

DUNGEONS
DRAGONS

Kingdoms of Kalamar



STRENGTH AND HONOR
THE MIGHTY HOBGOBLINS OF TELLENE

Strength and Honor: The mighty hobgoblins of Tellene

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Introduction

Welcome to Strength and Honor, the definitive guide to hobgoblins. This volume is a supplement to the core books needed for a D&D® campaign set in the Kingdoms of Kalamar® Campaign Setting. The book details the nature, beliefs, and experiences of hobgoblins across the world of Tellene. For Dungeon Masters (DMs), it provides essential information on a major race in the world, expanding upon the information found in the Kingdoms of Kalamar Campaign Sourcebook and the D&D Monster Manual. DMs who wish to construct a detailed campaign may also seek the Kingdoms of Kalamar Villain Design Handbook, for hobgoblins make great foes and excellent villains. For players who wish to have hobgoblin or half-hobgoblin characters, it is a valuable addition to their collection. This book functions as a supplement to the Kingdom of Kalamar Player's Guide, the D&D Player's Handbook and the Dungeon Master's Guide. It draws freely upon material from all those official D&D game sources.

Of course, the book is also extremely useful for players and DMs playing in another campaign world. Though names and places may need some adjustment, a DM can adapt the five distinct hobgoblin cultures to his or her own campaign with ease. Any of the five subraces can exist on its own, as a segment of another hobgoblin population, or as an independent kingdom. Players can use the new classes, feats, skills, magic items, and spells for characters in other campaigns. Again, the names may need to be adapted, but an enterprising player can accomplish this with ease.

What makes this book unique is its treatment of hobgoblins. Hobgoblins are a potent and civilized force on Tellene, with kingdoms that rival (and war with) the rest of the world. Their civilization has emerged alongside that of the elves, dwarves, humans, and other major races. They build cities, field armies, conduct trade, farm the land, build ships, explore new territory, and develop their own culture. Their military prowess and fierce determination to survive have cemented their place among the civilized races. On Tellene, the hobgoblins are considered the equals of the humans, elves, dwarves, gnomes, and halflings.

Each chapter of this book describes in detail one of the five major hobgoblin subraces. Each subrace has its own lands, its own social structure, its own culture, diet, and religious beliefs. For players and DMs playing in the Kingdoms of Kalamar campaign setting, these descriptions include information on where the subraces live, their history, their trade practices, and their language. For players and GMs playing in other campaign worlds, any of the five subraces can be modified to fit into a specific campaign. The subraces are autonomous units that a GM can use individually if so desired. The Krangi and the Kargi (chapters 2 and 3) are the most traditional hobgoblins.

Below is a breakdown of the chapters and what they contain.

Chapter 1 provides a basic overview of the two primary hobgoblin traits: strength and honor. It also includes a discussion of the other major race's opinions of the hobgoblins, as well as the predominant hobgoblin creation legend.

Chapter 2 takes an in-depth look at the Krangi, the hobgoblins of Norga-Krangrel. The Krangi are the most developed of the hobgoblins, and they possess the largest kingdom, the largest social infrastructure, and the second largest army. This chapter discusses the unique aspects of their social structure, their dealings with their neighbors, and other specifics.

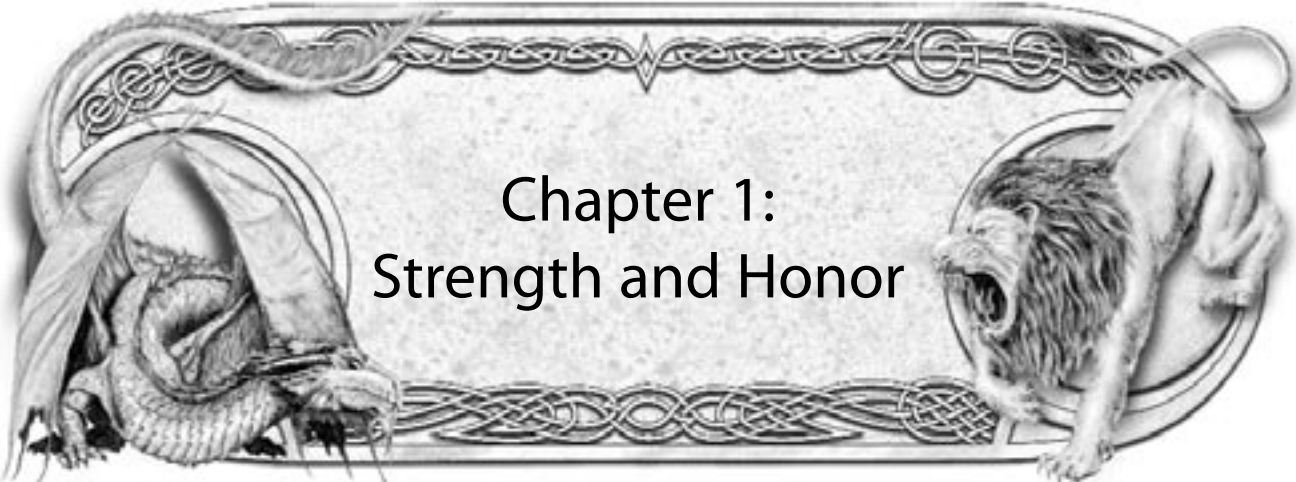
Chapter 3 is devoted to the Kargi, the hobgoblins of Ul-Karg. The Kargi are the most traditional of all the hobgoblin subraces, and are the closest in manner and appearance to the description in the D&D Monster Manual. All the details of their culture, society, and military are included in this chapter. The Kargi are probably the easiest of the subraces for DMs playing in other campaign worlds to convert.

Chapter 4 examines the Kors subrace. The Kors are hobgoblins that live as part of the Kalamaran Empire, the largest human empire on the continent. The humans have had a profound influence on their culture, their tribes, and their military, and all the unique aspects of their culture are included in this chapter. The Kors are the only hobgoblin subrace whose population center is part of another nation.

Chapter 5 describes the Dazlak in detail. These hobgoblins live on the edge of the Khydoban desert. Separated from the rest of their cousins, they have developed a very unusual and unique culture that is detailed completely. The Dazlak are the most unusual of all the hobgoblin subraces.

Chapter 6 is home to the Rankki, a small subrace of hobgoblins living on the northern edge of the continent. Their life revolves around the harsh climate of the Wild Lands, and has diverged significantly from their traditional hobgoblin roots. The unique Rankki tribes and their sophisticated culture are the subject of this chapter.

