

INTRODUCTION

STATELESS

The module allows the Reaper as Stateless players access to three new people to Talislanta: the Bodor, and the Rahastrans Xambriens. This book is intended to complement the Book of Rules Talislanta. References page throughout the text so you can refer other works range Talislanta. The References to the Book of Rules are presented in form of references as (T, p. XX) and allusions to Supplement Secrets of the screen i ndi-Reaper question as follows: (SF, p.XX).

The only common point between the peoples described below is that they are stateless. They have no country, or land of origin or even region-prédilection, and can be encountered anywhere on Talislanta, continuing existence of travelers. The Rahastrans were banished from their country of origin, the Xambriens suffered the destruction of their civilization, Bodor won their freedom after Great Catastrophe.

Note to the Reaper: The Xambriens and Rahastrans may be binding in a PJ group, assuming that the Reaper has no plans to put their talents on stage in his screenplays. This type of character can be in But very interesting in the context of a cam-loincloth. The Reaper can sometimes direct his PJ group through the predictions of a per-acters Rahastran as a result mad quest to pursue a reincarnation if Xambrien is the journey.

A first section is dedicated to creating stateless persons, it is necessary to refer to the "creation and growth of personal Medley "(T, p. 10). For steps 1), 3), 5) 6), operations are identical to the avatar creation developed in the Book of Rules. Module Stateless specifically about the steps involved: 2) Standard profiles of peoples / 4) Skills Original / 7) Fortune and starting material. The section ends with the presentation of an archetype by stateless people for those who do not wish haiti not resort to a creative.



One part deals with Cartomancy, magical art specific to Rahastrans, accompanied by a list of formulas of this Order.

A third party takes over the work of Naj Miras and presents these people as in the Book Rules Talislanta. You may enjoy explore each of these three peoples as

angles of view that you were offered a alternation of narrative and descriptive passages.

Finally, Reincarnation is an addition to the bestiary and reported that these extraordinary creatures-escape pent-cycle and death are the hereditary enemies Withholding Xambriens.

"At the end of my journey of exploration in 616 NA with Aethorion, Jafar and Tia, for the report decentralized of Confederation (T, p. 173), I felt that our collective work brought together the essential. I learned about the Seven Kingdoms and their inhabitants. My collection had also increased considerably, as by the objects collected by the key observations that I had carefully recorded every. Throughout my journey. When we return to Cymril, Aethorion and I had obviously made our share of work at the Museum of Cymril who then held a major exhibition opened by the Monarchs Council of Kings. We were commended for the extensive and rigorous about our discoveries. In other times, this recognition would have filled, but I must say that the result does remind me that feeling of incomplete and imperfect. This systematic exploration of the Confederation and its history-territory, had in no way quenched my thirst for knowledge, but rather had dug the pit of my curiosity, and a more ambitious project began to mature in my mind ...

My collection was she came to an end? I ended up my mind to the evidence, it could not be completed if the previous history of the Great Catastrophe I was not revealed. This state of indecision, could not VAIT continue, I decided to broaden my search to the History of Talislanta. The magnitude of the task was paying too much SOE but the idea of my undertaking intoxicated brains.

I once had my field observations corroborate with the records available at the Lyceum Arcanum, which as everyone knows, is a reliable and probably inexhaustible. Other places as the library or Jalaad the Royal Academy of Dracarta mines would probably in-training to expand my research on so vast a subject. But these sanctuaries of knowledge does not deliver their secrets that dropper, and Talislanta fortunate to have a living memory. The temple Seven moons in the eastern lands contained the unknown secrets of my contemporaries. On several occasions, I had heard of Xanadas columnists who lived there and had the reputation of being memories of this world. Emblematic figures and followers of a magician of antiquity, the famous Xanadas, they were considered immortal and lived as a recluse in his sanctuary. There they watched Talislanta from a distant time until the reincarnation of their teacher. I decided to undertake the Travel from Cymril to win the Temple perched on Mount Mandu (SF, p. 28).

Against all odds, this trip was full of surprises. It was an excuse for me to study three peoples whose history is intimately linked to that of Talislanta. I decided to give them an opus I called "stateless" because that is the common point of these peoples. They are few and sometimes misunderstood by people in countries they cross. Encountered at every turn, free or autonomous Here they reveal their characteristics. I thought I would add to that treaty, the comments of my esteemed colleague Aethorion on the beliefs of these peoples, so that passages aptly Jafar Al Dinbar, from his book "Language and languages Talislanta.

Extract from the travel diaries of Naj Miras, 617 NA

CHARACTERS

CREATION CHARACTERS STATELESS

PROFILES OF STANDARD STATELESS (STEP 2)

The player characters are born from one stateless people. Each has a profile type that will form the basis of characteristics your character. The following list presents these profiles and provides information on the morphology and the general mentality of these people.

THE Bodor

People	FORDEX	CONCHA	PERFLIGHT	IC	IM	PV			
Bodor	-1	3	0	2	3	0	1	1	20

GAIT / MOVEMENT

Climbing	Stealth / Swim / Fight	Start / Charge	Run / Leakage	Km / h
2 m / rd	8 m / rd	16 m / rd	32 m / rd	10

HOP

Height	Length	Length with momentum
0.5 m	0.8 m	4 m

TEMPLATE S

AGE GROUP

Teenager	Adult	Venerable
1-19 years	20 to 75 years	76 to 100 years

Talent Bodor :
- Vision Sound (RIP). Bodor possess the surprise Nante ability to see sound waves as of various colors. This talent is multiple applications in practice as in musical their language, based on musical notes. For Bodor, each language and dialect have a unique color and texture. Each voice is unique and can be stored and recognized after being heard at least one time on a jet INT + Vision Sound with the difficulty CHA + Deception of the target, if this latter seeks to hide his voice. A jet passed will also determine how Talislanta region from the target. Languages are probably the most colorful of those Thacéiens, and the Saristas Zandirs. Language Plant spoken by Symbion is a true-table explosion of flowers. Have affected the Bodor-

tion particularly for the musicality of the Sawilas language like no other. At the in-pay, the language most bland and is less colored that of Aamaniens, considered without flavor and uninteresting. Watching a person talk, they can also ment attempt to distinguish the emotions most sub-tiles which are reflected in the colorful panel voice. For these purposes, they add their level Vision sound to their tests on a target they Empathy are able to hear. Lying is the most able appears to them as a stain dark, on the contrary voice of a per-frank and sincere person. The Bodor are able to detect the true personality of the individuals they are listening, which is a definite advantage in their inter-social actions. After a minute of conversation tion, a Bodor may attempt a test of Vision sound (DIF -10), CHA target adds to this difficulty. Each degree of success will give it a +1 bonus on all his tests of social interaction with this target with a critical success or better, it will also identify its benefits and mental disadvantages. Finally, the current use of this talent allows Bodor fumed to achieve a Master of Arts music. Half the score is its Vision added to test their art: music.

THE Bodor

People of musicians and artists made, Bodor has amber skin. They measure average 1.65 m to 1.80 m and have a solid framework for weighing between 90 kg and 120 kg. Their features resemble those bats mice, like their big pointy ears. The Bodor are bald but not devoid of hair. They appreciate the eccentric costumes, the pantalons baggy and jewelry of precious metals.

The Bodor are neomorphism (T, p. 159) created to entertain the Archean. After the Great Disaster, they were left to their own and adopted an itinerant lifestyle, living in Troops traveling musical caravan They have little affinity for weapons and often rely

of mercenaries for their security.

Their natural quiet, friendly and polite makes engaging and they are most appreciated other peoples. They are passionate about music, an art in which they exceed all other peoples. Under the leadership of Virtuoso, most gifted among them, the orchestras are very Bodor Search across the continent.

THE RAHASTRANS

Middle of angular, they measure between 1.80 m and 2 m for 65 kg to 95 kg. Their hair and skin is dark, in shades of gray or black. They fond of the long traveling clothes, caps, and often wear dark blue gloves. They por-

THE RAHASTRANS

People	F	O	R	D	E	X	C	O	N	C	H	A	P	E	R	F	L	I	G	H	T	I	C	I	M	P	V
Rahastran	0	0	0	1	0	0	4	-2	3	0	4	20															

GAIT / MOVEMENT

Climbing	Stealth / Swim / Fight	Start / Charge	Run / Leakage	Km / h
2 m / rd	10 m / rd	20 m / rd	40 m / rd	12

HOP

Height	Length	Length with momentum
0.6 m	1 m	5 m

TEMPLATES

Teenager	Adult	Venerable
1-17 years	18 to 65	66 to 80 years

TALENT RAHASTRANS:

- Magic User (T, p. 30): All Rahastrans are naturally able to use and Cartomancy develop, and exclusively this Order. The resonance with the game Zodar and powers contained therein are incompatible with other magical practices. The Rahastrans can invest their points of com- skills in the modes of this Order upon the creation tion. If they do not pursue vocation Mage Mystique or Scholar (Adept level), the number of ways they practice and their level can not exceed their score in MI.

- Culture of adoption: a Rahastran may offspring with any affiliate to Archean. In step four of the creation of

character, it may have been brought in wherever work- what culture is Archean. It retains its standard profile and talents of people. It acquires languages, skills and taboos of his adopted culture, but the group has more Competency Rahastrans origin.

- Code Zodar: the Rahastrans obey the Zodar code that requires compliance with three obligations. First, check your cards before acting to see if the omens are favorable saddles. Then, always comply with what Zodar dictates. Finally, never lie about what maps have revealed. Compliance with these obligations is imperative, even if they expose the Rahastran a dangerous or deadly situation. Violate the code breaks the link between his game and Rahastran of Zodar, and he loses all his magic powers. All its modes are reduced to zero and can not be no expenditure of PX. It is relearning take his order as if it acquired a new (T, p. 44). During this period, the Rahastran suffers the same lack of penalty caused by an "Addiction" Level 2 (T, p. 35).



THE XAMBRIENS

People	FOR	DEX	CON	CHA	PER	FLIGHT	INT	IC	IM	PV
Xambrien	1	0	1	-1	2	2	1	2	na	20

GAIT / MOVEMENT

Climbing	Stealth / Swim / Fight	Start / Charge	Run / Leakage	Km / h
2 m / rd	10 m / rd	20 m / rd	40 m / rd	12

HOP

Height	Length	Length with momentum
0.7 m	1.2 m	6 m

TEMPLATE S

AGE GROUP

Teenager	Adult	Venerable
1-14 years	15 to 89 years	90 to 130 years

TALENT OF POSTAGE:

- Spiritual Force: This talent manifests itself after a Xambrien ever visited Omen following "Call". Torquarans to track his ancestors have it to help in his quest. Force Spiritual is evaluated by a numerical value equal the number of spirits who possess the character. This number is at the discretion of the Reaper. Profits and counterparties described below are active as he chases a reincarnation. These bonuses and penalties then disappear until new "Call".

Will increased: each mind taking possession of Xambrien gives an in-flight.

Consideration: his ancestors and speak to him concentrate on anything but his spiritual quest becomes difficult (-1 to INT in mind).

Increased perception: the PER is increased the value of spiritual strength. With a success or better on a jet PER + spiritual strength, it can detect magic, spiritual presences, astral and extra-dimensional 10 m from him. It also gains the advantage of "Sixth Sense" (T, p. 24), a level equal to the Spiritual Force.

Consideration: on each critical success or better on a test RIP, his senses heightened the plunge into confusion and a sense close paranoia. It is then subject to an addition-DIF nel of -3 on all its activities for 3 rounds.

Constitution increased: it is temporarily ment immune to sleep, fatigue, hunger and thirst (gain benefits "Immunity: som-bance, fatigue and metabolic requirements (T, p. 25). His CON is increased by the value of the Force Witty. Each point relates CON added 2 PV extra instead of one.

Consideration: as a result of his spiritual quest, the character is incapacitated due to fatigue for a number of days equivalent to the Spiritual strength.

Damage increased: cons of Reincarnation or other entities come other plans, damage to the blade-mind are increased the value of spiritual strength.

Consideration: the energy that emanates from the blade-mind of the character causes a feeling fear and distrust among all beings Live, its AMP is reduced by the value of Spiritual strength.

- Denial of magic (VOL): This talent innate Xambriens of functions as a competent existence and serves to dispel magic effects. It can be increased since the creation of character with skill points, then by the PX. This skill is taught them by their ancestors after the first "Call". The level of magical effect (NS) to remove the fixed DIF test. If several effects Magic is present, only the NS is the highest taken into account. The scope of the dissipation is equal level of talent meter. Success part has no effect on objects, but divided by Both the parameters of all magical effects in scope (time, scope, power). A successor cess and totally denies the magical effects and has no effect on objects. A critical success paralyzes an enchanted item for a number of rounds equal to the level of talent. Artifacts, relics or charms really powerful (Prior to the Great Catastrophe mostly) low-wind require a heroic success. Finally, failure

strengthen critical of the parameters of a magical effects in the scope (duration, scope, can growth).

- Culture of adoption: children xambriens growing up in very different cultures, with of people who entrusted their mother. The per-acters may have grown up and been educated in any other crop. It retains its pro-Standard wire characteristics and talents of people and learning the languages and skills

of his adopted culture. Following the first manifestations of his ancestors in contrast, taboos of his culture of adoption will be eliminated. It has more the skill group of origin origin-specific Xambriens.

- Unsuitable for the magic: the Xambriens are inca-Pable of practicing magic and only access no calling user of magic (Mage, Scholar Adept and mystical or better).

tent in a pendant around the neck améthyte, sym- symbol of their membership in the College of cartoman- cians. They can be identified from the boxes silver triangular protect their Zodar a very old card game magic for triangular divination.

Descended from the Archean Rahastrans even they are definitely a separate group. Although their associations with other peoples Archean can feels cause of births, a child with one Rahastran inherit parent's physical traits ical and mental. One day he will feel the call of Zodar and will then search for his parents Rahastran to be initiated into the secrets of Cartomancy.

THE XAMBRIENS

Robust and medium-sized, they measure between 1.70 m and 2 m for 50 kg to 90 kg. Their skin is white as bone and hair of a black horn- beautiful are usually long. Clothes and solid practices, adapted to their nomadic life, have their favor.

