.

The Society Age of a society modeled on this archetype is usually slightly higher than average because it takes time for a firmly entrenched mercantile system to develop. Obviously, exceptions to this generalization exist, but extremely young societies within this archetype are rare. The society's Philosophical Orientation falls within the expected range, with the optimal orientations being either Equilibrium (the most common) or Peace (the most desired). Recommended Orientation Aspects include Acquisition (Wealth, Trade, or Land), Conviction (Profit), and Tradition (Culture).

The Isolation Value is at least average, and is usually slightly above average, while the society's Interaction Value is always above average. Both of these values are a direct result of the society's extensive commerce and interaction with its regional neighbors. The Technology level of the archetype is always above average as well, again the result of extensive interaction and external influences. The Rate of Technological Advancement is either Fast or Very Fast. Each of the Determinants that constitute the society's Kinship patterns are variable, and depend entirely on the nature of the individual society. The society's Subsistence Classification is Fully Agricultural and the society's Mobility is Sedentary. A highly developed legal system has evolved, and the society's Legal Complexity is average. The system is relatively free of corruption and places particular emphasis on mercantile law.

The society operates within a true Mercantile economy, with the Plutocrats imposing restrictions on most trade not directly sanctioned by the ruling Council. A Mercantile economy works toward achieving both a favorable balance of trade and a comfortable level of surplus precious metals to back its currency issues. The currency in such a society is very pure, and is normally accepted without hesitation in the surrounding region. This is the ideal situation in which a mercantile society can find itself, and it is the situation the Plutocrats are striving for. The society's Exchange Type is always at least Currency, and is often a form of Credit. The amount of indigenous Resources present depends on both the society's location and the Value's Greater Determinants. The Exploitation Value is always average or higher, and the society's Trade Value is always high.

The archetype's military structure depends on the individual society and its Philosophical Orientation. A society within this archetype always maintains some type of Standing Force; it is the exact nature of this force that is dictated by the actual society. A society at war supports a Standing Professional or Mercenary force. A society with an Equilibrium Orientation has a Standing Mercenary or Conscript force structure. Whatever the Philosophical Orientation of the society, the primary force is usually supported by some type

of Provisional organ. This takes the form of a militia, either Conscript or Volunteer, and is both well maintained and well provisioned by the Council.

Religion is fairly Prevalent in this archetype, although a society within this archetype is never a Theocracy. Many of the ruling houses have house-sanctioned religions, and the people often follow the example set by the aristocracy. Religious Tolerance in a Restrictive Plutocrats society is always average or higher. This Tolerance is the result of the society's extensive interaction and exposure to alien custom and tradition. It is also an outgrowth of the numerous external influences at work within the society, influences which are present because of the large amount of international trade. Religious Diversity is completely variable in societies modeled on this archetype.

Both the Arts and Scholastic Values are high. The former are at least average while the latter are always higher than average. The aristocrats appreciate the fine arts, and sponsor many young artists. Most of the upper class has some form of fine arts education, and many objets d'art are imported from all corners of the world. Artists within the society are accorded significant respect, both for aesthetic and financial reasons. After all, the patron of a famous artist stands to make a tidy profit from his or her sponsoree's work. Education is widely available in this society and is universally acknowledged to be a worthy undertaking. Most young aristocrats have firm liberal arts backgrounds in addition to their extensive mercantile training. The academic life-style is an acceptable alternative for children from ruling families who do not stand to inherit, or for those who feel no calling to the merchant's way of life. Secular education is even available to those of more common birth in this archetype, and the Council does not discourage this practice.

The levels of Magic Tolerance, Prevalence, and Diversity are variable. However, the Tolerance Value is usually higher than average (for the same reasons that Religious Tolerance is higher in this archetype). As in the previous archetype descriptions, the Mythguide should develop these Values as he sees fit. Status in this archetype follows an enlightened model, although general class divisions remain. All elements of the society are guaranteed extensive Personal Freedoms, and although the ruling houses maintain their sovereignty, the people are treated fairly. Suggested Status Foundations include Tradition (Kinship and Authority), Wealth, Power (Political and Economic Strength), and Capability (Economic, Intellectual, and Artistic).

Restrictive Plutocrats Summary

Society Age: 3-9
Philosophical Orientation: W, C, E, P
  Orientation Aspects: Acquisition, Conviction, & Tradition
Isolation Value: 7 or higher
Interaction Value: 12 or higher

Technology Value(avg): 12 or higher
  Areas of Emphasis: any (esp. Transport & Power)
  Rate of Advancement: Fast or Very Fast
  Rate of Assimilation: Fast or Very Fast

Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Aristocracy
Legal Complexity: 5+
Kinship
  Kinship Predominant: any
  Lineage Determinant: any
  Inheritance Pattern: any

Economic Level
  Exchange System: Currency or Credit
  Economy Type: Mercantile (with controls imposed by the plutocrats)
  Resources Value: variable
  Exploitation Value: 7 or higher
  Trade Value: 14 or higher
Military Infrastructure: Standing (any type possible), with Provisional supplementary forces also possible

Religion
  Religious Tolerance Index: 9 or higher
  Religious Prevalence: 7 or higher
  Religious Diversity: variable
Arts
  Art Tolerance: 9 or higher
  Art Prevalence: 10 or higher
  Art Diversity: 8 or higher
Scholastics
  Scholastic Tolerance: 10 or higher
  Scholastic Prevalence: 12 or higher
  Scholastic Diversity: 9 or higher
Magic
  Magic Tolerance: variable
  Magic Prevalence: variable
  Magic Diversity: variable

Hierarchy of Social Estates
  Status Foundations: Tradition, Wealth, Power, & Capability
  Personal Freedom: variable (slave class may exist)
  Custom of Status: high (8 or higher)
  Rigidity of Status: high (7 or higher)



The Sundown of Glory

Ruling Agency's View

The Senate has led our fair republic through a long and glorious history. This hallowed body has preserved the sanctity of the republic through war and famine, the ravages of disease and rebellion, and the avaricious designs of its own distinguished members. It has endured, and because of its unswerving devotion to both populace and country, and its earnest dedication to true public service, the republic itself has endured. The Senate is the embodiment of the republican spirit, the worldly champion of the equable republican ideal. Of course, all things change through time, and our republic has existed for a very long time indeed. Our people no longer appreciate the duties and obligations inherent in assuming the Senatorial rank. They claim the Senate has become corrupt, a stale haven of nepotism and hereditary posturing. The common folk do not recognize their own good fortune, and they no longer show the sacred ruling body of their forebears any gratitude or respect. It is the people's spirit of republicanism and unity which has grown stale. It is the populace that has been corrupted, and it is the responsibility of the Senate to guide them back into the republican fold. The life of a Senator is a difficult one and the mission of the Senate a generally thankless one. The people don't know how lucky they are.

People's View

Ours was a noble experiment, but our republic has long since passed its zenith. The Senate continues to rule from its vaulted chambers, we common people go about our daily business, and the legions slumber in far-flung provincial towns, but something has been lost. The Senate's founding principle, detailed so many years ago, was one of mutual cooperation with the

populace. The Senate took the lead in the formation of a viable, energetic young republican government. The people were fairly represented, and progress was made. Those days are gone. Now the republic exists simply to preserve itself. The Senate has become a quasi-hereditary body whose members are elected for life, and the legions struggle daily to maintain our land's once vast borders. The attitude toward the public has become a corrupt and apathetic one. The republican spirit has been replaced by something else, something more akin to a wish for continuance and survival. Many Senators simply hope that the republic's death throes will pause until their lives of service have passed, that the realm will hold on until they have finished with it. Perhaps this is a selfish attitude, but we have become a selfish people. The people know the end is near, and preparations for this end have already begun. It is a sad time for our once proud and dignified land, but we carry little sympathy in our hearts for those who currently rule.

Mythguide Notes

The Sundown of Glory archetype represents an advanced Republican form of government well past its prime. While its operating principles are theoretically those of mutual cooperation, equality, and justice (and a member of the Senate would probably tell you that these ideals were alive and well), the reality of the current situation is decidedly more cynical. The Senate has become jaded and corrupt. Its members are blatant nepotists who have transformed the republican bureaucracy into a quasi-hereditary entity. The Senate has become further removed from the realities of the republic than any of its members care to admit. Unfortunately, many Senators do not feel that the body is out of touch, only that it has grown slightly aloof over recent decades.

There are factions within the Senate that espouse renewed communication with the populace and concerted attempts to rejuvenate the ailing state. However, most Senators refuse to admit that the republic is in any sort of trouble, let alone that it is disintegrating around them. Consequently this faction is both small and exceedingly unpopular. The power and authority bases of the republic are extensively divided, and have in fact become more fragmented over the past few decades. These divisions are exacerbated both by official corruption and by the divergent motives and ambitions of the body's members. The populace is forced to stand by and helplessly observe the gradual deterioration of their land and its institutions. Anything resembling an equable republicanism has long since disappeared. The Senate has become deaf to the public's wishes, and the people have become preoccupied with resentment. This irreconcilability only contributes to the overall fragmentation of the republic, creating a pervasive dissatisfaction in both commoner and Senator alike. It is this dissatisfaction which has already heralded the downfall of this once great land.

Societies modeled on this archetype are usually older than average, although the possible range of Society Ages is significant. Philosophical Orientation varies across the entire range of possibilities, although it normally tends toward Equilibrium. Possible Orientation Aspects include Stagnation (Cultural, Political, and Economic), Tradition (Kinship, Culture, or Politics), and Prevention (Social Dissolution). The Isolation and Interaction Values also vary considerably, but both values are usually at least average.

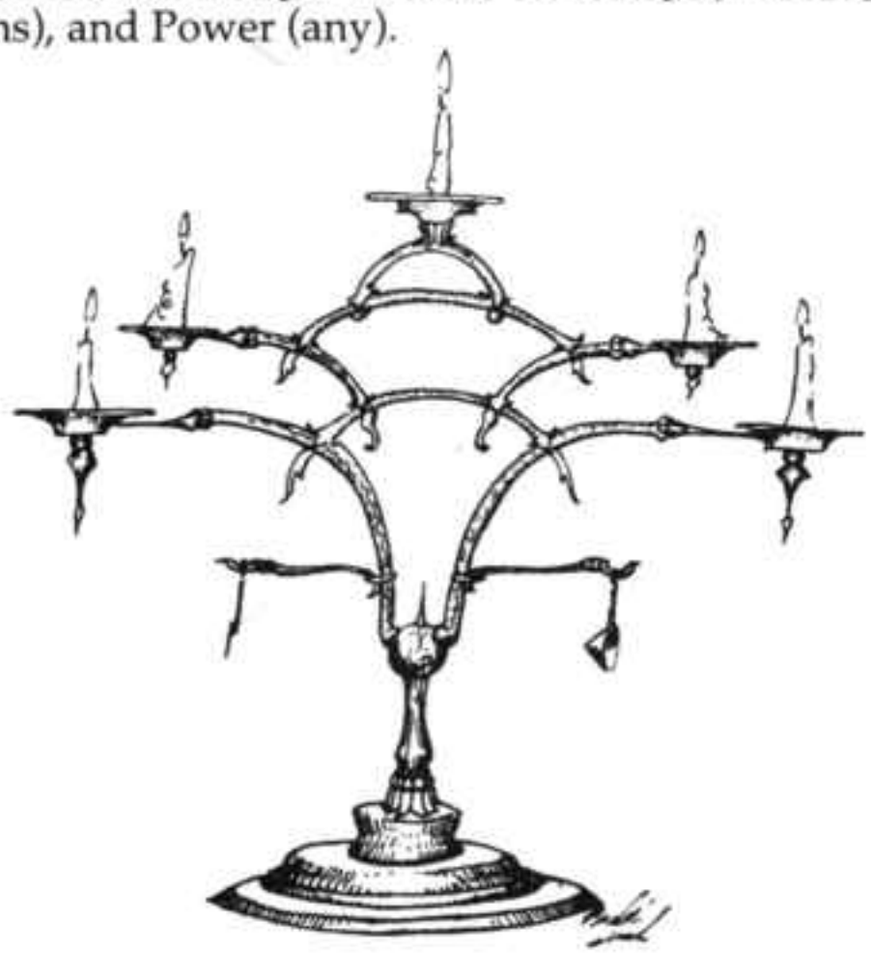
The society's Technology Value is always 9 or higher, while the Rate of Technological Advancement is normally slower than average. The Kinship patterns of societies within this archetype vary widely, with each of the Determinants retaining their full range of possibilities. The society's Subsistence is always Fully Agricultural and its Societal Mobility is Sedentary. Its Legal Complexity may be extremely high, indicating an ancient and intricately developed legal system. Such systems are often stagnant and corrupt in this archetype.

The society supports either a Market or a Mercantile economic system, depending on the nature and location of the individual society. The economy has limited controls imposed by the Senate, although additional controls might exist in a true Mercantile system. The Exchange Type of the society is always some form of Buying and Selling. Its Resources Value is dependent on the value's Greater Determinants and the society's physical location. The Exploitation and Trade Values of the society depend on the nature of the individual society and its economy type, although both levels are usually above average. The military structure of the society is variable, but the republic always maintains a Standing army of some sort. In this respect the archetype is similar to the Restrictive Plutocrats archetype. The precise type of Standing military force depends largely on the society's Philosophical Orientation. A society Oriented toward War or Conquest probably maintains a Professional force while a society operating within another Orientation may employ a Mercenary force instead. Most societies modeled on this archetype also support secondary Provisional forces of some type (usually Militia units).

Any levels of Religious Tolerance, Prevalence, and Diversity are possible within this archetype. This is partly a result of the advanced age of the society. The society may have developed a broad-based popular system of religious practices, or religion might be viewed as a potential threat to the institutions of the republic. Perhaps religion was responsible for a rebellion that failed, or another situation that placed the republic's government in immediate danger. Specifics should be detailed by the Mythguide based on the individual Narrative Environment being designed.

The Arts and Scholastic Values are both at least average in this archetype. The republic has a long and distinguished artistic heritage, and many patricians have some type of fine arts education. Most Senators also sponsor several artists and often quarter them in their households. Education and learning are both respected and admired in this archetype. Schooling is widely available, to both patrician and commoner alike, although all students require sponsorship. Most patrician youth, especially those who are children of high officials or Senators, are highly educated. Much of this education is in the liberal arts, although some specific professional training (business accounts, estate management, etc.) is also provided. Finally, the levels of Magic Prevalence, Tolerance, and Diversity are completely variable. The Mythguide should develop these Values according to laws that govern his own Canticle.

Status in this archetype follows a reasonably traditional model. Although the state is theoretically a republic, ascension into the patrician ranks is normally accomplished only through heredity. Suggested Status Foundations for this archetype include Tradition (Kinship), Wealth, Philosophy (Obligations), and Power (any).



Sundown of Glory Summary

Society Age: 5-10
Philosophical Orientation: W, C, E, P, K
- Orientation Aspects: Stagnation, Tradition, Prevention

Isolation Value: 5 or higher
Interaction Value: 6 or higher
Technology Value (avg.): 9 or higher
- Areas of Emphasis: any (esp. Miscellaneous)
- Rate of Advancement: Very Slow to Average
- Rate of Assimilation: Slow to Average

Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Republic
Legal Complexity: 6+
Kinship
- Kinship Ascendant: any
- Lineage Determinant: any
- Inheritance Pattern: any

Economic Level
- Economic Index: Buying & Selliung (any)
- Economy Type: Market or Mercantile system (with limited controls)
- Resource Value: variable (some depleted)
- Exploitation Value: 6 or higher
- Trade Value: 6 or higher

Military Infrastructure: Standing Professional or Mercenary, with supplemental Provisional forces possible

Religion
- Religious Tolerance: any
- Religious Prevalence: any
- Religious Diversity: any

Arts
- Art Tolerance: 7 or higher
- Art Prevalence: 8 or higher
- Art Diversity: variable

Scholastics
- Scholastic Tolerance: 10 or higher
- Scholastic Prevalence: 8 or higher
- Scholastic Diversity: 4 or higher

Magic
- Magic Tolerance: variable
- Magic Prevalence: variable
- Magic Diversity: variable

Hierarchy of Social Estates
- Status Foundations: Tradition , Wealth, Philosophy, & Power
- Personal Freedom: variable
- Custom of Status: variable (usu. 3 to 8)
- Rigidity of Status: variable (usu. 4 to 7)



The Pure Timocracy

People's (and Ruling Agency's) View

In our land, popular sentiment becomes popular government. When we began the noble endeavor of self-governance, there was little external faith in the success of our experiment. Most of those lands that did not believe our new popular government would succeed are now long dead, victims of their own inherently unequal class structures or simply of the ravages of time itself. Whatever their collective fate, we have prevailed and we have survived. Our noble land is stronger now than at any time in our history. In our society, all men and women are heard; no voice is ignored or considered inconsequential. We live according to constitutional precedents set down by our forefathers, precedents that have guided us through times of hardship and of plenty. Adherence to these norms provides us with both the equitable basis of our daily lives and the rationale necessary to prepare for the future. Each citizen has an equal role in the decision making processes of government. This knowledge, coupled with the earnest desire to improve our homeland, becomes the basis for an unprecedented system of interactive government. The formation of lasting policy and new constitutional ideals is undertaken by the citizenry themselves. The possibilities for interactive change are endless, and the average citizen possesses information that would be unknown to any but the highest officials in an inferior governmental structure. Our government is truly one of the people, for it is they who wield total power and authority. Our democracy has achieved the zenith of human political evolution, and its citizens the height of human philosophical development.

Mythguide Notes

The Pure Timocracy archetype represents an advanced Direct Democracy form of government operating on the principles of universal cooperation and interactive participation. Timocracy is the term used by Aristotle to designate a pure democracy, one in which only the most virtuous participate. A society falling within the Pure Timocracy archetype comes as close to this ideal as is possible in a less than ideal world. All citizens are entitled to attend the legislative assemblies and to vote on any motions presented. All are eligible to hold elective office, either judicial or

legislative, and most exercise this privilege at some point during their lives. The society's power base is completely divided, with real Power being spread among all of the archetype's citizens. All governmental decisions carry the support of the populace with them, and all Authority within the society is derived from the popular mandate inherent in the legislative bodies.

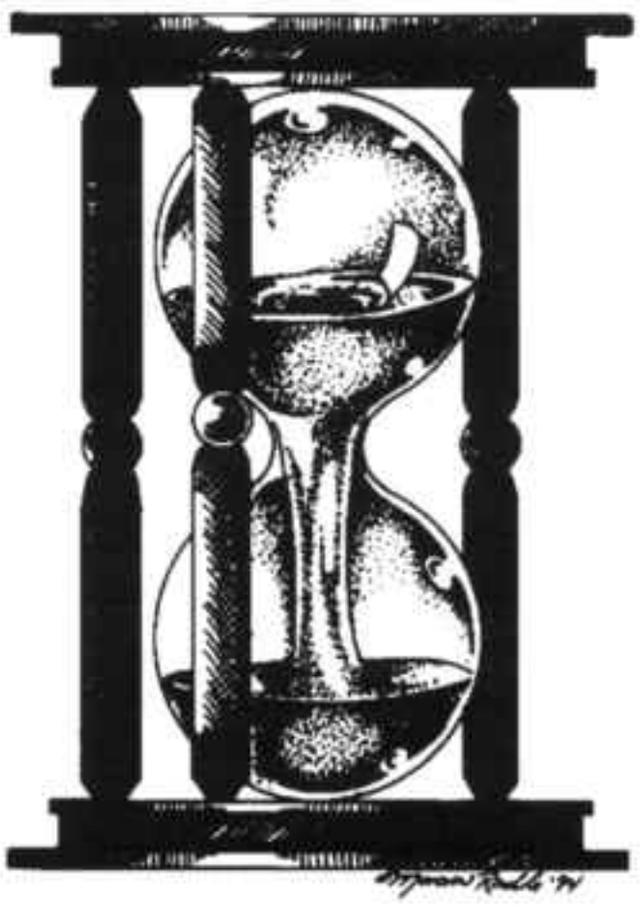
Obviously, no society is able to maintain true equality for any significant length of time. However, societies within this archetype have managed the closest approximation of this feat. Note that equality as it is spoken of here does not connote material or philosophical success, but only the internal decision making processes of the society. Political factions are also an inevitable part of any democracy, and societies within this archetype are no exception. However, corruption and bureaucratic graft are almost nonexistent, and the factionalism which does exist is neither powerful enough nor prevalent enough to effect any significant changes. In many ways this archetype is the simplest and most direct of them all. Power is both divided and all-pervading, and the people and their government are one and the same entity.

Societies within this archetype are always older than average. The society's Philosophical Orientation is either Equilibrium, Peace, or Knowledge, with a tendency toward the last two. Suggested Orientation Aspects include Conviction (Social Progress, Equality), Prevention (Absolute Influences, Inequality), Revolution (Social or Cultural). The Isolation and Interaction Values are completely variable depending on the individual society and its position in its region. The society's Technology Value is always average or higher, and its Rate of Technological Advancement is Average, Fast, or Very Fast. The Kinship patterns of the society support equality. The Kinship Ascendant is Non-dominant, the Lineage Determinant Cognatic or Omnidirectional, and the Inheritance Partible. The society's Subsistence Pattern is Fully Agricultural and its Mobility is Sedentary. An extensive legal system exists to support the rights of the people, and all members of the society have access to this system. The archetype's Legal Complexity is high.

The economy is a Free Market, with almost no governmental controls or restrictions imposed on commerce. The Exchange Type is always some type of Buying and Selling (usually Currency or Credit). The Resources Value depends on the value's Greater Determinants and on the society's physical location. The Exploitation and Trade Values of the society are both entirely variable, and also depend on the individual society's nature and motivations. The society's military consists of some type of Standing force, although this force is never fully Professional. The type of force once again depends on the individual society and its martial needs. The primary force may be supplemented by Provisional troops as well.

The Prevalence of Religion in the society varies considerably, but is usually average. Even if Religion is not Prevalent in the society, the archetype's Religious Tolerance and Diversity Values remain high. The Arts and Scholastic Values are both considerably above average in this society. Societies within this archetype often develop a rich and extensive artistic and academic heritage fairly quickly. Both the fine arts and academia receive unparalleled support and encouragement, and artists and scholars are familiar sights. Traditional schooling is a mixture of liberal arts and specific vocational training, while artistic backgrounds can be much more varied. The levels of Magic Prevalence, Tolerance, and Diversity are completely variable, and the Mythguide should assign these values contingent on the guidelines established for his own Canticle.

This archetype operates in an atmosphere of total freedom. Although status exists, it is based primarily on merit and esteem, and serves more as a gauge of individual respect and ability than as a measure of personal authority or power. Recommended Status Foundations include Tradition (Contracts), Philosophy (Ideals and Obligations), and Capability (Intellectual, Artistic, or Diplomatic).



Pure Timocracy Summary

Society Age: 5-10
Philosophical Orientation: E, P, K
    Orientation Aspects: Conviction, Prevention, & Revolution
Isolation Value: any
Interaction Value: any

Technology Value (avg.): 8 or higher
    Areas of Emphasis: any
    Rate of Advancement: Average to Very Fast
    Rate of Assimilation: Average to Very Fast

Subsistence Classification: Fully Agricultural
Societal Mobility: Sedentary

Political Infrastructure: Direct Democracy
Legal Complexity: 7+
Kinship
    Kinship Ascendant: Non-dominant
    Lineage Determinant: Cognatic or Omnidirectional
    Inheritance Pattern: Partible

Economic Level
    Exchange System: Buying and Selling
    Economy Type: Free Market
    Resources Value: variable
    Exploitation Value: variable
    Trade Value: variable
Military Infrastructure: Standing Mercenary, Conscript, or Volunteer, possibly supplemented by Provisional troops

Religion
    Religious Tolerance: 12 or higher
    Religious Prevalence: 6 or higher
    Religious Diversity: 12 or higher
Arts
    Arts Tolerance: 12 or higher
    Arts Prevalence: 10 or higher
    Arts Diversity: 10 or higher
Scholastics
    Scholastic Tolerance: 12 or higher
    Scholastic Prevalence: 8 or higher
    Scholastic Diversity: 6 or higher
Magic
    Magic Tolerance: variable
    Magic Tolerance: variable
    Magic Diversity: variable

Hierarchy of Social Estates
    Status Foundations: Tradition, Philosophy, & Capability
    Personal Freedom: Many guaranteed freedoms
    Custom of Status: 5 or less
    Rigidity of Status: 5 or less

A Closing Note on the Society Archetypes

The Mythguide should keep in mind that the Environmental Profile need not detail a Narrative Environment that takes the form of a sovereign nation state. It is possible for the Environmental Profile to define the parameters of any conceivable region, no matter how large. For instance, it could detail an area of a nation, or a specific fief, or even a town or city. It works equally well for extremely small areas. A portion of a city (the wharf district, for example) could have its own Environmental Profile. The corresponding Narrative Environment would have its own miniature governmental structure (a ward boss and his council, perhaps), level of physical isolation, military structure (a city guard contingent), etc. The Mythguide may even wish to use the provided Society Archetypes to describe these diverse Narrative Environment types. Perhaps the new ward boss is interested in cleaning up the notoriously corrupt wharves. The district may therefore fit into the Young Reformer archetype. Or maybe he is determined to run his precinct into the ground. The Decadent Justicar might apply.