Chapter 7 contains rules information for playing hobgoblin and half-hobgoblin characters. Included in this chapter are new classes, new prestige classes, new skills, new feats, new magic items, and new spells, all created for or created by



Chapter 1: Strength and Honor

hobgoblins. Of use to both players and DMs, this chapter

includes a wealth of new rule information.

When this world began, it was not as you know it today. The land was empty, completely barren, and covered by the holy blackness. There were no plants, there were no beasts, and there were no sil-ghaz. It was perfect.

But the creator was not satisfied with the emptiness. Such perfection deserved a king. A perfect king. So the creator made the plants and trees, but he was not satisfied. Without honor, the plants could not rule. The creator tried again, this time making the beasts. But again, he was not satisfied, for they also lacked honor. The creator returned to work, until he made the sil-ghaz, the intelligent beings. But these beings were also without honor, for they would not worship the darkness. The creator realized that, having been born in the light, they had been born flawed.

The creator now knew that he must create the race of kings in the embrace of the holy darkness. But as he surveyed his now imperfect world, he saw the beasts, plants, and most of all, the sil-ghaz, polluting the world with light. So he traveled to deep beneath the mountains, where the sacred darkness remained. There he took the pure mountain rock and fashioned the Krangi form. He took the celestial air and the pure water and infused them into the rock effigy. Finally, he gave them a drop of his divine blood, signifying that they should rule. In this way the first Krangi was born.

Finally satisfied with his creation, the creator returned to his seat in the heavens. He and the gods watched as the Krangi quickly spread across the lands, defeating their enemies and winning glory and honor for the Blacksoul, the holy darkness. Soon, the whole world bowed their heads to the Krangi, and the land returned to the glory it once knew.

But the other gods had become jealous, for the Krangi did not worship them. Together, they brought a great pestilence upon the Krangi, and destroyed their mighty empire. Then they took the Blacksoul and destroyed his

body. Satisfied that they had exacted their revenge, the other gods disbanded their alliance.

But the Krangi were not dead, and neither was the holy darkness. The Blacksoul soon returned, stronger and purer. Having lost his body, he had become the darkness itself. The Krangi were also stronger, and now their duty was clear. The other gods, and the despicable sil-ghaz that worshipped them, had tried to rid the world of darkness. They had failed, and now it was the Krangi's turn. The time had come to return the world to the perfect darkness it once possessed, and assume the kingship that was rightfully theirs. And that is the fight that we all must fight every day, until the end of days.

- From the sermon of Sun Slayer Azak Naggetrek
560 I.R.

Strength and Honor

Throughout the course of history, from the time before time to the present day, two principles have guided the course of the hobgoblin race: strength and honor. These values form the basis of hobgoblin society, they govern the actions of its military, its leaders, and its people, and they guide the hobgoblins into the future. Any understanding of the hobgoblin race must begin with these principles, because they are the context in which every other hobgoblin thought or deed must be judged.

Strength

The first hobgoblin value, though perhaps not the most important, is strength. This concept is the easier for outsiders to grasp. The hobgoblins believe that the Blacksoul (or another deity in some cases) created the world for the hobgoblins to rule, and that the other races have taken it from them. To retake the world, the hobgoblins believe that they must prove themselves to be the strongest and most dominant race. Only after they have proved themselves will they once again rule the world.

The value of strength comes from the hobgoblins' basic understanding of power relationships. In short, to have power over someone means to have the ability to take his or her life. Because life is the most basic element of existence, the ability to control another's existence must translate into the ability to control every other aspect of that person's life. Without life, nothing else has any importance. As the hobgoblins have evolved more complex societies, their hierarchies and power relationships have likewise become more complex, but the basis is still the ability to kill. To have power over someone, one must be able to kill him, and to be able to kill him one must be strong. Since the hobgob-

lins' goal is to have power over everyone, they must be able to kill everyone.

Of course, just knowing that one has the power to kill someone is not sufficient to wield power over him. One must be able to prove it, and thus displays of strength are an integral part of the life of a hobgoblin. It is important to note that this desire to prove one's strength does not stem from any kind of insecurity or weakness. The hobgoblins are extremely confident in their abilities. They know that they are the strongest race in the world, they just have to prove it to everyone else. Likewise on an individual scale, each hobgoblin believes that he or she is the strongest hobgoblin in the world, and it is only a matter of time before he or she proves it. Proving one's strength is an integral part in the desire to rule the world, and like earning honor, when a hobgoblin stops proving his or her strength, it indicates that he or she has accepted a position as an inferior creature. This is unacceptable to the hobgoblins, and those accused of such a sin must immediately prove themselves or be killed.

Proving one's strength often takes the form of violence or aggression, as the hobgoblins consider this the truest and most basic display of power. It could be as insignificant as killing a slave or as massive as slaughtering an entire village. Unlike displays of honor, there is no qualification that the victim be equal in strength or treated fairly. Any display of strength is appropriate, although those in which the opponent is of equal or greater ability are considered more impressive and of a higher quality.

Indirect displays of power are also acknowledged, though less so than direct ones. As with honor, if a hobgoblin can convince or force another to do something he would otherwise not do, he holds some measure of power over him. If he can convince another to risk his life when he otherwise would not, then he wields true power. If he cannot force another to give up his life, but still persuades him to do something that he would not otherwise do, then he holds partial power over him. The hobgoblins consider this an inferior display of power, but a display of power nonetheless.

Honor

Honor is not an explicitly defined concept, despite its importance to the hobgoblins. Honor measures a hobgoblin's power, his worth to his people, the strength of his character, the force of his personality, the amount of respect he deserves, the number of his successes, his position in society, and much more. But honor is a subjective measure of these virtues, depending upon how others think of the hobgoblin. This subjectivity is crucial. Honor would not be honor without this subjective aspect. This naturally makes the rules of honor impossible to define, particularly for

non-hobgoblins, and yet the hobgoblins have no problem integrating it into their rigid and organized view of the world.

Although honor itself cannot be defined succinctly, acts that increase or decrease one's honor can. Again, the subjective and complex nature of honor means that few actions result in gaining honor in every situation or losing honor in every situation. In this light, one must consider actions that increase or decrease honor in a majority of situations.