Xambriens are the survivors of a people Archean exterminated before the Great Catastrophe by Torquarans magicians. These torturers are be- bare with time almost immortal creatures called Reincarnation (p. 42). The spectra of Xambriens old, who never found rest, return to haunt their descendants and their reclassification ment justice for the massacre they were vic- times. The spectra teach their history to Xambriens youth and guide them in learning their special talents. After the thirteenth year, a Xambrien may at any time receive "Call". It will then pass through the Wild Lands Zaran to go to a place forgotten Omen, the mountain of skulls. There the spirits of take possession of his ancestors and his guide RONT to a Reincarnation. Its mission to destroy it or die trying to do. Only Xambriens weapons, known as

called "blade-minds" are capable of destroying Permanently reincarnations.

The Xambriens can not have offspring between them. "The Call" that can arise at any Currently, Xambriennes entrust the education of their children to their few friends. Wherever he is high and What he learned, the child will end like all his Similar: haunted by his ancestors after receiving "Call".



SKILLS OF ORIGIN OF STATELESS (STEP 4)

An individual learns and acquires technology knowledge within their culture of origin and its medium. This knowledge is called com-skills of origin. They reflect what a people send their representatives through the learning General weaving: the language, habits and customs, techniques needed for survival in its environment, even morality and mysticism. From this point of views, every nation has its specificities.

The player will have to postpone their skills home on his character sheet.

Some skills are accompanied by details called specializations. Such specialization tions are entitled to a bonus in certain circumstances constants (T, p. 63).

LIST OF SKILLS OF ORIGIN OF STATELESS

ORIGIN : TROOP BODOR

This is the group of skills that have Bodor reared on the road in their troops itinerant musicians. It is not uncommon for troops Bodor traveling with other people or engage people from other nations, usually ment of talented artists. The musicians are particularly appreciated.

Skills: Art (5): music / Driving Did hitch (3) / Crops (3): Bodor.

Languages: talisman Netherlands (5) / Bodorien (10) / High talisman (5).

Bodor only: Sound Vision (3).

Dominant order: Arcanomancie. The study of a College assumes that the other person was separated the troop in which he grew up.

Taboos: those who grew up among the troops Bodor, people of specialists and enthusiasts music, having great difficulty not not devote himself to art. For this reason, they are compelled to develop a vocation Artist in at least Insider. Their specialization in Art will invariably music.

The names: Bodor often called their Children: Boda, Salo, Gold, MIFA, Sola or Tido.

ORIGIN : RAHASTRAN

This group is for skills

Rahastrans and added to that of their culture of adoption tion. It is the education provided by the rahastran parent to his descendant after calling the Zo dar.

By nature solitary and individualistic, they travel from place to place following the predictions of Zodar, earning their living by drawing cards or as professional players. They respect the laws of countries hosting them, are not prone to violence and spend most of their existence to the activities related Zodar: divination, gaming and manufacturing cards.

Skills: Craft (3): making games of Zodar / Game (3) / gain from specialization "rahas-transition" to the jurisdiction Cultures.

Languages: Archean (5) / talisman Netherlands (10).

Dominant order: Cartomancy. This Order shall exclusive of any other. A Rahastran not practical Quer this Order.

Taboo because of their wandering nature, stateless, and the fact that they recognize only the authority of Zodar the Rahastrans can not engage in Archon of a vocation.

Names: they are extremely diverse and reflect Always eclectic and individual tastes of each cun: rash, Taréan, Dalusia, Falusche, etc..

ORIGIN : XAMBRIEN

This is the skill group of origin

Xambriens addition to that of their culture adoption. It is their own exclusive and representative sents the sum of the knowledge that their trans- put their ancestors.

The Xambriens are constantly haunted by the spectral voices of their elders and become quickly of fanatics in crusade cons the Reincarnation. Often lonely, they dedicated their life to their cause. Dark and disturbing figures, they are suspicious, even hateful against the Magi and are considered cursed by most people who avoid them.

When not engaged in the pursuit a reincarnation, Xambriens rent their services fighters. They maintain relatively low-tions, even with their peers.

Skills: Antiques (3): Forgotten Age, Xambria / Arcane Knowledge (3) / Gain of specialization "xambrien" for the skill Crops / Negation of magic (3).

Languages: Archean (5) / talisman Netherlands (5) / Xambrien (10).

Taboo: the Xambriens have the disadvantage "Fanatic" (T, p. 36) with its counterpart, reflecting



Lame-mind
Jurisdiction Weight Price ID required FOR Capacities
Long Weapon 8 3 0 na Magic
These weapons, used by chassemages xambriens are transmitted from generation to generation among the few members of this people. They resemble longsword standards, but bear the seals of their former holders. The blades spirits are enchanted but do not fall in resonance with the Xambriens. In their hands these weapons are effective against creatures immune damage to normal as other entities Spheres (T, p. 104) and Reincarnation.



Gauntlet money Xambrien
IP Weight required FOR Price Peculiarity
2 5 0 1000 IP of this armor in addition to others.
The chassemages xambriens wear these mesh gauntlets as a symbol their profession. In addition to serving as armor, they will capture and deal physically attacks of reincarnation and other creatures only affected the magic and money.

their crusade implacable
cons reincarnations.
They have also the disadvantage
"Suspicious" (T, p. 38) against users
magic.
The Xambriens follow a "Code" (T, p. 36) that requires that the person summoned xambrien Omen in a "Call" it makes all business forthwith. It should not oppose the possession Spiritual Force. There will never by a Reincarnation and the stalk in spite of everything may stand in his way. He sat still lendance to another Xambrien in his quest. Finally, it not leave the hands of members of other Peoples blades ancestral spirits Xambriens and seek to recover them by all means available.
Violate the code will cause the wrath of the spirits the ancestral Xambrien who turn against him. In this case, he wins immediately disenefits "Possessed" and "Haunted" at 10 points (T, p. 38).
Ancestral spirits to inflict further peracters all counterparties Force
Spiritual times.
Names: they terminate normally by the suffix "an", a tradition that dates back to ancient Xambria families. For example: Javan, Xiran, Shian, Ishan and Xian.

PROPERTY AND EQUIPMENT
DEPARTURE OF STATELESS (STEP 7)

Once the characteristics and skills
Character defined, it remains only to define

What are his possessions, wealth and possibly LEMENT activity.

At creation, each character has certain tain pieces of equipment and a monetary sum silent, expressed in lumens, depending in part her vocation and her native people. Below is a list of equipment and capital starting stateless people.

The fortunes of his character can be used to acquirerr- RIR any piece of equipment set in the chapter "Equipment" Book of Rules (T, p. 266).

PROPERTY AND EQUIPMENT
PEOPLES

- Bodor: slippers, baggy pants, wide colored shirt. Decorative jewelry (value 10 lumens). Musical instrument. Purse containing 25 lumens in various currencies.
- Rahastran: cape, travel clothes in dark blue hues, travel bag, boots leather game Zodar in its silver case engraved and a pendant améthyte. Purse containing 25 lumens in various currencies.
- Xambrien: leather boots, cape travel skin surveyor, thick leather jacket, gloves silver mesh and blade-mind (see above). Purse containing 50 lumens in various currencies.



ARCHETYPES

B odor M USICIAN

The maestros have taught you the most in world music. A subject that concerns all Bodor and the passion your audience. When you Share with people of other nations, you express calmly, carefully observing the their voices. In the color and shape of their words, you read their emotions and measure their Honesty, a useful talent when you negotiate your contracts. You enjoy your life simple comparison pany of people in your company who you can practice your melodious language.

You dream of adventure and you get the oppor-

Commission your tambourines and flutes to accompany your other travelers. The events of their lives are the source of inspiration for your compositions musical and it will be their legacy, and yours. They will forment to the arts of war, but you prefer to stay discreet. It is in moments of calm that your talents are appreciated and that the other people you forgive your limits.

When your bones start to shake you you pick to start a family. Your company carry your publications throughout Talislanta and by this action you will eventually be recognized.

Bodor MUSICIAN

People	FORDEX	CONCHA	PERFLIGHT	HN	IC	IM	PV			
Bodor	-1	4	1	3	4	0	1	2	1	20

Size	Weight	Template	Skin	Eyes	Hair	Age	People	Origin
1.70 m	100 kg	S	Amber	Black	Bald	26 years	Bodor	Bodor

GAIT / MOVEMENT

Climbing	Stealth / Swim / Fight	Start / Charge	Run / Leakage	Km / h
2 m / rd	8 m / rd	16 m / rd	32 m / rd	10

HOP

Height	Length	Length with momentum
0.5 m	0.8 m	4 m

Talents and disadvantages of people: Vision Sound (3)

Advantages: Sense exacerbated: hearing (T, p. 24)

Disadvantages: Vulnerability: fatigue (T, p. 32)

Equipment: baggy pants, slippers, wide colored shirt, decorative jewelry (value 10 lumens), an assortment of travel clothes. Backpack, purse, bowl and cover. Musical instrument. Saddle and harness-fonts linking factor.

Protections: Apparel (IP 1)

Weapon: Dagger (ID 4)

Fortune: various currencies (value 50 lumens)

Companion Équ (Griserobe)

Skills of origin: Art (10): music / Pipe coupling (3) / Crops (5): Bodor

Languages: talislan Netherlands (5) / High talislan (5) / Bodorien (10)

Vocation Artist Professional (max. 10): Crafts (3): construction of musical instruments / Commercial (5) / Disguise (2) / Diplomacy (4) / Tag (4) / Imitation (2) / Stewardship (2) / Lip-reading (2) / legerdemain (2) / Care animals (2) / Comment (3) / Deception (3)

Initiated Calling Surveyor (max. 3): Weapons Short (2) / Kitchen (2) / Riding (3) / Survival (1)



RAHASTRAN fortune-teller

At fourteen you left your father, more soon he would have liked and he could without you remember. It's time that you were required to give you your first set of Zodar. Your first years of solitude on the road have been tenuous. You had discovered that some basics of divination, and the first magical effects of Cartomancy in contact your mother. You've earned your living by playing cards, cheating when you could. Sometimes it caused you trouble but it was always better to starve. As you learn to interpret the cards, tell fortunes is

become a good source of income. You also progressed in mastering the magic but you keep a secret for you like all fortune-tellers.

You make few decisions without consulting cards and they led you down a path obscure. Your life of wandering brought you friends and conquests, but few of them tolerate long your time and your introspective mine dark. Nobody can understand your emotions and your destiny belong only Zodar and it is he who tells you so often leave. Mortals do not know anything, knows only the Zodar what will happen ...

RAHASTRAN fortune-teller

People	FORDEX	CONCHA	PERFLIGHT	INTIC	IM	PV				
Rahastran	0	0	2	0	4	-1	3	0	7	20

Size	Weight	Template	Skin	Eyes	Hair	Age	People	Origin
1.89 m	76 kg	S	White pale red		Black	35 years	Rahastran	Cymril

GAIT / MOVEMENT

Climbing	Stealth / Swim / Fight	Start / Charge	Run / Leakage	Km / h
2 m / rd	10 m / rd	20 m / rd	40 m / rd	12

HOP

Height	Length	Length with momentum
0.6 m	1 m	5 m

Talents and disadvantages of people: User magic (only Cartomancy) / Culture Adoption / Code Zodar

Skills of origin: Art (1 choice) to (3) / Crafts (5): making games Zodar / Trade (3) / Crops (3): cymrilien, rahastran / Game (6)

Advantages: Affinity: game (T, p. 24) / Fighter (T, p. 25)

Languages: Archean (5) / talislan Netherlands (10) / High-talislan (10)

Disadvantages: Albino (T, p. 33) Plan / food strict silence (T, p. 33) / negative resonance (T, p. 39)

Initiated Calling Surveyor (max 3): Weapons Short (2) / Unarmed (2) / Riding (3) / Survival (3)

Equipment: cape, leather boots, clothing Trip dark blue (2). Travel bag, purse, Zodar game in its case engraved silver neck-opening and bowl. Saddle-holster, and harnesses ment.

Vocation Mage Professional (max. 10): Astromancy (1) / Empathy (4) / Geography (2) / Alignment (3) / Medicine (1) / Naturalism (2) / Comment (2) / Deception (4)

Protective clothing (IP 1)

Weapon: short sword (ID 6)

Order Magic: Cartomancy. Fashion Illusion (4) Fashion / Movement (4) / Fashion Conspiracy (4) / Fashion Defense (4)

Fortune: various currencies (value 50 lumens)

Companion Équus (griserobe)