Alternately, the Mythguide may want to develop a new archetype to describe a unique Narrative Environment. In this case, the Mythguide can use the established Society Archetypes in a sort of telescoping fashion. For example, the above Wharf district might be part of a larger city-state that has undergone a recent transference of power. The Mythguide details an archetype expressing the situation in the city, which he names The Fledgling City-State. The ruler of this new city-state is young and advocates extensive reform and change. Therefore the Mythguide bases his new archetype on the Young Reformer archetype (making appropriate changes, of course). The former archetype description serves as a springboard for the Mythguide's creative energies. The established Society Archetypes are included in these rules to illustrate the various ways in which the Environmental Profile can be used, and the Mythguide should use them as templates for his own original archetype and Narrative Environment designs.


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Appendix A: A Brief History of Technology

This essay outlines the development of Technology through history by using our own world - western Europe specifically - as a model. Each of the major archaeological periods is discussed in ascending order, beginning with the Stone Age and ending with the Early Renaissance. It is meant to serve as a general reference, and should be used in any way the Mythguide sees fit.

The essay presents technological periods from Earth history in a general manner; Innovation Scales are not provided. The reason for this is simple; this essay deals with the entire history of innovation over a very large area, and the Innovation Scales normally affect smaller societies or environments.

Different innovation tracks would apply to different areas and countries; if the Mythguide is designing a realistic setting, he may wish to do further research and develop Innovation Scales for specific regions. As it stands, this essay exists as a general overview.

Various social and cultural innovations are also included in this discussion. The close relationship between Technology and social evolution is established in Chapter Four, and this essay attempts to relate this consideration to actual periods of European technological development. The Social and Cultural references in this essay help the reader to recognize such connections in our own past.

This essay is presented as an historical model of technological development. Its usefulness depends on the needs and desires of the gaming group. If the general creation guidelines presented in this book are enough, this discussion can be entirely ignored. If players or Mythguides want a bit of direction or a common frame of reference for technology design, this essay can be used for that purpose. Finally, if a large amount of realistic detail is required, this discussion might become a common reference tool.

This Appendix is included as a source of ideas, an informed source from which original innovations might spring, and an historical social reference. It is meant to be used as such, and should not be treated as a necessary part of the society creation guidelines.

The Stone Age

The Stone Age is divided into three periods: the Paleolithic (subdivided into Upper, Middle, and Lower), the Mesolithic, and the Neolithic. Each of these periods have certain ways of life associated with them that make them unique.

Each portion of the discussion in this section proceeds in ascending chronological order, from the Paleolithic through the Neolithic. Hopefully, this will better enable the reader to keep the various periods and the innovations appearing in them separate.

The Paleolithic Age

One of the principal factors that separates the Paleolithic from the Neolithic is the practice of organized cultivation. Paleolithic societies were exclusively hunting and gathering societies. Another element that characterizes these primitive societies is the type and use of stone tools. Stone tools were employed by Paleolithic man in all aspects of his daily life, but were especially important in food preparation and the hunt.

Lower Paleolithic

The Lower Paleolithic is characterized by very simple stone tools which evidence little variety. These are called choppers, and are usually fashioned from fist-sized rocks with several flakes broken off of one end to produce a crude sharp edge. They are all-purpose implements and are used for hacking or shaping wood and bone, or as primitive weapons.

This early experimentation with chopping tools slowly gives way to a widespread flake tradition in the Lower Paleolithic. Crude hand axes first appear along with other simple bifacial tools.

These early hand axes are pick-like tools, worked on both surfaces (and



Primitive Handaxe

therefore bifacial) and bearing a sharp point. In addition to their obvious use as a weapon, they were also used as a digging tool and were employed by primitive gatherers when collecting edible roots or plants.

Simple side scrapers also appear during this early period; these are flake tools with long, sharp edges. Early scrapers simply use flaked edges, while later (Middle and Upper Paleolithic) scrapers have strong, retouched edges. These scrapers represent an important advance for primitive man because they were used to dress hides, thereby forming an important step on the path toward the development of shelter and clothing.

Manufacturing techniques do not progress very far past the early stone-on-stone methods, although primitive baton techniques are in use before the advent of the Middle Paleolithic. Stone-on-stone production methods consist of using either a hammer stone or an anvil stone (a billet).

After the rough shaping is completed (accomplished with either the hammer- or anvil stone method), the craftsman uses a wood or bone hammer (the baton) to strike off many thin chips from the flint tool core, finishing and retouching the tool. Through judicious use of this finishing process, extremely sharp and straight edges could be produced.

Middle Paleolithic

Technological Innovations

The Middle Paleolithic sees the development of much more refined flake tools, showing an advanced symmetry that is not present in Lower Paleolithic models. The baton technique of finishing and retouching is successfully applied to more delicate tools.

An even finer method of tool manufacture, called pressure flaking, comes into widespread use. A craftsman employing this method uses a small, pointed implement of wood, bone, or stone to pry a flat flake from the lower surface of the tool. This is accomplished by placing pressure on the tool core edge in a downward movement, and was more exact than the simple hammering used in the baton technique.



Side Scraper



Early Burin

In addition, core tools begin to replace their flake tool predecessors. A flint core is prepared by breaking a large flint nodule in half with a hammer stone. Using the either half, the craftsman knocks off long, thin flakes from the core with the hammer stone. From the resulting core, he then breaks off a series of finished blades, moving around the tapered core in a spiral fashion.

These blades are then retouched using the pressure flaking method described above. However, when using the blade core technique, the unfinished blades already have fairly sharp edges (often running completely around the core segment). These core tools are also almost exclusively bifacial as a result of their creation process.

Social Innovations

Finally, the Middle Paleolithic is also notable for several other aspects of societal development. A crude bone industry first appears during this period, consisting of a number of simple tools (natural outgrowths of the hammers and pointed shapers used to shape flint or chert). Also, this period shows the first development of simple social institutions on a group level.

The first evidence of 'tribal' communities presents itself, as does evidence of group traditions (the hunt, for example). Primitive society is poised to enter the accelerated development rate it will enjoy during the Upper Paleolithic.

Upper Paleolithic

Technological Innovations

The tools of the Upper Paleolithic illustrate a further refinement of the blade core technique, and this period is in fact dominated by blades and various types of blade tools. The core technique of tool creation allows tools to become both more specialized and more diverse. Certain advanced tools are characteristic of the period, the most prevalent of these being simple knives and backed flakes, now constructed from strangulated cores (specially prepared) and heavily retouched.

Backed flakes have dull back edges and serve as all-purpose cutting tools. They are often used as weapons. Denticulate tools, or notched core pieces, appear during this period. These are used to shape wood, bone, or horn and are the first tools designed exclusively to construct other tools.

Borers first appear here as well. These tools, formed on retouched flakes, are used as awls to punch holes in animal hides. Their appearance her-

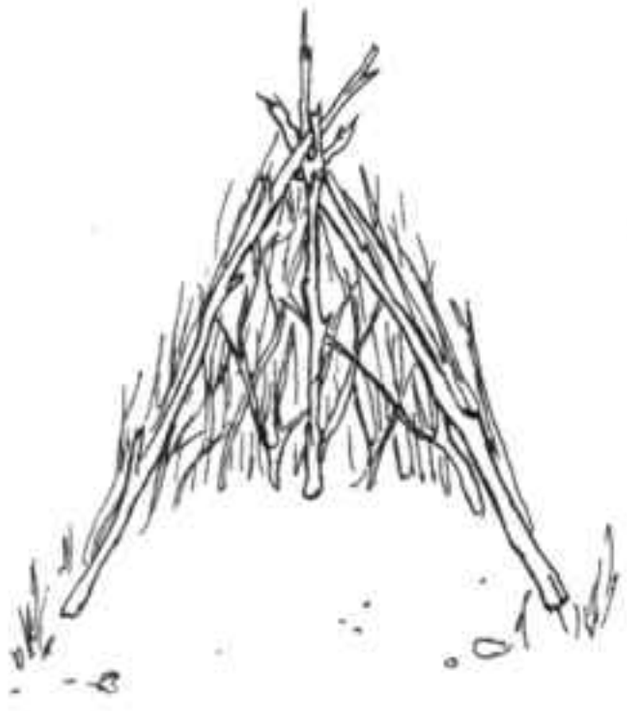
alds the appearance of the first clothing.

Finally, the burin (whose appearance usually marks the beginning of the Upper Paleolithic), a chisel-like tool, occurs in abundance. It is used to gauge and shape, and has an instrumental effect on the development of an advanced bone industry.

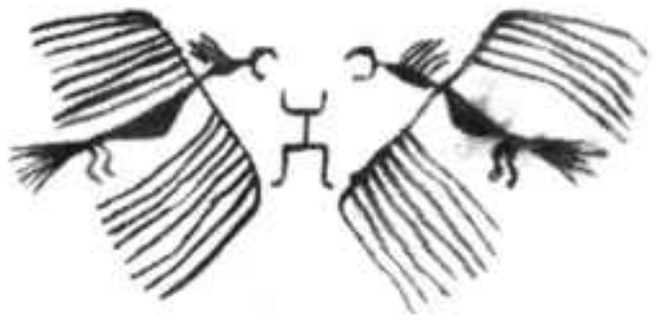
Bone and wood hafts are placed on axes, scrapers, and knives. Bone, horn, and antler are now used extensively in addition to flint. Eyed needles (cut from the bone with a burin), hooks, pins, toggles, barbed spear and harpoon points, awls, chisels, perforators, arrow straighteners, and specialized fishing equipment are all fashioned from these new materials. Thread is used as well, and clothing is made from animal skins using borers and needles.

Hunting methods are forever changed by the introduction of the bow and arrow, and the earliest man-made dwellings are built. These are a kind of pit house and are invariably subterranean.

At the end of the Upper Paleolithic, simple huts are also constructed, supported either by stakes or large bones (mammoth tusks were used). Crude windbreaks had been built since early in the Upper Paleolithic, but these cannot truly be considered dwellings.



Primitive Shelter (Wickiup)



Paleolithic Cave Painting

Social Innovations

Social institutions evolve considerably by the end of the Upper Paleolithic, and such concepts as private property and social stratification begin to take shape. Early religious and magical practices (especially those associated with fertility or hunting) also develop as society begins to become more complex. Collective hunting and dwelling practices predominate from this point forward.

The earliest evidence of music and dance is also found in this period. Ceremony and the use of ritual aids, such as the mask, is first shown, and articles of personal adornment first appear. This adornment initially takes the form of simple jewelry, with necklaces and bracelets of pierced horn, bone, shell, teeth, or ivory being the most common.

Finally, with the introduction of graving tools, the beginnings of the basic techniques of drawing, painting, and sculpture are developed. Natural substances such as ocher are used as paint (iron oxide and manganese dioxide were also used; both pigments occur naturally) while chewed branches or bundles of feathers or fur are used as brushes.

Paint is also applied by blowing it through a tube or a reed. Engravings are made with burins or with specialized (smaller and more delicate) burins termed gravers.

Art of this period is generally divided into two categories, and its overall development is often the result of religious or magical influences. The first type of Paleolithic art is mural art. This includes finger tracings, paintings (some even polychrome), engravings, bas-reliefs, and sculpture on the walls of caves or rock shelters.

The second type of Paleolithic art is portable art, which constitutes small engravings and sculptures realized on either stone or bone. These sculptures rarely depict primitive man, except as hunter or fertility goddess.

The Mesolithic Age

Technological Innovations

A number of significant innovations separate the Mesolithic period from both the Paleolithic and the Neolithic. One of the most important of these is the development of composite tools with hafts of bone or wood, protective sheaths of antler, and working edges, points, or barbs of shaped flint. The flint is shaped on both sides (bifacial) and a sharpening flake, or tranchet, is removed by striking the side of one end.

The axe is the most recognized member of this tool category, and is used for felling trees and general forest clearing, an important action in this transitional period. The axe is also used to hollow out trees, and the first canoes and paddles are found during this period (made from hollowed out logs).

The blade core technique has improved since the Upper Paleolithic, and longer knives and borers, in addition to transverse arrowheads, are produced. Primitive grinding and polishing techniques are introduced, and are extensively used on these advanced stone tools. Microburin techniques are developed as well, with the result being small, triangular or trapezoidal flint points. These microliths are typical of the Mesolithic Age.

The working of bone is also refined during this period. Many more items are now made of bone, partly as a result of the established burin and new microburin methods of working. These implements include large adzes and chisels, hammers, bodkins, fishhooks,

combs, specialized arrowheads, and spearheads with side grooves inset with rows of sharp microliths.



Wood-hafted Stone Adze

Social Innovations

Society continues to develop, readying itself for the agricultural revolution about to take place in the Neolithic. Although most societies are still mobile and based on hunting and collecting practices, a few have begun actual cultivation practices. These societies represent the beginnings of Incipient Agriculture and occupy a transitional position between Hunting/Gathering techniques and Fully Agricultural practices.

Crude plows are used for the first time, and the saddle quern replaces the mortar in the milling process of grain. Early weaving appears, and woven cloth is produced. Most houses are now man-made huts, supported by wood or horn, and containing a small hearth or fire-pit. The floors or roof may be covered with dry leaves or bark.

The first coarse pottery appears during the Mesolithic in the form of heavy pots with pointed bottoms and oval plates and saucers used as lamps. Amber is worked into decorative patterns on pottery and bone tools and implements. Incised geometric patterns and animal renderings also begin to proliferate, although the quality is often poor.

Finally, ornaments and decorations of religious significance appear. Some of this work represents new methods of visual expression, such as prayer or ceremonial beads with tiny designs worked into them. However, most of the work continues the artistic traditions first developed in the Upper Paleolithic.

The Neolithic Age

The hallmark of the Neolithic is the emergence of Fully Agricultural societies. As tools become more advanced, the problems of clearing woodland and cultivating open land are more easily solved. Agriculture is the basis of the Neolithic economy, especially the cultivation of staple grains such as wheat and barley.

Stock raising is also extensively practiced. The normal domestic animals of the period are cattle, sheep, goats, and pigs. Animal husbandry is accorded the same importance as normal cultivation, and in certain regions is even more important.

Subsistence farming during the Neolithic is still supplemented by hunting and fishing practices. Because most Neolithic societies are Fully Agricultural, it is possible for these cultures to be entirely self-sufficient, growing or raising the food necessary for the society's subsistence and manufacturing any essential tools or implements.

The Neolithic marks the first period in history where this claim of self-sufficiency can be made. Until this time, a society had to hunt for or collect a portion of their sustenance. Finally, because of the newly settled nature of many lands, the Neolithic is also dominated by extensive colonization and migration.

Tools

The hoe is one of the most important tools to come into widespread use during the Neolithic period. These are initially made of stone or bone on long hafts of wood, but by the end of the period some of them are being made of copper.

The processes of grinding and polishing stone tools are now refined, and polished adzes and axe heads of flint or other fine-grain stone are now in general use. Celts (core blades) are mounted in bone or antler sleeves (a process crudely begun in the Mesolithic) which are then attached to wood hafts. The purpose of the sleeves is to absorb some of shock that follows a blow.

Tubular borers are developed to assist in certain building practices, the purpose of the borers being to perforate stone or mud brick. The sling and staff sling are widely used as missile weapons, and the larger battle axe appears for the first time. Using the advanced stone working techniques available, this weapon has a splayed blade (the blade is double sided).

Blade manufacture has progressed to the point where celts are now produced in 'factories' designed specifically for the purpose. These factories are usually located on or near especially suitable rock outcroppings. Hard rocks are quarried for building materials and axes, while large flint mines supply the necessary material for smaller tools and implements.

Near the end of the period, copper begins to be used to fashion simple tools and implements. These are made from naturally occurring copper deposits, and most are hammered into shape. This development in the simple working of metals presages the more com-



Thatched Hut

plex smelting and forging practices which come into use with the advent of the Copper Age.

Specialization

Social institutions become even more complex in the Neolithic. The development of agricultural practices gives people time to expand culturally into other specialized areas. These include religion, music and the arts, and professional crafts.

Full-time artisans and craftsmen appear for the first time in the Neolithic, their existence the result of food surpluses created by organized agriculture. For the first time in his history, man does not have to actively pursue his sustenance on a daily and continuing basis.

This new societal model has far-reaching implications, for what we consider to be 'modern' society has finally been achieved. As a result of this new professional specialization, the first stirrings of urbanization begin.

This new Sedentary environment also has a direct bearing on the increased violence that marks the Early Bronze Age. Men now have the appropriate leisure time in which to hate one another. By the advent of the Neolithic, man has firmly embarked on the path to true civilization.

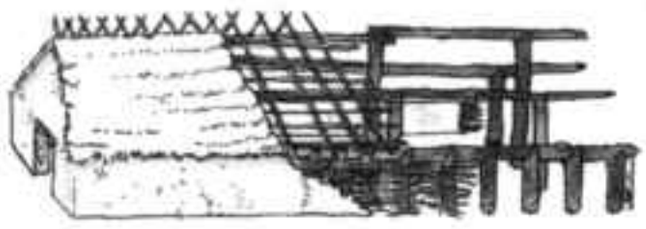
Settlement

Man's dwelling places also show considerably more diversity in the Neolithic than in the Mesolithic. True houses first appear in the settled farming communities of this period. Some are built of pise or mud brick on stone foundations, but the building materials usually depend on the region in which the society is located.

In temperate regions, wood is used to construct large gabled structures, with stout wooden posts supporting a central ridgepole. The walls are either of split saplings or wattle and daub. Some of these early houses are quite large (up to 164 ft. long) and house an entire clan or extended family group, although they are occasionally subdivided crosswise into smaller apartments.

The most common type of house during this period only houses a single family unit. These are supported on a lighter post frame than the longhouses and are built entirely of planks. In certain areas, both clay and stone are also used as building materials.

Two-roomed houses are common during the middle of the period (up to 30 ft. long). These generally have an entrance at one end. By the end of the period, one-room huts conforming to the building standards detailed above predominate.





Large Wattle and Daub House w/ Early Aisle Post Supports

Burial Practices

Collective tombs, built in imposing mounds, often serve as communal foci or meeting places for scattered early agricultural communities. Both long and round barrows are common in this period, and these tombs often have large timber facades or mortuary structures accompanying them (especially if building stone is scarce and megalithic structures cannot be built).

Later in the period, actual tombs are replaced by extensive cremation cemeteries, some of both the former and the latter taking the form of megalithic (constructed of huge subterranean or standing stones, the latter of which are called dolmens) or henge structures. Henges are circular ceremonial enclosures with ditches inside banks and opposing entrances.

Cursuses, or long parallel ditches with banks, are also used as burial monuments. Both Henges and Cursuses are sometimes accompanied by megaliths, or huge stones used either for the actual collective tomb structure (often vaults of undressed stone) or arranged in positions of significance for the local people.

Fine Arts

Neolithic art favors geometric designs and is not usually representational. Partly as a result of the new emphasis on cultivation and agriculture, much of the artistic progress of the Neolithic Age manifests itself in the period's pottery.

Pots are either painted by hand or adorned with incised, carved, impressed, spiral, or stamped patterns. Many vessels dating from this period are skeuomorphic. In other words, they enhance the vessel's similarity to basketry, skin, leather, or other textured materials.

Neolithic pottery is not fashioned on the potter's wheel, but is instead built up in coils. In more primitive Neolithic societies, pottery is occasionally built up in lumps or slabs. Such products can achieve very fine detail, and can be easily decorated with mineral pigments or paints.

The firing temperatures of primitive pottery are not constant, and therefore the potting clays need to be openpored to avoid cracking. Consequently, fillers (sand, grit, or crushed shards) are often added. The finished pots are usually polished before firing to make them less porous. This produces a deep, burnished effect.

Impressed wares are formed by actually impressing designs into the pottery. This pottery is elaborately decorated with impressions made by fingertips, fingernails, shells, and other small tools or artistic implements. Incised pottery usually shows intricate

curvilinear designs, with simple unpainted ribbon-like patterns being the most common.

Finally, some of the most spectacular pottery ever produced comes from this period. Decorated with a variety of mineral paints fired under very carefully controlled conditions, it is used not only for bowls and containers, but also for miniature figurines and statuettes (many of which have religious significance). Shell ornaments and decoration are also plentiful during this period.

Commerce

The regular practice of international trade begins in earnest during the Neolithic. Both tools and luxury items are now transported over great distances for exchange and trade. Products of the new celt 'factories' and flint mines are traded widely as well, but usually within a more limited scope (in the society's home region, for example).

Certain special products (such as 'yellow flint') achieve international trade status during this period. These products are in demand in far-flung areas of the world, and are transported internationally. Amber, with its inherent electrical properties, is another such product. It is this international distributive machinery, in the areas of both materials and techniques, which makes the eventual transition to the Bronze Age possible.

The Copper Age

The Copper Age (also called the Chalcolithic period or Copper Transitional) refers to the transitional period between the Neolithic and Early Bronze Ages. Simple copper metallurgy is known during this period, but the process of alloying copper with tin to make bronze has not yet been discovered. Copper is obtained from natural veins of malachite or pure copper ore. The ore is smelted to obtain the pure metal.

The axe-adze is invented during this period specifically to work copper. The metal is first worked cold, and then by fusion. Copper implements and decorations begin to appear during this period as well. Hammered and worked copper, occasionally alloyed with arsenic (pure copper is first alloyed with arsenic, which eventually leads to its being alloyed with tin to create bronze), is used extensively for ornamentation and decoration.

Copper inlays appear on containers, bowls, and works of art. The metal is used for weapons such as knives and daggers, though only to a limited extent. It is also used for tools such as saws, adzes, and perforators.

However, even during this period copper does not completely replace stone (even in weapons). Flint and stone working, in addition to grinding and polishing techniques, reach their highest level of excellence.

Societies continue to diversify themselves, and the new prevalence of international commerce helps to accelerate this diversification. Crafts become more specialized during this period, and communities grow larger.

Some communities are even starting to protect themselves, erecting walls or palisades or simply building on higher ground. The first hillforts are erected, combining both of the above protective actions. This societal concern for safety and security is one which carries over into the Early Bronze Age.



Socketed Copper Adze

The Bronze Age

Technological innovations continue to be developed at an accelerated pace throughout the Early, Middle, and Late Bronze Ages. Intelligent metallurgy and metallurgical techniques are first introduced during this period. The beginning of the period is marked by the first uses of copper-tin alloys (bronze) and the large-scale mining of copper and its deposition in hoards.

Metallurgy

Extensive diversification in the production of bronze tools and implements characterizes the Early Bronze Age. Furnaces are small circular depressions in the ground, lined with clay and covered with large stones or domed metal covers. The actual working of the metal is accomplished by both hot and cold methods, and also by casting.

The Early period sees the use of open molds (for simple flat-faced objects) and piece molds (for more complex shapes; the molds could be dismantled and reused), usually made of stone but by the Middle period sometimes made of clay.

By the Late Bronze Age, investment molds (for complex shapes made in one piece around wax or lead patterns) are used for casting, and these are almost exclusively constructed of fired clay. The metal itself is poured from clay crucibles tempered with quartz or similar minerals.

Stone tools are initially used to work and decorate the bronze, but by the end of the Age metal tools are used as well. Several techniques are employed throughout the Age to join metals to one another.

This includes not only bronze, but also gold, silver, and lead (during this period, silver was usually extracted as an impurity of lead). The most common of these techniques is riveting and casting-on (or burning-on), although

soldering comes into use toward the close of the Age.

The principal decorative techniques in use are the chasing, scribing, and engraving of grooves, and the hammering of sheet metal from the back. This latter method causes the decoration to appear in relief.

Granulation, filigree techniques, and inlays of glass or enamel are used for ornamentation in the Late Bronze, while copper, gold, silver, and tin are all used for plating throughout the entire Age.

Gold is also extensively worked during this period. Compared to copper, the working of gold is an easy task. It is inert and does not have to be smelted from ores. It is a soft and highly malleable metal, and is often shaped simply by hammering. It can be hammered into thin gold foil and used to cover or plate a core of another material.

Decoration and ornamentation of gold is also simple. Patterns can be incised into the metal's surface, either with a tracer (to produce straight lines) or a rocker (to produce curves). Uses such as these are very common throughout the Bronze Age.

More complex uses such as filigree and granulation work are also applied. To properly execute these techniques, the gold needs to be melted (it melts at about the same temperature as copper). It is often alloyed with copper to achieve the craftsman's desired results.