On a basic level, actions that increase honor are those that prove one is better than someone else. This includes competitions of any kind, from a footrace to a fight to the death. For example, a hobgoblin who kills an opponent in combat usually gains honor for the action. There is a caveat, hence the word "usually". The hobgoblin only gains honor if he does not have an unfair advantage. Thus, a hobgoblin who kills a kobold female does not gain honor, while a hobgoblin who kills an elven warrior does. Precisely what constitutes an unfair advantage is vague, and results in some actions being difficult to evaluate. For example, a hobgoblin who kills an unarmed human would not gain honor, but if he gives the human a weapon and then kills him, he could gain honor. An opponent lacking a weapon clearly gives the hobgoblin an unfair advantage. An opponent lacking the hobgoblin's training or experience, however, does not. Generally, advantages that result from past effort, such as martial skill or experience, are not considered unfair, because the hobgoblin worked for them. This is not always the case, as magical ability is considered

an unfair advantage, even though it requires work or experience.

A hobgoblin can also gain honor by exercising power or influence, a subtle way to demonstrate one's superiority. This is characterized by forcing someone to do something they would not otherwise do. For example, a general has power, and thus honor, because he can force his men into combat even if they know they will lose, something they would not otherwise do. A wealthy merchant has power, and thus honor, if he can convince a military officer not to raid a particular caravan because he wants to sell the caravan's goods. In a hierarchy, the power resides at the top and flows from towards the bottom in the form of orders and influence. Getting someone to do something they do not want to do is how hobgoblins define what an order is, and the person that accomplishes this gains honor and a place above them in the hierarchy. These actions also related to the hobgoblin value of strength.

There are a few guidelines that every hobgoblin follows when considering honor. For one, the hobgoblins believe that honor is a way of life. Although honor is related to how others view you, it is just as important to act honorably when alone as it is when in the presence of others. The hobgoblins believe that it is far worse to have honor that is undeserved than to have no honor at all. Honor that is false, that is based upon acts of superiority done only in the presence of others and not upon actual behavior, is abhorrent to the hobgoblins because it brings suspicion upon everyone's honor. To combat this, the hobgoblins make an effort to act with honor at all times.



The Hobgoblin subraces (from left to right): Kors, Dazlak, Kargi, Krangi and Rankki

Additionally, a hobgoblin does not do something solely to gain honor. The hobgoblins consider someone that wanders alone in the woods hoping to be ambushed by a group of elves a fool, not an honorable individual. Honorable hobgoblins do not desire honor for honor's sake; they desire what they perceive as righteous deeds, which as a byproduct bring honor. Honor is not an end itself, but a measure of how close to the ultimate end, a place at the top of the world hierarchy, a hobgoblin stands.

Similarly, one can never have enough honor. Honor represents the hobgoblin desire to prove that they are better than everyone else. By continuing to do honorable deeds, a hobgoblin indicates that he is better than his current position in life. Conversely, a hobgoblin that ceases to do honorable deeds has accepted his or her position in life. Unless they rule all creatures of the sovereign lands, they have failed in their quest. By accepting their current state, they would acknowledge that they are not superior to everyone. Such resignation is a hobgoblin sin of the highest order.

This can mean that honor is a two-edged sword. Honor represents a hobgoblin's demonstration of his abilities, so if a low ranking hobgoblin has high honor, it is expected that he will ascend to a rank befitting his honor. If he is unable to do so, his honor is considered false, and he faces the difficult challenge of keeping his current honor and rank. Hobgoblins that fail to fulfill their potential usually end up dead, either having died in a desperate challenge for power or from being attacked by his peers. Hobgoblins are quick to exorcise from their ranks anyone with suspect honor.

The Origin of the Hobgoblins

Though the hobgoblins are sure of their origin, there is no similar consensus among human and demi-human scholars. Most agree that the hobgoblins are an old race, and lived on the main continent of Tellene before the humans migrated to the mainland. Records from the migration mention organized hordes of humanoids as one of the many perils faced by the settlers. This is validated by many archeological records that suggest there were communities of hobgoblins on the main continent before the first human remains were left behind.

The more significant question, however, is when the hobgoblins separated themselves from the other humanoids as a civilized race. Before their civilization, the hobgoblin's role on Tellene was no different than any of the other monstrous humanoids; they could be considered a natural part of the environment. At some point their role changed, and the result is the fully civilized race that exists currently. The point at which this transformation occurred, when the hobgoblin race crossed the threshold between barbarism and civilization, is a hotly debated topic.

Hobgoblin religious doctrine states that the hobgoblin race was created as a civilized race, and has persisted that way for all time. Strictly speaking, this position is untenable, for there is very convincing archeological evidence of uncivilized hobgoblin tribes dated after the supposed creation of the hobgoblins. To explain this, hobgoblins believe that at the height of their power, a disaster was visited upon them as punishment. They claim that the gods, in their jealousy, destroyed the Hobgoblin Empire and forced the survivors to retreat to hills and woods. The exact method of destruction varies from story to story, but plague and drought are the two most common, and most realistic, explanations. This "catastrophe theory" maintains the religious belief that hobgoblins have always been civilized, explains the existence of the uncivilized hobgoblin tribes, and explains why the hobgoblins no longer rule the known lands, thus very few hobgoblins doubt it.

The Human View

Some non-hobgoblins support the catastrophe theory as well, most notably the sage Aburago. In his studies of current hobgoblin settlements in Tarisato and Norga-Krangrel, he discovered that many hobgoblin towns and cities are built around a central core of buildings. In almost every case, these were built long before the hobgoblins settled there. While this is not uncommon on Tellene due to the relatively large number of ruins, Aburago believes that these core buildings showed a remarkable amount of architectural similarity, even among those separated by several hundred miles. He accumulated enough evidence to convince himself that the hobgoblins were living in the ruins of a single civilization that spanned Tellene. Furthermore, this civilization, as evidenced by their architecture and building techniques, possessed a level of technological sophistication that exceeded that of the current hobgoblin tribes, and arguably, all civilized people on Tellene. With this as his basis, Aburago noted that these ruins were populated almost exclusively by hobgoblins, who seemed to know intuitively for what purposes to use the buildings. He concluded that since the hobgoblins intuitively found these ruins and appear to be using them correctly, they must be ruins of the first civilization of hobgoblins that ruled the known lands before the emergence of the humans.