XAMBRIEN CHASSEMAGES

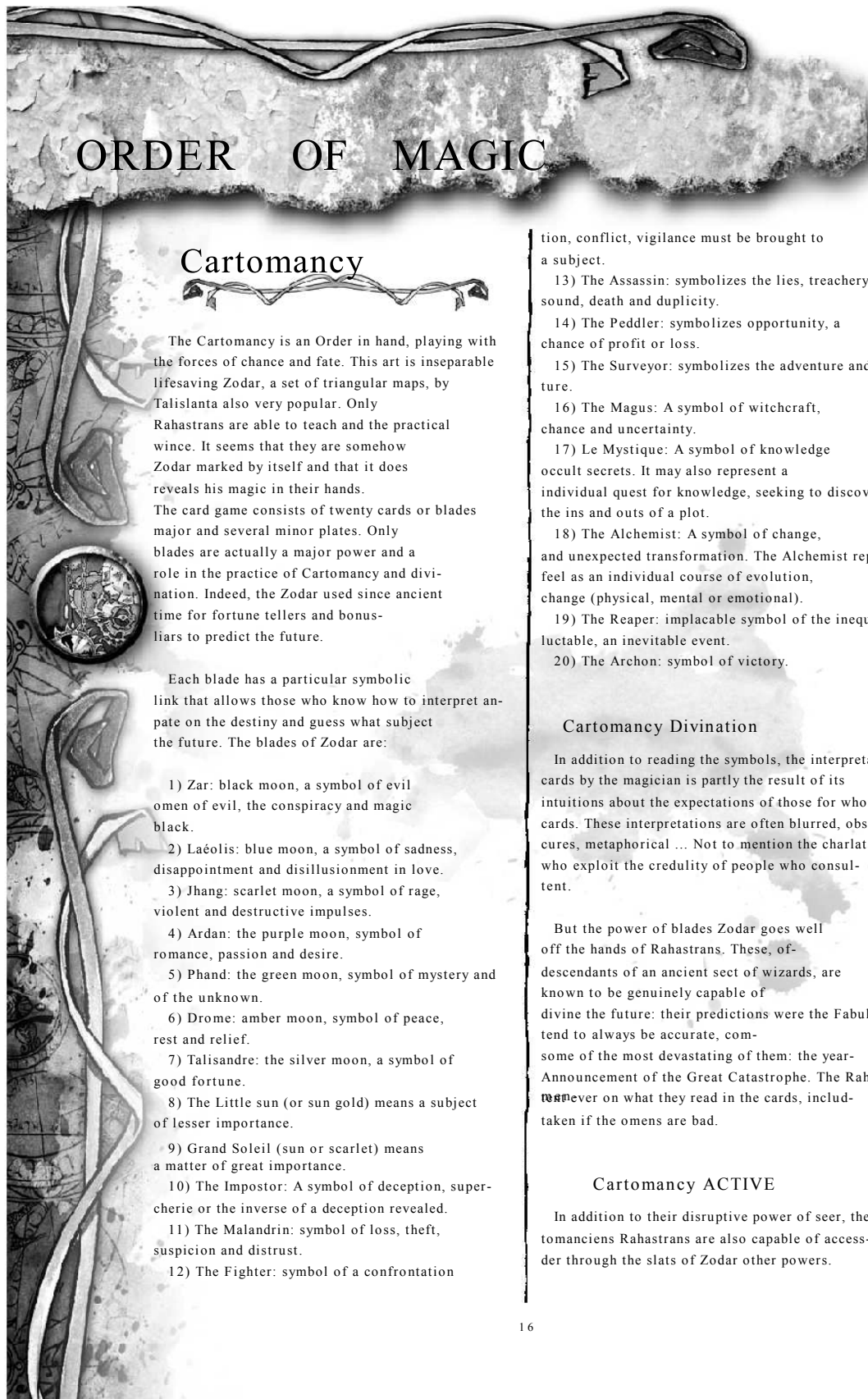
Previously, Xambriens had a homeland, a history and culture. Then came the torrential magicians quarantine; they razzièrent land of your ancestors, destroyed their culture and made them perish in the Abyss of fire Malnangar. The few survivors made a solemn promise to pursue their torturers until the end of time. You are a their descendants and you bear the weight of this oath. The spirits of Torquarans survived under spectral form of reincarnation. They return incessantly and take possession of new body. Your ancestors are demanding justice. You heard "the call" deep in your soul nothing more important in your life.

One day you will have children despite your lonely road. You will find a partner who by-runs the same trail judge. There will be no joy in this union. One like the other, you will again be called to Omen, and my-mountain of skulls you send on paths say tinct, where only you accompany your ancestors. Your friends are rare because other people you fear and see you as an agent of Death, this mood darkens even more. Some per-people will probably join a temporary you and in times of peace you can even help them in their goals. Until you hear again the "Call".

XAMBRIEN CHASSEMAGES

P e o p l e			F O R D E X	C O N C H A	P E R F L I G H T	I C	I M	P V				
Xambrien			1	1	2	-1	2	2	1	4	na	27
Size	W e i g h t	Template	S k i n	E y e s	H a i r	Age		P e o p l e		O r i g i n		
1 . 7 5 m	6 6 k g	S	B o n e W h i t e	V i o l e t	B l a c k R a v e n	2 0 y e a r s		Xambrien		T a z		
G A I T / M O V E M E N T												
Climbing	Steal t h / S w i m / F i g h t		Start / Charge		Run / Leak age		K m / h					
2 m / r d	1 0 m / r d		2 0 m / r d		4 0 m / r d		12					
H O P			Unfit to magic / Pushing / Fanatic / Code /									
Height	Length	Length with momentum		Suspicious (magic users)								
0 . 7 m	1 . 2 m	6 m										
Skills of origin: Antiques (3): Age Forgotten Xambria / Athletics (4) / Hand Combat naked (4) / Arcane Knowledge (3) / Crops (3): prepaid xambrien / Denial of magic (4) / Survival (4)												
Languages: Archean (5) / talisman Netherlands (10) / Xambrien (10)												
Vocation Assassin Adept (max. 7): W e a p o n s Short (3) / Long weapons (4) / Mute (5) / Label (4) / Examination (3) / Intimidation (3) / Comment (3) / Tracking (5)												
Ass is tant Surveyor mission (max. 5): Horseback Riding (4) / Guard (4) / Geography (1) / Naturalism (1) / Traps (3)												
Talents and disadvantages of people: spiritual Force tual / Denial of magic / Culture Adoption /												
Advantages: Composure (T, p. 27)												
Disadvantages: Insensitive (T, p. 37)												
Equipment: Cloak travel skin boots leather, thick leather jacket. Backpack, purse, assortment tion of travel clothing, blankets and bowl. Saddle and harness fonts												
Protections: xambriens silver mesh gloves (IP 2), leather breastplate (IP 2)												
Weapons: Blade-mind (ID 8) / Dagger (ID 4), Scope blank range 4 m, 6 m short, 11 m long, extreme 16 m												
Fortune: various currencies (value 75 lumens)												
Companion Équus (Griserobe)												





ORDER OF MAGIC

Cartomancy

The Cartomancy is an Order in hand, playing with the forces of chance and fate. This art is inseparable lifesaving Zodar, a set of triangular maps, by Talislanta also very popular. Only Rahastrans are able to teach and the practical wince. It seems that they are somehow Zodar marked by itself and that it does reveals his magic in their hands. The card game consists of twenty cards or blades major and several minor plates. Only blades are actually a major power and a role in the practice of Cartomancy and divination. Indeed, the Zodar used since ancient time for fortune tellers and bonus-liars to predict the future.

Each blade has a particular symbolic link that allows those who know how to interpret an-pate on the destiny and guess what subject the future. The blades of Zodar are:

- 1) Zar: black moon, a symbol of evil omen of evil, the conspiracy and magic black.
- 2) Laéolis: blue moon, a symbol of sadness, disappointment and disillusionment in love.
- 3) Jhang: scarlet moon, a symbol of rage, violent and destructive impulses.
- 4) Ardan: the purple moon, symbol of romance, passion and desire.
- 5) Phand: the green moon, symbol of mystery and of the unknown.
- 6) Drome: amber moon, symbol of peace, rest and relief.
- 7) Talisandre: the silver moon, a symbol of good fortune.
- 8) The Little sun (or sun gold) means a subject of lesser importance.
- 9) Grand Soleil (sun or scarlet) means a matter of great importance.
- 10) The Impostor: A symbol of deception, super-cherie or the inverse of a deception revealed.
- 11) The Malandrin: symbol of loss, theft, suspicion and distrust.
- 12) The Fighter: symbol of a confrontation

tion, conflict, vigilance must be brought to a subject.

13) The Assassin: symbolizes the lies, treachery sound, death and duplicity.

14) The Peddler: symbolizes opportunity, a chance of profit or loss.

15) The Surveyor: symbolizes the adventure and travel-ture.

16) The Magus: A symbol of witchcraft, chance and uncertainty.

17) Le Mystique: A symbol of knowledge occult secrets. It may also represent a individual quest for knowledge, seeking to discover the ins and outs of a plot.

18) The Alchemist: A symbol of change, and unexpected transformation. The Alchemist repre-feel as an individual course of evolution, change (physical, mental or emotional).

19) The Reaper: implacable symbol of the inequality-luctable, an inevitable event.

20) The Archon: symbol of victory.

Cartomancy Divination

In addition to reading the symbols, the interpretation of cards by the magician is partly the result of its intuitions about the expectations of those for whom he "draws cards. These interpretations are often blurred, obs-cures, metaphorical ... Not to mention the charlatans who exploit the credulity of people who consul-tent.

But the power of blades Zodar goes well off the hands of Rahastrans. These, of-descendants of an ancient sect of wizards, are known to be genuinely capable of divine the future: their predictions were the Fabulous tend to always be accurate, com-some of the most devastating of them: the year-Announcement of the Great Catastrophe. The Rahastrans not never on what they read in the cards, includ-taken if the omens are bad.

Cartomancy ACTIVE

In addition to their disruptive power of seer, the car-tomanciens Rahastrans are also capable of access-der through the slats of Zodar other powers.

They operate in the symbolic effect maps for produce specific effects in the material world and present: the sun can produce blades light or heat, the blade Fighter is useful to hurt enemies, etc..

But to access this particular skill, the fortune-teller must be put in "resonance" with maps, which involves creating "real" the game by the magician and a long-har tion, practical and intimate knowledge of each blade. Unlike the appearance of the divinatory Fortune-telling, this use of Zodar draws on forces the magician and appears very tiring. By setting his will and his mind on the symbolic aspect of blades, the fortune-teller is able to affect reality. The maps are Zodar the channel through which its magic is expressed. The majority of fortune-tellers keep this hidden aspect of their often dangerous magic and do not use unless absolutely necessary.

The Cartomancy is a typical case of at-todidacte. Rahastrans perpetuate the tradition secrecy and do not teach their art outside their people. Moreover, apart from them, nobody on Talislanta seems able to control the appearance Zodar of concrete. This heritage is transmitted orally ment for generations and, therefore, it Few treaties and writings on the Order.

SPECIFICATIONS OF ORDER

Bonuses and penalties on modes: none.

Off: C all.

Cast: the practice of Cartomancy is reveals quite discreet since magicians have need to manipulate their game for Zodar produce their effects. The game itself is absolutely pensable to the magician. Similarly, it must have a free hand to manipulate the cards. In However, no incantation or gestural particular link is required, and the magical event not accompanied by any effect of light or noise. Of course, those familiar with the Cartomancy (Culture: rahastran or Keyword: fortune-teller) can realize what happens when the magician innocently begins to beat his game

Hardware support and foci: the fortune-tellers are firmly convinced that the game is Zodar means necessary for their practice of magic. In Without this card game magic, they are in





the absolute inability of spellcasting. The process which a fortune-teller starts for the first time. Once in tune with his game Zodar request several years. If the game Zodar original cartomancien is destroyed or lost, it may nevertheless less recreate one another and establish a new mystical bond with him physically create a game Zodar requires of success (or better) on a test VOL + C rafts: mak ing games Zodar and takes a week (40 hours) per card. After this step, the magician must make a test VOL + Alignment card and get a critical acclaim (or better) to be back in harmony with his game only one test per day is allowed. In the absence of a set of Zodar in resonance with him, the fortune-teller is deprived of its capabilities Cartomancy "active", but it can always day use its Cartomancy "divining" with DIF -10.

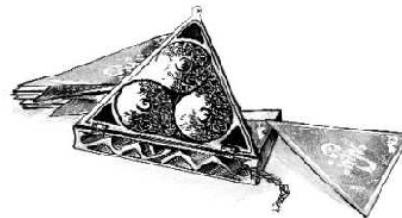
The Cartomancy divination: when cartographic Mancienne questioned his cards to see the future. It employs techniques which are one of the most great secrets of the Order. It is from this point of for two forms of divination cartomantique: the omens which are whether a given action and accurate will go well or badly and predictions which give an idea of future events could happen. The accuracy of interpretation of divination is made through a single jet IM + Mode Revelation. Failure or a failure Critical means that the fortune-teller is unable to give meaning to his drawing and not that he wrong on this. Unlike other uses of magic, both divination described below never cause magical disasters (T, p. 116). They generate the double the mental fatigue associated with casting Spell (-2 on a partial success and -4 for critical failure).

The omens are on an item or situation tion states located in the near future (no more one month) chosen by the fortune-teller or more often at the request of a client. The omens are relatively simple to achieve: the DIF test is always -10. Contrary to predictions (see below), the omens are only clues future probably favorable or unfavorable. The magician simultaneously pulls two cards of his game. These two cards are chosen by the Reaper in agree with what he knows (or chooses) the outcome events. The interpretation of the drawing is left fortune-teller to the character, facing the truth by the Reaper by degree of success of the test. The

simultaneous circulation of Reaper and Zar is the omen that is most damaging, a sign of disaster inexorable.

The predictions of a non-specific, they cover all the likely future of a person and are therefore much more complex interpret. From the perspective of Rahastrans it about them is only one assurance: they will be realized. However, the realization of their prediction may happen tomorrow, ten years or several generations. Predictions tions can be as accurate as the time and place of death or as vague as the announcement of a disaster for the individual (economic disaster physical, emotional or other ...). The DIF test a prediction is -20. Once again, the interpretation of the cards is left for the character-tomancien, facing the truth by the Reaper depending on the degree of success of the test.

Having consulted a fortune-teller to know the future leads to some modifications. The prediction obtained inevitably come true (Within the discretion of the Reaper). If a favorable omen, the individual who received temporarily gained the advantage of "Lucky" (T, p. 30), for the realization of the event or circumstance that was the object. If the omen is bad-will, however, he was afflicted with the disadvantage "Unlucky" (T, p. 38). The Rahastrans not mentent ever on those they read in the cards.



Approximation method: when he uses Harmonization, the fortune-teller draws its maps and arranges them in front of him, as if about to pre-say its own future. This is not a session divination. The fortune-teller invariably re its circulation until it has made all the blades his game, immersing himself in the appearance of new sym-lic of each and retissant through this link mys-tion it has with them.

Limiting Mode Transformation: practice of the Order concerning the use of this mode is confined to the effects of weathering. Impaired quality must be represented by one of the maps Zodar the fortune-teller pulls in combination with Blade of the Alchemist. For example, a fortune-teller can alter the IC of a target by pulling the Combatant trade or skill in making the Peddler.



LIST OF FORMS

Name: Wrath of the Combatant

Mode: Attack

DIF	NS	Duration	Scope	Resistance
-9	9	1	15 m	DEX (-6) / CON (-2)

Magnitude: NS 6 (damage), NS 3 (stunning)

Effects: By turning the blade of three Fighter times and pointing a target, the fortune-teller provokes a barrage of punches phantom ticks that can knock him out, causing an ID 6.

Name: Fool's Gold

Mode: Conspiracy

DIF	NS	Duration	Scope
-3	3	15 minutes	15 m

Magnitude: NS 3 (quantity)

Effects: To use this formula, the magician tap the map Hawker on three occasions. This shows a sum of money equivalent 100 lumens of gold (2.5 kg), mostly in its pocket. The rooms are actually well conjured real but remain only a few minutes, after which they disappear without a trace. This formula has many applications practices, although its use is not risk free. The Kasmirans, in particular, appreciate it very much.

Name: Good Fortune

Mode: Defense

DIF	NS	Duration	Scope
-10	10	10 r d	P

Magnitude: NS 10 (absorption)

Effects: pulling the blade and the Talisandre garing in the palm of the hand, the fortune-teller enjoys an outrageous chance in combat.