Gold wire itself can be twisted, giving a feeling of depth to the decoration, or the decoration might be achieved through varying shapes of perforation. Much of this advanced technique, which is common in the Late Bronze, is reserved for specialist craftsmen found only in the palaces and courts of the powerful.



Circular Furnace

Tools and Weapons

Many new tools come into widespread use as a direct result of the new metallurgical technology. The plow (usually ox-drawn during this period) replaces the hoe in the agricultural spectrum. Plowshares are now made of metal, and their introduction enables the clearing of larger areas than ever before.

Wheeled vehicles are first introduced during this period and horses are domesticated, and these innovations also help to speed the agricultural revolution of the Early Bronze Age. Wheels in the Early period are usually solid wood, while spoked wheels do not come into general use until the Middle Bronze.

The chariot appears at the outset of the Middle Bronze as a logical military outgrowth of the wheel's introduction, and is immediately employed in the military forces of many societies of the period. Bronze Age chariots are some of the first vehicles to employ the new spoked wheel technology.

Weapon crafting itself becomes more advanced during the Bronze Age. The Early Bronze sees the introduction of even more diverse weapon styles. Flat, triangular knife-daggers made of bronze appear, as do more ornate spearheads. Splayed, flat, and flanged axes and halberds become more common as well.

During the Middle Bronze, as metallurgical techniques are further refined, weapons become more decorated and ornate. Winged axes and palstaves replace the flat and flanged celts of the Early Bronze, and ogival daggers, rapiers, and two-edged swords replace the flat, triangular knife-daggers.

Finally, in the Late Bronze, the first socketed celts replace the palstaves, winged axes, and shaft-hole axes of the Middle Bronze. Sword blades become more leaf shaped as warriors begin to prefer slashing to thrusting as a mode of attack.



Bronze Ogival Dagger

The Late Bronze is categorized by a great increase in the use and working of all types of metals. Bronze is cheaper than ever before, and metals are now employed in a widespread fashion even for rough work and agriculture.

A considerable extension of Middle Bronze mining practices is the primary cause of the new availability of the alloy and the raw materials associated with it in the Late Bronze. Much of the increased supply of bronze is used exclusively for armaments. Besides weapons, helmets, shields, greaves, and cuirasses are now made of worked and beaten bronze.

Other Innovations

Other more delicate items are made of bronze as well. The Middle Bronze sees the production of metal toilet articles for the wealthy. Decorative wire ornaments and finely wrought pins appear here also.

During the Early and Middle Bronze Ages, international overland and maritime trade in bronze alloys, tin, gold, and ornamental jewelry becomes widespread. This early trade is also connected with the trade in amber and it helps to supply raw materials to local bronzesmiths.

By the Late Bronze, the distribution of metalwares and metals is reorganized and spreads into new fields. Sheet bronze vessels and intricate horse gear are characteristic of the period. Large objects such as shields, helmets, buckets, bowls, and cups are exported on an international scale. The level and scope of international commerce has

significantly increased since the Early and Middle periods.

Cheaper metal implements (especially the socketed axe, which is the first inexpensive and efficient tool for tree felling) allow huge expansions in the areas of plow cultivation, husbandry, and sheep breeding (sheep are used for wool, meat, and cheese). Proportionate increases in both the general food supply and overall population follow these developments, and are eventually instrumental in the inception of fortified settlements.

The working of glass is introduced in the Early Bronze. Glass is made by melting sand (silica) with an alkali such as sodium. Imperfections in the basic materials may cloud the finished product, and the addition of certain metallic oxides can intentionally vary the color of the glass (although this latter technique is not widely practiced until much later). The unique qualities of glass, and its exceptional fluidity at high temperatures, enable the material to be handled in a number of different ways, creating an impressive variety of intended effects.

In the Early Bronze, the technique of mold-pressing is extensively used. The liquid glass is poured into either wax or clay molds and then pressed. This method achieves simple hollow or solid designs.

By the Middle Bronze, blown glass has come into use. Blown glass objects are always hollow, and this technique enables the craftsman to create more delicate and ornate pieces. Blown glass is used for table wares, toilet articles, and other glass vessels.

Chunks of colored glass are imbedded in mosaic designs, and clouded glass is often used in jewelry. Small pieces of sheet glass (produced by the techniques of Rolling and Drawing) are used as decorative windows (although this development occurs much later in some societies than in others). Finally, decorative and ornamental enamels are also produced from reheated powdered glass and used as inlays.

Settlement

Settlements of small homesteads with fields appear at the outset of the age. These houses are often round, with a pitched roof supported by a central post and walls of wattle and daub.

By the Middle Bronze, they are built within large beaten-earth enclosures, usually on high ground. Other structures, such as grain storage pits and stock enclosures, also appear within these larger compounds.

The explosion of cultivation practices and stock raising in the Late Bronze eventually leads to the introduction of truly fortified settlements. This period also shows a rapid intensification of warlike behavior.

Settlements are usually fortified, often by elaborate works or walls. These hillforts range in size from less than one acre to several hundred acres, and often serve as a central tribal meeting or gathering place. They are a particular characteristic of the Late Bronze, and are usually the centers of chiefdoms or tribal nations.

The hillforts serve as permanent settlements in which industrial endeavors such as metalworking are practiced, and in which both commodities and raw materials are stored (sometimes in huge quantities) for redistribution and trade. These settlements mark the beginning of true urbanization, especially late in the period when many of them become market and administrative centers.

The inhabitants of these fortified areas also work the surrounding countryside and practice extensive animal husbandry. The actual fortifications initially take the form of ditches and banks. As the Late Bronze wears on, walls and palisades of wood or stone are used, sometimes in a number of concentric rings.

Burial Practices

Many burials of the Early and Middle Bronze periods are marked by the existence of large tumuli or round



Early Bronze Knife-Coin

barrows. Normally these burial mounds cover a single burial in a single grave, and thus can be distinguished from the round mounds of the Neolithic which often cover multiple burials in megalithic chambered tombs.

The Bronze Age barrows range in diameter from several feet to well over one hundred feet. Round barrows are more varied in form and construction than are long barrows. The building material for the barrow is typically removed from an encircling ditch, and the mound itself is often surrounded by either turf or timber walls.

The primary burial is generally placed in the center of the barrow. Timber structures are occasionally built to cover the actual grave, and inhumation and cremation are practiced as well.

The Early Bronze period is also characterized by rich and diverse grave goods, especially decorated pottery and assorted weaponry, such as daggers, bracers, and arrowheads. Successive burials are usually placed around the primary grave. These are built at the same level as the principal mound or possibly within its structure.

Round barrows are often found in groups or whole cemeteries during this period. These represent kinship or familial burial grounds, and are usually taken as an indication of a more highly developed societal stratification process than is found in the Neolithic period (shown by the collective burials common during this earlier period).

The extensive use of the round barrow begins to dwindle as early as the Middle Bronze. During this period cremation cemeteries slowly become more important, and burials tend to become less common in general.

By the Late Bronze cremation in urns almost entirely replaces

inhumation, and round barrows are only used to mark the graves of very exceptional individuals. The cremation cemeteries in which these urns are interred come to be known as urn fields, and they lend their name to several distinctive cultures of the period.

Fine Arts

The fine arts become more distinctive and specialized during the Bronze Age. Writing is first introduced in the Early Bronze, and all periods before this point are considered protoliterate.

Pottery during the period continues to be made with the techniques of coil and ring building, and the potter's wheel is first introduced in the Early Bronze. This tool gives the original coil or ring built vessels a better finish. The fast wheel does not come into widespread use until the Late Bronze period (the Iron Age in some places).

Pottery has truly become a medium of artistic expression by the advent of the Bronze Age. A huge variety of patterns and shapes are achieved, along with many decorative and ornamental techniques. Ceramic decorations are either excised or incised, outlined in slip (liquid clay), pigment, or supplied by a colored glaze.

Glazes are made from minerals and mineral oxides and are by no means easy to control. Most pieces are fired initially, then painted and fired again with a transparent glaze.

Some of the most beautiful pottery and bronzework in history is created during this Age, much of it done in stylized, imaginative animal motifs. Large ceramic industries begin to appear during this period, although in most regions pottery is still produced on a limited scale.

The principal reason for this increased production is the introduction of the fast potter's wheel late in the Age. Finished pottery is widely distributed during this time, often moving very far from its place of manufacture (although part of this distribution is because of its use as containers).

Jewelry during the Bronze Age is more ornate than in the Neolithic. Ornamentation in the Early Bronze is of gold, amber, copper, jet, or callais. Gold collars and torcs are common, as are crescent necklaces of jet and amber beads.

Jewelry becomes steadily more complex and intricate as the Age progresses through the Middle and Late periods. Glyptics appear in the Middle Bronze, while the favorite decorative motif of the Late Bronze is the spiral (used in both weaponry and jewelry).

Other materials such as coral, faience, and ivory are also exploited as inlays or for jewelry, especially armlets, pins, brooches, and neck rings. In the end, it is a combination of metallurgical advancement and the accelerated urbanization which results from the new fortified settlements that propels Bronze Age society into the Iron Age.

The Iron Age

The smelting of iron ores and the first use of iron for weapons, tools, and vessels marks the advent of the Early Iron Age. Iron is initially used during the period to decorate traditional bronze types, and traditional pottery forms made from both copper and bronze still persist.

By the midpoint of the Early Iron, iron has almost completely replaced bronze as the material of choice for the manufacture of tools and weapons. The metal had been used to a limited extent in the Late Bronze to fashion jewelry, and long before its large-scale adoption by specialized craftsmen it had been made into bronzeworking tools by bronzesmiths.

Metallurgy

Iron is initially bloomed by smiths in large bowl furnaces (which produce a very impure iron) and its use quickly spreads far and wide. The metal is also subjected to lengthy forging processes in hearths fueled by charcoal. This technique converts the iron into steel, and by varying the carbon content several steels can be forged together to make sword blades of exceptional quality and durability.

However, iron is not usually cast during this Age because no furnaces capable of sustaining the extremely high temperatures (over 1500 degrees Celsius) necessary for the melting of iron have been developed. Coal, a more suitable material for producing such temperatures than charcoal, is rarely used.

For these reasons early iron is smelted from more easily worked ores such as hematite, limonite, and siderite. Pure iron is rare and occurs in only two forms - telluric and meteoric. Both of these forms are used occasionally, but their use does not approach that of the more easily worked ores.

An extensive silver industry develops in the Early Iron and continues to progress throughout the duration of the Age. Silver is used as a decorative material on both tools and weapons all through the Age.

More delicately formed bronze vessels appear as well. Cauldrons, vehicle fittings, horse gear, incinerary urns, incense holders, bowls, cups, cists, and situlae are all fabricated from carefully worked bronze. Many of these items are ornamented, and the art of metal embossing achieves a new height.



Iron Hoe

Other Innovations

Although iron is used increasingly for tools and weapons from the Early Iron onwards, most ornaments are still crafted from bronze (especially personal items such as belt fittings and toilet articles). Some extremely complicated bronze implements appear during the Early Iron as well, such as luren and large trumpets.

Iron weapons begin to appear with greater and greater profundity during the Late Iron. Long iron swords, lance heads, heavy knives, fibulae, torques, and armlets are all represented in profusion.

New innovations appear as well, such as broad-bladed heavy spearheads, iron chains used as sword belts, and wooden or bronze shields with iron bosses and supporters. By the Late Iron, many personal items are also fashioned from the durable metal. These include iron combs, pins, and scissors.

The progress of agriculture is speeded even more by the widespread introduction of iron farming implements. Sickles, scythes, axes, saws, plowshares, and hammers are all made of iron. The iron plowshare is a true blessing, since the new metal is both harder and more durable than most of the older bronze alloys that had been used.

The Archimedean screw is invented for raising water from the ground. Its use is primarily for irrigation in arid or dry areas, and it is a major contribution to the agricultural revolution. As a result, more land than ever before is opened for cultivation, as sandy and barren regions are colonized.

Glassblowing techniques are also refined during this Age, and their use becomes more widespread than ever.

Commerce

Many cultural and social advances take place during this Age as well. Merchant ships become larger and their owners more daring than ever before.



Stamped Silver Coin

International trade and commercial practices continue to grow, and true coinage starts to appear on a widespread scale (although coins were used by certain Bronze Age societies).

Coins are struck from silver, bronze, copper, and even gold. By the Late Iron, coins have become rather intricate, with delicate and artistically rendered bifacial designs.

The practice of currency debasement and depreciation also begins during the Late Iron, an inevitable consequence of the new mercantile spirit rising in many regions. Iron itself is marketed during the latter half of the Age, either as biconical bars with drawn out ends or as flat, simple bars.

The Late Iron also marks the beginning of true mercantile practices, with the extensive hoarding of currencies and bullion. Currency is often exchanged in precisely measured amounts by weight.

Settlement

This age shows the development of more highly specialized social institutions. Writing and literacy become more widespread (although still pitifully inadequate), and vowels are introduced into written alphabets.

Building styles in the countryside generally resemble those of the Late Bronze, with the round houses organized into small (possibly fortified) settlements. The hillfort also becomes more prominent and many settlements grow up around these constructions.

New fortification styles, such as rampart fortifications, are invented. A sophisticated and extremely strong type of wall is introduced in the Late Iron to withstand siege warfare. This wall is built of stone, but uses internal woodwork to strengthen it. Its several layers are all held together with huge iron nails, thereby giving amazing strength to the entire structure.

However, the most apparent progress during the Iron Age is in the growth of the new urban centers, which have begun to spring up at most commercially strategic points. Most of these young towns and cities are highly developed culturally, and enjoy great concentrations of wealth and industry. Bureaucracies become more specialized and nation-states more centralized.

Some cities are built entirely of stone and city planning as a science begins. The best urban layout is thought to be one laid out in rectangular blocks at right angles, with stone walls and openings for markets, parks, and squares.

Obviously, most urban centers fall short of this ideal mark. However, some of the most spectacular building in history takes place during this Age, with grand stone structures in evidence in many large urban centers (Rome is an example).

The definition of true urbanization (and thus civilization) is a tricky one. However, certain facets of societal development, all of which evidence themselves in Iron Age societies to one extent or another, usually herald the advent of urbanization.

These factors, when they occur with one another, are the critical aspects of the urbanization process: the growth of a settlement beyond a few hundred inhabitants; the development of long-distance trade for desired goods and materials; the evolution within a society of a situation in which important obligations are related more to contracts than to kinship, and in which power is concentrated in the hands of several principal clans or families; and the presence of other communities in the same or neighboring regions at an



Cremation Urns

equivalent stage of development, with which the developing area is in contact.

Although all of these conditions do not necessarily have to be met at the same time, the urbanization process will progress at a faster rate if they are. The spread of currency also helps to accelerate the overall urbanization process during this period.

As more and more interaction occurs between diverse societies, and as urbanization in those societies spreads, the ultimate advancement of mankind out of the Iron Age and into the Medieval Period is assured.

Burial Practices

Urn fields remain the common burial sites during the Early Iron. Larger chambered tombs also reappear during this period (these were prominent in the Neolithic), many of which are decorated with elaborate murals. These are stone-built, often megalithic, burial chambers set in mounds of earth or stones.

A variant on this form is the rock-cut tomb, hewn out of soft rock such as chalk or limestone. The chambers within the tombs are generally built of large boulders or smaller stones, and are round, rectangular, or trapezoidal in shape. These chambers are roofed by a huge flat capstone or by a drystone vaulting called corbeling.

However, although rock-cut tombs enjoyed a slight resurgence, most burials during the Iron Age were cremation burials, with the cremated remains of the deceased buried in richly decorated ceramic urns. By the Late Iron, these urns are often figure-shaped and are accompanied by valuables which belonged to the deceased. On both tomb facades and burial urns, ornate geometric and orientalized decorations predominate.

Fine Arts

The intricate ceramic cultures which developed during the Bronze Age persist in the Early Iron. Ivory and silver are widely used for decorative purposes, and sculpture is produced in stone and bronze (also occasionally in silver, gold, or ivory).

Figural decoration is popular in this period, on bronze vessels, sculpture, and pottery. Most ceramics, such as vases, are intricately painted and well-polished, with sealed ornaments on their inner surfaces.

Engraving is also popular as a general form of ornamentation, and it is used on a wide variety of items: helmets, sword sheaths and blades (some of the most beautiful ever produced), torques, armlets, fibulae, stone stelae, and bronze vessels. S-curves are one of the most popular engraving patterns, and colored glass is used as decoration as well.

Incised and relief decoration is common on pottery during the period, especially ornamentation depicting stylized animal and mythological motifs, and a number of standard forms develop: storage jars (amphorae), mixing bowls, jugs, drinking cups, small jars, and ritual or ceremonial vessels.

By the end of the Late Iron, many pottery forms are ultimately based on metalwork designs. Relief-figured ceramics and lighter paint hues are common, and by this time large ceramics industries are present in most societies.

Gem cutting and polychrome jewelry become popular during the Late Iron. Gems of the time are usually flat stones cut to be mounted in a ring, and their engravings often portray mythological scenes or beings.

The most popular stones of the period are quartzes: carnelian, jasper, agate, and sard. Semiprecious stones are used in jewelry, and the most popular are amethysts, garnets, and lapis lazuli, although emeralds, sapphires, and jade were known.

The fabrication of fine jewelry achieves new heights in certain areas of the Iron Age, and the working of precious metals such as gold, silver, and electrum reaches a high level of sophistication by the Late Iron. This sophistication includes beaten metallic ornament and filigree work. Complex inlays of enamel, ivory, and niello are also used.

All types of ornament are common during the period, including brooches, pendants, earrings, neck rings, necklaces, buckles, and belt fittings. However, the ring is probably both the most common and the most important. A ring can be an intaglio (a seal ring), an indication of office (either secular or religious) or class, or a marriage bond.



Iron Age Brooch

Painting becomes more widespread during the Iron Age as well. Rich, detailed frescoes, wall paintings, and murals predominate, in addition to ceramic and vase paintings. Great strides are made during the period in the areas of color use, facial expression, perspective, and tone.

The walls of chambered tombs are usually painted with scenes from daily life. Paintings of the period are often figural and, as with other areas of period ornamentation, contain many stylized depictions of animals. Most painting during this period is realized on the walls of buildings as murals, of which there are four distinct types.

In the first style the walls are painted like they are faced with marble. The second style details figured scenes, usually within a stylized architectural frame. The third style shows large areas of color and pictures as if in frames. The final style is a fantastic one, with perspective that appears to extend beyond the walls of the room.

Some ceiling painting is also done near the end of the Age, and small numbers of individual paintings (landscapes and the like) are also done. These murals are often executed using the fresco medium.

A carefully prepared layer of smooth lime-plaster is added over a rough plaster wall. The design is then worked into the fresh plaster with pigments dissolved in distilled water. Chemical reactions fuse the paint and plaster into a hard, lustrous surface. This protects the finished mural from fading and deterioration.

Many of the artistic techniques developed by the great Iron Age societies are lost during the Medieval period, and it will be several hundred years before some of these methods (perspective being an example) are regained.

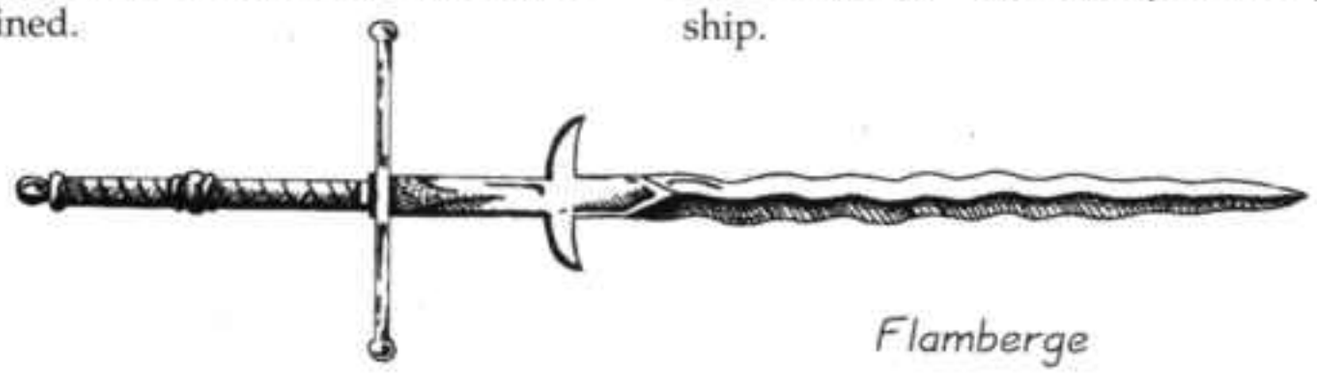
The Medieval Age

The Medieval Age is divided into three distinct sub-periods: Early Medieval (Late Roman, Merovingian, Carolingian), High Medieval (Early Romanesque, Late Romanesque, Early Gothic), and Late Medieval (Middle Gothic and Late Gothic). These divisions are based primarily on the architectural periods that appear in the brackets. They are general divisions and serve to facilitate the overall description of technology during the Age.

All types of changes - social, cultural, religious, and technological - begin to occur at a faster pace during the Medieval Age. Society in the Early Medieval is one of both continuity and change. The sedentary agricultural and urban centers established during the Bronze and Iron Ages continue to grow and develop, while by contrast other areas experience considerable upheavals. Great migrations occur, with the result being the transplantation of entire races, cultures, and peoples.

The violent social tendencies that begin to surface in the Late Bronze (coinciding with the development of fortification technologies) become even more pronounced in the Early Medieval. Societies are often fragmented, divided among numerous petty chieftains and warring peoples.

These small divisions usually coalesce into proper kingdoms with time, dominated by a warrior aristocracy and ruled by a king. These small kingdoms eventually give way to the concept and practice of true Feudalism in the High Medieval, but their existence initially serves to establish an idea basic to the political and social fabric of the entire Medieval Age - the concept of Kingship.



Flamberge

Kingship

The practice of kingship and its inherent political ideals forms out of the common need in the Early Medieval for migratory peoples to unite under a military command and to establish the competent allocation of scarce resources.

Many of the principles of Kingship are valued throughout the entire Medieval Age, but are not honed and refined until the High and Late Medieval periods. Precepts associated with the Kingship social model apply to all types of society, but are especially appropriate for those of an Absolute or Monarchical nature.

Kingdoms of this period are diverse entities, and generally do not carry any concept of universality with them (as opposed to empires). The basis for Kingship is military, civil, and religious authority.

Initially the concept of a kingdom is one of a great kinship. The King is, in theory, a member of a royal kindred who rule over a large-scale kin group. Gradually, this idea becomes one of rule over land or territory as well as people.

By the High Medieval, this second form of Kingship has firmly established itself. The power relationship between the ruler and his subjects has become one of duty; the king commands lordship over men attached to him by personal loyalty. The early forms of this system eventually (in certain societies) lead to the development of both the Feudal system and Chivalry, the ultimate embodiment of these ideals of hierarchy and loyalty.

The potential for the abuse of Kingly power is not as great in a monarchical system as in a Dictatorship because certain restraints are inherent in the system. Some restraints are legal or constitutional, but in practice the most binding restraints are economic.

Economic underdevelopment often prevents extensive centralization and institutionalization of the kingdom's royal bureaucracy. This lack

of centralization reinforces the need for the Ruling Agency to cooperate with the aristocracy (as well as organized religious elements). Both aristocratic and religious sensibilities and ideologies stress royal accountability, and enforce the need for cooperation.

The King is also perceived as something of a conditional officeholder. Although the title of King is normally hereditary, the major lords of the realm still theoretically choose the monarch. This concept of choice is evident in many coronation oaths; the King swears to uphold the laws and privileges of his lords and people.

A King's decisions must also remain subordinate to the land's legal code, or else the government becomes tyrannical (a Despotat or Dictatorship). If a King refuses to adhere to these basic tenets, the action justifies the withdrawal of a vassal's support and loyalty from his lord.

The King's palace is the economic, political, and cultural center of the kingdom. The royal treasury is located within the palace; assemblies of the great lords of the realm meet there to discuss policy and provide counsel; the central courts of law presided over by the King or his representative are held here as well. All the various activities of Kingship are contained within the palace, and as a result, both the prestige and mystique of the Kingly office are heightened.

Two vital elements of successful Kingship are a functional communications network and a good relationship with the great lords of the realm. Many Kings practice itinerancy, taking their royal households on the road for several months each year. In this way they are able to remain closer to the day to day workings of different regions of their land.

In the Early Medieval, many rulers practice a military form of itinerancy. Conquests swell royal treasuries and new territories are acquired to reward faithful vassals.

In the Late Medieval, with the international expansion of commerce and increasing costs in every area of government, Kings turn to direct taxation to raise money for the state. This practice helps turn many Late Medieval representative institutions into simple revenue-generating instruments.

As this new revenue machinery grows in power, the attraction to its court becomes greater. A larger bureaucracy is needed to accommodate the new monetarized structure of government, but most Medieval Kingdoms never become truly centralized. By the Late Medieval most of the governmental clerks (many of them religious men and women) are well-trained by universities under royal patronage.