Despite these findings, Aburago and his followers remain in the minority. Most of the humans that populate the kingdoms of Tellene can be divided into two general opinions of hobgoblins. Those that have little direct contact with the hobgoblin kingdoms have a decidedly condescending view. In their minds, the hobgoblins are still only monsters, and their apparent "civilization" is only an illusion. There are several minor variations on this theory, but the

most popular is the theory held by the Eldoran sage Crend Volven. He believes that hobgoblins have not displayed any sophistication or civilized tendencies that should elevate them above the other humanoid monsters. The supposed hobgoblin civilization is no more than a primitive tribal structure that is held together by a large military. He believes that if any other monster race had a population equivalent to the current hobgoblin numbers, then they too would display a similar "society." The only reason that they are not currently seen this way is that they have not experienced the same population explosion. Thus, the hobgoblin presence on Tellene is no more perplexing than the presence of any other monstrous race; they are a natural fixture of the environment. This theory is often used to justify the genocidal slaughter of small humanoid monster populations on the basis that they have the potential to become "as powerful as the hobgoblins."

Those that have direct contact with the hobgoblin kingdoms, either through trade, diplomacy, or warfare, have considerably more respect for them. This is not to suggest that they consider hobgoblins to be their equals, but they do think of them as more than monsters. These people believe that the hobgoblins have elevated themselves above their humanoid brethren. For proof, they point to the complex hobgoblin society, the tactically and technologically sophisticated military, and the mere presence of viable kingdoms of hobgoblins. From this, most people conclude that the hobgoblins evolved from a monstrous state to a civilized state some time around the first human migration to the mainland. There is a large sect that even believes the civilizing influence on the hobgoblins was the human settlers themselves. Of the people who consider the hobgoblins a civilized race, almost all (90%) of them did not originally believe so. That is, they did not respect the hobgoblins until they had some contact with them. Only through experiences were their views changed.

As the hobgoblin presence infringes more and more upon the lives of humans, however, fewer and fewer people have the luxury of dismissing the hobgoblins. As a result, the number of people who hold the first theory, that the hobgoblins are not civilized, is slowly decreasing, and they are much harder to find in the Young Kingdoms, Svimohzia, or Tarisato.

There are several other opinions with small followings, the most vocal of which are the Truthseekers. Many members of the Courts of Justice believe that the hobgoblins are actually an ancient race of humans. These humans were warmongers who brought death and destruction upon the ancient world. As punishment, the Exalted Judge transformed them into monstrous creatures, so that they would be forever hunted and set upon by humans. As punishment for their warlike ways, they were reduced to an eternal state of war with humanity.

The Demihuman View

Because of their extended life spans (compared to humans), the demihuman races of Tellene have a wider and more accurate perspective on the hobgoblin emergence. In general, the demihuman races are less accepting of the hobgoblins than their human cousins are, as they view them as a constant threat. The demihumans have a longer history of warring with humanoids, and most of them believe the hobgoblins to be the most dangerous foes they have yet encountered. That humans can be content with nations of these evil creatures living on their lands is beyond comprehension, and only isolates the demihumans more. However, the most important demihuman contributions are their accurate, ancient records.

The elves, being the longest lived of the demihumans, have the oldest records. They had developed civilizations long before the re-emergence of the humans on the main continent, and had contact with the hobgoblins during that time. Unfortunately, the elves did not record the history as diligently as human historians might have. Because of their long life spans, the elves preferred to store the information in their memories or through their oral tradition. As a result, much information has been lost or kept secret by the reclusive elves. What they have disclosed is that the hobgoblins inhabited the main continent for as long as the elves, and that they were becoming more organized as time progressed. Unfortunately, they were not any more specific.

Of all the demihumans, the elves are the most bothered by the hobgoblins, for several reasons. Essentially, every hobgoblin belief directly conflicts with an elven belief. For one, the elves have a profound respect and love for the natural world. Simply put, the hobgoblins do not. The hobgoblins believe that they can prove their superiority by destroying everything around them, including the environment. They pollute or destroy nearly every natural thing in their vicinity. They pay no thought to the long-term consequences of their actions, and would not care if they did. Similarly, the elves are a good, freedom-loving people. Their greatest desire is to live by themselves in peace, unmolested by the outside world. The hobgoblins, on the other hand, are in a constant state of war. They seek to dominate the world with their evil, and are never satisfied with their place in the world. They are always infringing upon the lives of others, including the elves. Finally, and perhaps most importantly, the hobgoblins hate the elves as much as the elves hate them. The hobgoblins take extra effort to upset the elves, burning their forests, destroying their villages, and attacking them at every opportunity. They also have a preference for elven helots, as they live long lives and are easy to torment. A hobgoblin will never

Chapter 1: Strength and Honor

pass up the opportunity to kill or (better yet) capture an elf, and this fuels the elven hatred more than anything else does.

The dwarves are a much more reliable source for information on hobgoblins because of their numerous conflicts with them and their penchant for recording their military victories. Although these records do not date back as far as those of the elves, they are much more complete. The first mention of hobgoblins appears in the record of the Norgalk, or "River War." This record predates the first record of the human resettlement by 100 years, and it details the dwarven victory. The dwarves were pushing back an army of humanoids across the E'Korug river near what is now Balelido, when they were flanked by a force of hobgob-

lins from the P'Tikor Hills. Though the hobgoblins were defeated, the author mentions how organized and sophisticated their troops were, and the respect they commanded from the dwarven generals. He adds his personal fears that the hobgoblins may become a much larger threat than any other humanoids. Thereafter, there are several more records of encounters with the hobgoblins, and each one describes an increasing technological and tactical sophistication. From the dwarven records it is safe to assume that the hobgoblins began the civilizing process before the humans returned to the continent.

However, there is a popular dwarven religious legend that has been interpreted as a hobgoblin origin story, and which seems to contradict the previous assumption. The



Chapter 2: Krangi

Krangi Origins

Hobgoblin legend states that the krangi were born under Mount Krat-Hej at the head of the Ek'Ridar river, crafted by the Dark One to rule the world. Religious stories aside, the earliest hobgoblin ruins are located in and around the Legasa Peaks, and this evidence suggests that the hobgoblin tribes that were to become the krangi started here. As their population grew, some hobgoblins migrated and followed the Ek'Ridar River down out of the mountains and into the Ashul Weald. Over the course of this migration, the several distinct tribes of the Legasas mingled and bred, so that by the time new tribes were being founded in the Ashul Weald, they were of one racial stock: the krangi.

The Ashul Weald provided ample room for growth and expansion, but as is the way of the krangi, their residence destroyed the trees and plants and polluted the land. Eventually, the woods were too small to contain the burgeoning population, and the krangi began to send scouting parties to find new areas to settle. By this time, Volein II had inherited the Eastern Brandobian Empire and was preparing for a second war against the demi-humans of the Hadaf Highlands. A young krangi general by the name of Kruk-Ma-Kali saw an opportunity to strike the underbelly of the fledgling empire while its troops were focusing elsewhere. He arranged for an alliance to be made with several goblin tribes of the Brindonwood, and then set out on what was to be the greatest krangi military campaign ever.