As the formula is effective, all attacks who take a wizard to miss their target goal inexplicably or what appears as the most insolent luck. This effect beneficial to absorb 20 points of dom-Magi as the fortune-teller benefit from this "Good fortune".

Name: The strength mage

Mode: Defense

DIF	NS	Duration	Scope
-15	15	10 r d	P

Magnitude: NS 15 (immunity)

Effects: "The advantage mage" is a combination of Blade Mage and Warlock. While he is these two maps, is immune to the fortune-teller all effects of attack mode.

Name: Map of concealment

Mode: Illusion

DIF	NS	Duration	Scope
-22	18	5 + 15	15 m

Size: min (1 m)

Magnitude: NS 6 (Additional sense: touch, magical perception), NS 3 (illusion mobile) NS 9 (Hiding, intensity of illusion)

Effects: This formula uses the symbolic power lic of the map of Mystic to make a game of Zodar (or any object the size of a pack of map) virtually undetectable when concealed the fortune-teller. Any attempt to identify, find or steal the object is subject to an upper-DIFplementary to -9.

Name: Fainting


Mode: Illusion

DIF	NS	Duration	Scope
-22	22	5 r d	15 m

Size: Humanoid (2 m)

Magnitude: NS 9 (additional meaning: hearing, odor, touch), NS 3 (complexities), NS 3 (illusion mobile), NS 6 (intensity of illusion)

Effects: Rahastrans all know that when the luck turns, it is often advisable to make a sor-discrete part. By pulling the blade of Charlatan, the magician gives the impression of vanishing in the air, not leaving nothing behind him. Even someone who was



currently hold firmly believe the fortune-teller it was evaporated and the formula is sufficiently complex creatures also deceive hearing and smell sharp. As the formula is active, the fortune-teller can move discreetly ment or make a quick exit, as he often hates.

Name: Bluffing

Mode: Illusion

DIF	NS	Duration	Scope
-14	12	5 r d	15 m

Size: Humanoid (2 m)

Magnitude: NS 3 (illusion mobile), NS 3 (illusion animated), NS 6 (intensity of illusion)

Effect: The magician must hold in his hand Fighter and the Charlatan for the duration of the formula. This combination gives the ap-
eance of a swordsman of no other jurisdiction same. A hint of adaptation and a little imagination nation can improve the effect of this training mule. For example, if the magician pulls a sword and takes a break to challenge, it will give the impression to be a master of weapons carried. Of course, this image is an illusion and if people pre-
Sentes see through, it has little chance of produce any effect. On the other hand, even fighters warned reflect two times before engaging in combat with an expert.

Name: Tour card

Fashion Influence

DIF	NS	Duration	Scope	Resistance
-15	14	5 + 5 r d	E	VOL (-7)

Magnitude: NS 14 (weaken the resistance).

Effects: This formula allows the magician to captivity-
ver the attention of people around beating his Zodar cards, first slowly, then more faster. If the targets or fail their test-op position, they are hypnotized (equivalent of a injunction "Stay still") and will remain so for the duration of the formula, even if the magician leaves. A critical failure means that the target remain motionless even after expiry of length of the formula, as someone will come not "wake up".

Name: Hand friendly

Fashion Influence

DIF	NS	Duration	Scope	Resistance
-27	26	5 + 5 r d	E	VOL (-4)

Magnitude: NS 8 (weakening resistance), NS 9 (Influencing the attitude), NS 9 (suggestion).

Effects: pulling the blade of the assassin and holding in his hand, the fortune-teller can convince her

target that is a close friend or associate in all cases someone to trust. If the effect targets fail their test of strength their attitude is changing original three notches to the friendly (T, p. 70). The "hand of friendship" has a inherency and suggestive. All three targets with in INT and less will not be aware of the effect Influenced.

Name: Amber Waves

Fashion Influence

Name: Conjuring

Mo de: Mov ement

Name: Eye of the player

Mode: Revelation

Name: Welcome Card

Fashion: Care

DIF	NS	Duration	Scope
-10	10	I	T

Magnitude: NS 10 (regeneration)

Effects: by placing the card over Drôme the injury of an individual, the curative nature of the amber moon fills the target of well-being, closing his wounds and restaurant 10 Minutes. This formula has-times (approximately 1 in 20) a secondary effect on its recipients in a state of clinical death (from 0 PV and -10). They may be victims of dreams or visions of a future in which they would actually ment died. The Rahastrans consider this secondary as a gift from Zodar.

Name: Buy Angel

Mode: Transformation

DIF	NS	Duration	Scope
-24	18	10 +40 rd	T

Magnitude: NS 3 (alteration trivial), NS 15 (Magnitude of alteration)

Effects: by consulting the Zodar and pulling the cards of Chapman and Talisandre, the fortune-teller, Oracle provided a favorable benefit from a bonus of five on her next test Commerce.

Name: Heart Warrior

Mode: Transformation

DIF	NS	Duration	Scope
-26	20	10 + 10 rd	T

Magnitude: NS 5 (minor alteration), NS 15 (Magnitude of alteration)

ZDE: 3 targets.

Effects: taking his game blades of the Combatant and Archon and placing both sides visible on a flat surface, the fortune-teller is even predict a favorable outcome in combat come. This prediction gives a +3 bonus to ICR to three beneficiaries.

THE PEOPLES STATELESS

THE Bodor

"We are born to score well advanced, a composition reflected by the Archean who wanted servants accomfolds in the musical art. We owe them our passion, our unique vision of the world. The harmony that we were playing for glory and their pleasure was similar to birdsong cage. Then all this was broken. Doubtless rhythms and melodies that produced the Archean had led to disagreement with the Music of the Spheres. Doubtless this dissonance she finally wring the conductor the Omniverse and caused the Great Disaster. In the cacophony that results, we were freed from bondage and restored to liberty compose a new harmony to ourselves. "

Maestro Boda exposing the origins of his people.

ORGANIZATION: THE ASCENDING Maestros

The Bodor are organized in small groups rarely more than a dozen people. Each community maintains its destiny in its own way without any higher authority does co-gives. Yet these forces are all structured according to common principles.

They are led by maestros, male or females without distinction. The maestro is the guide notified of the troupe must possess multiple talents. This responsibility is often entrusted to one who has the vision of its the most refined. Great musician, he also plays the role of artistic director and making all the choices concerning the establishment of a performance. The Others recognize him as a charismatic leader, attentive to the interests of the class and refrain from challenge his choices (next destinations, spreadation of revenue and payment of wages, spirit impartiality in disputes, etc..). It must be a good negotiator, a gifted diplomat and an excellent

Slow manager. These qualities are often stateless swimming oldest Bodor, whose experience is harnessed for the benefit of all.

Maestros negotiate with customers contracts and the company must have at heart defend its interests and represent at best. They sell them arrange and group benefits with the authorities. They are responsible for logistics, stewardship, supplyment group. They finally charged the security convoy, including the use of trade-guards partners and sometimes guides. In principle, the maestro decides and delegates a number of tasks, but still the last to speak on important decisions. It decides and attendants act out various tasks. Reached an age too advanced, sometimes the maestro no longer considers able to lead his troops properly and decides to retire. He then chooses his successor among the most talented agents.

During the performances, the maestro defers the virtuoso, who is most competent to Bodor conduct the orchestra. The esteem of a virtuoso is built over the tour, other musicians accepting happy to be guided by the most talented of them. Those who argue instead Virtuoso know they will call a pre-nurses who work to enable the successful troupe survive and maintain its prestige.

The troops, the recipe is locked Benefits See in a common fund. This fund is managed by Maestro and serves as everyday purchases (nourcay, and fodder for animals, maintenance of road-burbot, etc..), as costs required to hire mercenaries. The remaining part, allows the maestro to pay fair wages to artists troop.

U.S. CUSTOMS: THE MUSIC BEFORE THING ...

"I had been through repeatedly Wild Lands of Zaran at diplomatic missions mathematics at the court of the empire or Dracarta

Kang. The harsh climate and meetings on roads in this region highlight the probabilities of failure of his voyage, and traveling alone can be especially risky. I decide to join a troupe of Bodor "eternal melody" whose maestro, MIFA, looking for "blades capable of."

My starting optical card was put table with MIFA and tell him the reason for my journey. It would not come to my mind lying to a Bodor. How could I abuse in any event be able to discern-true from false? With their talent Vision sound, they are quick to guess supercherises, their heads being the most talented in the matter. He accepted my presence provided my actions might not in any way to endanger his troops. I integrate the caravan of men who considered me a weapon quickly as one of them. The caravan route was Kasimir towards the trip and was among Bodor pretext to confront my academic knowledge in my field observation.

At the time of flying cities, the Archean Bodor created for the entertainment and offer pleasant music company. The Grand Disaster and the fall of cities threw these Neomorphism on the continent. This people hedonist and inspired, brutally made to freedom could die if he had not demonstrated a terrific sense of adaptation. As many people in the Age of Confusion Bodor arpentèrent the continent, constantly moving, to avoid incurring the predation of the tribes of savage people and the great horde of Tirshata. They learned, in contact Native peoples nomadic, mainly for on-live a nomadic lifestyle. Since then, Bodor never sought to base city or to claim territories. At New Age, the emergence of flourishing cities and renewed interest in the arts helped them to rent their services and live their art.

They never stay long in one location, providing one or more representations in a given place, before resuming road. Their tours often take the same routes from one year to another. They move primarily to the larger centers urban areas where their talents are valued and likely to collect a large number of spectators to provide the recipe. Their convoys


trailers have the appearance of small villages mobile. These trucks are their comfortable housing and transport vehicles for their equipment, they are drawn by animals are adapted to the region in which they evolve.

The interior of the house is lined with felt, isolant effective against thermal variations and some are even equipped with stoves. The Young people travel in the comfort of home while the adults drive them. Naturally solids, Bodor adults face quite easily harsh climates very different. Other trucks in the convoy carry accessories and components scene removed. A carriage containing the entire food. Seasoned travelers say have already crossed paths with troops particularly rich traveling aboard arches terrestrial.

The musicians are certainly Bodor chevron born, but that is not their only quality. It is a pleasant and friendly people, his talent Vision of assistance to defuse easily crisis situations. They appreciate good drink and eating, playing late at night and dormir until late in the day.

Yet the appearance of their frivolous behavior is illusory and their society is set how to partition these moments festive and friendly playing a major role in community cohesion. The n'ap-Bodor précient not particularly manual work and domestic work which gives them often said to be lazy. Their company operates on a principle of equality, males and females participate in daily work Indians. In this area, the group is divided in loads so that they better take their least possible time. When installing or break camp, one of them plays for catchy tunes, they say, the task is less painful.

Like many neomorphism the Bodor can reproduce among themselves. Their early years are fickle and tend to settle down once married. Meetings between troops are pretexts for serenades where males and females are mating. Bodor are the exogames and they prefer to choose their partners in another band that has rocked (sic) childhood. The couple later decides, a



agreement in which both troops they will live. Their troops constituting also bands, they shall include himself in the group where their instruments prédilection can best complement the training. For this reason, they tend to turn to partners who do not same instrument. I must confess that I rappellerai long tonight, where I found it impossible to close the eye, as their fervor in art expressed to the court to blow trumpets and strings. Our group had crossed the path the troupe of "Flamboyants Stompers" and after the festival, young Bodor gave any the extent of such a reputation: the daughter of Mifa maestro was that evening, courted by two suitors who fought in a duel Music, one respondent to another in a outburst of notes for long hours.

Because of their late into household, the Bodor have few children are cherished and are the object of attention. Small grandissent on the road and are constantly on-vigils. In the evening, parents sing to their beautiful lullabies to sleep. A very good way to stimulate and develop their sensitivity and his gift of Vision. They are then introduced to the practice of an instrument, they also learn to give to repair and manufacture. The children study Music under the tutelage of their parents and practice the instrument occupies several hours per day. Thus, there are "lines instrument "within families.

Although the romantic idea of death in Bodor wants the best is to die on scene at the summit of his art, these disappearances are still quite rare. After his death, a Bodor is buried on the road, a ritual inherited it seems a willingness to dismiss the charo-ry mountain like Stryx in their wake. Each Members of the cast gathered around the grave, said a word to the dead man and thrown in a Pit a personal item so that the deceased can keep forever linked with his parents and his friends. These objects do not necessarily monetary value but still a size strong emotional: the abandonment of such extension. Self honors the memory of death and allows begin the grieving process, always delicate and difficult to accomplish in these troops if welded musicians so sensitive. "



JUSTICE: IN COMPLIANCE SEDENTARY

Bodor society is not without clashes even if their character does not really lend itself to that. They respect the laws of the countries they pass through carefully and avoid having to make authorities accountable for behaving in accordance with customs and rules.

Among the troops, disputes arise on matters of artistic interpretations and Musical or are caused by clashes sometimes explosive egos creative. Maestros insurance ment as an arbitrator and judge whether or disputes incidents broke out among the troops. In the where the very integrity of the maestro who is put at stake is the whole band can be her to decide her fate. Within the troop, extreme cases such as theft in the fund commune or among others, murder, rape punished by banishment of the guilty forever. If proof of guilt is made, the decision is

final. Worse, the infamy of a can Bodor be a song that will spread like wildfire, prohibiting the criminal ingrate a new community.

The Bodor have a strong sense of respect and feel a sense of community safe against people of their troops. Foreigners dare to injure a member of the community fall under the law of retaliation. One of them is then designated to make the offense. If they are unable to enforce the rule, the maestro of the band can sometimes be Appeal in ghosts arimites to enforce. On these occasions everyone contributes on its funds own to pay for these services. If one of them has been killed, they seek to clear his death by death instigator of the murder.

DEFENCE: THE MERCENARY

Bodor and have little affinity with weapons. They generally seek to avoid conflict and flee together, if they can, approaching a threat. In extreme cases where retirement is impossible, they form a circle with their rou-burbot and try to hold the enemy as long as possible while awaiting the arrival of reinforcements. Some troops have in the past played on People's fears of the tribes to the Wild say suade to attack, using instruments to imitate ter of natural phenomena (lightning, earthquake earth, etc..).

They always inform in advance the state of routes they will follow to avoid bad-'ll surprises. When they must travel in dangerous areas like the Wild Lands of Zaran, they hire mercenaries to protect their convoys. The pay of these soldiers casual is negotiated by the maestro and directly deducted in the common fund as an expense needed for the journey passed on tariffs company in future contracts.