Finally, the ideal of Kingship receives widespread religious support as well. Though especially true in a monotheistic society, this may be equally applicable in the pantheistic societies one might find in an Aria Canticle. The King sometimes claims his authority from a god or gods, and members of the clergy often form the backbone of the royal bureaucracy (especially since reading and writing are often the province of the church).

The church is usually a significant contributor to the royal tax base, while concurrently enjoying protection of its vast wealth. Its soldiers swell the royal armies during wartime and its estates provide supplies.

In addition to these areas of support, religious organizations also help sustain the ideal of Kingship by manipulating the opinions and desires of the populace through ceremony and official doctrine.

Feudalism

Feudalism is a logical outgrowth of the concept of Kingship. Most Feudal systems share certain key elements with one another. Their origins spring from the movements and turmoil present in the Early Medieval, but they do not fully mature until the High Medieval.

The first characteristic of a Feudal system is the preeminence of a specialized warrior class. In Medieval Europe, these specialized warriors are known as knights. The military elite becomes the social elite, and the new strata of Feudal nobility is born.

The military nature of these societies also gives rise to the concept of the fief. The lord-tenant relationship is at the heart of the Feudal system, and the fief exists as a physical representation of this relationship.

In return for the honor of holding a fief from his lord, a vassal owes certain obligations. These include providing military service (usually in terms of a number of knights), counsel, and monetary relief and aid.

The telescoping system of vassalage is the most important aspect of the Feudal system. Feudal societies are based entirely on lordship, extending from the lowest knight through the Feudal hierarchy to the King himself. The pomp and ceremony with which these relationships are imbued helps to maintain their sanctity.

The ritual of homage (the vassal kneels and places his hands within those of his lord) illustrates the vassal's relationship to his lord. This ritual is cemented by an oath of fealty and the symbolic investiture of the fief (a rod or glove is often given).

These solemn rituals comprise the moral bonds of Feudal society, and most aristocrats are loathe to break them. Religious organizations are often a part of the feudal system as well, with monastic houses holding extensive lands and high ecclesiastical officials assuming the mantles of great secular lords in addition to their religious duties.

The Knight

Two of the most enduring images of the Medieval Age are the knight and the Chivalric ideal. The knight combines the duties of servant and soldier, and knighthood itself is a natural extension of the inception of Feudalism.

A specialized warrior class has emerged, aided by new innovations

such as the stirrup and the horseshoe. Knighthood quickly becomes a social institution as well, and by the High Medieval the economic and political responsibilities associated with the knightly classes have eclipsed the simpler martial duties.

Knights have become members of the lesser aristocracy, a class unto themselves. In some societies, knighthood also carries with it numerous moral obligations, and orders of religious knights are formed to uphold the tenets of sponsoring religious organizations.

In the High Medieval, other aspects of morality join the precepts surrounding the knightly classes. A secular code of conduct evolves over time, and the system of honor and mutual respect known as Chivalry is born.

Although this complex set of rules mainly applies to the warrior class (the knights), its effects are felt in all strata of society. Minstrels and troubadours are primarily responsible for spreading the Chivalric ideal, both among the aristocracy and the common people. The virtues of women and of courtly love are praised in the poetry and song of the period.

The Chivalric ideal creates a sense of moral and religious conviction among the knightly classes, evident in the many chivalric and religious orders of knighthood which begin to appear during the High and Late Medieval periods. These orders are often sponsored by great lords or kings who believe that doing so will increase their own prestige.

The martial and mundane aspects of knighthood are glorified in other ways - heraldic devices and badges, honorifics, and the dubbing ceremony itself. The code of Chivalry itself becomes a civilizing factor, slowly transforming society from the fluid, violent environment of the Early Medieval to one of conscious formality and refinement by the advent of the Renaissance.

War

The practice of war plays an important role in many Medieval societies. Military conflict is often used to settle disputes, and the idea of war becomes an important aspect in the political, economic, and social developments of the Age.

Medieval armies are generally small and permanent standing forces are rare. Campaigns are limited to a yearly campaigning season (usually late spring through the summer months), and lack of funds prevents many large scale or protracted operations.

In the Early and High Medieval periods, armies often serve on a contractual or tenurial basis. In Feudal societies, vassals owe prescribed amounts of military service to their lords, and the Feudal levy can be summoned by the crown.

In the Late Medieval, taxation is used as a means of financing expensive campaigns, and mercenaries are employed more often. The conduct of war is regulated in the Late Medieval to some extent, partly as a result of the influences of benevolent religious sects (although the resulting strictures do not apply to conflict with infidels).

The strategic importance of fortified towns is appreciated early in the Age, and many commanders of the period have a basic understanding of strategy. Pitched battles are generally avoided.

Instead, tactical encounters are preferred, often culminating in a protracted siege of an enemy fortification. Gunpowder appears at the close of the Medieval Age, and this innovation, more than any other, changes the conventional methods of warfare as man progresses into the Early Renaissance.

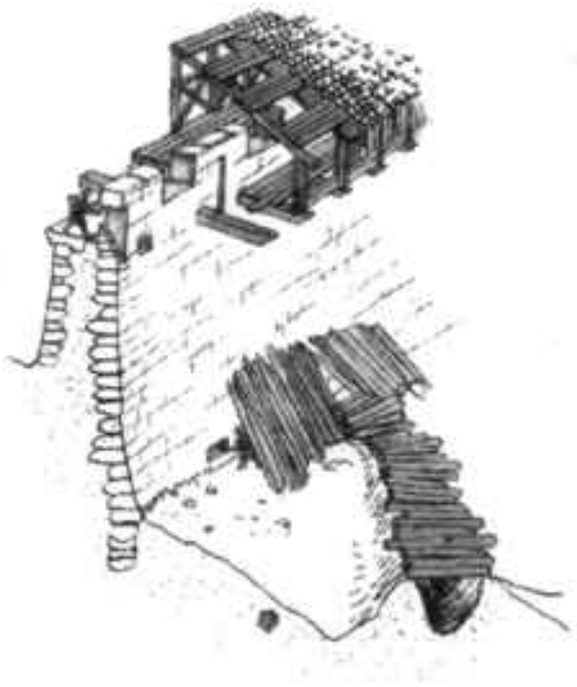
Castles

The most visible symbol of the Medieval Age is the castle. The castle is a uniquely feudal institution. It acts as both fortification and residence for its lord, and as such comes to typify the martial nature of Medieval society. Although most great lords retain other holdings as well, including unfortified homes and lightly fortified manor houses, the castle comes to symbolize the essence of Feudal lordship and lord-vassal relations.

A castle is normally held by a single lord, and serves as his dwelling and the dwelling of his household. It also provides a safe haven in times of war for those he is sworn to protect, but it remains decidedly *his*. This practice is in stark contrast to most non-Feudal societies, in which large fortifications (apart from linear defenses and fortified towns) are usually communal, state, or public structures.

The residential uses of the castle in the Medieval Age are at least as important as the military uses. The lord's apartments are appointed according to station and wealth. All castles contain a great keep which dominates the rest of the structure and generally holds the lord's private chambers. Other important facilities are present as well - chapel (usually well-appointed), kitchens, great hall (where the lord entertains guests and holds court), stables, barracks, mews, dovecotes, granaries, etc.

Most castles are self-sufficient entities, complete with impressive stores of reserve foods and materials in case



A Siege in Progress
(Hoardings and Mining)



Machicolations

of crisis or siege. This contributes to the castle's role as the center of local government, and because of the nature and rank of its inhabitants, its reach is great. The castle controls its environs by virtue of the mounted force within it.

The castle's range is the range of an armored man on horseback. Castles need to be taken in order to secure a hold on an area, and their architecture is dictated by defensive considerations. The castle is nearly impregnable, but its reach into the surrounding countryside creates an offensive force to be reckoned with as well.

The origin of the castle is a gradual evolution, with new building techniques and materials being incorporated as they become available. These fortifications initially represent the more advanced hillforts of the Iron Age. Their dominating feature is a large rectangular hall.

In the Early Medieval all such buildings are constructed of wood, using the sunken methods described earlier. Planks are joined to each other by a tongue and groove method, and these uprights are then joined (sometimes with iron nails) to horizontal planks set in sunken trenches. The uprights are also shored at the base to resist the thrust of the roof beams.

The contrast between these large, solid rectangular structures and the predominantly round-hut based Iron Age hillforts illustrates the steady forward march of technology. The great wooden halls still have opposing entrances in the long walls that face a central hearth, the door placement serving as a draw for the smoke of the fire.

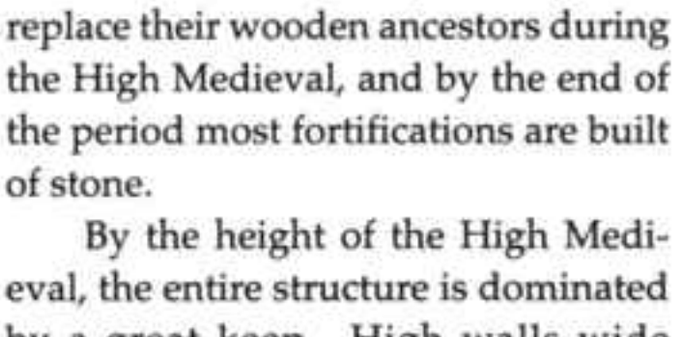
Some halls, especially royal enclosures, have a single door at one end. This arrangement facilitates the partitioning of the building.

The Early and High Medieval periods show the inception of extensive pre-castle fortifications. Large banked ditches are initially used, but in the High Medieval mounds of earth called mottes are used, with a tower on the motte and a hall in the bailey.

The bailey - the area at ground level enclosed by the walls - is separated from the surrounding land by ditches and banks. The motte and bailey design is the truest precursor to the great stone castles of the Late Medieval.

Eventually the bailey itself is elevated as well, and both the hall and keep are constructed on raised land. Stone towers and ramparts begin to replace their wooden ancestors during the High Medieval, and by the end of the period most fortifications are built of stone.

By the height of the High Medieval, the entire structure is dominated by a great keep. High walls wide enough to boast wall-walks surround the whole complex. Sometimes more than one wall surrounds the structure, creating inner and outer baileys.



Motte and Baily

Certain key structures (the great keep for instance) are occasionally built into the wall design of the fortification. Numerous projecting towers are spaced at strategic points along the wall, and these also serve to strengthen the defensive possibilities. The walls themselves are crenellated, and wooden or stone projections (hoardings and machicolations respectively) are often added for additional strength and latitude when responding to an attack.

Many castles have postern gates as a second means of egress, usually located in an extremely defensible position. All have prominent main gates, consisting of a heavily fortified gatehouse sometimes supplemented by a barbican.

The castle is a unique and natural outgrowth of the Medieval Age, and especially of the contractual relationships inherent in the Feudal system. With the introduction of gunpowder, fortification needs become more complex and the age of the castle enters its long twilight.

Agriculture

Agricultural methods and tools have been known since Neolithic times, but their uses undergo significant alterations during the Medieval Age. Agriculture is of even greater economic importance in the Medieval Age than in the Iron and Bronze Ages.

By the start of the High Medieval, an extensive manorial system has developed. This system is one of self-sufficiency, with each manor producing what its inhabitants need to survive.

Watermills come into widespread use, and later in the period tidal mills are used in coastal areas. Windmills appear at the close of the High Medieval. New methods of harnessing plow beasts lessen the time necessary for plowing.

Oxen are generally used in the Early Medieval, but by the High Medieval draft horses (which are more powerful) come into use. Plowshares are

made of iron, but often a village or manor has only one of these to go around.

The scientific basis of agriculture is beginning to be understood. New and better drainage techniques appear. New methods of fertilization are practiced. These include marling, liming, and more efficient manuring.

Crop rotation becomes an accepted practice by the High Medieval, and the three field system is the standard form of rotation. Wheat is grown in one field, barley and oats or beans and pulses in another, and the third lies fallow. Some areas retain a two field system for a time (usually in cooler latitudes), but by the close of the Age the three field is almost universal.

Common pastures and meadows lie outside each manor or village. There the villagers enjoy common grazing rights for their livestock, although livestock are also grazed on the fallow fields. Animal fodder is obtained from these commons.

Husbandry techniques and the division of land vary by area. On some manors, the fields are laid out as open strips, while on others the fields are separated by hedges or fences. Shape varies as well - long strips are the most common, but in cooler climates more regular rectangles are also used.

Through the use of updated agricultural practices, the manorial economy is capable of sustaining the steady population growth that continues throughout the entire Medieval Age.

Habitation

Housing throughout the Age ranges from the stone town homes of prosperous urban merchants to the wattle and daub cottages of the peasantry. Building materials are generally the same as those found in the Late Iron, although certain techniques have progressed.

Many country dwellings, both large and small, are trench-built. The actual wooden superstructure of the building is built over a shallow trench carved into the earth. The structure itself is of wood or wattle and daub, with support posts sunk into the ground at intervals.

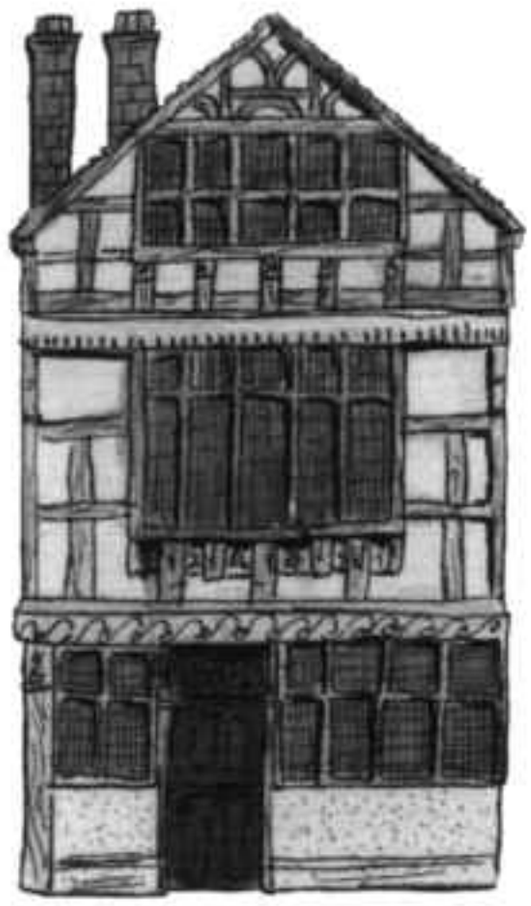
The Early Medieval sees the advent of the aisle post, which gives extra support to the roof beams and enables larger structures to be built. These posts run parallel down the length of the structure a short distance from each wall. This arrangement creates three aisles in the building (a layout common in churches later in the period) - two small ones along the walls and a larger one down the center. The supports themselves create perpendicular rows called bays.

Sometimes smaller wooden annexes are added to the large halls late in the Early Medieval, although the practice varies from region to region. Stone superstructures appear in the High Medieval, although stone has been used as building material on a limited scale for fortifications even in the Late Iron. The foundations of these initial stone fortifications are often executed in trenches as well. In these buildings stone columns replace the former wooden aisle posts.

Early peasant huts are often bisected by opposing entrances, with one side of the divided home used by the family and the other by livestock. There is often a fire pit in the family's area. More prosperous peasants might have an outbuilding or two, perhaps a separate barn.

Many houses, especially in the countryside, have adjacent tofts or crofts. The former serves as a small vegetable or herb garden while the latter acts as a run for chickens and other small stock.

Urban structures of the Age are built on foundations, and therefore do not use the same sunken building techniques found in the countryside. Most town buildings are simple wooden structures, and many are two-story. Since fire is always a concern in an urban environment, especially one built



Late Medieval Townhouse

primarily of wood, tiled roofs replace thatched roofs in the High Medieval.

Other innovations become popular because of their efficient use of space. Most craftsmen have shop fronts which swing down to become display areas, while the craftsman's workshop is in full view of the street. Craftsmen live either upstairs or in the rear of the building where they work.

Wealthier merchants sometimes have stone dwellings, organized around a central courtyard. Access to the courtyard is through a small entry on the street, large enough for a cart or carriage to negotiate.

The houses themselves are built on foundations, usually of stone that has been locally quarried (transportation costs for stone are astronomical). These dwellings are often more than one story, and many have open two-story halls in them. The use of stone as a building material increases as the Age progresses.

The concentration of habitation remains fairly constant throughout this pre-industrial time. Central place theory can help determine where individual settlements fall. Settlements usually spread out in network fashion

from a central market area. Large cities are surrounded by smaller cities, which are in turn surrounded by towns, which are in turn surrounded by villages.

In each progressively smaller grouping, the communities are equidistant from one another. Small villages normally appear about a mile apart. Towns are generally about five miles from each other, and small cities usually occur twenty-five to thirty miles apart. Large cities are two hundred to two hundred fifty miles apart.

Settlements increase in size when a grouping of communities create enough surplus to allow the central settlement to grow. This settlement ascends to the next largest category. For example, an area with eight villages in it will probably have a town as well.

Urbanization

The Medieval Age supports an extensive renewal of urban populations. Most towns of the Age grow up on older urban sites, many of which have been partially abandoned in the Iron Age. These sites are often located at strategic economic and commercial points along key trade or caravan routes or near large deposits of natural resources.

A town of this period has a larger population than is required for the community to grow its own food. It is also categorized by the development of a system of craft occupations that supports a regularized exchange of goods and services, and by some form of standardized citizenship process.

The populations of most Medieval towns would be considered extremely small by modern standards, although the densities of these populations are often great. A common thread uniting most Medieval burgs is a reliance on the countryside both for agricultural products and for the immigrants needed to swell their populations.

A number of innovations characterize the towns of the Medieval Age. By the High Medieval, the chimney has become a regular feature in most town homes. The smoke from ground-floor fireplaces no longer has to be discharged through upper floors or out of draws on the same floor.

Specialized buildings such as taverns and inns become more widespread during the same period. Most town homes of the period have small street fronts containing shop space adjacent to a narrow cart entryway leading to an interior courtyard.

Most large towns of the period are walled, and the interiors are densely populated with the buildings closely packed together. The walls serve to regulate traffic and make the collection of tolls easier - through-toll for the conveyance of goods, murage for the upkeep of the town walls, and pontage for the repair of bridges.

The walls themselves are often not very defensible. Fields of common ground exist within the walls as well as without, as do gardens and orchards.

As a direct result of such overwhelming diversity, the towns remain able to perform their most important task - the necessary concentration of labor, people, and skills amidst a primarily agricultural society. This concentration enables the society to competently interact in a new environment of international trade and commerce.

Certain towns enjoy greater prominence than others as a result of royal or ecclesiastical patronage. Charters can only be granted by lords allowed to do so, and most early urban centers scramble to be granted a charter by the most prominent lord possible. Obviously, charters granted by a royal personage carry the most weight.

Charters differ, and all are unique to the individual town to which they were granted. Among the more desirable rights a town can hold are grants of a market, a mint, autonomy for the town's ruling body, the right to collect its own customs duties, the right to hold its own courts of law, and the right to tax its citizens and be excluded from direct royal taxation (often the town 'farms' this right, taxing its own citizens and then paying a predetermined lump sum to the crown on a yearly basis).

Only the greatest of lords has the power to grant such rights, and only the king has the power to bestow all of them (especially the right operate a mint, which was often a royal prerogative). By the High Medieval, towns have come to be characterized by the degrees of their licensed dependence, independence, and general similarity.

As urbanization becomes more prominent during this period, society slowly comes to rely on the new networks of urban settlements. These networks foster increased trade and economic activity, communications, transport, and universal systems of exchange. Many aristocratic households (including the monarch's) move from estate to estate during the year, and this new urban network helps supply the society's growing and diverse needs.

The existence of the towns in the Medieval Age is one of notable interdependence. The large urban centers still need raw materials and agricultural products from the countryside, and thousands of smaller towns and villages exist as part of a complex commercial structure which extends even to the tiniest of hamlets.

Many smaller towns have special or intimate associations with the larger urban centers as well, based on the supply of a single material or unique service. This interdependence extends to the relationships of the towns with the society as a whole.

Within the walls of the towns, the powerful merchants and councilors want autonomy. However, once beyond the walls, they in turn require the protection of the King or other Ruling Agency. In return, monarchs often look to the towns for supplies and manufactured goods, revenue (taxes, tolls, customs fees, etc.), and during the High Medieval, loans.

In the growing market economy of the Age, many towns prosper. In the largest towns, the internal implementation and administration of the law

helps to maintain the citizens' independence, but there is a degree of crossover.

Noblemen purchase town homes while prosperous townsmen buy estates in the country. The circles of the true aristocracy and the town aristocracies begin to blur during the Late Medieval. Men of both groups advise one another, enjoy the same pastimes, and patronize the same master craftsmen.

Municipal seals appear in the High Medieval, and by the Late Medieval individual town officials acquire their own seals and badges. These devices commonly use combinations of town, local, and heraldic symbolism, and quickly become a further expression of the town's independence and unified spirit.

Town customs of the Age show both the beginnings of an intricate legal system and the degree to which the towns are economic organizations. Citizens enjoy a high degree of personal freedom. Municipal freedoms include the disposition of property according the owner's wishes, the enforcement of contractual agreements, and the recovery of debt.

The development of such customs provides the towns with a sense of communal identity apart from society at large and also acts as a body of internal rules to protect both the community and the business transacted therein.

Guilds

Another aspect of town custom and ceremony that fosters unity is the existence of the various guilds and fraternities present in most communities from the beginning of the High Medieval onwards. Guilds reach into all aspects of town life - business, social, and religious - and provide all levels of municipal society with the opportunity for formal association.

There are religious confraternities and social guilds for the wealthy and benefit societies (often associated with a particular religious order) for the common folk. Merchant guilds are immensely powerful in the early period, their members constituting the bulk of a town's ruling body. In the High Medieval craft guilds (also called mysteries) appear as associations for the welfare and regulation of individual groups of artisans.

Most guilds are associated with a religious order or patron. These guilds are sworn associations of members who gather for common purposes (business, good works, etc.) and cement their fraternal connection through ceremonial feasting.

Guilds are initially symbols of a town's independence. Merchant guilds are created to reinforce the common municipal purpose and to insure and protect the interests, both abroad and at home, of their members. The simple existence of a merchant guild is intimately connected with the freedom of a town.

The craft guilds serve more as regulatory bodies, especially in the Late Medieval. These organizations regulate quality, production rates, and acceptance into a particular trade.

Those operating outside the parameters set by the guild can be fined or barred from practicing the trade. However, these guilds are social organizations as well, and do not usually have the power associated with the earlier merchant guilds.

Throughout the Medieval Age, these sworn organizations serve as vessels not only for economic change and development, but also for the municipal customs and ceremonies that act as the stabilizing forces in many towns of the period.

Commerce

Commercial activity of all types continues to grow and expand during the entire Medieval Age. The foundation of the Medieval economy lies in the countless small, local markets that exist for the exchange of basic goods and services.



Municipal Seal

These small markets are profitable, and the rights to grant them still reside exclusively with the greater lords. However, more lucrative still is the extensive long-distance trade which sees its greatest period of development during this Age.

The expansion of agriculture and the introduction of new and better agricultural practices results in greater profit margins, and the general standard of living begins a steady increase. Standardization of exchange systems in the High Medieval and the accumulation of bullion reserves stimulate international trade as well.

As a result of this new commercial environment, new towns spring up along major trade routes and those already in existence grow in wealth and prestige. Merchants of all types take to the roads, and new laws are issued for their protection and for the clearance of impeding vegetation from the roadsides.

Transport (and therefore communications) is either by road, river, or sea, each of which carries with it its own set of dangers. Roads are generally in

poor repair, although as the Age wears on and more towns join the growing urban network, some roads are kept in reasonable condition.

Most roads throughout the Age are unpaved, consisting of dirt or mud tracks. There is no adequate drainage and holes and pools are common sights. Carriage and cart wheels are reinforced with iron, but are not often used because of the highways' generally dismal condition.

Pack animals or human porters are used instead, and most travelers prefer to travel on horseback rather than ride in a carriage. The upkeep of the roads is the responsibility of the owner of the land through which the road passes.

Only in the Late Medieval did national road systems begin to spring up again. Some of these road systems are partially paved, with large stones set onto loose earth, but most are not.

There are few bridges in the countryside; most travelers must find fords (which were plentiful) to cross waterways. Waterways are the principal means of transport for large cargoes throughout the period. A single boat can transport as many as five hundred animals, and travel by water is far cheaper than a corresponding journey by land.

Rivers are extremely important to Medieval man for a number of reasons, and their courses trace the growth of settlement, population, and industry. Man-made canals are found everywhere, although the technology of the canal lock is unknown. Journeys often involve a combination of the various types of transport, since many regions can not be fully reached by waterway.