Years of fighting the predators of the Legasas and the Ashul Weald had hardened the large krangi army, and under the superb tactics of Kruk-Ma-Kali, they quickly and efficiently conquered what was the Eastern Brandobian Empire. Kruk-Ma-Kali set himself up as king, and began absorbing and civilizing the remaining krangi tribes, forming a large empire. From their human and demi-human slaves, the krangi learned the secrets of advanced agriculture and animal husbandry, as well as judicial codes, government procedures, and advanced building techniques. They built

forts and cities, farmed the land, raised cattle, goats and sheep, and generally became a more sophisticated people. But all was not well.

The goblin allies that Kruk-Ma-Kali had recruited were unhappy. They felt that they contributed an equal part to the conquest of the kingdom by making the Brandobians fight on two fronts. In the krangi society, however, they were considered inferior, grouped into a lower social caste. Convinced they were betrayed by the krangi, the goblins sent multiple assassins after Kruk-Ma-Kali. Eventually, one was lucky enough to poison him. Without a strong leader on the throne, the empire disintegrated. Each faction of the empire tried to put their general on the throne, the humans and demi-humans stepped up their attacks, and the helots staged several revolts. Eventually, the Brandobians reorganized and drove the hobgoblins south to what is now Norga-Krangrel.

Slowly, the warring tribes began to sort themselves out, as the stronger tribes consumed the weaker tribes. In the face of further attacks from the Brandobians, the generals of each tribe signed a peace agreement with each other, and selected Krag-Horgakh as their new king. The kingdom of Norga-Krangrel was established, and the combined military deployed to defend against the Brandobians. The larger army was just what the krangi needed, and after a few months of fruitless fighting, the humans stopped advancing. A border was established, and a tentative truce was called.

With the northern border relatively stable, Krag-Horgakh used his military to conquer the civilized and barbaric krangi tribes that had not joined the kingdom. He took the title of kruk to signify his position as ruler of the hobgoblins, and the word has meant king ever since. He began rebuilding the kingdom by establishing a government and naming the Church of Endless Night as the national religion. He also started building his troops in order to take back the lands that Kruk-Ma-Kali had once held.

In the years since Krag-Horgakh rebuilt Norga-Krangrel, the hobgoblins have fought many wars against their neighbors to the north. And despite many victories, the borders of Norga-Krangrel have expanded only a little to this day. It is still the goal of the krangi to reconquer the lands of Kruk-Ma-Kali, and the current kruk, Krokai-Marg, is trying to amass 15,000 troops for an attack on Korak.

Krangi Physiology

The krangi are a mostly typical species of the hobgoblin race. The krangi have a wide range of coloration, but tend towards the darker hair and skin tones for their race. Their skin is usually a light brown or maroon coloring; yellow or tan skin is uncommon. Krangi also tend to be lighter than the typical hobgoblin. Krangi weigh 200 pounds on average, despite averaging six and a half feet in height. The krangi muscles are designed for flexibility and Dexterity, and do so without sacrificing Strength. In addition, the krangi bones are dense, providing extra reinforcement for the hobgoblin's impressive frame. When combined with thick, animal-like skin and efficient organs, the krangi display a toughness and stamina higher than the other civilized races.

Krangi faces have a goblinoid resemblance, but are more square than the other hobgoblin subraces. The chin is pronounced, but it extends vertically away from the mouth, as opposed to laterally. The eyes remain set back in the skull, but the upper brow is less pronounced and thus the eyes look to be closer to the surface of the face. Krangi ears

are pointed like those of an elf, but they sweep back at a greater angle. As a result, they sit just below the eyes, and extend to the top of the head. The Krangi have two small tusks that extend from their lower jaw. Even when their mouth is closed, these tusks are exposed. Krangi veterans chip the top of their right tusk when they have killed their fifteenth foe, as a sign of their veteran status. This stunts what is otherwise the constant growth of these tusks over the life of the hobgoblin. At their longest, they extend up to the broad, flat nose near the center of the face. The nose is usually a light gray or bluish gray color, but can be as dark as navy blue.

Krangi facial hair is confined almost entirely to the chin; rarely does it grow on the cheeks or jawline. On the chin, however, it is thick and bushy, and the krangi take great pride in their goatees. Those of high social or military status will often employ waxes or other oils to shape and stiffen the beard. Often the natural growth of the beard creates a "W" shape beneath the lower lip, with the beard receding from the edges of the mouth and then climbing to a point under the center of the lip. This is enhanced by the cleft in the krangi chin. When the hair does not grow this way naturally, some krangi will cut or shave the necessary parts to enhance this effect. The goatee does extend past the chin, but it is either kept short or braided to stay out of the way.

Like their facial hair, the krangi hair grows long and thick, and is usually very dark. This hair is almost always braided into one or two long strands, and it hugs the shape of the head closely. Long hair is considered a sign of social status, and as such, all slaves have their heads shorn or hair cut very short.

Krangi eyes are excellent at seeing in near and total darkness. Their Darkvision can use either heat or light radiation to see, and can see in total darkness up to 60 ft. Their vision is sharp and precise in the daylight, but is only black and white when used in darkness. Krangi eyes tend towards the lighter end of the spectrum: tan, gold, yellow and light brown. The pupil is usually black, but occasionally is red. These "red eyes" are considered by the krangi to be blessed at birth, and are expected to assume positions of leadership quickly.

Even though the krangi are not known for a fearsome voice, they can use it as such quite effectively. The krangi have a smooth voice with a wide range of tone and pitch. They use this voice to intimidate through subtlety and insinuation, as opposed to raw aggression. Because of this flexibility, the krangi can speak several languages without trouble, and are equally at ease with the guttural orcish as with the flowing Elven. Krangi generally speak all languages (except krangi) with an accent, but it is subtle and hard to detect.