THE MUSIC OF THE IMAGE CREATION

"Calm was restored in the inn "Ghost Galleon" and the group had Bodor finally taken its place on the dais. Sometimes aware of having interrupted their representation, Aethorion headed to the Head of troop for him to apologize and offered compensate the orchestra by providing Tour: This qu'acceptèrent willingly the sociable and jovial musicians. While troupe was preparing the stage, giving his instruments and measuring cadence, their maestro came to talk to the magician: "Your excellence may wish to forgive our exit now, but the harmonics of your voice were deep discord with the music we wanted to achieve. "Aethorion renewed once again apologized, while expressing surprise Bodor that have reacted so violently.

The maestro, who answered to the name Mifa had returned a smile and began to exhibit Bodor saw how the practice music. With its sound, its tone, its rhythms, various instruments, the people considered it a strange way s'as-Socialist in the fullness of cosmic life. A fullness desired by the greatest leaders conductor, the Creator. The Bodor the considered like a presence intangible and intangible HARDWARE embolden that in all his creation, greatest magician of the cosmos and responsible of cosmic harmony, the music of Spheres. Although, moreover, Bodor have no particular dogma or creed, they had to practice a form of musical religious respect and considered their concerts as kinds of ceremonies to be closer to the Creator and ears open the world the beauty of its execution.

The magician shook his head doubtfully, while containing a sip of his steaming aquavit. Mifa, which did not seem taken aback by the incredulity of his interlocutor, however, resumed his statement: "There are basically three styles music. The first is the instrumental music tale which regulates the use of instruments. The world music is the harmony Following the stars of their movements, the successor assignment of the seasons and the mixture of elements. The melody is even more acute as the soft-



tively is faster, even more serious because it is slower ... In that, yes, the cosmos is a wonderful concert. The latter type is Music beings: it governs, and it is they who seize it. It would require agreement of the soul and body. Our Vision sound allows us to see the degree scale divided into eight octaves and seven notes: do, re, mi, fa, sol, la, though. All This is in line with the psychological states dominholders. Music is the science of modulation tions, measurement. Listen and observe. You find that the acts of the most intense social or personal life are punctuated by events, in which music plays a mediating role, which increases the communication to the limits of the divine. It is conceivable she easily control the order of cosmos, beings or to order instrumental. It is art to achieve perfection! "

The curiosity was piqued at Aethorion alive. He thought a moment and asked the maestro if the music was so perfect beings in harmony with their practices and customs. Mifa adds immediately, stating that according to an archaic cutting, there were three modes music, each associated with one type of instrument. The lament, sorrowful and mournful that string players employed Bodor especially during funeral ceremonies. The bellissimo, combined with percussion, more belligerent, viscous and virile. Finally, the staccato of a natural more enthusiastic and amenable to the party and who played mostly with the instruments winds. Mifa seemed inexhaustible on the subject and the conversation would probably have been able to go on a long time, but a false note was up-dain jump maestro. It rose like a spring, stammered an apology and a briskly returned to his musicians in the bodorien admonishes. "

Extract from the books Aethorion, 603 NA Cymril.

THE RICHES OF Bodor

The Bodor earn their living by giving spectacles that require the participation of all experienced musicians. This work ensures their contribution to community life and their minimum wage. Some decide to decorate their mess by work schedules always related to art and representation. They lease their services

herald love serenades and play on command, or repair, grant or create-instruments of music for people in countries where they stop. The other musicians People can also take courses music or singing, provided they are displaced percent with the caravan. For these tasks, Bodor get paid cold hard currencies and cents, gold and silver. Troops avoid desires to attract looters to displaced cer with are too important. They use counters and banks for Kasmirans build up reserves of money as may be insufficient useful in cases of hardship (poor revenue exceptional expenses, special events).

In countries where the currency is not over, Astar as the Bodor are paid in first (wooden harp, precious stones, fabrics, etc..) or value products (nectars, incense, by-perfumes, etc..). The maestro, as a good manager, can also negotiate with other types of payments, as cover for the whole community and fodder for animals.

The Bodor like to surround themselves with beautiful things even if their living space is restricted to their rou-burbot. These are small houses on wheels the intimate space of each, and it is customary to not to introduce it when there is not invited. Moreover, each standby to close his door when the troop stays in a city. They like the particularly jewelry and clothing fabrics expensive and eccentric. Some also collect tion of musical instruments or costumes Some of famous artists missing. However, two things that are most valuable to them But still their favorite instrument and pro-intellectual property attached to works they compose.

Because of their nomadic lifestyle, and Bodor do not cultivate anything except a tobacco-era Cities Fly, the zeyah. This vine, and fragrant flowers, growing in planters and the vines that adorn the sides of their trailers. The Bodor did not necessarily make trade but they willingly smoke some pipes after concerts with people encountered on their tour. Apart this plant used, it is said, to stimulate inspiration, groups are dependent cultures Aboriginal. Bodor necessarily have the draft animals to pull their wagon but they not practice farming. When they have more animals necessary, they sell them. This situation

addiction forces them to trade their constantly food, hence their need for liquidity.

ELEMENTS AND CULINARY ARTISTIC

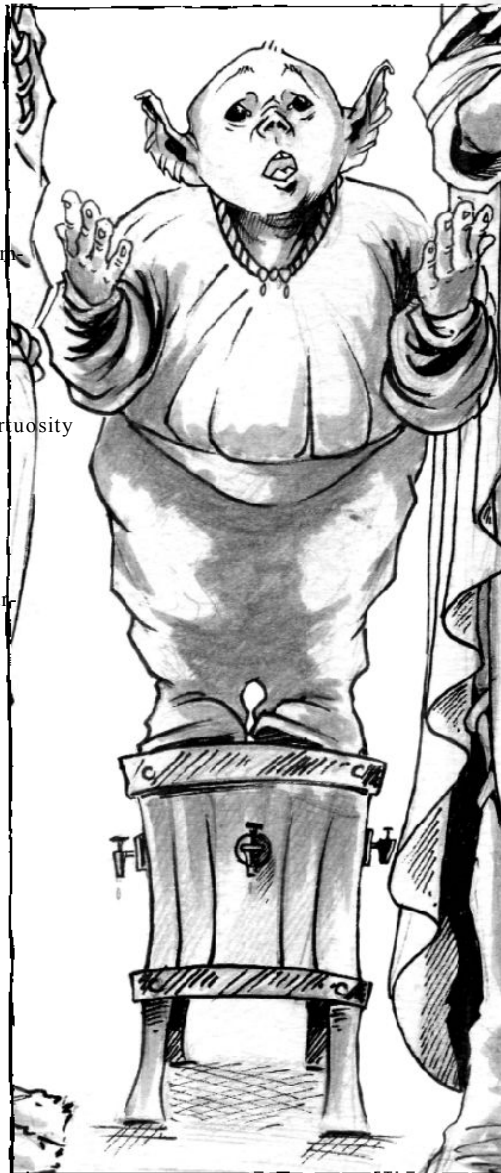
Bodor are the most gifted musicians of Talislanta. Their favorite instruments include the tone Mkt, flutes and bells of glass, torsadon (T, p 276), and wind instrument played by four musicians, the horn bellows.

Music composed by Bodor is complex, sophisticated and requires exceptional virtuosity. All composers and musicians New Age would be provided with their meaning innate music. For them, all sounds are a subtle palette of color, brightness, textures and shapes. Musicians Bodor-bit wind through the Vision of his playing in perfect harmony and tempo best suited. Their bond visual music allows them to develop a "tone" higher and the level or mute colored tones with a subtlety and precision like no other. These people do not practice other arts than music, although among them, some are known for quality instruments they make and repair.

The Bodor are omnivores and enjoy good pulpit. Gourmets, they practice in a so the food tourism. When recipes the show is good, the maestros invite indeed the whole company to one of the best of the city. A convoy of trailers containing all food and beverage group ensure sufficient autonomy to the troops at it is moving. Meals are user-Viaux: prepared and eaten together. Curious discover new tastes in the country work-paid, Bodor collect some revenue cooking or making drinks, and have why cookbooks also very coveted. In times not so remote, it is done reported a ruse used by Bodor to sow looters who attacked their convoy, the 'cantine is then abandoned to his sacking sometimes prevent death.


DIPLOMACY, OUTSIDE WORLD

Naturally quiet and polite, the does-Bodor take no diplomacy itself



but they are still trying to find a compromise to prevent conflict. Since acquiring their freedom, they have always adopted a policy of neutrality with other people and prefer Eskimo worm disputes between states or factions. Supporters harmony both in their art of choice that in their daily life, they respect the most the laws of the countries they pass through and remain open people they encounter especially if they enjoy their music.

The maestros are ambassadors of their Troop with local authorities to obtain the rights of way, location of stay,



authorizations required for performances, etc.. Because of their affiliation with Archean, Bodor are particularly welcome in Zandu, Faradun, Haj, Danuvia, the Seven Kingdoms Caranthéum and into the empire Kang. The over the civilized nations are competing for services Troops of the most prestigious. They are received with the greatest joy to Astar or islands Thaéciennes where music is considered an art major. It is not uncommon to see evo-Luer with some troops of dancers Bodor Thiasians or Muses.

The Bodor did not particularly affinity with the tribes of savage people, who often n'ap précieux not their art at fair value. However, Bodor are not systematically attacked or driven by these tribes, because of their condition Neomorphism, and some even accept them produce, as in the course of Uruga.

LANGUAGE PRACTICE

This people music par excellence and very sociable made a point of perfect practice of talislan, both in the version of the elites in the common people. Their way of life the soul-ing to be with all audiences and traveling around the continent, Bodor consider an important tance equal to one or the other languages. The talislan owes to the people of many musicians and written terms related to music and practice, without mention the works themselves.

BODORIEN (oral, written)

This language literally music unique to this people, is linked to its specific sensory Single (The Vision of sound). She often goes to just music to the ears of other peoples. For Bodor, however, it is a complex language, instead of words and letters, use of notes, rhythms and musical phrasing. Received by the melodies the ear of the listener aware, in addition to shades of colors seen through his eyes, which are all indications of the emotional state of the insurance and present intentions of the speaker. In Indeed, Bodor know that sounds have a color and claim to have synthesized all the emotional states in octaves and notes (do, re, mi, fa, sol, la, si). Each note, with its variations of tone, intensity and octave, corresponds to a set

shades. Harmony sound is reflected in the mixing colors, while a cacophony gives a dreadful chaos of loud colors assaulting the senses. The bodorien is essentially an oral language. By necessity, sometimes the Bodor written messages are transmitted in this language in the form of scores.

PHRASES AND PROVERBS CURRENTS

The music is the soul in harmony with everything exists.

It is not enough to hear the music, still necessary see it.

The arts are the surest way to evade the world, they are also the surest way to unite with him.

World music resonates in our ears.

Achieving harmony requires the silence of the peace.

The first phrase of music is that of life.

WRITING AND MEDIA

Real artists plying the four corners of Talislanta, Bodor the registry very often large they are transmitted "orally" of generations tion to generation. However, they soon learn they are written works, musical scores, poems or songs which, together with their instruments, their most valuable assets. According to their itineraries, they use inks and materials from distant lands that are rare commodities in the Seven Kingdoms and are therefore the object of some curiosity.

THE RAHASTRANS



"Although I was often questioned on the future than the past, here is the summary of origins of my people. When the Archean emerged from the mud and dust of their primitive barbarism, they found the Orb. It contained the secrets of magic to foreign Talislanta and many were seduced by power. But the ancestors of my ancestors-choi Sirente another way ... Or maybe they were chosen by fate to follow this other path,

who knows? They learned to read and interpret harbingers of future events. Very few of them possessed the Archean donation: they are named "Rahastrans. But yesterday as now, few people are willing to écouter et accepter des augures néfastes. Pourtant nous ne mentons jamais sur ce que nous lisons dans nos cartes. Mes ancêtres prédisaient au roi de Phandril, l'inévitable chute et destruction de la première cité des Archéens. The souverain, aveugle parmi les aveugles, proclama aussitôt leur bannissement. Dès lors, ils se retrouvèrent en marge de leurs frères archéens et de leurs cités, arpentant le monde. Leur prédiction se réalisa et Phandril fut anéantie par le Grand Désastre. Les Archéens durent se regrouper pour survivre et mes ancêtres se retrouvèrent à nouveau parmi leurs frères. Mais leurs années d'exil les avaient... changés. Depuis this time, the children of a possi-Rahastran tooth traits of our people can read and past and future maps Zodar. It and Fate brings us to today. "

The fortune-teller Rashi explains the history of People Rahastran

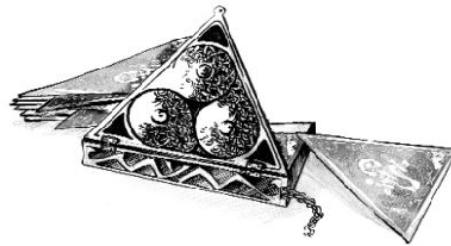
LIFESTYLE: POLICY OPTION

In Rahastrans, there is no hierarchy, no place to go same casual to take decisions or make judge-common elements. The notion of collective interest is foreign. Everyone feels the sole master of his destin, même s'il sait que le Zodar influence sa conduite. Ils n'imposent pas leurs décisions aux autres, n'ont aucune aspiration à constituer un État et ne revendiquent aucun territoire.

Les Rahastrans disposent tous d'un point commun : ils appartiennent tous à l'Ordre de la Cartomancie, une forme de magie qu'ils sont d'ailleurs les seuls à pouvoir pratiquer. Il n'existe aucune école qui dispense l'apprentissage de cet Ordre, chaque parent rahastran enseignant à sa descendance les rudiments du Zodar. Leur maîtrise respective de cet Art peut établir entre eux des relations de déférence, mais les rapports entre cartomanciens s'établissent avec respect, sur un pied d'égalité.

Since their exile Phandril the Rahastrans roam without a country. They do not feel beholden to any


and no kingdom, and never lend-go allegiance to a principle or a person, whether tribal chief or emperor. Even if they adhere to local laws, generally adopt Rahastrans lement un profil bas vis à vis des autorités en place, pour éviter les ennuis.