Much trade during the Age occurs at the fairs held throughout the countryside, usually at strategic commercial points or centers. These might be coastal or port towns or towns sitting at the convergence of several large roads or caravan routes.

Initially fairs are meetings of merchants on holidays or religious days, but by the High Medieval they have become huge international events. Merchants, money-changers, and merchant-bankers converge on the fair site for weeks at a time.

Often another fair begins as soon as a previous one ends, creating a cycle which runs throughout the entire year. Many traders simply travel from one to another, beginning the route anew the following year.

Most fairs retain religious connections and associations, the result of their well-known origins. Many fairs also become associated with specific products or groups of products - textiles, horses, wine, etc.

Local jurisdictions are often suspended during the fair, with a special internal administration set up under the Keeper of the Fair and his officials. This unique jurisdiction also includes special legal powers and privileges, which are occasionally abused by overzealous or greedy officials.

The influence of these fairs on Medieval society extends beyond the economic sphere and into the social, contributing to the cultural and intellectual advancement of the period. The fairs become regular meeting places where men from many diverse regions can interact, exchanging news and ideas in addition to manufactured goods and materials.

Leagues and federations of towns and cities are formed in the High Medieval to safeguard communal mercantile interests and to foster general economic progress and success. Monopolies are established in certain regions over specialized economic areas.

Towns within these federations negotiate agreements among themselves and with other trading centers which are not members. Member towns waive customs and bonding duties for members, and often impose more strict tolls on nonmembers. This practice is especially prevalent on those products over which the federation has a virtual monopoly.

The leagues set up extensive commercial networks with bases in numerous foreign cities. Their success fluctuates, depending at any given time on the collective power of non-federation merchants and trading groups and the power of the various rulers through whose lands the league operates.

Currency and Coinage

Methods of exchange undergo considerable change in the Medieval Age as well. The systems of barter common in more primitive societies are no longer viable because of the increasing importance of international trade. Coins and currency become more prevalent, and by the High Medieval most transactions are accomplished through the use of either hard currency or moneys of account.

Medieval coins are extremely thin and light, primarily because of the high value of precious metals. Silver is the normal metal used to mint coins, and silver pennies are the most common type of coin.

Copper is rarely minted as coins, although some of the poorer silver alloys are almost indistinguishable from this less valuable metal. Gold is occasionally used, but its value precludes large-scale circulation.

Silver coins are minted either of silver or billon (silver below fifty percent purity). Fractions of coins, such as halfpennies and farthings, are sometimes struck independently but are more often created by cutting a silver coin into pieces. No multiple coins are minted, and the administration of a society's mints is usually firmly within the province of royal authority.

The number of mints operating during the Age is very large, because minting is generally carried out locally. Transportation of large quantities of cash over long distances is very dangerous indeed.

This extensive diversification of mints can only occur as long as the coins being struck maintain a uniform type and weight. Debasement of coinage becomes something of a problem in the High Medieval. Coins are nor-

mally between fifty and ninety percent pure, but some mints produce coins with a fineness of as little as twenty-five percent.

In the Late Medieval, purer and larger multiples of silver begin to be struck. The minting of gold is also reintroduced during this later period. The introduction of new silver and gold coins, with increased purity levels, makes the merchant's life somewhat easier. The newer coins are accepted on an international level, but as a result, a complex system of fluctuating values develops.

Exchange rates change partly on the basis of the market rates for gold and silver, partly because of the amount of billon coins available, and partly because individual societies are constantly altering the weights and fineness levels of their currency. In the Late Medieval, governments issue tables of international exchange rates while merchants concurrently record their own.

In the High and Late Medieval periods, the practice known as renovatio monetae becomes popular. This is the custom of replacing the current type of penny in circulation with another, usually at three year intervals. This practice is used for taxation purposes and also as a way of revaluing a nation's currency.

Banking

A number of other financial practices become prevalent during the High Medieval. Banking becomes institutionalized, with the church initially serving as the premier lending and deposit organization.

Religious organizations have unequaled resources for raising money, and are rarely short of liquid capital. Religious organizations lend funds to peasants so they can improve their farms and to lords in exchange for a share of the revenues from the lord's holdings.

The mortgage loan is also born during this period. Religious loans are used for political manipulation or personal use, rarely for industrial or developmental purposes. As the Age progresses, professional financiers become the principal sources of finance capital. Commercial credit comes into use, with an individual or family providing money for a business venture and realizing a share of the resulting profits.

By the Late Medieval, a huge banking industry has developed. The great merchant banks accept deposits and carry current accounts. This practice often occurs between two parties carrying on an unfinished or continuing series of financial transactions.

Double entry bookkeeping is developed, and account exchange can now be effected through simple bookkeeping operations. Loans are made and diverse collateral collected - jewelry, government bonds, objets d'art, and the right to collect taxes. Goods are held in bond for transfer to other regions or nations.

Letters of credit are issued: a deposit is made in one place and can be redeemed at a later time by the depositor or his agent in another place (even another country). Bills of exchange come into use as well. A trader gives a promissory note in return for a loan or goods which guarantee payment to the creditor at a fair or banking institution.

These notes are used as mediums of exchange by themselves, balanced against one another to pay for goods or materials. Only the final balance is actually paid in cash. The need for large sums of hard currency is eliminated, and the new banking centers enable many merchants to forego extensive journeys or travels to the international fairs.

Government bonds and insurance also have their origins in the Late Medieval, the latter initially the province of religious organizations. Merchant guilds and federations provide insurance for their members - protection against shipwreck and loss, fire, and even lawsuit - regardless of the guilt or innocence of the member. Insurance on shipped and warehoused goods follows soon after.

The credit systems that develop in the High and Late Medieval periods increase both the utility and the circulation of money. Commerce and business truly achieve international proportions. Yet, the system cannot work without the mutual trust and respect of the participants.

The commercial innovations of the Age contribute to societal improvement beyond the immediate economic sphere. These developments encourage the cultural growth and advancement of many diverse societies, helping to unite them through the common bonds of economic accomplishment.

Trades and Crafts

The general expansion of commerce and industry leads directly to other technological innovations as well. Several industries in particular see impressive growth during the Medieval Age. The textile industry is one of these.

Large factories spring up, where washers, fullers, spinners, weavers, and sorters all toil within the same building, often in the same room. Wholesale cloth merchants organize the trade from the acquisition of the raw materials through to the export of the finished product. Some merchants prefer to farm out the work on commission, providing only the raw materials to workers who then spin and weave the cloth in their own homes with their own equipment.

As the trade progresses, finer and more supple garments are demanded. By the close of the High Medieval all manner of exquisite fabrics are available, from richly colored soft velvets to gold-threaded silks and linens.

Techniques in the industry improve with the increasing demand. Where woad and madder dyes are used in the Early Medieval, the High Medieval sees the introduction of exotic vegetable dyes, providing a much greater depth and range of color as well



Blown Glass Vessels

as significantly improved color fastness.

More advanced hand and treadle looms appear in the High Medieval, as does the spinning wheel. The fulling mill appears in the Late Medieval and once again revolutionizes the cloth industry.

Before, the industry was strictly an urban enterprise. The introduction of these new devices enables much of the industry to move back into the countryside, its original home. A number of the stringent laws and taxes imposed on the cloth trade during the High Medieval are relaxed in the Late Medieval as the cloth industry spreads out once again.

The cloth industry also has limited influence in other areas during the period. Paper mills slowly begin to appear in the High Medieval, and paper is manufactured from linen pulp. Until this time, parchment or vellum has been used. The former is made from sheep skins while the latter is made from calf, lamb, or kid skins and is of a finer grade.

The working of glass also progresses during the Medieval period. Glassblowers and glaziers are found in every medium-sized town, and more efficient methods of finishing blown glass are developed. Painted glass is extensively used during the Medieval Age as decoration, especially in religious buildings.

The use of stained glass becomes more prevalent in the High and Late Medieval periods. Windows are often donated by secular patrons such as craft guilds to the great cathedrals and other religious structures.

The development of traceried windows in the Late Medieval leads to changes in the design of later windows. Horizontal panels of color are interspersed with panels of white glass decorated with a foliage design. This change represents an important departure from the dark, rich, color-saturated windows of the High Medieval.

The color ranges also change in order to allow more light into the building interiors. Though earlier windows are often composed of deep reds (stains composed of powdered glass and copper oxide pigments), blues (cobalt oxides), and purples (manganese oxides), later examples favor earth tones of green and brown.

Another important development of the Late Medieval is the discovery of yellow stain. The glass painter no longer has to use lead to fill in certain decorative details, such as hair or beards. Such details can be shown as yellow on white glass.

As the Age wears toward its close, artistic representations in stained glass keep pace with other areas of artistic development. The figures detailed become more natural, their colors more realistic and soft. These later representations contrast with many of the earlier, more angular, more simply-colored styles. The later Medieval glass painters are artists as well as craftsmen, and their techniques and styles retain their innovativeness and influence long after the close of the Age.

In addition to the artistic crafting of glass, the study of lenses and optics develops into a science in its own right. The first eyeglasses appear in the Late Medieval. Although the finest glass of the period is stained or painted for artistic and religious purposes, industrial glass is also produced and used for windows, mirrors, and vessels.

However, this use is usually on a small scale, since most homes do not have glass windows until well into the Renaissance. Instead they use greased or oiled hides, translucent and ill-smelling at best (although the grease is necessary to prevent tearing).

Hides are traded throughout the period, and tanning and tawing methods are refined as well. Tannic acids and lime are used in the tanning process (tanners dressed ox, cow, and calf hides), while tawing (tawers dressed sheep, deer, and horse hides) requires the use of various oils and alum.

Although the actual tanning and tawing processes improve, these trades often come into violent conflict with other trades and city officials because of the pollution they cause. Their mills require running water, which is then flushed back into the community's water source, making it unpalatable. In many areas, statutes are passed requiring tanners to operate their establishments in accepted downstream areas.

Aside from certain unique industries, however, most trades do not progress beyond the handicraft stage even by the close of the Late Medieval period. Most artisans and workers cater to a small, local market and retain a good deal of freedom. They control their own products, equipment, and labor, hiring apprentices or help when the need arises.

Most of this small industry occurs in the homes of the craftsmen, or more commonly in shops to which the craftsman's home is attached. Finally, the craftsmen have a healthy amount of craft freedom, freedom which spurs the roots of innovation and an independent commercial spirit.

Mining/Metals

Expanding commercial needs and improvements in tools and methods cause a huge increase in mining practices during the Medieval period. Entire nation-states develop around national mining industries. Numerous metals - iron, copper, lead, gold, silver,

tin, mercury, sulfur - are extensively mined and are in high demand, both for minting currency and for industrial uses. Alum, salt, and coal are also heavily mined from the outset of the Age.

Metalworking techniques also continue to progress during the period. Charcoal is normally used for smelting, although coals are occasionally substituted. Furnaces are still fairly primitive structures; even so, many intricate brass and iron wares are created in the Early Medieval.

Blast furnaces for carburizing and melting iron first appear in the High Medieval as natural outgrowths of the bell founders' furnaces. During this period cast iron begins to replace wrought iron, and by the Late Medieval cast iron can be refined to wrought iron. Before the appearance of cast iron, all previous ironworking was accomplished by hammering.

Carbon-controlled steel, made by welding and forging, also appears in the High Medieval. Until the beginning of the Late Medieval, steel is produced through hearth-carburization. Etched armor decorations are common in the Late Medieval, as are specific type-metals such as pewter.

Huge furnaces for bronze melting appear, and copper, bronze, and pewter smiths produce even more intricate wares and designs. Bismuth is first smelted just prior to the advent of the Early Renaissance, and is thereafter alloyed with copper, antimony, and tin to make even stronger and more malleable pewter.

Wrought iron is worked into even more elegant designs by the end of the Age, being used for cathedral choir grilles, window gratings and traceries, and large ornamental hinges which anchor the huge, intricately carved doors of the period. Goldsmiths and silversmiths are numerous as well, and the art of producing fine metallic wires reaches its peak during this Age.

Gold and silver plate is also common and is considered an investment among the aristocracy. It serves both to display and disguise the real extent of one's personal worth, while at the same time providing the owner with a safe investment for his money, a kind of insurance against deflated or debased currencies. In dire circumstances, it represents real wealth that can be immediately converted into goods, services, or food.



Stone-Cutter's Axe & Assorted Tools

Armor

Another area that evolves as a direct result of improved metalworking techniques and materials knowledge is that of armor design and development. Throughout the Early Medieval, soft armor forms predominate. Quilted jackets and soft leathers are common, while by the close of the Early Medieval harder leathers such as cuir-boulli (leather soaked in heated wax to harden it) become more popular. Lamellar armor types (small plates laced together and attached to a cloth or quilted jerkin) are also employed during the Early Medieval, but the softer armor types are more common.

Near the close of the Early Medieval, mail armor (armor consisting of many interlocking rings by themselves or sewn onto cloth) first appears. During the High Medieval, mail hauberks are worn over quilted jerkins. This kit is supplemented by a helmet and a shield of wood with leather cladding and iron reinforcement. Shields are either of the kite-shaped, or 'heater' variety, or are convex and circular.

The reintroduction of plate armor occurs in the Late Medieval, initially taking the form of a body garment lined with overlapping metal plates (the brigandine). After a short evolutionary period, most protective body armor of the elite is constructed of metal plates, and later these pieces become more specialized.

Articulated tubular forms develop during the Late Medieval, and with these advanced forms of plate coverings the shield becomes increasingly obsolete. A full suit of plate armor (minus the helmet) could weigh upwards of sixty pounds.

Armorial etching and decoration also become prevalent during the period, largely as a result of metalworking improvements. Yet, most of these developments apply only to the armor of the privileged classes. The standard protection of the common soldiery remains soft armor (supplemented by mail in the Late Medieval) throughout the Age.

Functional distinctions also arise in the Late Medieval - a great lord has plain armor that he uses in the field or on campaign and fancier reinforced armor (heavier and carrying certain special tilting attachments) for tournaments.

During the Late Medieval, horse armor (barding) becomes progressively more popular as well, and appears in the same forms and materials as human armor.



Full Plate Suit
(German, circa 1510)

Maritime

Navigational methods and shipbuilding techniques progress substantially during the Age as a result of the new international atmosphere of trade and commercialism. Many coastal towns of the period have working lighthouses and most have adequate port and wharf facilities. Large cargo cranes even appear on the docks of some large cities in the Late Medieval.

Most ships of the period are small affairs, carrying about thirty tons and having either half a deck or none at all. So equipped, these small vessels are able to travel far inland by river, and many bordering towns become thriving ports. As the period wears on, larger vessels appear. Some can carry over one thousand tons or fifteen hundred passengers, but such ships are not common.

The galley is the standard ship design of the period, with a high ornamental poop deck. These ships are either single or double masted (usually single) and their hulls always run low to accommodate several banks of oars, two or three of the latter being common (totaling approximately two hundred oars). Most oarsmen are freemen during the Medieval Age, although certain regions still employ slaves.

The art of tacking before the wind is considerably refined during the High Medieval, the result being the addition of fore and aft rigs to supplement the older square sails. The compass also appears in the High Medieval, allowing secure navigation in open seas for the first time.

The first maritime charts appear in the Late Medieval, and attempts are made to apply trigonometric tables to ocean travel. The stern paddle gives way to a rudder affixed to the stern post, providing greater precision when steering the ship. By the close of the Late Medieval, both the astrolabe and quadrant have been invented, and the science of navigation is forever transformed.

Education

Education during the Medieval Age is generally restricted to the aristocracy or the urban privileged classes. It is often the unique province of the church, although in the High Medieval education becomes slightly more accessible to the layman. However, even the idea of academic study remains a privilege throughout the Age, available only to those who have the resources to afford it (in terms of both finances and time).

For those not planning a religious career, the need for a broad-based education is not a pressing one. Most academics and lawyers are members of religious orders. The principal use for education in such a society is in the realm of commercial and administrative affairs, and it is for this reason that many young aristocrats and merchant's sons are schooled at all.

Education becomes increasingly available later in the period. Religious organizations subsidize most schools, and the very poor usually have to take religious vows of some type in order to attend them. However, secular schools begin to appear in some towns early in the Late Medieval period, and education is thus made somewhat more attainable for the middle classes.

Religious patrons also begin to subsidize schools during this time, and many large religious establishments (such as cathedrals) sponsor excellent schools for the laity. Mendicant religious orders wander far and wide, literally taking education to the masses, and many aristocratic families start household and palace schools, often bringing in clergymen as instructors.

Universities

The first universities appear during the High Medieval. These institutions are autonomous, taking the general form of the guilds of the period. Bodies of masters are responsible for bestowing degrees and inviting others to join the academic profession.

Universities initially come into conflict with the rising cathedral schools of the time, and many are in fact formed as a result of the student overflow from such schools. Much of the initial conflict stems from the religious monopoly over the granting of licenses to teach; the university masters do not recognize this monopoly. The masters fight to retain their rights and the universities flourish, attracting both religious and secular students in greater numbers throughout the remainder of the Age.

The universities themselves soon become even more institutionalized, initiating a residential college and tutorial system where students live and attend classes in the same buildings.

Other (perhaps inevitable) systems develop concurrently.

Older, wealthier, lay students gain control of many institutions. In such 'student universities' the masters are basically employees of the student body, which itself is organized by subject and nation. Students control the curriculum in these universities and all masters are required to swear oaths of obedience to the students, who in turn are able fine masters for overstepping their bounds (such as failing to teach the prescribed curriculum).

The student-controlled university does not last long in most areas. As the influence of the universities grows, local governments and magnates, both lay and ecclesiastic, take a greater interest in their function. Over time, many universities become fully or partially subsidized by town, city, or national governments and religious organizations. By the close of the Late Medieval, the majority of universities are truly members of the public domain (although still heavily influenced by religion).

By the end of the High Medieval, universities come to play an important role in the international political climate of the period. Political philosophy develops as a science, and its application has an effect on many of the reform movements of the Age. Universities are also the sole repositories of the growing body of legal knowledge, and its experts are consulted by kings, merchants, and clergymen alike.

Courses of study at the university are divided into two schools of the seven liberal arts: the Trivium, consisting of grammar, rhetoric, and dialectic, and the Quadrivium, consisting of geometry, astronomy, arithmetic, and music. The higher subjects of theology, medicine, and law come after one's initial studies are completed.

While study of the higher subjects is more closely regulated, no set curriculum exists for the lesser subjects. The seven liberal arts represent more of a conceptual framework for a well-rounded education than an actual syllabus. Teachers move from one to another, recommending or teaching relevant works and treatises which they feel are important.

A last notable aspect of Medieval university life deserves mention here. Texts are used mostly by the masters; books are quite rare and affordable for only the wealthiest of students. A student might have several used texts, but class material is generally memorized as the master reads aloud.

As a result, the memories of Medieval scholars are highly developed, and this ability extends even into the organization of the texts and classes. Texts are often structured as dialogues or conversations and academic exercises take the form of public debates or disputations.

Law

The rise of the university during the Medieval Age is paralleled by the development of the legal disciplines. Legal codes in the Early Medieval are often violent and harsh in their conception of justice. The notion of Kingship, of an ordered monarchy and sovereign territory, is just beginning to take hold.

These legal systems stress social rank and status as the basis of the law. Each man has his blood-price (wergild). This price represents the amount of compensation due his kin or clan in the event of his death. Other less final crimes carry fines with them according to the ranks of both the perpetrator and the victim.

Feuds are a common result of such legal disputes, and the fear of a great clan's wrath is often enough to curb unlawful tendencies among lesser houses. Unfortunately, the converse is also true, and abuses in such basic legal systems are prevalent among the most powerful clans or houses. In these systems, law and oath reliability depend on one's status as a member of a free kin group (such as a clan or tribe).

These early systems evolve into more associative ones late in the Early Medieval. Freemen are bound into tithings (Frankpledge), often of ten men, who are collectively responsible for the actions of each member of the group.

If a single member transgresses and does not appear for trial, the other members of his tithing are answerable for the absent man to the court and are forced to pay any fines or obligations owed by the absent man. Participation is enforced by local or itinerant courts, and traveling royal officials conduct biennial views of the tithings to determine their utility.

As writing and education become more common in the High Medieval, written instructions and orders begin to issue from royal chanceries. These documents are called writs, and consist of concise instructions released to carry out the royal will. These documents often deal with land grants or privileges, or the alteration of the same.

All writs are composed of three distinct parts. A protocol naming the sender and recipient, and greeting them, appears at either the beginning or the end of the document. The body of the writ forms the main part of the document, and all writs have seals attached at their end to authenticate them. This basic form, employed in official letters and other correspondence in addition to writs, continues to be used throughout the Medieval Age as the basic instrument of governmental documentation and communication.

The notions of Kingship and a just society transform the practice and study of law in the High Medieval. Canon law undergoes significant development during the early portion of the Age, and by the High Medieval the study of civil law is keeping pace with these religious developments.

Glossators and Commentators appear, scholars who write extensive treatises on the theory and principle of both canon and civil law. These scholars are often connected to universities, and many are great teachers in their own right.

The idea that civil law can be used to defend the laity to the same extent as the aristocracy becomes a popular one among the Glossators and legal scholars. Many glosses (legal commentaries) of the period suggest this concept, although it takes far longer for these equable ideas to develop in practice.

Law becomes, along with theology, one of the most prestigious academic pursuits during the later Age. Its study and application are necessary for those educated classes in whom the true reins of administrative government rest. However, law does not evolve at a standard rate throughout the Age.

Some societies are loathe to accept the ideal of a more equitable legal system, and legal study is not uniformly encouraged. Common law in these societies is deeply based in custom and tradition. Such conditions are especially true of feudal societies, where the aristocracy is not willing to relinquish its often extra-legal hold on the common folk.



Surgical Instruments

Forest Law

One type of law which develops in the High Medieval is unique to this period. This is the royal Forest Law. These laws set aside certain tracts of woodland as royal forests or preserves.

Within these forests, game and other rights are protected. Nobles might be granted the right to establish a chase for their use if a forest encroaches on their lands, but the forest itself belongs to the king.

Other rights can also be granted by the crown, such as rights of warren (permission to hunt beasts of the warren, including rabbits, foxes, and roe deer), cheminage (collecting mast and dead wood), grazing on the forest lands, and the right to make assarts (clear forest land). Those exercising these rights without permission are subject to strict penalties or fines.

The worst crime of all is the unauthorized killing of a beast of the forest (a deer or wild boar). In the early days of the Forest Law these crimes are punishable by death or mutilation. Great lords or clergymen might be granted permission to take a certain number of deer per year, or at a prescribed time, but general hunting rights are quite rare even for aristocrats.

An extensive bureaucracy of forest officials develops during the period to administrate the forests. Verderers, foresters, agisters, launders, and palers look after the forest itself. Their duties include everything from maintenance of clearings or launds to surveys and reviews of the forest boundaries.

Itinerant eyres, or forest courts, travel throughout the countryside hearing cases of forest law. Statutes are eased considerably in the Late Medieval, when large-scale clearing of many forests becomes necessary.

Science

Numerous scientific advances occur during the Medieval period. Mathematics, astronomy, and astrology are all popular areas of study. The use of numerals becomes common, as does the use of the abacus. A general knowledge of algebra also exists from the High Medieval onwards.

Many of these mathematical advances are first appreciated by the merchant classes, and these classes continue at the forefront of mathematical development throughout the remainder of the Age. Astronomy, also studied with diligence during the Age, is often practiced concurrently with astrology. Astronomical skills are required for the accurate calculation of religious holidays and the design of working calendars.

Although initially discredited by religious institutions, astronomy takes its place in the Late Medieval among the more advanced liberal arts of the Quadrivium (see section on Universities). The precision of astronomical calculations depends largely on the instruments used.

The most important instrument is the astrolabe, invented in the latter part of the Age. Not only does it aid in studying the celestial sphere, but it is also used to calculate declinations and latitudes by mariners of the period. Other instruments - equatories, rectanguli, cross-staves, and quadrants - are also used for recording observations of the heavens.

Astrology becomes increasingly popular in the Late Medieval as a pseudo-scientific means of foretelling events. Many great scientists and scholars are influenced by astrological concepts.

Astrology is intimately connected with medicine during the latter part of the Age, and many medical treatises contain a considerable amount of astrological information. Astrological factors have a direct bearing on the diagnosis and cure of disease, and on the proper times to perform surgery or amputations.

In the Late Medieval, astrology is often used as a form of divination, and kings and emperors maintain court astrologers. But by the advent of the Renaissance, the credibility of astrological methods begins to come into question.

Alchemy is also studied throughout the latter part of the Age, and its

experimental methods help to lay the foundation for more 'proper' scientific investigations. The practice of alchemy is both a science and a mystical art. The alchemist attempts to bring about a transformation of base metals into gold and silver by ridding them of their innate impurities.

Alchemists believe that all matter is formed out of four elements - fire, earth, air, and water - and that precious metals could be created from other, more mundane, substances. The alchemist is searching for an agent that can change other metals into gold and, if eaten, confers immortality.