Krangi females are very similar to their male counterparts, with only a few exceptions. They generally have the same

Krangi Racial Traits

- +2 Dexterity, +2 Constitution, -2 Intelligence, -2 Wisdom, -2 Charisma. Krangi are impressive physical specimens, but they are deficient in many mental areas.
 - Medium-size: As Medium-size creatures, krangi have no special bonuses or penalties due to their size.
 - Krangi base speed is 30 ft.
 - Darkvision: Krangi can see in the dark up to 60 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
 - Proficient in short sword, halfspear, longsword, dagger, crossbow and javelin. Proficient in light and medium armor and shields. During their childhood, all Krangi are instructed in the ways of war. They are taught the six weapons of the Blacksoul, how to wear armor and use shields, and are expected to be proficient in their use.
 - +2 racial bonus to Listen and Spot checks. Years of fighting have honed the Krangi senses and made them exceptionally alert creatures.
 - Automatic Language: Krangi and Goblin. Bonus Languages: Krangi typically speak Merchant's Tongue, Orcish, Kalamaran, Brandobian.
 - Favored Class: Fighter. A multiclass Krangi's fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

skin and hair coloration, but they do not possess facial hair, and their body hair is less prominent. The average height and weight of female krangi is less than that of the male krangi, but the difference is small (an inch or so in height, and about 10 to 15 pounds). Many females are the same size as males, and this has led to greater social and military equality. Krangi females can be as muscular as a male, but most are not.

Half-Hobgoblins (sil-karg) of Krangi stock inherit the quickness and agility (+2 Dexterity) of their hobgoblin parent, in addition to the weaker will and social command (-2 Wisdom and Charisma). These offspring are usually the result of violence, but a small percentage come from more traditional relationships. In either case, the hobgoblin parent is almost always the male. Sil-karg of krangi stock have a wildly varied appearance, but almost all bear some indication of their unusual parentage. They tend to gravitate towards those professions that require a lot of Dexterity, and many are members of various militaries across Tellene, including those of Norga-Krangrel. On the whole, krangi sil-karg join their hobgoblin parent if possible, as krangi society is more forgiving of their heritage.

Krangi Psychology

The hobgoblin values of strength and honor hold true for the krangi, and their attitudes about themselves and others are founded upon these principles. But their perception of strength and honor is influenced by their past history and current situation. The unique krangi take on strength and honor comes from their relationship with their great king, Kruk-Ma-Kali.

Kruk-Ma-Kali gave the krangi a glimpse of what they could be. He took a loose coalition of mostly disorganized tribes and united them into the most fearsome empire of the time. He taught them order, he taught them discipline, he taught them honor, and most of all, he taught them that they deserved to rule the world. He elevated them from barbarism to a great civilization, and for this, they are extremely proud. They revere their ancient king as a godlike figure, immortalizing his words as scripture and his actions as gospel. To be the descendants of Kruk-Ma-Kali affords them honor like no other.

There is a dark side to this obsession. When Kruk-Ma-Kali died, much of his greatness left as well. The period that immediately followed his death is known as the orrkagh-marg, or "time of chaos," and the krangi have only somewhat emerged from this state. They are aware that they are no longer the nation that they were under Kruk-Ma-Kali, and they feel a great sense of shame for this. They also realize that they have not been able to reclaim the land Kruk-Ma-Kali took for them, and in that sense they are failures. And though they strive every day to become what Kruk-Ma-Kali

made them, inside every krangi is the knowledge that this may be an impossible task.

This means that the krangi dominate others for two reasons. In addition to proving to the world and each other that they are deserving of Kruk-Ma-Kali's legacy, they must also prove to themselves that they are worthy of such an honor. Deep within their psyche, the krangi are insecure and suffer from an inferiority complex. Acts of violence and aggression prove that the krangi deserve to be Kruk-Ma-Kali's children because it shows that they are still better than everyone else, despite their smaller empire.

A similar way of thinking influences the krangi perception of honor. By gaining honor and acting honorable, the krangi are demonstrating their racial superiority. Kruk-Ma-Kali taught them that what separated the krangi from the other races of the world was that the krangi had honor, and everyone else did not. If the krangi have honor, then they must be destined to rule the honorless races. An interesting corollary to this is that the krangi believe that the honor they gain is actually honor that has been lost since the time of their great king. By gaining honor, they are reclaiming some of what was destroyed during the orrkagh-marg.

These krangi interpretations of strength and honor influence many other views as well. Because the krangi believe that they were made to be the kings of Tellene, and that they are the only creatures that possess honor, they believe that every material possession rightfully belongs to them. This is not manifested as greed. The krangi do not want to own every material possession, but those that they do want they believe are theirs. If someone will not give them what they want voluntarily, they will take it by force. Even those items that they give away, such as those that they trade, only belong to someone else as long as the krangi do not want them. They can take everything because possession means having the power to take something and the power to keep it.

The krangi value of strength also dictates that violence is an acceptable solution to every problem. If a krangi is able to kill someone, he has power over that person's most important possession: his or her life. Without life, a krangi cannot have strength and cannot gain honor, so controlling another's life grants control over every other aspect of the victim's existence. Thus, demonstrating the power to kill through violence grants the stronger krangi complete control over the weaker one. In krangi society, killing a member of a lower caste, if a sufficient reason can be provided, is not a crime.

As a by-product of their devotion to physical strength, the krangi are a very pragmatic people. If one krangi is better than another at a particular task, the more proficient krangi should perform that task. Likewise, if a sil-karg or humanoid is better at a task than a krangi, that sil-karg or humanoid should perform that task. This pragmatism has

allowed for greater social mobility for minorities such as orcs, goblins, kobolds, and sil-karg. However, it does have its limits. Humans and demi-humans are always helots, even if they may be able to perform a task better than the krangi. Because they are so despicable and honorless, they will perform that task as a helot, and not as a member of society.

Finally, beauty is a concept that is foreign to the krangi. Things are designed for a purpose, and anything that does not directly serve that purpose is extraneous and a waste of time, materials, or effort. And while the krangi may make things that are considered beautiful by others, they are never made for their beauty, and their beauty is never considered in the making.

Krangi Social Structure

The krangi social structure reflects their pragmatism and respect for results. This is manifested in many ways, though the most striking example is the role of the military. Although the military is very important, the krangi understand that soldiers, regardless of how well they fight, do not necessarily know how to administrate a government. The same rule applies to the clergy, and other aspects of society. The best krangi for a position is the krangi that can get the best results.

As a result, the upper part of krangi society is divided into three major groups, each of which has its own hierarchy. These three groups – the military, the clergy, and the civil government – all report to the king, and since they each have their own agenda, each tries to gain the majority of the king's attention. The group most in favor changes with the disposition of the king. The military most often has his ear, as the king comes from the military, but all three have held the highest spot at one time or another. Of the three factions, the military is considered more important, but all are considered equal in honor, and most krangi are concerned only with their place in their own faction's hierarchy.