US ET COUTUMES : LA FORCE DU CODE

«Lorsque the caravane «Mélodie Sempiternelle» atteignit la cité de Kasmir, il fallut se ravitailler. Le maestro Mifa décida de faire halte ici jusqu'au lendemain et la troupe se prépara à donner un spectacle le soir même dans le quartier des étrangers. Pendant que les Bodors s'affairaient à mettre en place le spectacle, j'en profitais pour me restaurer dans une des auberges du bazar. Je louais également une chambre pour m'isoler et entamais la rédaction de mes observations sur le peuple bodor.

Un jour, à Soudain, on frappa à la porte et j'ouvris. A l'Archéenne à la peau sombre s'engouffra dans ma chambre et me somma de la cacher. J'eus à peine le temps de refermer la porte derrière elle qu'une clameur montait de la salle commune : «Milice de la famille Al Azim ! Que personne ne bouge !». L'ordre fut immédiatement accompagné d'une cavalcade dans les escaliers. Je me retournais pour apercevoir l'intruse pesante et farfouillant dans son sac, déterminée à en sortir quelque chose. Enfin, elle parvint à se saisir d'un boîtier d'argent triangulaire, au moment où la milice tambourina à ma porte. L'Archéenne ouvrit alors l'étui, en dégagea des cartes et après un clin d'oeil à mon attention, elle disparut corps et bien ! J'ouvris alors la porte au groupe de poursuivants, qui perdirent sa trace. Cette anecdote aurait pu en rester là si elle ne présentait pas un sujet archéénologique majeur. Cette étrange Archéenne ne pouvait être qu'une cartomancienne rahastrane...



Méconnus des gens du Nouvel Âge qui ignorent leur histoire, les individus de ce peuple sont souvent considérés, à raison, comme des escamoteurs exceptionnels ou des joueurs un peu too lucky. Leur aspect et leur talent divinatoire inspirent une méfiance empreinte de crainte et de respect de la part des Archéens et de leurs alliés. Il plane autour d'eux, une réputation «d'avirs de mauvais augure» acquise par un fait historique majeur, devenu depuis une légende. Leurs ancêtres, parmi les Phandres, constituaient une caste de magiciens à part et résidaient dans l'antique cité de Phandril (SF, p. 37). Le roi de cette cité prenait conseil auprès d'eux, car leurs talents divinatoires avaient gagné sa sympathie. Pour interroger l'avenir, les Rahastrans utilisaient un jeu de carte populaire de forme triangulaire, le Zodar. All porte à croire que les Rahastrans ont tissés au fil des siècles un lien très fort avec ce support privilégié au point de devenir une part indissociable d'eux-mêmes. Un sujet sur lequel ils se refusaient à mentir et qui leur valut d'être bannis.

L'intruse, se présenta le lendemain alors que je regagnais ma roulotte, elle me remercia pour mon aide. Dalusia, à qui j'avais prêté assistance, souhaitait quitter Kasmir et prendre la route avec nous. Lorsque je lui demandais la raison pour laquelle elle était poursuivie la veille, elle me rétorqua qu'elle cherchait autant que possible à éviter les ennuis mais les mauvais joueurs avaient parfois la rancune tenace. Elle me proposa de l'argent pour mon aide afin de compenser sa dette, je déclinai son offre à la condition qu'elle m'enseigne des choses sur son mystérieux peuple. C'est ainsi que je fus initié à quelques-uns des secrets des Rahastrans car Dalusia honora ma requête de bonne foi.

Depuis leur bannissement de Phandril, les Rahastrans ne possèdent aucun territoire et se considèrent chez eux partout sur le continent. On les croise sur la route ou dans les endroits où l'on joue : relais, tavernes, auberges, établissements de jeu. Pour cette raison, on a plus de chance de les rencontrer dans les grandes villes. Les Rahastrans voyagent d'un lieu à l'autre et gagnent leur vie en tirant les cartes aux curieux ou comme joueurs professionnels. Ils considèrent la vie comme un grand jeu de chance et ils parcourent Talislanta au gré des indications de leurs cartes. Pour nos contemporains du Nouvel Âge, le Zodar ne représente souvent pas plus

qu'un jeu auquel on s'adonne par loisir ou par appât du gain. Pour les Rahastrans, en revanche, il s'agit d'un outil majeur guidant tous les aspects de leur vie au jour le jour. Les 20 lames de ce très ancien jeu de carte, chacune marquée d'un symbole arcanique distinct, permettent aux cartomanciens rahastrans de révéler le passé, deviner l'avenir ou encore de mettre à nu les pensées et les désirs les plus profonds des individus.

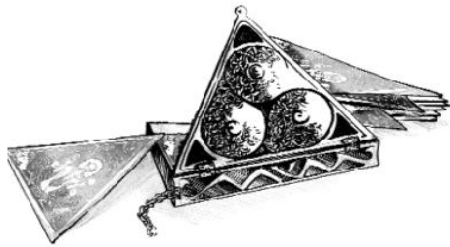
En apparence, ces Archéens aux traits sombres paraissent aux autres détachés des préoccupations du monde et libres d'aller où bon leur semble. Il est loin d'en être ainsi car leur lien au Zodar les soumet à son code, basé sur la philosophie du Destin (voir la loi du Zodar). Mon esprit rationnel ne s'encombre pas de prédiction sur l'avenir, la force de l'anticipation et l'étude des combinaisons possibles sont l'unique outil à ma disposition pour comprendre le futur. Mais comment reprocher à un être de laisser des cartes guider sa vie ? Ne sont-ils pas nombreux ceux qui considèrent que le choix du Nadir absolu est le fruit du concours d'un jeu, le Trivarian ?

Selon Dalusia, les Rahastrans sont, tout au plus, quelques centaines sur le continent. Et bien que les écrits les concernant soient assez rares, les érudits du Nouvel Âge corroborent cette affirmation. Une situation certainement due à leurs moeurs particulières et leur attachement au code du Zodar. Ils leur arrivent de s'engager dans des aventures sentimentales avec d'autres Archéens (Rahastrans ou pas), si les augures sont favorables, mais ne se marient pas. Ils quittent leurs partenaires au bout de quelques temps, lorsque le Zodar les appellent ailleurs. Ceux et celles qui seraient tentés de rester vivre avec leur concubin perdent leurs pouvoirs de cartomancien.

En général, ils ne s'inquiètent pas de savoir si leur liaison a porté des fruits. Ils n'élèvent pas eux-mêmes leurs enfants et laissent le soin au deuxième parent ou le faire seul. Invariablement si un seul des parents est Rahastran, l'enfant recevra ses dons divinatoires et ses traits en grandissant. Devenu adolescent, le jeune finit par recevoir l'appel du Zodar qui le guide jusqu'à son parent rahastran afin qu'il l'initie aux secrets de la Cartomancie. La relation qui s'instaure entre eux n'est pas teintée de filiation mais bien d'un rapport d'égalité. Le parent tentant au mieux de présenter le Zodar à son rejeton pour lui en apprendre les rudiments. Pendant cette période, le jeune apprend

l'Archéen et intègre les images et leurs symboles associés qui lui permettront de concevoir son jeu. Mais cet enseignement est de courte durée, quelques mois tout au plus car chaque Rahastran doit développer sa propre histoire avec son jeu de Zodar.

— L'indépendance farouche des Rahastrans ne les empêche pas de se lier d'amitié occasionnellement, même s'ils n'accordent leur confiance qu'à peu de gens.. Mais ces fréquentations durent le temps que le Zodar, leur plus fidèle compagnon, leur conseille d'accompagner cette ou ces personnes.»



JUSTICE : LA LOI DU ZODAR

Le rapport des Rahastrans à la justice est identique à celui qu'ils entretiennent vis à vis des autorités. They respectent en général les lois du pays de transit afin d'éviter d'attirer l'attention, mais ne reconnaissent pas d'autres codes que celui du Zodar. Partant de ce principe, ils ne se sentent pas coupables des effractions aux lois des autres peuples, sans pour autant être des criminels dans l'âme. Ils n'agissent volontairement contre une loi établie que si leur propre code les y incite. S'ils se retrouvent en butte avec la justice, ils optent pour la fuite rapide vers d'autres horizons.

Le code du Zodar fixe le comportement des cartomanciens pour construire, nourrir et entretenir le lien avec leur jeu de carte. Le jeu divinatoire réclame leur totale confiance et ils ne peuvent se dérober à ses exigences, sous peine de perdre leurs pouvoirs. Au contraire, ils ne prennent pas de décision importante sans consulter leurs cartes au préalable et en interpréter les signes afin de savoir si telle ou telle action est sage. Après un tel tirage, ils doivent se conformer dans leurs actes et paroles à ce que le Zodar leur a dicté de faire et qui peut parfois se révéler sans rapport avec leurs interrogations d'origine. Enfin, ils ne doivent jamais mentir sur les prédictions des lames, qu'elles les concernent personnellement ou qu'elles s'adressent à autrui, et ce

même si ces augures sont néfastes. Ces obligations sont valables même si leur application stricte peut mettre leur vie en danger.

Les Rahastrans n'ont pas besoin d'organisation judiciaire pour s'assurer du respect du code, car l'enfreindre rompt le lien harmonique qui unit le fautif à son jeu, entraînant la perte de ses pouvoirs magiques. La destruction de ce lien suscite un terrible effet de manque chez les cartomanciens qui peut se traduire par une dépression suicidaire : une punition suffisante aux yeux de tous les membres du people.

DÉFENSE : PRUDENCE ET DIVERSIONS

Les Rahastrans s'efforcent de ne pas s'impliquer dans les altercations, les conflits ou les bagarres. Généralement, leur capacité à anticiper les mauvais coups grâce à leur talent divinatoire est la plus sûre des méthodes de défense. Mais ils ont plusieurs cordes à leur arc lorsqu'il s'agit de désamorcer une situation de crise. Ils adoptent souvent une attitude neutre et diplomatique, considérant souvent cette solution comme la meilleure. C'est pourquoi ils gardent leur calme et tentent de trahir le moins possible leurs émotions, art dans lequel ils sont passé maître et fort utile étant donné leur gagne pain de prédilection : les jeux d'argent. Lorsqu'ils sont reconnus comme devins, le commun des mortels peut être découragé à l'avance de s'attaquer à eux, au risque d'attirer sur soi le «mauvais oeil.»

Bien sûr, l'existence errante des Rahastrans les amène parfois à être confrontés à des menaces que la raison ou un beau discours ne peuvent détourner... Tout comme cela peut se produire avec des mauvais perdants autour d'une table de jeu ! Well que certains sachent se servir correctement d'une arme, ils privilégient leurs talents de cartomanciens pour se tirer des mauvais pas. Ils favorisent les tactiques défensives et de diversion, employant l'Illusion ou l'Influence, profitant de l'occasion pour s'esquiver. En bons individualistes, les Rahastrans assurent prioritairement leur propre défense et ne prennent habituellement pas de risques pour autrui, sauf si le Zodar les y incitent.

LE DESTIN DANS LES CARTES

«Aethorion avait décidé de noyer son mal de tête dans le skoryx et s'était rendu dans une auberge de la basse ville. Il en était à la moitié de sa première bouteille, et la douceur éthylique de la boisson aux multiples saveurs commençait à remplacer le tambourinement de ses tympanes. C'est alors qu'une haute silhouette vint s'encadrer dans son champ de vision brumeux. C'était un Archéen d'une trentaine d'années, à la peau couleur de cendre. Il était vêtu d'un épais pourpoint de cuir renforcé, de pantalons de toile épaisse et de bottes de cavalier poussiéreuses. Il présentait un visage souriant derrière ses fines moustaches brunes. Il portait une améthyste en pendentif et de longs gants de satin qui juraient avec sa tenue de voyage. Du coin de l'oeil, Aethorion nota un boîtier argenté de forme triangulaire à sa ceinture. Un nom finit par s'imposer à l'esprit embrumé du Cymrilien : Tareau. Il s'agissait d'un des plus fameux et des plus redoutés pratiquants du jeu de Zodar de Chances, le grand casino de Cymril. Celui-ci s'assit, un verre d'aquavit fumant à la main. This n'était pas un étranger pour Aethorion et il avait déjà eu l'occasion à plusieurs reprises de jouer avec le Rahastran, auquel il avait plusieurs fois fait appel pour ses dérangeantes capacités prémonitoires. Sa présence au royaume de Sindar n'avait probablement rien d'anodin.

L'Archéen au Zodar ouvrit son boîtier et étala son jeu devant lui. Aethorion commençait à reprendre ses esprits et demanda au Rahastran s'il comptait faire une simple partie de cartes ou s'il ambitionnait de lui lire son futur. «Les probabilités du Devenir sont tout aussi nombreuses que les combinaisons d'une soi-disant innocente partie, Aethorion. Lorsqu'un membre de mon peuple s'assoie à une table de jeu, sachez qu'aucune des lames du Zodar ne se révèle gratuitement.» Le Cymrilien ne put retenir un éclat de rire : «Vous en parlez comme si elles étaient conscientes !» Tareau ne répondit pas. Il hocha la tête d'une manière affirmative et se contenta de dire qu'il lui importait peu que l'arcanomancien partage ses convictions : «Pour vous, il suffit de savoir que nous ne mentons jamais sur ce que nous disent nos lames et qu'elles sont effectivement des outils à l'étonnante acuité pour percer les voiles du temps, de l'espace, de l'esprit et du probable. Pourtant, comment pensez-vous que ce que vous considérez comme des bouts de cartons colorés aient ce pouvoir ?» La

question était intrigante en effet et Aethorion ne s'était jamais intéressé à cet aspect des choses. Tareau considéra le silence du Cymrilien comme une question non formulée. Ou bien savait-il déjà ce qui allait se produire ?

«En fait, ceux qui lisent les cartes et leur jeu deviennent une seule et même entité. Il n'est pas faux de dire que nous sommes victimes d'une addiction à nos cartes. Pouvez-vous vous imaginer comme soudainement privé de vos sens ? Nos lames ont une conscience que nous traduisons dans le monde matériel. En retour de ce rôle d'interprète, elles rendent possible l'expression de notre «don» sous des formes très diverses. Elles sont à la fois, un cadeau et une malédiction du Destin : parfois, nous préférons ne pas savoir ce que nous révèlent les cartes car ce qui est écrit dans le Zodar se produira...