This mystical substance becomes known as the Philosopher's Stone, or the Elixir. The study of alchemy and many of the art's assertions last well beyond the close of the Medieval Age.

Folk medicine and a general interest in the healing properties of plants, herbs, and other 'mundane' substances result in the circulation of numerous herbals and recipes from the Early Medieval onwards. The knowledge thus accumulated is impressive, and plays a role in the success of medicine in the High and Late Medieval period.

Clocks are another important innovation of the Age. In the Early Medieval, time is kept by means of waterclocks, sundials, hourglasses, and candle-clocks. The first weight-driven mechanical clock appears late in the High Medieval.



Candle Clock

Early mechanical clocks have no dials or hands, and simply toll the hour, either with a system of chimes or by alerting a clock keeper who then rings the bells manually. The first clocks are quite large, but a smaller domestic version is invented in the Late Medieval. Portable timepieces appear at the close of the Late Medieval.

Manuscript Production

Printing first appears in the Late Medieval. One of the stimulating factors in the development of printing is the increasing demand for books, evidenced by the level of manuscript production during the period. Typefaces are initially hand-cut from lead in the script styles of the period, and the process of printing with moveable type begins.

High quality illustrations are produced by using woodcuts, and the first two-color printed illustrations and initials soon follow. By the close of the period, a number of different typefaces are in use, their development dictated by the types of books they are intended for.

Most books throughout the Age are still copied by hand, since the art of printing only develops near the close of the Late Medieval. Scriptoria are often attached to religious institutions. Most books are done in a formal script, but scholars also render manuscripts for personal use in cursive variations.

Documents in the Early and High Medieval are written on papyrus while books are copied on more expensive parchment. The basic form is that of a parchment sheet folded to make quires of eight leaves. Facing leaves match each other in appearance, and the text is in one or two columns. The format is very square and the quires are numbered on the last page.

Varicolored inks, enlarged capitals, and flourishes of the pen are all used to decorate manuscripts in the Early Medieval. Drawn and painted initials and capitals become popular late in the Early Medieval. Abstract



Islamic Astrolabe

geometric designs and animal motifs remain popular throughout the Early Medieval, as they are in the Bronze and Iron Ages. With the advent of the High Medieval, lead-point ruling replaces hard-point ruling and a beautiful synthesis among titling, naturalistic illustration, and layout is achieved by the (usually religious) scribes of the period.

By the Late Medieval, books are created predominantly in workshops either attached to universities or holding royal or commercial patronage. The work is now divided among several specialists. Stationers or scribes are responsible for the writing and the materials used. Illuminators, gilders, and painters are responsible for the decoration and illustration of the manuscripts.

Illumination of the period makes fine use of metallic pigments, especially gold, and of other delicate shadings and colors. From the High Medieval onwards, the art of the miniaturist (from the Latin *minire;* to color with red lead) flourishes within the realm of manuscript decoration and illumination.

Increasing awareness and appreciation of the natural world is evident in much of the illuminated ornamentation of the period. Some of the most

impressive art of the Age is produced within the leaves of Medieval books.

Each step in the production of a book is priced separately. As a result, the quality of a book often depends on who has commissioned it and what they are willing to pay. Aristocratic patrons can afford the best - materials, stationers, illuminators. University texts are usually copied in haste, or often by nonprofessional clergymen. The differences between such works are obvious.

By the height of the Late Medieval, pages are ruled on both sides in ink and the sheets in a single quire are numbered. Paper is also introduced in the Late Medieval, although its use is restricted until the development of printing and moveable type. It is initially used only for documents, correspondence, and account or record keeping journals.

Libraries

True libraries appear in the Medieval Age . Before this period, small collections of books exist only within certain religious institutions or the homes of very wealthy individuals (usually clergymen). By the beginning of the High Medieval, libraries have become more prevalent, especially within large religious structures such as cathedrals and abbeys.

Two to five hundred volumes constitutes a large collection, the kind which might be found in a great monastery. These collections are generally for the use of members of the specific organization to which they belong. Only powerful or well-known outside scholars are normally allowed to peruse collections other than their own.

However, individual volumes are often lent between institutions. This lending is usually for the purpose of copying the books, and is the principal means of building a library during the period.

Another significant method of acquisition is donation, either by wealthy individuals or by scholars entering religious orders. An academic-minded individual of the High Medieval may own anywhere from six to twenty-four books, while the wealthy may own far more.

Until the Late Medieval, religious institutions do not usually store their collections in a single place or room. They are kept in various locations, in chests or sometimes in the church, and their care is the responsibility of an official called the precentor. In the Late Medieval library rooms are built and books are often chained into permanent positions on lecterns to prevent theft.

In the Late Medieval the proliferation of libraries continues at a great pace. With the rise of the universities, books are in demand as never before, although they are still quite expensive. Certain religious institutions make their collections available to the universities, but the universities themselves quickly found their own libraries.

Academic patronage and the possession of written works becomes a sign of status for laymen during the Late Medieval. Wealthy merchants and other laymen acquire large collections and lend them freely, often to the scholastic community or to those they are sponsoring. These practices eventually give way to the first public lending libraries, which appear at the close of the Medieval Age.

It is important to remember that only a small portion of the population is literate, even at the close of the Age. The experience of reading a borrowed book is obviously much more common than owning the same. Because of the prohibitive cost of books, libraries are enormously important institutions during the period, but the importance of private book ownership is small until the Late Medieval.

Literature

Medieval literature is primarily written (or composed, for it was designed mainly for public recitation) under aristocratic patronage in secular courts. Most literature is written in the vernacular, or the local language and dialect of a specific region.

This literature draws on classical and historical models, but is also infused with many elements of contemporary popular culture (myths and oral traditions). A mixture of tones and intellectual levels is characteristic, blending the purely entertaining and the piously self-righteous with the result being a rich and diverse literature unique to the Age.

Poetry is the usual medium for Medieval literature, and numerous genres are employed. Perhaps the most prevalent of these is the narrative romance, or romans *d'aventur*. The hallmark of these stories is adventure, the occurrence of unexpected and dangerous events, and their eventual resolution. This form becomes prominent in the High Medieval and stays popular throughout the remainder of the Age. Initially written in verse, vernacular prose forms appear more and more frequently in the Late Medieval.

These stories normally consist of a main narrative enhanced by the use of the episodic structure, and detail the adventures of noble men and women, swept away by love, faith, or other passions. They invariably end happily. Their content combines the utterly fantastic with exaggerated contemporary realism (styles of dress, weapons, etc.), and the marriage of these two seemingly opposed elements is responsible for the immense popularity of the genre.

In the Early and High periods, most writers remain anonymous, using established forms and conventions rather than developing original ones. Literature during this period is an art that idealizes and praises, and therefore realism is often lacking. Characters are two-dimensional, often serving as metaphors for higher moral or philosophical ideals, although the resolution of these morals and ideals is often left purposely vague.

Drama in the Age is generally restricted to productions of a moral or religious nature, although by the end

of the Age these mystery plays often contain biting social commentary. In the Late Medieval, it is traditional for town guilds and confraternities (also called 'mysteries') to stage these productions, usually at festival time or on religious holidays.

Social allegories and satires also appear during the period, mostly composed in verse. Irony is widely employed and appreciated on several different levels by the Medieval audience.

Several other forms are fairly common during the period as well. Chansons de geste detail the military deeds and martial prowess of great lords in an epic form. These epics combine oral tradition and common themes of the Age, adding religious elements for good measure.

Annals are the primary form of historical writing. An Annal is composed of short chronological lists of events important in the history of a society or religious organization.

Chronicles describe events in significantly more detail than Annals, and represent the other major form of Medieval historical writing. Chronicles often have a religious bent, and are written as histories both of the world at large and of individual regions or kingdoms.

Some of the most beautiful personal works produced during the period are Books of Hours. These are personal prayer books commissioned by the aristocracy which employ some of the finest artists and illuminators of the period. They provide a list of prayers for each of the canonical hours of the day. These books (and many official papers) often include calendars.

Calendars can be works of art in themselves, and many are highly decorated. Astronomical and medical calendars appear, as well as seasonally ornamented ones. The most popular illustration pattern is of the labors of the months.

Finally, some of the most remarkable manuscripts of the Age are illustrated herbals. These books detail the properties, medicinal and otherwise, of various herbs. The descriptions are accompanied by detailed pictures, and these manuals are common in many libraries of the period.

Courtly Love

The unique traditions of courtly love appear in the High Medieval and are spread far and wide by the songs of the troubadours. The troubadours are poet-musicians who first appear in the High Medieval and celebrate through song and poetry the cult of true love (both spiritual and mundane) and the glorification of women.

Courtly love as an ideal is unique to the Feudal environment and the atmosphere at aristocratic courts during the period. Definite roles are assumed within the ritualized forms of courtly love. The lover submits to his lady as a vassal to his lord, swearing complete loyalty and service in all things. He highlights his worth, his chivalric virtue, and his courage in the hope of receiving a reward from the lady.

The lady, in turn, is required by the conventions of the form to respond to the suitor's demands. If she fails to respond she is thought cruel. The woman is usually unattainable in some way, either by virtue of her social rank or by simple physical distance. The lady increases her worth by rewarding her faithful suitor with 'mercy', although a lady who rewards too often or too soon may be censured.

Courtly love is an antithesis, and it is this collection of opposites (the immediate fulfillment versus the unattainable ideal; personal ambition versus the mores of society, etc.) which imbues the conventions with a sense of the truly dramatic.

In the Late Medieval courtly love is increasingly associated with religious virtues, and is contrasted with the base love of the masses, characterized by jealousy and insincerity. Throughout the latter part of the Age, courtly love traditions are closely associated with corresponding traditions and virtues present in the code of Chivalry.

Music

Music develops in conjunction with the other fine arts of the period, and by the High Medieval systems of musical notation are in use. Many of the initial advancements in the musical field occur within religious organizations, although secular minstrels and troubadours are becoming popular during the High Medieval. Even during the High and Late Medieval periods, music remains an oral tradition, and songs are transmitted by word of mouth.

Antiphonals and responses are common liturgical forms, and alternations originate from more primitive secular folk music. Polyphonic music (music for several simultaneous voices) becomes an accepted form, and more dramatic performance styles begin to be employed. Music passes from a primarily religious form to more of an entertainment form.

Those primarily responsible for this change are wandering musicians and entertainers known as jongleurs. Their expressive performance methods are often criticized by religious leaders and orders, although some traveling mendicant orders adopt their methods and apply them to their preaching.

Jongleurs sing mostly popular songs and ballads, journeying from court to court or town to town. Their songs are largely responsible for the spread of the cult of Chivalry. They are also the first musicians to use various musical instruments in their performances, whereas liturgical music is usually accompanied only by the organ (if at all).

By the Late Medieval, liturgical music often borrows from the more innovative secular styles. Contrapuntal compositions appear, as does more diverse social music - rounds, catches, madrigals, villanelles, and virelays. Polyphony is introduced into liturgy during this period and certain chants are 'troped', or altered, both musically and lyrically.

During the Late Medieval, secular music is more frequently written down in notation form. Many songs thus committed to writing have already existed in their oral forms for centuries. The role of the court poet-composer appears in this late period as well, accompanied by an audience that wishes to see his works preserved.

Musicians sometimes also fall within an established guild system, although these organizations do not appear until late in the Age. Music is also studied from a theoretical point of view as a part of the Quadrivium at universities throughout the High and Late Medieval periods.

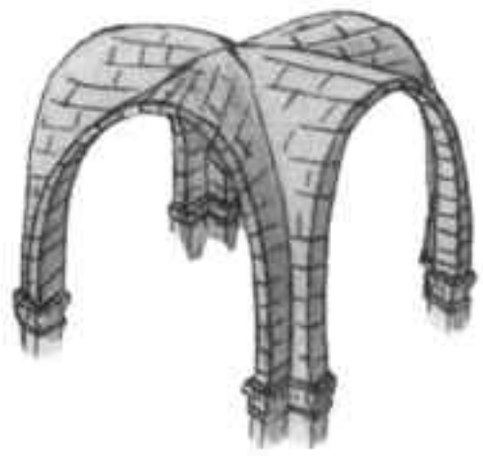
Architecture

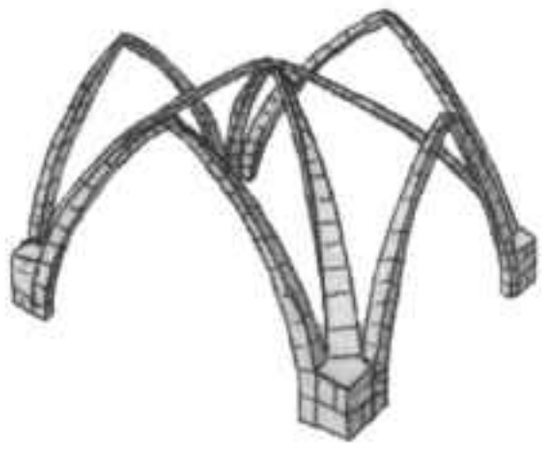
Medieval architecture is developed along classical lines both for liturgical needs and for the greater glory of religion. The major Medieval architectural periods serve as dividing lines between the Early, High, and Late Medieval periods. These sub-periods represent the evolution of architectural and building forms created by the influence of outside factors such as commerce, education, religion, and political philosophy.

Most architecture, especially in the Early period, evolves as a result of religious necessity. Domes are used, as are cross and octagonal shapes. Religious communities give rise to the need for new and larger buildings and compounds.

Crossing towers are employed and basilicas appear that place equal emphasis on both the east and west ends. The alternation of piers and columns in a church's nave arcades begins in the Early Medieval and carries over into the Romanesque period. These innovations allow the buildings to become larger.

The Romanesque style of architecture becomes common in the High Medieval. Romanesque builders and master masons introduce a number of innovations during the period. Buildings are made safer by vaulting large expanses of space, creating more reliable structures than the previous timber architecture.





Vaulting
Romanesque (top)
Gothic (bottom)

Romanesque buildings introduce a choir with an ambulatory and radiating chapels. These enclose the eastern apse of the building, where shrines with holy relics are often placed. The interior layout of these structures also facilitates the movement of large crowds within them, with bays along the aisles set off by shafts and semi-columns.

A number of forms are characteristic of the Romanesque style. Round arches are used with low stone roofs, and vaulting is of the barrel or cross variety, with the weight and thrust of the walls borne by the sidewalls. The outer stone walls of the building are thick, often several feet, and windows are functional and small. A general fear of weakening the walls with apertures leads to the use of decorative false or blind openings, especially on exterior walls.

Exteriors are extensively ornamented with relief and sculpture, and interiors are decorated with large frescoes and mosaics. Shafts and capitals (column parts) are heavily decorated as well, with capitals often storied. In Romanesque buildings, there is no set proportion of capital to shaft, and series of capitals are likely to all be different designs.

Rib vaulting heralds the beginning of the Gothic style. Pointed vaults reduce the weight of the earlier semicircular arches and ribs of the Romanesque period.

These new vaulting styles are able to span bays of various shapes and sizes at a much greater range than their Romanesque predecessors. The areas between the ribs are filled with light masonry and the walls themselves are supported by slender columns or piers, not by ponderous Romanesque walls.

As a direct result of this different support structure, wall openings are no longer feared. Huge stained glass windows appear as a new art form in the High Medieval and are widely used in Gothic architecture (especially in the great cathedrals of the period).

As the Age progresses and master builders become more confident with the new style, the structures become even larger. Most of the growth is in the height of the buildings, but their length grows as well.

In time, as windows grow larger and walls grow higher, flying buttresses are added for greater support and to further withstand the thrust of the roof. These link the ribs of vaulting with the buttresses on the aisle walls, and their slender forms provide an impressively graceful aesthetic for the exterior of the buildings.

Larger stained glass windows and intricate window traceries repeated in relief on the walls appear in the High Gothic, while an increased emphasis on decoration - more intricate mouldings, vaulting with delicately carved network patterns - indicates the advent of the Late Gothic. Interior capital trim uses geometric decorations, replacing

the natural and foliage patterns popular in the Romanesque period. Carved bosses ornament the intersection of the ribs on a building's vaults.

The architect develops his craft through a combination of skill and ingenuity. Most great architects of the Medieval Age are great innovators as well. Architects do not receive theoretical training, but learn their trade through practical experience. A competent architect is knowledgeable in the fields of mathematics and geometry, and is also an accomplished draftsman.

Many details are left until a building is actually under construction, and designs are often changed after construction has begun (if the design is too expensive or ambitious). The architect remains on site to supervise every stage of the construction process.

He is also responsible for the design of all relevant templates - designs for ribs, mouldings, bosses, capitals, bases, and shafts - which are then rendered in the proper materials by the appropriate craftsmen. A truly gifted Medieval architect is both an artist and an inventor.

Fine Arts

In the Early Medieval, large murals and mosaics predominate, often because of the large amounts of wall space available in Romanesque buildings. By the High Medieval, with the introduction of Gothic forms and the reduction of available wall space, more stress is placed on the large stained glass windows. Wall paintings and most larger art is done for the benefit of the common people, while the clergy and the educated appreciate the precious art found in the books and illuminated manuscripts of the time.

During the Romanesque period, the production of illuminated books increases markedly, as does the carving of book covers and other objects out of materials such as ivory and precious metals. Itinerant and specialist artists begin to proliferate in this period, embodying the Romanesque ideal in their work: a return to the simplification and naturalization of forms and decorative patterns.

This ideal extends even to the representation of the human figure, and accounts for the two-dimensional quality of much art produced during this period. This form often carries religious connotations along with it, although it can also be humorous and ironic. Romanesque artists and sculptors have a particular fondness for imaginary and grotesque beasts, using them for all types of carving and ornamentation.

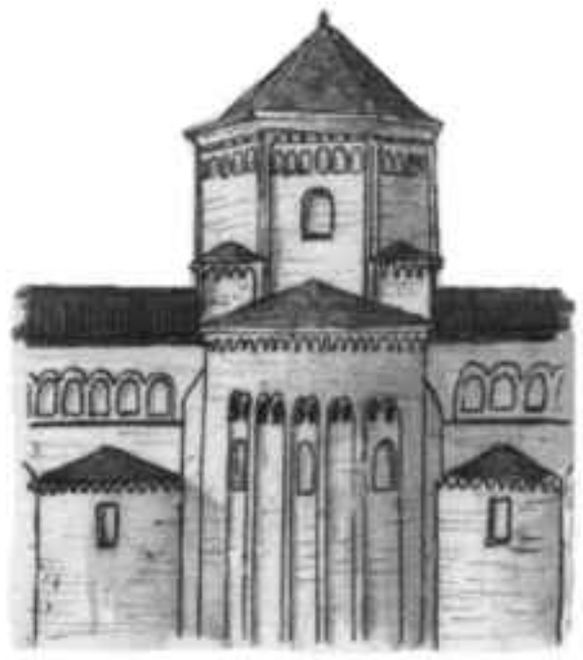
Intricate embroidery and weaving is also executed during the period, and tapestries and other wall hangings are used extensively as decorations. Most are long and narrow, and are drawn across doors and windows at night for added warmth.

Professional artists are well-established by the beginning of the Gothic period. Elegant borders are done for illuminated books, and pictorial space and perspective return to the painter's repertoire. Mural and panel painting remain popular, relying largely on urban patronage.

Styles change throughout the period, but generally remain somewhat courtly. The close of the period introduces a more realistic style which carries over into the Early Renaissance. An increasing preoccupation with figural relationships and uses of light and shading also characterize the Late Gothic period.

Mosaic art is extremely popular throughout the Age. These pieces often cover large expanses of wall and are formed from tiny cubes of colored glass and marble. The wall is first covered with a layer of plaster to serve as a base. The mosaic pattern itself is then sketched on the next layer of plaster.

Finally, the cubes of glass or marble are set into a thin, fine layer of plaster. Since plaster dries quickly, the mosaicist works in small blocks or sections. These blocks represent the amount of wall that can be completed in a single day.



Romanesque Cathedral

Fresco painting is also very popular from the High Medieval until the end of the Age. Frescoes are both quicker and less expensive than mosaics, and serve as acceptable alternatives for those individuals or organizations who cannot afford the more costly mural form. Medieval frescoes are done in the same fashion as those of the Bronze and Iron Ages.

Early Medieval sculpture is largely two-dimensional, consisting primarily of carvings in relief. Much sculpture in this early period is made of stucco, and work in this material achieves a high level of sophistication by the start of the High Medieval.

Images are also carved in wood, and evidence the common ornamental forms of the early period - intricate naturalistic and animal motifs. The Romanesque style, naturalism married to simple geometric patterns, serves to enhance the corresponding period architecture.

Sculpture is applied to doorways, capitals, arches, corbels, friezes, and tympana (the block directly above a doorway). The Romanesque style embraces the abstract, especially when it comes to the human form. The size of human figures, for example, often depends on their relative importance.

Gothic sculpture is more intricate and expressive. Column-figures (statues bound to columns) appear in the

Early Gothic, but by the middle of the period the statues have become free-standing. By the Late Gothic, much of the sculpture has become realistic and serves as a fitting transition into the Early Renaissance.

Burial Rituals

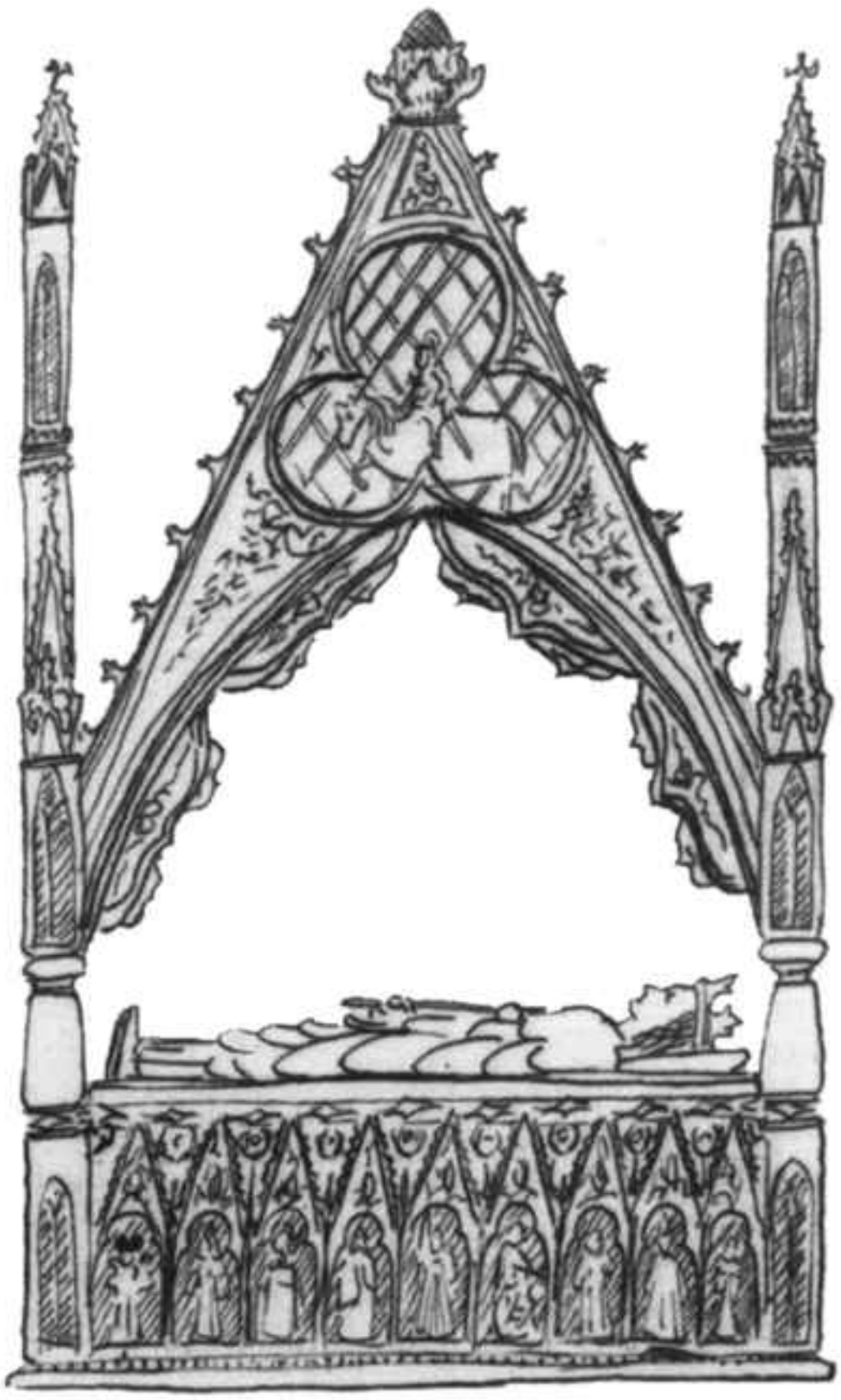
Burial becomes the common form of disposing of the dead in the Medieval Age, replacing the process of cremation that had been popular in the Iron Age in most areas. The dead are rarely buried with any sort of grave goods or valuables. Sometimes the heart or other organs of important people are buried separately from the bodies.