The three branches of the upper class support their members with food, housing, clothing, and a salary. The quality and quantity of this support varies with the rank of the person. The upper ranks of the hierarchy have large salaries, fine clothes, and can afford large estates with many helots and fertile land. Lower ranks have small homes or live in communal quarters. They live comfortably, but are not wealthy.

The rest of krangi society, a significant percentage of the population, is the lower class. They are inferior to members of each of the three upper castes, and must follow the orders of all three. No formal hierarchy exists within this large caste, but as they prize honor over all else, this becomes an informal organization. More honorable krangi rise to the top, and the less honorable are forced to the bottom.

Because of their pragmatic attitude, krangi society tends to be more racially tolerant than kargi society, provided the race in question is not human or demi-human. Goblins, orcs, and kobolds are just some of the humanoids that can be found in large numbers in krangi society. They are welcome as long as they can perform their duties and adhere to the laws of the land. If they can accomplish a task better than a krangi, then they deserve his position, as long as they recognize that they can lose that position as quickly as they got it. Humans and demi-humans, on the other hand, are not welcome. They will be tolerated at best, provided that they don't stay for long, but any human or demi-human in for the long term will be found in the helot's quarters.

The same tolerance applies to sex as well as race. Unlike the more traditional Ul-Karg, where the females are relegated to breeding duties only, the krangi allow women to hold most of the positions that men can hold. Of course, they must win those positions as any other krangi, and the men often make it extra difficult, but there are a handful of females scattered throughout the castes. The military has the largest percentage of females, as it is the easiest to gain access to. About 2% of the military is female at any given time. This is because every krangi, male and female, goes through basic military training during their adolescence. The females that show promise are accepted into the military. Many do not make it much farther, as they are raped or abused and forced to join the ranks of the breeders. But those that do survive are often fiercer and more brutal than their male counterparts. Females in other castes show a similar tenacity, as they have had to overcome even more obstacles to reach their position.

One peculiar side effect of the racial tolerance is the emergence of the uk-karg, an orc/hobgoblin crossbreed. They inherit the strength (+2 Strength) of their orc parent and the agility (+2 Dexterity) of their hobgoblin parent. However, they also inherit the poor mental faculties of both parents (-2 Intelligence, -4 Wisdom, and -2 Charisma), leaving them impulsive and impetuous. This combination makes for a strong and obedient worker or fighter, as long as he's given good orders and watched closely.

The uk-karg are less common outside of Norga-Krangrel. The hobgoblins do not bother fighting the orcs very often, preferring to focus on the hated elves, dwarves, and humans. When they do fight them, they do not bother to spare the women often enough to spawn a substantial amount of

crossbreeds. A few are born across the lands, but only the ones born to orc mothers already part of hobgoblin society have much of a chance of making it. This confines most of the population to Norga-Krangrel.

The Upper Classes

The King

The krangi king, or *kruk* (literally “king” or “lord”), sits at the head of the krangi government and at the top of the krangi social hierarchy. The *kruk* is chosen by the Blacksoul in a special ceremony in Rinukagh, the *ragma-glakh* (“leader honor duel” in Merchant’s Tongue). All the krangi from the highest castes of each branch of society assemble in the main temple of Rinukagh. There, after dedications and sacrifices, the doors are closed and are not reopened until the Blacksoul has chosen a new *kruk*. The Dark One usually picks a member of the military, usually the most honorable *karukh*, but he has chosen a religious or governmental

leader in the past. The Dark One will only choose Krangi for the throne.

Upon gaining the throne, the *kruk* becomes the highest ranking military officer. As such, he must handle all foreign relations and set the overall military strategy. This includes choosing the targets for yearly military campaigns, choosing allies and coordinating allegiances, providing for the recruiting and training of new soldiers, and approving the overall military deployment.

He also becomes the highest ranking government official, meaning that he must oversee the civil government. This means making and approving laws, appointing judges, and providing each of the three branches of *kargi* society with the resources they need. This last duty means that each of the three major factions is constantly making their case to the king. They each want the lion’s share of the state’s resources, and to do so they must convince the *kruk* of their worth.

The *kruk* becomes figurehead leader of the Church of Endless Night as well, though the position is merely ceremonial. The *krangi* Nightmaster and his clergy still



control the workings and the teachings of the Church. The kruk is merely seen as a very important symbol of the Church, and since he has control over the resources that are allocated to it, the clerics tend to be accepting of suggestions from him.

The Military

Krangi military structure is straightforward, based upon strength and military prowess. The kargi believe in leading through example, so military rank is earned through a ritual form of combat, the marguk-glakh ("warrior honor fight" in Merchant's Tongue). The marguk-glakh is discussed in detail in the Rituals section, but its purpose is to determine which combatant is the better soldier, and thus more fit leader. The winner of the marguk-glakh is given the higher rank, and the loser the lower rank. Participants in the marguk-glakh are typically only one rank apart, but the lowest soldier may challenge the highest general, and if he wins, the two would exchange ranks.

Each rank in the military is considered its own caste, though there may only be a handful of krangi with that position. The castes are ordered in a hierarchy based upon military rank, with lower ranks under the command of, and thus subservient to, higher ranks. A lower ranking soldier is expected to speak to a higher ranking soldier only when given permission, and is expected to follow any orders given by any superior officer without question. Should a soldier question an order from a superior officer, his only options are to accept the order or challenge the officer for his position. Officers are assumed to know better than all of their subordinates, and any other course of action would contradict this assumption.

Warriors in general are called hagkhari, a term that refers to any adult soldier, though this word is used mostly by other members of society. Within the military, soldiers are referred to by their rank, which is also the name of their caste. All krangi are given basic military training, and those hobgoblin and half-hobgoblin men and women that can pass the advanced training course can become career soldiers. Members of other humanoid races are often used by the army, but they are accepted as whole units, and are given a different training.

The military supports all the soldiers in the army. Each one, from the highest general to the lowest infantryman, is given housing, clothing, arms, armor, food, and a salary. In addition, the hagkhari are entitled to the spoils of war. Of course, both of these forms of payment are tied to one's military rank. Not only do the higher ranking officials get a higher salary, but they also get the majority of the war booty. This means that the high ranking officers, like the generals and majors, can afford large houses or estates, while the lower ranking officers are forced to live on the

military bases. Basic soldiers always live in the company barracks, and make little money.