Ébahi, Aethorion secoua la tête et demanda si Tareau pensait sincèrement ce qu'il disait. A sourire, à la fois désabusé et narquois, fendit la face du cartomancien : «L'incrédulité des Archéens lorsque nous avons annoncé le Grand Désastre ne vous a rien appris. Le Destin, même s'il est parfois difficile à interpréter, est semblable à la Mort ; ce sont des forces inéluctables, des entités supérieures au rôle éternel. Elles n'ont pas besoin d'intervenir directement et pourtant nous les voyons quotidiennement à l'oeuvre : la loi de la Mort s'applique en permanence. Quant au Destin, il favorise les miens en leur permettant de lever le voile sur ce qui fut, est ou sera. Je ne veux pas vous dire qu'il n'existe qu'un seul futur et que tout est déjà écrit, mais les conséquences de nos actes et de nos choix peuvent être appréhendés par la lecture des auspices dans nos cartes. Le cas échéant, cela peut permettre de choisir la solution la plus favorable. But nous avons également conscience qu'il est des choses qui ne pourront être modifiées... Par exemple le moment et la manière dont nous allons mourir.» Tareau marqua une courte pause et reprit : «Car les cartes nous révèlent toujours l'inéluctable fin avant qu'elle ne se produise. Sur ce point, l'avenir est sans surprise pour les membres de mon peuple. Si cela nous laisse l'avantage de rédiger notre testament et de nous assurer que notre Zodar nous accompagnera sur notre bûcher funéraire, du jour où nous effectuons le tirage qui nous révèle l'inévitable échéance, nous ne sommes plus vraiment vos semblables.»

Aethorion détestait qu'on le prenne ainsi de haut : cela lui rappelait ses années désagréables d'étudiant au Lycéum Arcanum dans le cours du maître Ébonarde.

Aussi ce fut d'une façon assez brusque qu'il demanda au Rahastran la raison de son apparition impromptue. Tareau reprit d'une voix conciliante : «Il arrive que notre jeu nous demande de faire certaines choses : nous rendre à tel endroit, adresser un avertissement à telle personne... C'est précisément ce qui m'amène à vous. Lors de ma dernière divination pour le compte d'une des personnalités de Cymril, certaines de mes cartes m'ont... interpellé. Il arrive que nos lames nous communiquent des visions : j'ai vu l'Assassin, symbole de la tromperie et de la menace, dans l'ombre du Mystique, l'individu qui cherche à découvrir les mystères. Ce Mystique avait vos traits, Aethorion. Dans la ville où nous nous trouvons, une des soeurs de mon peuple se trouve également en ce moment et vous projetiez de lui rendre visite à la demande d'un des membres de l'Ordre du Magister de Cymril. C'est cet individu qui avait les traits de l'Assassin...»

Extract from the books Aethorion, 603 NA Sindar

LES RICHESSES DES RAHASTRANS

Les Rahastrans n'accordent pas d'importance aux biens matériels et se contentent de peu : le barda nécessaire à leur vie errante, une monture et quelques lumens pour payer les auberges où ils séjournent. Même si tous portent un pendentif en améthyste, symbole de leur appartenance à l'Ordre des cartomanciens ; le seul objet de valeur du Rahastran est son jeu de Zodar, car il est quasiment irremplaçable. S'il est perdu ou volé, le lien établi entre eux se rompt et il faut en reconstruire un nouveau. Les jeux divinatoires des autres cartomanciens sont certes considérés comme des objets précieux mais ne font l'objet d'aucune convoitise.

Un tel rapport à la propriété, l'absence relative de besoins et le fait qu'une divination puisse à tout moment inciter les Rahastrans à partir vers de nouveaux horizons, entraînent que ces derniers ne s'encombrent pas d'une activité professionnelle ou d'un quelconque labeur. Ils peuvent s'engager dans une quête ou une mission si le Zodar l'exige.

Ils adoptent volontiers le troc ou recourent à la monnaie en fonction de la méthode d'échange en usage où ils se trouvent. Lorsqu'ils ont besoin d'acquiescer un bien ou un service, leurs activités principales sont le jeu (sous toutes ses formes) et la divination. Leur jeu de prédilection reste évidemment le Zodar et leurs pratiques magiques font d'eux des devins reconnus à travers le continent. Certains, plus rares, vendent ou échangent également des jeux de Zodar qu'ils fabriquent artisanalement (cf. ci-dessous).

ELEMENTS AND CULINARY ARTISTIC

Les Rahastrans sont omnivores, apprécient les bonnes tables mais peuvent se satisfaire d'établissements plus modestes en fonction des haltes induites par le Zodar. Du fait de leur mode de vie plutôt citadin, les Rahastrans sont sensibles aux arts, mais n'ont jamais eux-mêmes vraiment le temps d'apprendre à travailler leurs talents et de les exercer. S'ils jouent de la musique c'est parce que leur instrument tient dans leur maigre bagage. Comme pour les autres possessions, ils ne s'encombrent pas d'objets de valeur.

Une fois de plus le Zodar affirme leur exception, puisqu'ils fabriquent les plus beaux jeux de tout Talislanta. Les cartes qu'ils créent reproduisent efficacement les images et la symbolique traditionnelle, mais peuvent adopter des thèmes particuliers en fonction du goût de l'artisan (érotique, sarcastique, etc.). Ces Zodars ne possèdent pas de propriétés particulières, si ce n'est la qualité du travail de son concepteur. Pour cette raison ils voyagent si possible avec le nécessaire à la confection de ces cartes (papier, encres, plumes, vernis, etc.). Nombreux sont également ceux qui fabriquent les boîtiers d'argent gravés d'arabesques subtiles servant d'étui à leur jeu de Zodar. Les jeux comme les boîtiers sont considérés comme des oeuvres d'art par la majorité des autres peuples. Néanmoins, un Rahastran ne vendra jamais son propre jeu de Zodar, car ce serait se détacher d'une partie de lui-même.

DIPLOMACY, OUTSIDE WORLD

L'existence vagabonde des Rahastrans fait qu'ils sont de bons connaisseurs des différentes cultures et savent en respecter les us et coutumes. Bien que leurs relations avec les autres cultures soient tributaires du parcours de chaque individu, ils sont géné-

ralement neutres vis à vis des autres peuples, les considérant sans animosité ou affection particulière.

Les Aamaniens sont l'exception. Les Rahastrans sont régulièrement la cible des chasseurs de sorcières et sont passibles du bûcher purificateur sur le territoire de la Théocratie. Les Rahastrans ont donc à leur égard une attitude toujours méfiante en raison de ces persécutions.

LANGUAGE PRACTICE

N'étant pas à proprement parler un peuple mais une somme d'individus se fondant dans différentes cultures d'adoption, les Rahastrans pratiquent couramment le bas talislan, à l'écrit et à l'oral, au même titre que les peuples qui les accueillent. De manière générale, ils ont un léger accent indéfinissable qui les range dans la catégorie des étrangers où qu'ils se trouvent. Contrairement aux Cymriliens, les Rahastrans ont conservé une bonne maîtrise de l'écrit et du parler archéen qu'ils se transmettent depuis des générations. Gardant jalousement ce savoir, ils l'utilisent pour déchiffrer d'anciens écrits ou anticiper une incantation arcanomantique.

PHRASES AND PROVERBS CURRENTS

Le hasard est l'ombre de la destinée.

Si la chance est avec toi, pourquoi te hâter ? If the chance n'est pas avec toi, pourquoi te hâter ?

La magie du moment présent bâtit le reste de notre existence.

Celui qui n'a rien dort bien.

Si nombreux que puissent être les méandres de la rivière, celle-ci finira par se jeter à la mer.

La chance et la malchance sont deux godets d'un même puits.

Qui doit se noyer ne mourra pas écrasé.

ÉCRITURE ET SUPPORTS

Ils emploient généralement des supports pratiques et peu encombrants, quand ils ont la chance d'en posséder, ou ceux utilisés communément par leur culture d'adoption.

LES XAMBRIENS

«Jadis, bien avant le Grand Désastre, nos ancêtres vivaient en paix. Xambria était alors une cité florissante, au sein de la ligue de Numénia, tournée vers les arts et le savoir. Jusqu'au jour où les magiciens Torquarans et leurs monstruosités démonoïdes envahirent nos murs. Ils soumièrent les nôtres, les enchaînèrent et rasèrent la cité. Puis il les déportèrent et les exterminèrent par dizaines de milliers en les jetant dans les Abîmes de feu de Malnangar, au nom de croyances obscures et morbides. Quelques-uns des nôtres réussirent malgré tout à s'enfuir dans les Terres Sauvages de Zaran. Là, ils se cachèrent et survécurent à la famine et aux maladies. Ils assistèrent impuissants à l'édification de la montagne des crânes d'Omen avec les restes de leurs êtres chers. Devant ce funeste monument érigé par leurs tortionnaires, ils ont formulé le serment de retrouver les responsables et de rendre justice pour les atrocités qu'ils avaient commises.

La ligue de Numénia entra ensuite en guerre contre les Torquarans pour la destruction de Xambria, mais il était trop tard, notre peuple et sa culture ne se relèveraient jamais de ce génocide. À l'issue d'une guerre sans merci qui dura cent ans, Quaran comme Numénia furent anéanties. Mais l'acte odieux des Torquarans leur avait octroyé l'immortalité et malgré leur défaite, ils revinrent de la mort en s'incarnant dans de nouveaux corps. Leur présence souille depuis les âmes de nos ancêtres tourmentés qui réclament justice. Aujourd'hui tout le monde a oublié cette histoire mais pas nous. Et nos ancêtres ne trouveront le repos qu'avec la disparition du dernier Torquaran».

Zian le Xambrien évoque l'histoire de son peuple

MODE DE VIE : DES ANCÊTRES POUR SEULE AUTORITÉ

Le génocide des anciens Xambriens a contribué à détruire chez les rescapés tout sentiment d'appartenance à une nation ou à des terres ancestrales. All ce qui subsiste aujourd'hui de ce lointain passé est la sinistre montagne de crânes, de plus de 30 m de haut, nommée Omen. Condamnés à l'errance par



complete eradication of their culture and their homeland, Xambriens became stateless and recognize no authority or law. Aware that Torquarans, now called Reincarnation (p. 42), can hide under the traits of anyone, including the most respectable sovereigns, have any allegiance in fact worthless. The Xambriens have no instance and collective intelligence. After the call, ancestors provide for the appointment of their objective and they comply with their guidelines. The former represent the only authority to which they show reverence and compassion.

Xambrien each is an individual and autonomous free to live his life as he pleases, at least until Renewed Call. A situation that could be enviable if members of this people were porters of burden Xambria massacre. In fact, the single point and their common interest is the des-

destruction of reincarnation and adherence to a code they call "Justice, not vengeance". The Xambriens help each other in this performance when the opportunity presents itself, but are otherwise solitary individuals.

When they are not chasing spiritual, the Xambriens avoid up contacts or confrontations with the authorities of their whereabouts. In the opposite case, they know more barriers and do not hesitate to get in conflict live with what may stand between them and their prey, if they feel they have a chance to meet and Reincarnation destroy. The consequences of this kind of conflict, including their survival, are secondary considerations.

U.S. CUSTOMS: A GHOST IN THE SOUL

"The caravan is refueled Bodor Dracarta before starting the final stretch their journey towards the eastern lands. The maestro decided to give here a series of concerts which will satisfy the local nobles before going on to win the Hadran. I took advantage of the call to separate myself from the company "Melody eternal," and thank cordially Mifa ment for its hospitality. Then I paced the streets of this great capital of the desert. I knew that the path I had to go Kang throughout the empire, would quickly turn big challenge. The Kang have reputation for being quite litigious and sus-heaven for those coming from the west. I did not want to justify myself on my displaced Cements or reason for my presence, I deci-canopy therefore seek an alternative route. My preposterous idea was to work my way by volcanic mountains, to win the north the Empire at that point deemed less patrolled. I started looking for a guide which would allow me to go along and cross Volcanic mountains. Thus I made the Zian knowledge.

I had never seen a similar Archean, Zian looked young but his features evoked something deeper, a determination and to own torment venerable. His complexion pale, his mar-orbits quées the stigma of insomnia and its ways abrupt departure were people on our passage. He agreed to escort me in Mornes plains above the great desert Red. We took the road the next day the north-east. My companion was not very talkative and would sometimes spend several hours without getting a word, what was in ultimately not unpleasant after several weeks spent in the company of Bodor. It seemed driven by a force that was foreign to him manages. His silence and his keen sense of survival intrigued me.

One evening, while we restore our around a fire, seals printed in the metal of the hilt of his sword m'interpellèrent. They went to an exhibition echoes that had been ever seen at the Museum of Cymril. The scholar and sponsor cymrilien Sylandre, passionate

Ancient History and Archaeology, will present then the result of his research on a civilization earlier Archean the Great Catastrophe, Xambria. He said that people lived in the eighth Forgot century of the Age and was decimated by a genocide.

Zian was not one to speak easily its people and its history, I decided take my pain with patience and would rather cautiously questioning him about it. My curiosity is rewarded as we faisions road together and I wrote down greedily the bits that I was willing to concede. I doubt that there are beings in this world more tortured as Xambriens and some laugh-Quent even say they have a shadow the soul. In reality, the weight of their inheritance occupies their entire life: hunt down and punish Torquarans old.

Zian told me that his people not more than a few hundred to evo-Luer on Talislanta. For them, life does not joy and serenity. None are free to pursue his own aspirations as marriage, building a family, build a home or elsewhere. If unite with their fellows, is to en-rer ways to fulfill the promise Formu-Lee to the ancestors. Only unions Xambriens are successful. Given the impossibility ity to take their children with them during a Call, mothers are forced to abandon their children at birth. Generally, they leave them in the care of a family or a person encountered during their life and which they have placed their trust.

It seems that Xambriens are intended to become marginal. Already in their fra-sorts of adoption, they behave differently, not like anyone and experience unknown feelings to others. They are subject to prolonged periods of depression. During their younger years, they hear "voices" in their heads or are subject to hallucinations duration and intensity. Growing up, they begin to develop strange power-ers, but they may find an explanation logical status.

After their thirteenth year, Xambriens receive the vision of an ancestral spirit to them reveals their legacy and the reason for their existence tence. Interestingly, since excluding

what they learn in their culture adoption, mainly about their origins and what they need to know to carry out their quest is given by spectra. A mode of cultural transmission as original and disturbing. This experience is stressful in the life of a year-because Xambrien centre reflects what he experienced. The young must submit to the test with respect tinged with fear. This is after taking knowledge growth of past events, it must solve to stalk tirelessly the Reincarnation.