In the Early and High Medieval stone coffins are employed. Effigies are often carved into the lid, although true portraiture in tomb sculpture does not appear until the Late Medieval. In the earlier periods the effigies are generally idealized images, and bear no resemblance to the deceased. Death masks are cast out of wax or plaster, and these enable more accurate rendering of the deceased's features.

By the end of the Late Medieval, most coffins are made of wood. Only the very wealthy can afford stone coffins. Underfloor graves are placed within religious buildings, and life-sized likenesses are executed in brass linear design on the floor above the grave itself.

Early Renaissance

This period simply represents a transitional period between the Late Medieval and the Renaissance. Some further advances are made, primarily in cultural and artistic areas. Printing and the graphic arts continue to develop, as do techniques in the fine arts. However, Gothic art and architectural methods are still used in this transitional period, as are most other innovations common in the Late Medieval. The Renaissance itself is beyond the scope of this discussion (and beyond the scope of most fantasy games).



Gothic Tomb

Appendix B: Creating a Marketplace

Once a society has been created, the lifestyles of its denizens considered, its government and general economic environment detailed, and its natural resources appraised it is possible to describe the goods and services which are likely to be found in its Marketplace. Regardless of the many unique aspects inherent in an original social environment, the goods and services found in a society's marketplace ultimately display the true natures of the society's inhabitants. Physical needs, cultural indulgences, and hidden vices — all are reflected in the goods and services available. Whether commodities rest openly in the common bazaars or lie hidden in restricted 'black markets' the extended marketplace consists of all avenues through which goods and services may be exchanged by the populace.

Because every marketplace reflects its environment, there are no hard and fast rules for market creation. The following guidelines offer a number of possible considerations which the Mythguide and Ensemble may wish to consult while creating extended markets for their societies. A step by step outline follows so that inexperienced designers can explore the many economic possibilities afforded by their own Narrative Environments.

Basic Economics

There are several basic economic principles that facilitate the creation of markets. While the goods and services which are potentially available in the marketplace are largely affected by the resources and technology present within a society's natural environment and those of its trade partners, economic principles such as Scarcity, Supply, Demand, and Substitution suggest which commodities are *likely* to appear within its marketplace. These principles influence the pricing of the commodities that are available for consumption. In the following discussion, "resources" refers to raw materials and labor supplies that are available for the rendering of market goods and services.

Natural Scarcity

Natural Scarcity refers to the limited amounts of resources that are available within the market environment. Since resources are ultimately limited in any environment and human desire for resources is virtually unlimited, Scarcity implies that there are always more people who desire resources than there are resources to go around. The concept of Cost arises from this principle. Cost is best defined as the sacrifice made by an individual or a society to consume the limited available resources. If there is truly a resource which exists in such abundant quantity that every member of society can consume as much as they please without ever depleting the natural supply, it is termed a *Free resource* or free good. Free goods are rare if not entirely nonexistent. On a windswept plain in a land with no environmental pollution, breathing air might qualify as a free resource. Free resources demonstrate negligible scarcity and may be taken for granted when creating a Marketplace.

If only the domestic environment is being considered, scarcity defines the amounts of resources available within the domestic boundaries of society. If the marketplace contains resources acquired from other societies, scarcity must be expanded to include the domestic environments of those societies as well. For example, timber may be scarce in a desert society, but not in a society situated in the neighboring mountains. Since the two nations trade regularly some of the mountain nation's timber may decrease the scarcity of timber within the desert marketplace. Anything from small wooden jewelry boxes to large construction beams can result from the trade alliance, but the amount of timber available ultimately depends upon the combined scarcity of timber within the two nations.

The Resource Value serves as a gauge for the natural scarcity of raw materials within the Narrative Environment. If the scarcity of specific resources such as gold or furs is required, the Mythguide or Ensemble must establish a resource value ranging from 1 to 20 for each desired element. Note that high resource values indicate low scarcity, so a Scarcity value of 20 (abundant quantity of resources) represents little or no scarcity. The scarcity for any number of resources may be evaluated, but when totaled should average the Resource value established for the society. Natural scarcity values represent objective quantities of limited resources (i.e. resource/scarcity value of 15 indicates the same quantity of re-

sources no matter how large or small the society). In very small societies, limited quantities stretch further than in larger societies, but natural scarcity is ultimately evaluated in terms of Resource values.

The Scarcity of services in not evaluated by Resource value. Rather, Status level and Specialization serve as general guidelines for estimating the scarcity of labor and professional services. Status level is a good gauge for scarcity because Status is often awarded on the basis of scarcity. Qualified Rulers are few and are therefore honored with the highest status levels. Similarly, menial or unskilled labor may be provided by almost all of the populace. There is little scarcity for simple labor, and individuals who perform such tasks in a vocational capacity are often awarded low status.

Specialization enters into the equation when individual vocational fields are considered. Individuals who possess specialized talents are less common than general practitioners and can therefore command higher status and monetary rewards for their services.

Overall Resource scarcity only determines service availability to the extent that many service fields exist only to manipulate or craft particular resources. Smiths, weavers, farmers, and stone masons are all professions that depend upon particular resources for their existence. When determining the scarcity of 'resource-dependent' service lenders, their abundance should be considered relative to the availability of the resource rather than to the number of inhabitants in the society. Using the aforementioned guidelines, the scarcity of services should be assigned a value ranging from 1 to 20, with 20 indicating little or no scarcity.

Supply and Demand

Supply and Demand relate the natural Scarcity of resources to the current needs and desires of the populace, determining which resources are commonly exploited, the extent to which they are exploited, and the rough prices that they command in the marketplace.

Supply, like natural Scarcity, refers to the quantities of resources available in the Marketplace. Unlike Scarcity, Supply is a relative value that varies according to the total availability of resources (Scarcity value) and the amount of those resources which the society actively exploit (Exploitation value). Unless a society exploits 100% of its total available resources (Exploitation value 20), the available Supply always measures less than the total. There are many reasons why a society might not exploit all of its resources. Of these, small population size, inefficient or inadequate technology, market/price controls, and resource conservation are often leading considerations. See "Exploitation" in Chapter 7 for further details.

To determine the Supply of a given resource within a market, simply multiply the Resource/Scarcity value by the Exploitation % to find the adjusted availability. For example, if timber has a Resource/Scarcity value of 10, and the society exploits 50% (Exploitation value = 10) then the Supply value is 5. Though a nation may have a forest full of trees, only half of those suitable for cutting are felled in a single season. That half is turned into lumber which finds its way into the marketplace.

Like raw materials, human potential must be exploited to create a supply of labor that is skilled in a particular field. Nearly anyone can perform simple manual tasks without proper education or training. Skilled labor is created when individuals exploit their unique talents. The supply of resource-dependent services equals that of its related resource. Exploitation of Resources is not possible without human labor. The supply of other occupations varies according to other Social Determinants. For example, Religious Prevalence can substitute as an exploitation value for Religious services (Scarcity value x Exploitation % = Supply). If no social determinants seem appropriate, simply assign a final Supply value based on the estimated Scarcity and the social opportunities available for exploiting human potential in a specific service area.

Demand indicates the level of desire which the population holds for a particular resource. It represents the average percent of the population that needs or wishes to acquire the resource. Although it seems a peculiarity of human nature to covet things which are rare or scarce, necessity and practicality largely determine economic Demand. Resources essential for sustaining life always enjoy high levels of demand, as do those which elevate the standard of living. In primitive societies, the land which harbors livestock and the stone or metal implements used to butcher animals are likely to have higher Demand than ornamental metals or precious stones that have little practical, life-sustaining value. In more advanced societies where tasks are specialized, the currency for buying food and shelter enjoys higher demand since everyone cannot raise and butcher their own animals.

To determine the Demand for a particular resource, it is necessary to evaluate the customs and lifestyles of the society's inhabitants. Demand implies social evaluation or preference, and different societies evince varying lifestyle choices. Once the cultural preferences and usage for resources have been considered, Demand is assigned a value ranging between 1 and 20, with 20 indicating universal demand for a given resource within the environment's popular marketplace. Like raw materials, the Demand for services is estimated according to popular need and desire. If a service tends to sustain or enhance the standard of living it enjoys high Demand. Services that are sought by small or insignificant portions of society invariably receive low Demand values. Remember, Demand results from popu-

lar wants; Demand always reflects the beliefs and values of society as they relate to the consumption of available goods and services.

Substitution

Substitution refers to the ability of individuals and societies to make do with alternate resources when the cost or scarcity of preferred resources prohibits their consumption. A *Substitute* is any resource adequate for replacing another resource which enjoys higher levels of Demand. If iron were the preferred metal for creating armor and kettles, but wartime shortages had prohibited the use of iron for both, bronze or copper could serve as substitutes for the making of kettles. The necessity for wartime defense places iron armor at a higher Demand than iron kettles while in peacetime the reverse might be true.

Estimating the availability of substitutes is often difficult because many goods and services (such as wood and iron, or illustration and cartography) have uses for which they are mutually suitable and uses for which only one or the other can be employed. A chest, for example, may be constructed from wood or iron, but iron cannot be burned in cooking fires, and wood cannot be manipulated into wire spools. Similarly, both illustrators and cartographers can draw a line or circle, but an illustrator cannot necessarily draw a map to scale, nor can a map-maker recreate the likeness of a body in motion. It is important to remember that Substitution requires that alternate resources possess similar qualities which make them adequate yet somewhat inferior to the preferred resource.

Price

Aside from determining how resources are allocated in a marketplace, natural Scarcity, Supply, Demand, and Substitution also affect the Price of goods and services. No matter what Exchange System exists in a society, Price refers to the costs associated with consuming a particular resource. Both consumers and vendors suffer costs when resources are exchanged. The vendor's cost represents the resource that he is giving up (which equal his costs for acquiring the good plus his loss of the good itself), while the consumers cost equals the resources which are 'paid' for the good plus the cost for acquiring those resources. Whether the participants trade goods or services for other goods or services, or exchange some form of standardized currency, both parties sacrifice something to gain something else. They pay a Price for something acquired.

In free market economies, all producers, vendors, and consumers are subject to the laws of Supply and Demand. The law of Demand states that as the Price of a good or service falls, the quantities demanded by the consuming populace increase. People can never get enough goods and services to satisfy their wants. The law of Supply states that as Prices increase more vendors are willing to produce goods and services for popular consumption. As resources become scarce due to consumption further exploitation becomes more costly for the vendors.

If these laws are examined, a conflict of interest immediately becomes apparent. Consumers demand higher quantities when prices are low but vendors supply greater quantities when prices are high. The median Price, also called the Equilibrium Price, is the price which attracts as many consumers as it does vendors so that the quantity of goods and services supplied matches the quantities demanded.

Market Resource Base

The first step in creating a rational marketplace involves determining which resources are available for consumption. While the Resources Determinant (see "Resources" in Chapter 7) focuses primarily on natural raw materials such as animal, vegetable, and mineral resources, market resources include all forms and expertises of labor and the time required to perform production-related or service-related tasks. At this point all desired resources should be assigned scarcity values ranging from 1 to 20 (rare/scarce to abundant/not scarce). By considering the raw materials and types of labor available in the society (in addition to all of the other environmental parameters such as philosophical orientation, technology, subsistence, mobility, etc.) the goods and services which are likely to fill the marketplace should be apparent.

Though this process is meant to provide a rational list of market goods and services it need not be an unimaginative process. Historical models can elicit interesting market lists, but Earth need not serve as the only model. Different animal, vegetable, and mineral resources could substitute for Earthly counterparts, and their degree of oddity can vary according to the designer's wishes. Normal flora and fauna might result, but strange metals or unusual professional services could further define the society being created. Even if all the resources have earthly counterparts, diversity can occur as a result of natural scarcity. Perhaps horses are so rare and predatory cats so common that tigers are trained and employed to pull the sleek bronze war chariots of the Vizier. Cultural aspects might also dictate the appearance or absence of certain goods. Perhaps a certain religion forbids the consumption of wine. How does this tenet affect the Demand for wine and substitutes within the society? Anything is possible. Creative thinking and logical explanation can make the most incredible circumstances rational if the environment is right.

Economic Exchange System

Based on the preliminary System of Exchange detailed in Chapter 7, define the exchange environment which exists within the extended marketplace of the society. Is a system of Buying and Selling employed in the public market while some unthinkable form of Barter occurs in the licentious black markets? If a system of Gift Exchange is employed what are its social and economic implications? Do codes of honor or greed govern the exchange? If a system of Buying and Selling is common, what is the accepted standard of exchange? Perhaps the forbidden "Iron Wheel" has replaced the imperial "Gold Falcon" within certain rebellious provinces.

When defining the Economic System of Exchange imagination should only be limited in regard to creating a system which is practical for social use. Though individuals may enjoy haggling for hours, most societies cannot waste time conducting mundane exchanges. In fact, most bureaucratic societies employ standardized currency to simplify and expedite the numerous governmental transactions occurring on a daily basis.

The Economic Unit

The concept of the Economic Unit (EU) is instrumental in defining the System of Exchange. The EU evokes an abstract concept of value and is represented differently in each type of Exchange System (see Chapter Seven). Whether an EU manifests itself abstractly in the thoughts of bartering partners or monetarily in the prices listed on a shop sign, an EU serves to measure the value (Price) which the trading participants place upon traded objects. In societies where a common standard of exchange is employed, the EU manifests as the most common unit of Exchange. An EU might represent one sovereign, one gold crown, or one animal hide.

It is common for an EU to be subdivided or multiplied and represented in forms which may or may not bear the same name or innate material. For example, in the Kingdom of Ilvureen one EU equals one silver Sovereign. Ten smaller silver coins, called Divereigns equal one Sovereign in value, and are therefore worth one tenth the value of a Sovereign. For the wealthy aristocrats, golden coins are also minted in Ilvureen. One golden Sovereign is worth twenty-five silver Sovereigns.

To establish the Value of an EU in a society it is necessary only to be creative and consistent. If currency is based on the value of two or more different materials, note the quantity relationship so that the absolute values of those materials can be related to one another in a consistent fashion. Returning to the previous example, the Ilvureen silver Sovereigns and gold Sovereigns are established to be of the same volume and size. Aside from their coloration and weight (gold weighs more than silver) the two coins appear identical. Thus the relationship between gold and silver is established — gold is twenty-five times more valuable than silver. The silver Divereign, which is made from silver of the same purity and type, measures one tenth the size and weight (all silver weighs the same) of the silver Sovereign. By establishing quantity relationships, consistency is maintained.

Relative Values & Price

After a list of market goods and services has been created and the Economic Exchange System fully defined (including Economic Units if a standardized medium of Exchange exists), establishing the value or prices of goods becomes a matter of item-specific assignments. Each available good and service should be assigned a value or price according to the Economic Exchange System being used.

If the Society does not employ a standardized medium of exchange such as currency or coinage, then items should be assigned values in EU. Though the EU are not real except in concept, an EU assignation relates the value of all goods and services to one another. The EU value for a good or service can then be employed as a rough 'price' which may be matched with goods or services of approximate value. For example, if the value of a bison hide is established at 25 EU, then one hide might be acquired by offering a keg of rice wine (15 EU value) and a bronze hunting knife (10 EU value). Though it is rare that the total value of offered goods precisely equals the desired object's value, the difference in values reflects the varying needs of the trading participants. So long as both parties agree to the trade, then it may be considered a fair exchange.

Occasionally, the current needs or desires of the vendor may require that different goods of roughly the same value be substituted in the initial offer. If the man trading the bison hide does not want or need a bronze knife (despite its apparent value), the value of the knife must be offered in another form if the transaction is to be concluded. Granted, exchange systems based on trading are cumbersome and inefficient, but that is the reason more advanced societies employ a standard medium of exchange to conduct their transactions.

It is much simpler to assign item values in societies which employ a standardized medium of exchange. Economic Unit values should be assigned in the same manner, but instead of relative values (Trading system) they represent specific Prices. If an Iron sword is priced at 55 EU in a society which employs silver sovereigns as its standard economic unit, the sword costs 55 silver sovereigns to purchase. If other currency is offered (such as larger EU denominations or foreign coinage), its value must be estimated in terms of EU and must meet the re-

quired price. An official golden fyrant coin is worth 25 EU, so if three fyrants are paid for the sword the purchaser can expect 20 silver sovereigns in change. Foreign currency poses problems only if the society does not have a standard exchange rate for a particular currency. A society will always have a standard exchange rate for the currencies of its most common Trade partners and in most instances the relative value of foreign currency is slightly debased. Exchange rates can be created in the same manner as local currency denominations. The level of debasement varies from society to society.

The Mythguide should determine when and if bargaining is appropriate for purchasing goods. In societies based on Barter haggling is the norm, but in societies based exclusively on Currency this is seldom the case. If the Mythguide deems that bargaining is appropriate during a given transaction, then a trial should be made according to the guidelines established in the Aria *Roleplaying* manual.

A Pricing System

Considering the scarcity of resources, market supply, consumer demand, and the availability of substitutes, assigning a final economic value or price to a good or service can seem a daunting task. The following Pricing System offers *basic* guidelines for assigning Prices that reflect the economic realities of a custom environment.

Without embarking upon a detailed economic analysis of a particular Narrative Environment, there is no simple method to account for each environmental peculiarity. If a more accurate Pricing System is desired by the Mythguide or Ensemble, they must examine their environment carefully and apply or devise another system with which they are more comfortable. Alternately, the Mythguide can stipulate prices on an item by item basis during play. If this method is employed, players should roleplay economic transactions. If the Mythguide finds that the Ensemble does not share his vision of average prices, he can either moderate his prices toward the group's wishes or allow the players to bargain for lower prices.

The following section provides a step by step procedure for evaluating the Market Prices of goods and services found within the markets of any Narrative Environment. Even if prices are being stipulated by the Mythguide, the following system may prove useful. Mythguide and Ensemble should use what they like and neglect or modify the rest.

Step 1: Determining Base Price

To determine the Base Price of a Raw Material or Service, consult the Base Price Table. Natural Scarcity values are listed in the left hand column. The middle column lists the Base Price Range (in EU), and the right hand column lists quantity units. To assign a Base Price to a raw material or Service, choose a Price from within the acceptable Base Price Range, and note the Quantity (in standard units) obtainable for the Base Price. For example, if construction stone (granite) has a natural scarcity of 14, its Base Price ranges between 50 and 500 EU for each 1000 units. The Resource/Quantity Table suggests possible units for different types of raw materials and services.

The Mythguide determines that all minerals (excepting precious metals and gemstones) are sold by the kilogram, and the Scarcity of granite falls in the middle of the range (Scarcity 14 vs. 16 at top of Price range). According to this rationale, granite is Priced at 120 EU per 1000 kg. To check his decision, the Mythguide estimates the Scarcity of Marble to be 12. In the Mythguide's environment, marble costs 125 EU per 100 units, which makes it approximately 10 times more expensive than granite. This suits the Mythguide's conception of the environment so he allows the Base Prices to stand.

Step 2: Market Price

To determine the pricing affects of Supply and Demand, multiply the Base Price by the Demand value and divide the total by the Supply value. Returning to our example, the Mythguide determines that marble is the preferred construction stone of the ruling class. Palatial homes and rich bureaucratic offices are the envy of the laboring and professional classes. Demand for marble consequently exceeds its supply despite the fact that 60% of the natural marble is exploited as soon as it is mined (Demand = 14, Supply = 12).

Calculating the effects of Supply and Demand, the Mythguide multiplies the Base Price of Marble (125 EU / 100 kg) by the Demand value (14). He then divides the product, 1750, by the Supply value (12) to arrive at the Market Price 146 EU/100 kg. Clearly, the greater Demand increased the final price of marble by 21 EU/100 kg's. Since the Base price of granite is so much cheaper, it is the obvious Substitute for constructing middle class homes. Demand remains high (14) and miners exploit a corresponding amount (Supply = 14). At the current time, the even match of Supply and Demand for granite keeps the Base Price from increasing on the open market. Therefore the Market Price for granite remains at 120 EU/1000 kg.

Step 3: Market Modifiers

Certain raw materials or services may receive additional price increases as a result of extraordinary harvesting/reclamation costs, transportation costs, and tax/tariff costs. These additional costs should be applied at the Mythguide's discretion. Typically, such modifiers manifest as a percentage price increase which ranges between 5 and 100% of the Market Price.

Natural Scarcity & Base Price

Scarcity Value	*Base Price (Range in EU)*	*Quantity*
1 - 4	1000 - 100 EU	1 unit
5 - 8	1000 - 100 EU	10 units
9 - 12	500 - 50 EU	100 units
13 - 16	500 - 50 EU	1000 units
17 - 20	100 - 10 EU	10 000 units

A specific Price in EU should be assigned from the Base Price Range. Higher EU values usually correspond to lower Scarcity Values while lower EU values typically accompany higer Scarcity Values within the Value range (i.e. Scarcity Value 9 = 450 EU/100 units, Scarcity Value 12 = 85 EU/100 units.

Quantity units should be assigned standard measurements depending on the physical properties or innate nature of the resource. Sample unit assignments are listed below. Note that some resources are measured per single unit. In such cases ignore Qty. multiples when assigning Base Price (ex. Scarcity Value of Horses = 10, Base Price = 250 EU/horse)

Suggested Resource Units

Resource Category	**Suggested Units of Measure**
Minerals (stone/metal)	g, kg, metric ton
Precious stones	carats
Fluids (water, oil)	l, kl, 50kl casque
Cloth	25 m bolts
Hides	per animal
Produce (fruit, vegetables)	5l basket, 5kg sack
Timber	cartload
Labor (Unskilled)	hour, day, week
Labor (Skilled)	hour, day
Service (Special)	per task
Inn Lodging	per night, week

If for example, the Granite demanded in the previous example came from afar, a 30% (36 EU) price increase might apply. If so, the final Market Price of granite increases from 120 EU/1000 kg to 156 EU/1000 kg. If granite were taxed by the city council, an additional 5% (6 EU) increase would result. Of the three price modifiers, transportation often incurs the highest additional cost. As raw materials are moved from rural or wild harvesting sites and finished goods are moved from urban manufacturing sites to rural markets, prices increase dramatically. The price increase results from distribution fees as often as it does from true transportation costs, but the overall effects remain the same.

Step 4: Price of Goods

The price of finished goods always includes the price of the raw materials and the price of the labor required to produce the good. As such, the Market Price of finished goods is equal to the sum of the market prices of the raw materials and labor resources used to manufacture the finished good. If the Mythguide and Ensemble do not want to calculate the Market Prices of the finished goods appearing in the Marketplace, it may generally be assumed that the Market Price of a finished good will not exceed twice the Market Price of its most expensive component. The primary material, decorative materials, functional materials, primary labor source, or finishing labor source can all serve as components. For example, the most expensive component of a oak, silver studded chest with an iron lock could be the primary material (wood - oak), the decorative material (silver ornamentation), the functional material (iron - hinges, lock), the carpenter's service, the silversmith's labor, or the locksmith's labor. Estimate which element is most expensive and double its Market Price (as opposed to adding all costs together) to determine the final Market Price of the finished good.

Step 5: Other Modifiers

Aside from Market Price Modifiers there are other miscellaneous conditions which may affect the pricing of unusual goods, services, or markets. *Byproducts, High-risk Commodities, and Controlled Market Commodities* all merit special consideration when assigning Market Prices.

Byproducts - The group of commodities known as byproducts are waste resources or side-effects produced from the manufacture of other goods or the rendering of other services. The hide taken from an animal can be considered a Byproduct if the animal was raised and butchered primarily for the value of its meat. A service Byproduct could take the form of a message carried to another city by a merchant who intended to travel there anyway. Manure as fertilizer, stone cut as a result of silver mining, and passenger transport aboard a freight barge all constitute goods or services which result from the rendering of other, primary goods and services.

Because Byproducts result from the recycling of waste (material, time, space, effort, etc.), their Market Price cannot be calculated in the normal manner. Costs cannot be assigned on the basis of Scarcity because the resources from which Byproducts are derived are consumed regardless of whether or not byproducts are produced. The manufacture of Byproducts does not incur the depletion costs which Scarcity represents.

Byproduct Scarcity equals the Scarcity of the parent resource + 1 to 10. Byproduct Supply depends on the quantity of the Byproduct resource which results from the exploitation of the parent resource (If one beef cow yield one half a hide of usable leather, Byproduct Supply = one half supply of beef cows. If the manufacture of a ship yields 5 cords of firewood, Byproduct Supply = 5 times the supply of ship timber, etc.). Byproducts have normal popular Demand.