Following this initial vision, Xambrien may receive the "Call" anyone when: the ancestral spirits to summon Omen, The mountain of skulls. Once there, he developed his skills under their tutelage and learn how to resist and combat magicians to carry out their purpose. A When ready, they inform one's enemies returned to his people under the Talislanta as a reincarnation. He will then be given a blade spirit and silver mesh gloves others have brought before him. Thus life begins with a chassemages his spirits Aboriginal training and serve as guides spiritual. They teach him how to locate Reincarnation and invest the body of a portion of their spiritual strength. From this time, Xambrien do more juice-based that he has led the feud to an end. The call is repeated several times during his life and her ancestors means each time a new target.

I have seen a gradual change in Zian behavior. His mind seemed always paid to other thoughts as we sank in plains Bleak. Our walking pace quickened and Zian began to make fewer halt. The answers to my questions became unintelligible grunts and became increasingly irritable. Around us I felt that we were not alone. After few days of walking, we were at the top a hill in the distance I saw the ominous mass Omen of the mountain of skulls which are said it measures over 300 m high. Zian, after a moment spent gazing at, told me our paths parted here. Thus I had to bring myself to leave Zian and finish the road Volcanic mountains only to ... "

JUSTICE: A CODE ABOVE LAWS

The Xambriens follow a code of conduct known under the name: "Justice, not vengeance. " This is the only law they respect voluntarily, it codifies their actions under the Tracking of reincarnation. When Xambrien receives the call, the code requires it to make any urgency that to Omen. This means that abandoned give any other business activity and if may leave his companions. Once arrived the mountain of skulls, he must be possessed by ancestral spirits, an experience par-LY unpleasant because of spectral voices harass-slow relentless spirit. Quick to anger and by-ticularly virulent against magicians, they therefore influence the Xambrien no longer Total-EMENT master of his actions.



The code also states to never save a reincarnation or to abandon the chase in Despite the obstacles that stand in his way. To Therefore, a Xambrien not hesitate to get Off-the-law during his hunt and may even-recoverable, informed choice to murder in cold blood, because its mission is sacred. Pressured by his ancestors and owned by them, he has great difficulty controlling his actions and avoid the "collateral damage". Other obligations code, while sitting Xambrien must always pay-tance to one of his fellows in his quest. This Cooperation usually extends to everyday life, Xambrien a hesitating to cover acts of Another member of the people or to divert attention.

Xambriens the organization need not court to enforce or apply this code sanctions on those who break it. History does one known example of having violated Xambrien the code, it provoked the wrath of ancestral spirits traux who turned against him. The temporary became final possession and led to short term suicide.

The Xambriens do not respect the judicial bodies and the laws of other nations, because they know that the Appeal may lead to crimes. When they are not tracked, they generally respect the laws of the country where they wind, mainly to avoid attracting attention. They feel no guilt in violating the codes of other nations and do not mind spending Also if they are assured of the absence of witnesses. Living in a violent world and disaster, Xambriens do not engage in senseless murder but often respond to violence with violence. If they are wanted, the exile-Xambriens RONT rather than surrender or be captured. By their nature changeable and irritable and will strange that hovers around them, they can sometimes serve as a perfect scapegoat.

DEFENCE: THE FEAR AND WEAPONS

All Xambriens are trained to handle weapons by their ancestors at the time of the call. Their wandering life across the continent in pursuit reincarnation, makes them perfectly suitable for solitary survival in hostile environments and some have mastered the art of the ambush and the creation of traps. They are perfectly

able to defend themselves, even in the face of adversaries superior in number. Faced with the users of magic (spells, formulas or enchanted items) Xambriens to use their innate talents of magic. In a scrum they try to RONT priority to get rid of magicians.

When not hunting, the Xambriens avoid altercations in which they are not directly involved. Assistance towards another Xambrien is an exception, but otherwise these individualistic at heart are not the kind to defend the widow and orphan. Their reputation as cursed beings gives them some immunity, most people prefer to avoid causing these "Avira misfortune." If one is found Xambrien faced any hostility, he prefers usually ignore or play reputation scary to ward off intruders. If the solution is not enough or victim a direct threat, he will not hesitate one second to make use of his arms.

Incantations or magical events are seen by as Xambriens direct threats. A magician would be prudent to warn a Xambrien his incantation does to produce a nice show of illusion or a close-BLES



sure, if he will not suffer his wrath. Of course, given the latent animosity to Xambriens magicians, it can still deteriorate if Xambrien receives the duplicity of some by the user of magic. Finally, it is important indicate that perceptions are Xambriens generally altered when possessed by the Spiritual strength: they violently attack back then the slightest provocation or threat.

BELIEF: THE BROKEN CYCLE

Reincarnations

XAMBRIENNES

"The interview with Shivan was Aethorion disturbing. He had known Cymril, while was a young boy. Child adoption of friends of the magician, he had already appeared which contrasted markedly atypical of Cymriliens youth the same age, the skin white ivory, jet-black hair. His character taciturn and withdrawn it apart again more, which could be attributed to the cause Chemari frequent it was, and during which he claimed to hear voices. Shivan had been entrusted with the ancient tradition Xambriens pursuing a relentless pursuit that took them over hill and dale, friends of his mother, who could not educate herself.

This was a surprise to Aethorion of Shivan cross during his visit to Taz. The Xambrien recognized him and had tried to Cymriliens friendly show with, but Aethorion had felt tense and defensive. He had left his adoptive parents at its thirteenth fifteenth year. Her face grim, his gait Disaster had become really worrying. In his presence felt Aethorion had a profound sense of unease. When he told his adventures, the magician felt himself seized by a deep anguish.

Over the years, the "voice" WHAT Shivan had made more specific, peremptory fronted. He finally received what he called the "Call" and had left Cymril, never to return. He ventured far east, in the Wild Lands. There at the foot of volcanic mountains, he Omen reached the mountain of skulls, a mythical and morbid. He had spent several weeks alone in this desolation

tion and those who had met him by-lament since his childhood: his ancestors or, more accurately, the ghosts Alumni Xambriens. They explained Shivan to the origins of his people and had helped him develop his abilities.

In its discussions with Naj Miras, not-impressed by the antiquity of Talislanta, Aethorion had discovered the mythological stories concerning the massacre of the population of the former City of Xambria. For Shivan, when the death of their mortal coil, the souls of Deceased left the material world to travel through the Spheres, parallel realities and metaphysical surrounding Talislanta, even in the Shadowlands. Here, the entity directing the Dead souls to their future incarnation. The atrocity of Holocaust had broken the cycle of reincarnations of the people xambrien, and therefore all its members saw themselves condemned to eternity of wandering in the form of lost souls. The Xambriens today are subjected to same anxiety because their souls are doomed to join those ancestors as it will Talislanta of reincarnation.

How the young Xambrien evoked his beliefs reminded Aethorion the fanaticism of Aa priests, fundamentalist theocracy Lands West. Call into question his beliefs was done at the risk of knowing that such would be tried. Despite his efforts, Aethorion failed to hide his disbelief. Shivan had felt and had suddenly uptight, striking his beer tin on the counter with the violence of a fawn. It remained inward-looking even for a moment before raising a facial grimace. It was impossible for Aethorion Set whether the traits were stiffened by Shivan Rabies he read in his eyes or if it was effort of the young Xambrien to contain. Then qu'Aethorion had felt the "Other" presences, those spirits who roamed around him. Anger and animosity which enveloped his doubts swept at once.

A smile, wry and sly, had split Shivan's face: "My ancestors did not learn-cient not those who manipulate magic, but you does not help doubting that I just told you. " Trying to find his quiet, Shivan had nevertheless resumed explanation. The ancestors of the New Xambriens

Age was not a subject to be taken lightly, because they often accompanied their descendants employed. Aethorion had clearly felt their attendance. Shivan explained that since most Antiquity, members of his people were the instrument of their revenge ancestors against the Torquarans. They had escaped, too, the cycle of life and death, thanks to some dark ritual. The lost souls of the victims of the Holocaust explained to all their descendants they could hope to regain their place in the cycle as the destruction of the Immortals Torquarans. These could be real-ment destroyed by their descendants victims. Shivan or his ancestors had not to provide more explanation on the reasons which the destinies of the executioners and their victims were bound. In contrast, ancestral spirits taught their descendants pendent how to track down and fight Ancient black magicians, a quest that lasted for millennia. All are Xambriens knew, ultimately, doomed to join their ancestors in the limbo of the Underworld, in the same spectral wandering, until all

the Torquarans would not have been rediscovered and destroyed. Such was the curse that portaitent the Xambriens, striving for many millennium to restore an imbalance that they were still to date the main victims. "

Extract from the books Aethorion 616 NA Taz

THE WEALTH OF XAMBRIENS

The Xambriens do not value the possessions, other than that they can take with them when the call occurs. Their lifestyle, day to day, satisfied with little and they do not care about the accumulation of goods and wealth. Whether paid in cash or in nature is irrelevant, because they just the bare necessary for their survival: a bed, a meal and even-ently enough to replenish or repair equipment.

In contrast, with re-consider Xambriens pec chassemages their attributes. Blades-minds and gauntlets of silvery mesh exist only few copies and are the remnants of the xambrienne civilization annihilated during the Age Forgotten. Perceived as objects "sacred", they are symbol and tool of their interminable feud cons reincarnations. The blades have spirits no power in themselves but are fac-exceptional structures and can therefore attract greed merchants, antique dealers and scholars. A Xambrien will make every effort to retrieve such objects, if they are stolen. In If he finds his path objects in a chassemages another, it will keep these items until his next visit to Omen where he confided to ancestors so they are transmitted to holders future.

When they do not track reincarnations, they earn their living by renting their services. Combatants and headhunters in nature, they negotiating skills and these are mainly good bounty hunters, executors of the low-works or conveyor guides for caravans. Whereas the call can occur at any time the Xambriens thus avoid engaging in any long-term occupation. As they place their code on top of everything, they consider these contracts as worthless. They hire their floor to do a job and not abandon-stand that if the call occurs. Although little wordy



the nature of this event, they are generally ment by their employers to potential risk possible to "unexpected delays".

Some have developed over time com-craft skills to meet their own needs (the forge, making bows and arrows, repair armor or care of animals), they are used to make a living between two calls.

ELEMENTS AND CULINARY ARTISTIC

Omnivorous and often gifted for survival, they quickly learn to recognize things edible their fuel and do not do so. When they are not stalking spiritual, their relationship with food is convenient, they eat their fill and never-Davan Tagus.

The Xambriens are insensitive to art, their main blade reasons completely beyond this kind of concern. They are practical everyday items ticks, solid and unpretentious. Anything that can be relate to the history of their people, fascinates revenge. When they found the objects of their civilization stolen by Torquarans, they bring in homage to their ancestors during a visit to Omen and leave them on the site.

DIPLOMACY, OUTSIDE WORLD

The Xambriens general do little importance to relations with nationals other peoples. They look to reverse the as a people cursed and haunted, individuals it is better to avoid or escape.

The relations of Xambriens with magicians, and people known for their donations magic, are governed by suspicion and may skid easily. This animosity is a legacy ancestral spirits, exterminated by the Torquarans, heavy users of black magic. When Xambrien is owned by Force Spiritual, suspicion turns easily hate ...

LANGUAGE PRACTICE

In the manner of Rahastrans the Xambriens have a culture of adoption which they make the sign-

ments, including language. Lifestyle wandering because they quickly learn to master talisman down, practical and utilitarian. In all cases, the language they use is consistent with their adopted culture, including at emphasis.

The Xambriens also have a Masters Intuitive Archean enabling them to decipher the ancient inscriptions they may discover during their mysterious quest of vengeance. By cons, they do not seem able to speak or write this language. Similarly, they are known to speak, read and write fluently in the language xambrienne, a variant of the ancient Archean today they are almost alone in control and understand, and which is the radius of the row dead languages. They are able to use ar-Cheen xambrien and intuitive way, even if may be, moreover, the illiterate other languages. The Xambriens gain mastery of these languages in their teens, following this they call the Call.

PHRASES AND PROVERBS CURRENTS

He who bends beneath a burden only knows weight.

When you do not know where you're going, look where you come.

What is wet do not fear the rain.

It is easier to move than a river change its destiny.

Revenge is preferable to death and death revenge.

WRITING AND MEDIA

Not being fans of magic, Xambriens Unencumbered rare books or parchments in their peregrinations, unless their be of any use in their objectives. In which case, they prefer scrolls or little books, less cumbersome and more practical ticks carry.

THE BESTIARY

REINCARNATION

These creatures are spiritual forms of magi-torquarans cians, members of a dark cabal who once ruled a vast empire. During their rule, the responsibility went Torquarans sands of the death of thousands of innocent people. Almost all of the people Xambrien (p. 34). Their Empire eventually collapsed, but its leaders

escaped and were never convicted their crimes. Instead, the conclusion Torquarans rent a pact with the arch-devil Zahur that trans-forma Reincarnation: evil spirits surrounded by an aura that prevents you from being achieved by Mort. The Torquarans and acquired a state of quasi-immortality and became capable of taking Possession of living creatures at will to return again and again. Only blades spirits whose descendants of Xambriens dissipate the aura protect these evil spiritual forms and allows Death to deport them to their final verdict.

REINCARNATION

NDC	FOR	CON	DEX	INT	CHA	VOL	PER	IP	PV	IC	ATT
15-20	1 *	0 *	2 *	5	-2	3	5	0	20 *	NDC	1

* Astral form, otherwise use the body's physical attributes possessed

Movement: 2/10/20/40 m / rd 12 km / h

Template: S (astral form) otherwise it depends on their body of borrowing.

Fashion Attack: Energy Drain Touch (ID 1/NdC). According to the magic or weapon used.

Talents: Possession: active opposition VOL NDC cons to push the Reincarnation.

This may not make an attempt to possession per target. If the wins Reincarnation Opposition takes control of the body of ac-BCH. The spirit of the owner is put to sleep or destroyed, according to the will of Reincarnation. It should dispel the astral form of Reincarnation to free a possessed.

Necromancy with seven ways to NDC. Immunity to all damages except those blades-Xambriens spirits, magic or silver.

The astral form of Reincarnation is immaterial-ence, capable of flying at a constant speed of 40 m / rd and willingness to cross the area.

Habitat: Africa



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