High-risk Commodities - High-risk Commodities represent any class of goods or services which require their manufacturers or purveyors to engage in dangerous or risky activity when providing them. Risk can manifest as physical danger, legal infringement, economic risk, etc.; purveyors of High-risk commodities always reflect these potential hazards in extraordinarily high prices. Dangerous exotic animals, Black-market goods and services, and goods imported over long hazardous routes can all be considered High-risk Commodities. When pricing such commodities, Supply should be severely reduced and Demand slightly increased to reflect the diminished number of purveyors who are willing to chance the physical, legal, and financial risks associated with handling such goods or rendering such services.

Controlled-Market Commodities - Controlled-Market Commodities represent all goods and services which are controlled by a single agency (Monopoly) or multiple agencies with a unified purpose (Cartels). Monopolies and Cartels exist to inflate prices and reap substantial profits by means of limiting Supply. If a single noble family owned all of the silver mines in a particular market environment, they might choose to limit the exploitation (Supply) of silver in order to increase its market value (Price). Similarly, a group of mill owners might unite (perhaps in the form of a guild) to increase their mutual profits by raising the price of their services. By eliminating competition among themselves (thus lowering their profits) the millers agree to stand by a single higher price - anyone desiring the service of a miller must pay that price because the miller down the river is not going to offer a better price.

In order for monopolies or cartels to successfully raise prices, they must control a significant amount (usually 60% or more) of the resources that they wish to limit. If one tailor among twenty decides to boost the cost of his services, people will go elsewhere. If all of the good tailors, and possibly some bad ones, unite and collectively raise their prices, consumers may have little choice but to pay the increased price. Price increases which result from controlled markets are reflected in diminished supply. To calculate the price of a Controlled-market Commodity, use the normal Price Determination system but reduce the Supply of the controlled resource.

Firnost Marketplace: The Great Cheralla

The isolated existence of the Northman tribes ensures that each tribal community sustains its own unique marketplace. Unlike markets found in more advanced societies, Northmen markets assume the mantle of communal supplies which are accessible to all adult members of Firnost Society. When hunters return with game, it is butchered and divided among the Clanheads, who subdivide and apportion it within their own familial groups. Similarly, potters, smiths, and weavers donate their goods to the collective stores, knowing that their individual needs will be provided for with goods received from the same source. The products of the collective labor force all make their way to storage locations which are monitored and administered by the tribal elders. These elders, answerable to the Tribal Chieftain, enjoy advisory positions within the government, informing the Chieftain of shortages, surpluses, and depletion rates that exist within the Tribal market stores.

Shortly before the Great Cheralla each Tribe considers market information during the Aikina, or great debate. At this important meeting, the Tribal Chieftain, the council of elders, resident shamans, and Clanheads meet to discuss the current state of the tribal market. They calculate surpluses and shortages, discuss the current resources and production supplies, and debate both natural and spiritual omens which foretell of future crises. During the debate the Chieftain monitors his councillors' suggestions and arguments, and at the close of the Aikina the Chieftain honors one of the elders by appointing a spokesman to represent the Tribe's interests during the forthcoming Cheralla.

During the annual Cheralla festival the scattered tribes gather to exchange news with one another and commodities with the few brave merchants who travel from neighboring societies. Each tribe brings its surplus of unused goods to serve as gifts and bartering chips in the new social and economic alliances that are formed each year. Because the tribes gather from the distant reaches of the Heath, the surplusses of goods present at the Cheralla represent the extended market of Firnost society.

Foreign merchants, having grown wise over the years, offer goods which are valued by the Northman cultures. While the offered goods are not necessarily scarce in their homelands, the Merchants are usually able to drive hard bargains (within the limits of propriety) because the goods they bring are otherwise unavailable on the Heath plains.

Firnost spokesmen compete for the most essential foreign goods and the role of spokesman carries great responsibility for the overall welfare of the tribe. Spokesmen often trade portions of their tribe's surpluses with other spokesmen before the merchants arrive. By diversifying their tribe's surplus in this way, the spokesmen increase their bargaining potential during the ensuing trade circus.

Though natural circumstances dictate which resources are available from each tribe, the merchants (hailing from sedentary civilized societies) bring roughly the same types and quantities of goods each year. Since the tribes only trade their surpluses, the value that they place on their goods is always relative to the shortages which they have experienced (or anticipate experiencing) during the year. Their primary goal is to secure their most basic needs by trading excess goods to the merchants, following strict codes of honor and responsibility througout the trade session. The resultant negotiations are therefore relatively straightforward. The tribes have needs which must be fulfilled and things such as personal dignity and economic advantage assume secondary importance.

The following list of goods is an example of those which may be found in the extended market of the Cheralla. The Firnost goods represent one tribe's diversified surplus and the relative value that the tribal spokesman places upon each commodity. The foreign goods represent all goods available from the collected merchants. Their EU values are established by the independent merchants and based on the current value of traded Firnost goods in their home societies. The merchant's 'prices' are relatively static since Firnost goods are considered luxuries (lower demand) in their home societies; however, individual merchants come from different markets — markets in which certain Firnost goods enjoy higher or lower levels of Demand depending on popular sentiment and merchant supply. For this reason, prices of foreign goods are never entirely cast in stone. . . .

Eirnost Goods (offered by the Theurak tribe of the Northern Highlands)

Animal Commodities	
Chefferhunds (trained herding dogs)	350 EU/Dog (125/pup)
Dunewe (steppesheep - hardy, heavy wool)	55 EU/sheep
Dunewe wool	35 EU/cu. m bail
Plains Bison hides (low surplus Supply)	195 EU/hide
Plains Bison horn	30 EU/pair
Plains Bison tongues (Byproduct)	5 EU/tongue
Red-beard goats (dwarf-deerlike milk goats)	15 EU/goat
Ringed Beaver furs	30 EU/fur
Silvermink furs	75 EU/fur
Snow Hare furs	25 EU/fur
Mineral Commodities	
Blood Jade (pendants & pins)	15 - 35 EU/item
Greensilver jewelry	variable according to craftsmanship
Ironstone - Meteoric Iron	50 EU/10 kg ingot
Ironstone knives & dirks (bone handles)	20 - 45 EU
Milk quartze	5 - 10 EU/stone
Pewter Burial Urns (engraved in motif)	75 - 150 Eu/urn (dep. on size)
Pyrite ingots (fool's gold)	15 EU/5 kg ingot (impure)
Miscellaneous Commodities	
Winterpine resin	10 EU/half liter crock
Yukaro Bows (short composite bows)	85 EU/bow (not strung)
Whitewood hafts (for tools and arms)	3 - 5 EU/haft
Wool/suede quilts (w/ geometric patterns)	85 - 130 EU/quilt
Heathgrain seed (hardy variation for climate)	15 EU/10 kg sack

Foreign Goods (offered by Merchants)

Ale	20 EU/ 50 l. keg
Anvils (high Transport cost)	350 - 400 EU/anvil (dep. on size)
Barrels	20 EU ea.
Candles	5 EU/dozen
Chickens	15 EU ea.
Coal (for forge furnaces)	100 EU/25 kg barrel
Cotten cloth (bolts, various colors)	30 EU/25 sq. m. bolt
Cloth sacks	10 EU/25 large sacks
Dyes	55 - 105 EU/50 l. drum (dep. on color)
Horse, Riding	300 EU
Horse, Draft	500 EU
Horsecollars	40 EU/collar
Lamp oil	15 EU/liter
Lanterns	35 EU/lantern
Refined Flour	15 EU/10 kg sack
Rope & Twine	5 EU/25 m coil (twine 75 m)
Salt (blocks)	15 EU/1 kg block
Seed (assorted crops)	35 EU/ 5 kg sack (large % won't germinate)
Smelting Funaces (high Transport cost)	500 - 750 EU
Steel tools (chisles, hammers, saws, knives, cleavers)	15 - 55 EU/item

Amilani Marketplace

Denizens of the City-State of Amilanth enjoy the largest single marketplace within the vast scope of the two continents. In addition to the many domestic resources that are represented within the marketplace, imported foreign goods inundate the market. Most of the goods available in the combined international marketplace eventually find representation within the Amilani Marketplace although the majority of domestic Amilani products never reach foreign consumers.

The ruling council, comprised of the Matriarchs of the larger mercantile families, imposes many restrictions upon foreign trade. Though prices are established according to free market principles (Scarcity, Supply, Demand, and Substitution), the exploitation of resources and production of goods are regulated within Amilanth to create surpluses and shortages which influence prices to Amilani benefit. See Chapter 7, "The City State of Amilanth", for more details regarding the domestic economy of Amilanth.

Ruling Council restrictions do not regularly apply to private consumption; however, individual Trade Families often specialize in the manufacture or sale of 'House' goods and services. House specialization often creates monopolies on certain goods and services. These naturally cost more than similar goods and services which are not Controlled-Market commodities. Smaller houses thrive by purveying Substitute commodities which they either import from the other city-states or harvest rurally. As a result, the number of products and substitutes available in Amilanth increase each season. Economic scholars often attribute the "Transitory Fashion of Consumption" to this Amilani system of market-control and substitution.

As one might expect, the City State of Amilanth supports a vast Black Market. 'Silent vendors' specialize in the sale of restricted goods or services, catering their prices to a specific consumer base. Commodities directed toward the elite classes tend to be expensive and exotic. One can only guess at the quantities of forbidden goods which clutter the palatial estates of the major trade families.

Men of all classes compose the largest group of Black-market consumers. Amilani law and low personal wages prevent men from acquiring the finer things in life. Consequently, arms, poisons, narcotics, and prostitution attract many male consumers to the black-market. Though some of these commodities are priced high (as most High-risk commodities are), the vendors who cater to the lower classes often accept 'services' in lieu of monetary payment. This form of payment is so popular that black-market usury has become one of the most profitable Marginal vocations. These usurers issue illegal glass currency (a molded black ingot stamped with a Claw-shaped impression) in return for a note of service. The usurers trade and sell these notes to revolutionary groups and noble houses alike. It is from these notes that most illegal services are negotiated.

The following list is divided into three sectionss - common market goods, controlled-market commodities, and high-risk (black market) commodities. The items found in each list represent a sample of the extended Amilani Market. Prices are listed in Amilani Economic Units. The silver 'Keel' represents the most common form of Amilani currency. One Keel equals 1 EU. The gold Thyren is the coin of aristocrats and the currency of trade. One Thyen equals 100 silver Keels. Foreign currencies are accepted only during international trade, so foreigners shopping within the city-state must exchange their domestic monies for Amilani currency at one of the many House treasury-banks. Foreign currency is typically debased 10 to 15% at larger House banks and debased up to 25% at smaller family treasuries. The 'Ebon Claw' coinage of the black-market may be obtained at any of several hidden usuries. The Claw is the most unstable coinage in Amilanth, varying between 10 and 25 EU in value. Of couse, only black-market vendors honor the illegal coin.

Common Market Commodities

Civil Arms & Armor (women only - lower Demand)	
Arming Crown (Steel crown sprung onto forehead - no top or back)	165 EU
Civil Chain Hauberk (fine mesh interlaced w/ colored ribbon)	475 EU
Civil Chain Hauberk (fine mesh interlaced w/ gold wire)	750 EU+
Dhargusi (long, slim self-bow for sport/hunting)	135 EU
Linen Pteruge (feathered) skirt (option for Corselet)	125 EU
Sikiti (long, sharp ornamented hair pin)	15 - 25 EU
Steel Dirks	30 EU
Steel Smallsword (Rapiers and Estocs)	70 -185 EU depending on quality
Stiffened Linen Corselet (dyed and ornamented)	235 EU
Clothing and Accessories (average Demand & Supply)	
Amilani Muslin Robe/Cloak	65/40 EU
Belt-purse (velvet/suede)	15 EU
Boarskin Shoe/Low boot	45 - 75 EU
Coarse Linen Tunic (lower class)	20 EU
Eye-glasses (limited Supply)	150 EU
Gold/Silver Brooch, Scarab, Pendant or Ring (good quality)	200+ EU/75+ EU
Leather Apron (labor class)	15 EU
Linen Shirt/Blouse	25 EU
Rattan & Tar sandal (labor class)	5 EU
Rucksack (cloth/leather)	10-35 EU
Silk breeches/Skirt	45 - 70 EU
Miscellaneous Commodities	
Bandages (3 yrd roll)	3 EU
Bronze Brazier (1' diameter)	20 EU
Candleclock (6 hour life)	4 EU
Glass Lantern (Stained glass and oil wick)	60 - 200 EU depending on size & quality
Guilded Softwood Harp/Lyre	200 - 350 EU
Hooded Lantern (simple candle)	15 EU
Hourglass	20 EU
Hunting Cat (trained puma or cheetah)	80 - 150 EU
Lute/Mandolin (Amilani Cherrywood)	175 - 300 EU
Medicinal Balms/Ointments	5 -80 EU/6 oz. jar
Mimic Bird (trained message parrots)	125 EU
Room, Board, & Living	
Hot bath (at public baths)	1 EU
Hot bath and anointment (private baths)	5 - 15 EU
Inn meal (average quality)	5 EU
Inn meal (good quality)	15+ EU
Medicinal Healing (Religious facility)	variable
Minor Surgery/First aid (Barber-surgeon)	150+ EU
Nectar wine (exceptional quality)	20+ EU/bottle
Single room (foreign quarter inn)	10 EU/night
Single room (low class bording house)	40 EU/week
Town home (privileged quarter)	40 000+ EU
Town home (professional district)	15 000+ EU
Villa (5 to 10 acres of land)	200 000+ EU
Villa, small (3 acres of land)	110 000+ EU
Transportation	

Birugge (Servant drawn half-carriage)	200 EU
Chariot (low domestic Supply)	700+ EU
Fazhetti (Single-sailed recreational craft)	1200+ EU
Litter, 4-station (average quality)	75 EU
Litter, 8-station (good quality)	200+ EU
Litter service	5 EU/mile
Riding Horse (low domestic Supply)	650 EU
Reme (Single sail, 6 oared personal craft w/ aft tent)	3500+ EU
Reme service (cross harbor)	20 EU
Rowboat, 4 seat (simple fishing/diving variety)	250 EU

Vocational Tools/Instruments

Astrolabe/Quadrant	175 EU
Bound Book (leather bound - blank pages)	15 EU
Ink (Black and Colored)	6 EU/6 oz. jar
Locksmith Instruments	variable
Navigational Telescope (low Supply)	400+ EU
Paints and Pigments	10 EU per 10 oz. pot
Peddler's box (monopeg or tripeg)	15 EU
Scale (accurate to quarter ounce)	40 EU
Scroll (papayrus - 1 yrd length)	2 EU
Scroll (vellum - 1 yrd length)	8 EU
Surgical Instruments (steel)	150+ EU
Vendor mat (3'x5' carpet)	5 - 15 EU

Controlled-Market Commodities

Construction Supplies

Dowadin Clay (brick and tile)	100 EU/100 sq. ft
East-Galtissin Hued Marble	1500 EU/50 cu. ft
Golden Cypress (timber for beams)	40 EU/20' beam
Lead (simple plumbing ducts)	50 EU/100' of 4" pipe

Military Arms & Armor

Aegenru Half-Torso Plate (Aegenru Steel and Design)	675 EU
Aegenru Spring Braces/Greaves (Aegenru Steel and Design)	150 EU each
Aegenru Warhammer (single-handed)	185 EU
Aegenru Warhelm (Aegenru Steel and Design)	280 EU
Amilani Fauchard (Council regulated)	115 EU
Amilani Longsword (Council regulated)	270 - 360 EU
Amilani War Axe (Council regulated)	150 EU
Celeyonne Articulated Gaunt (fingered plate gauntlet)	100 EU
Celeyonne Complet (full plate suit - commissioned only)	3000+ EU
Celeyonne Shield (Target - Circular or Tower shield)	250 - 350 EU
Jhanyo Composite Bow (Long composite bow)	450 EU

Shipping

Amilani Tri-sail Galleas (soft-wood merchant vessel)	60 000 - 110 000 EU
Canvas for sails (guild controlled)	variable
Quatreme Oars (monopolized timber)	35 EU/oar
Rope (rigging)	300 EU/1000 ft. rope
Single Mast Caravel (single-masted galley)	25 000 - 40 000 EU

High-risk Commodities (Black Market Goods & Services)

Arms & Armor	
Assassin Bow (Built shorbow - dismantled)	400 EU
Blackjack	10 EU
Blow Pipe (removeable ends)	60 EU
Garrote sash (concealed wire)	35 EU
Padded Chain vest (low Supply)	800 EU
Steel Dirk (good Quality)	80+ EU
Disguises/Apparel	
Climber's Turban (30' sash arranged into Turban)	40 EU
Coat/Vest of Pockets (many small concealed pockets)	150 EU
Costume Apparel (resembles rich fabrics)	variable
Costume Accessories (resemble expensive buttons, jewelry, etc)	variable
Hooded Cap (lining pulls down into facial mask)	25 EU
Reversible Robe/Cloak (two different colors/fabrics)	95 EU
Letters/Credentials	
Black Usurer Notes of Service	variable by service (see services)
Foreign Citizenship Papers	300 - 650 EU
Falsified Inheritance Papers	450 EU
Forged House Service Papers	600+ EU depending on House
Forged Letters of Reference/Merit	200+ EU depending on Reference
Forged Letters of Credit	variable depending on amount/creditor
Stolen Badge of Service (to a House)	750+ EU depending on House
Stolen/Forged Family Credentials	variable
Miscellaneous	
Architectural Plans (copies - private or public structures)	50+ EU public/150+ private
Flashpowder (slow burning - imported)	400 EU/lb.
House waxes (for seals)	90 EU/stick
Lockpicks	15 - 35 EU each depending on quality
Magical herbs/supplies	variable depending on effect
Sewer maps	variable
Shipping itineraries (current)	500+ EU depending on House
Narcotics/Toxins	
Anti-coagulants (creams)	10 - 100 EU/3 oz. vial
Anti-toxins	100+ EU/dose depending on Toxin
Aphrodesiacs (powders)	variable
Depressants (Sleeping drugs)	15 - 60 EU/dose depending on effects
Toxins/Poisons	variable depending on effects
Services	
Armed Robbery/Assault	variable by target (300+ EU avg.)
Assassination	150 - 10 000 EU dep. on target
Bribery, Coersion, Extortion	variable by agreement
Burglery/Theft/Kidnapping	350+ depending on object
Enchantment (low Supply)	variable by practitioner/service
Forgery	50 - 1000 EU depending on form
Information (spying/rumor)	variable by info.
Sanctuary (provision of refuge)	30 EU/night (standard network)

Appendix C: Specialization

The placement of certain Vocational Clusters within the Hierarchy of Social Estates depends on the degree of Specialization present in the environment. Different societies foster or discourage vocational specialization according to the needs of the general populace and the limitations of the environment. Specialization within Vocational Clusters ranges from None to Very High, and is determined in part by an Environ Class (Urban, Semi-Urban, Rural, or Wilderness). Specialization of Vocational Clusters, as well as individual occupations, depends entirely on the environment; occupations that are rare in a mountainous environment could be common in a maritime environment, bureacratic vocations common in a city may be nonexistent in a wilderness environment. Social Determinants such as Scope, Philosophical Orientation, Isolation, Political Infrastructure, Resources, Trade, Tolerance, Prevalence, and Diversity interrelate to suggest the degree of Specialization which Vocational Clusters enjoy in a particular environment.

Environ Class

Environ Class - *Urban, Semi-Urban, Rural, or Wilderness* - indicates an environment's degree of urbanization. The determination of an area's Environ Class depends on several factors. These factors are discussed in the following Environ Class descriptions.

Urban areas are normally defined by a number of social institutions: 1) the growth of a settlement beyond a few hundred inhabitants (creating a population larger than is necessary for individual inhabitants to provide their own food) 2) the development of long-distance trade for necessary goods and materials 3) the evolution of a situation in which important social obligations are related more to legal contracts than to kinship, and in which governmental power is concentrated in the hands of several principal families or agencies 4) the presence of similarly developed communities in the same or neighboring regions, with which the community maintains contact 5) the existence of a standardized citizenship process 6) the development of a system of specialized craft occupations that supports the regular exchange of goods and services. If all or most of these specifications are met, it is safe to assume that the environment is Urban.

Semi-Urban environments represent a median level of development between Urban and Rural settlements. A few of the urban factors might be present in such an environment, although a limited degree of specialization is always present. Small towns, large military communities, and market centers on the path toward true urbanization are common Semi-Urban environments.

Rural environments experience slow and limited development, and often manifest as small villages or tribal settlements. Specialization is minimal or nonexistent in such environments. In Rural societies, there is little distinction between the makers of goods and the purveyors of services. The two Commercial Orientations are often united in the same person.

Wilderness environments evince few, small settlements. Isolated homesteads, clanholds, or manors are all that will be found in this Environ Class. Minimal Specialization occurs, although some environments (a frontier manor, for example) that are self-contained may offer some opportunity for vocational diversification.

Assigning Specialization

Five primary Specialization Levels - Very High, High, Average, Low, and None - describe the availablity and diversity of Vocational Clusters within a Narrative Environment. To determine the Specialization of particular Vocational Clusters the Mythguide should use the Environ Class as a general base. An Environment with an Urban Environ Class always has a general Specialization of at least High. A Semi-Urban Environ always has a minimum Specialization of Average, a Rural Environ may have any Specialization except Very High, and a Wilderness Environ can have a Specialization of Average or lower.

The Mythguide should assign Specialization to Vocational Clusters based on his conception of the Narrative Environment, its Environ Class, and the greater Determinants of its Environmental Profile. The existence of certain Technology, Isolation, Interaction, Trade, Resources, Exploitation of resources, Philosophical Orientation (and Orientation Aspects), and the Tolerance, Prevalence, and Diversity of the Humanities may affect the Specialization levels of particular vocations,

increasing or decreasing the level suggested by the encompassing Environ Class.

Specialization factors may differ within a single narrative Environment, especially if it encompasses a large or expansive geographical Scope. A kingdom, for example, encompasses many sub-environments which cover the range of Environ Classes. The Capital is an Urban Environment, the surrounding towns Semi-Urban, the more remote villages Rural, and the expansive forests, mountains, and plains Wilderness. The Environ Classes generally suggest that the Capital (Urban) demonstrates the highest degree of vocational Specialization that is to be found in the entire Kingdom. Many different craft vocations exist, each sponsoring its own guilds, distributors, and specialists.

Within the Artisan Vocational Cluster each vocation possesses its own degree of Specialization. Smithing, the most extensively practiced Artisan vocation, demonstrates the highest degree of Specialization. Within the Capital, Blacksmiths, Coppersmiths, Goldsmiths, Silversmiths, Armsmiths, and Armorers each function within their own area of Specialization. While the practitioners share similar skills (hammering, sharpening, flattening, engraving, molding, etc.), they hone their skills to master the difficulties afforded by the different materials and products that they manufacture.

In contrast, the rural smith generalizes, rather than specializes, the breadth of his abilities to adequately handle a variety of materials and products. He may excel with simple iron objects but falter when manufacturing balanced arms or delicate mechanisms. Overall, the rural smith is capable of performing a wide variety of tasks with little to average expertise, whereas the urban smith specializes in fewer tasks in order to attain a higher degree of mastery.

Unusual Specialization

Situations occasionally arise which foster unexpected degrees of Specialization within a particular field or industry. Unusual Specialization occurs most often when a single Determinant such as Resources, Trade, or Legal Complexity is unusually pronounced in relation to its related Determinants. The following example illustrates a Wilderness Environment which evolves to foster High Specialization within the vocation of Timbercrafting. The environment is situated in the middle of a vast forest and as a result enjoys an extraordinarily great abundance of timber resources.

The forest timbering camp specializes in the felling and preparing of construction timber. The timber is sold to a second-party merchant (indicating higher specialization) but there are few Specialized timberworking vocations within the camp environment. In other words, the forest camp specializes only in the production of timber beams, planks, and posts. Furniture, Barrels, chests, etc. are produced in the cities where the beams and planks are transported. In the camp, unspecialized carpenters use spare wood to build shacks, furniture, wagons, etc. but do not specialize in the manufacture of one particular form. If the timberers wanted fine furniture or good barrels they would need to import them from the city where higher craft specialization occurs.

After some thought, the Mythguide decides that after fifty years the wilderness timber camp has grown into a thriving small town. The Environ Class becomes Rural, but has a high degree of Specialization in Timbercraft. The original timberers have earned enough money to construct a large lumbermill. Timber is converted into lumber much more efficiently, and the higher Supply makes timber very inexpensive within the rural environment. Craftsmen and merchants grow interested in the abundance of inexpensive timber causing the population to swell. Because 80% of the residents practice some form of wood craft or lumber reselling there is great competition among neighbors. The competition (high Supply) drives wages lower, and many carpenters begin to specialize in order to increase the Demand for their individual services. The overall effect is one of necessary evolution. As the timber trade prospers within the extended market of the kingdom, occupations become more specialized.

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