The Generals

The highest rank in the krangi military is that of karukh, or general. This rank is held by the leaders of the four armies of Norga-Krangrel. The kruk is also considered to be a general, though his rank is ur-karukh ("high general" in Merchant's Tongue). The karukh are expected to advise the kruk on military matters and give him the specific details so that he can make an informed decision. In addition, they lead and coordinate their armies while on the field of battle, manage recruiting efforts, oversee logistics, and plan the tactics for every battle their army participates in. The karukh are also responsible for the well-being of their soldiers. This includes feeding, arming, and training them, as well as keeping them occupied during winter and other slow times. The wise karukh understands that he, and the kruk above him, derive their power from their military, and that the common soldiers must be kept hungry for battle but not starved for food.

The karukh often hold positions within the government, such as governor of one of the larger cities, though they must take the position like any other hobgoblin. Other times they prefer to ally themselves with a high government official, granting him power over the populace in exchange for favors of some kind. And though the karukh may hold some political power, they are generally focused on their military duties, and have few other aspirations.

The Majors

Beneath the karukh are the dharukh (translated as "lesser general"), holders of the second highest rank in the military. Their orders come straight from the karukh, so much of their responsibilities overlap. The dharukh is charged with commanding a portion of one of the armies, and often is asked to operate on his own. He is responsible for expanding upon and executing the orders given to him by his commanding karukh. He must assign orders to his troops, manage their supply chain and other logistics, and ensure that they execute his commands and the commands of his disciples. The karukh look to their dharukh to instill discipline and order in their forces, so that when they ask for something to be accomplished, it is done so quickly and efficiently.

Each karukh determines how many dharukh his army will have. This number can and does change with the current population of soldiers. This means that at times when the ranks swell, it is possible for a soldier of lower rank to be promoted to dharukh without invoking the marguk-glakh. This is the highest rank at which such an occurrence will happen, and the promotion is made directly by the karukh.

Otherwise, any soldier may challenge a current dharukh from his army for his position. Dharukh must come from the army they command, as they must be familiar with its unique workings and have the trust of its soldiers.

The dharukh usually have considerable personal wealth, and are likely to hold a position in the government. They tend to be younger and more ambitious than their military superiors, and this leads them to find additional ways to increase their honor. They are more intent upon reaching their final goal, the position of kruk, and will take any means to get there. It is possible for a dharukh to govern a medium to large city, even if his commanding officer lives there. In such a case he would still defer to his karukh on military matters, but would be superior in matters of civil government.

The Captains

One caste below the dharukh are the norgukh ("captain" in Merchant's Tongue). Several of these officers report to the dharukh, and each one controls one type of unit in the dharukh's portion of their army. Their primary responsibility is to train and lead their particular type of unit. They must be intimately familiar with the techniques and strategies pertaining to their type of unit, but they are not responsible for any larger strategy. They are the taskmasters; when the dharukh asks for a certain maneuver to be accomplished, they must execute that maneuver.

Like the dharukh, the norgukh must come from within the unit that he commands. Thus, a cavalry hagkhari could not challenge an artillery or infantry norgukh for his job. The position is considered too specialized to allow for unfamiliar officers. Within the unit type, however, any hagkhari, regardless of rank, may invoke the marguk-glakh to challenge for the position of norgukh. When a norgukh is killed in battle and leaves the position vacant, it is the responsibility of the dharukh to fill the position as soon as possible. In practice, this means the dharukh is likely to promote the first soldier he sees, and then let the marguk-glakh pick the deserving leader.

The norgukh have a great deal of training responsibilities, including running the bases at which they and their men stay, so they rarely will hold positions in the government. Because of this discrepancy between the norgukh and the higher castes, most norgukh are actively trying to gain the rank of dharukh.

The Lieutenants

At the bottom of the officer castes are the solkukh, the lieutenants (translated literally as "lesser captains" in Merchant's Tongue). These officers report to the norgukh, and command portions of the norgukh's unit. They do not have much in the way of administrative duties, and so

spend much of their time with their hagkhari. They inspect the troops, ensure that training is being run efficiently and that all regulations are being followed. Like the norgukh above them, they are not expected to devise any strategy or tactics. Instead, their duty is to execute the orders they are given as quickly and as efficiently as possible. In addition to troop training, they must ensure that their equipment is in working order and that all of their troops are armed and armored.

The solkukh are chosen as any other position in the krangi military: through the marguk-glakh. Unlike the two castes above them, however, any soldier from any unit can challenge a solkukh for his position. In practice this option is not exercised very often, but sometimes a soldier wishes to leave the unit type he has been assigned to, and does so by challenging the solkukh of another specialty. When a solkukh falls in battle, the norgukh usually appoints one of his soldiers, and then lets the unit sort out the details with the marguk-glakh.

The solkukh live with their troops at the barracks. They have little personal wealth; they will generally have a chest or locker in their quarters with all their personal effects. Some solkukh are very ambitious, doing everything they can to advance in rank. Others are less so, biding their time until an opportunity presents itself, though none are content with their station.

The Soldiers

The bulk of the military and one of the largest castes in krangi society is that of the common soldier, or glakh ("fighting man" in Merchant's Tongue). They are also known as hagkhari ("warriors"), though that term can apply to all soldiers, officers and non-officers alike. They are the source of power for the highest leaders and the most feared hobgoblins in the known lands. They are well trained, well armed, and always hungry for battle. Their job is simple: destroy the things they are told to destroy and take the world in the name of the Blacksoul and the krangi.

No marguk-glakh is necessary to become a soldier, though the ranks of rhisglakh ("sergeant" in Merchant's Tongue) and khasglakh (translated as "corporal") are decided that way. The typical glakh is chosen during his adolescence when he undergoes the basic military training that all krangi must undertake. Those who excel during that training are asked to continue on in the military, which is considered a great honor. In addition, the rest of the populace may voluntarily take the advanced training in the hopes of becoming a hagkhari. Those that pass the advanced military training are given the rank of glakh and accepted into the military.

Upon entering the military, the glakh are assigned to an army and a unit. They are given the standard issue arms and armor of their unit, and the basic uniform of their army.

They are generally poor, but they are housed, armed, and trained, and that is enough for any krangi to be happy.

Of all the military castes, the glakh caste has the most turnover. Some soldiers leave for one of the other two branches of society, many are killed in training and battle, and others still advance to the higher ranks. However, there are always more recruits to replace them, and an able kruk will be able to keep his army always increasing in size.

The Church

The second largest branch of krangi society is the religious arm. This is comprised of mainly the Church of Endless Night, the state sponsored religion, but all lawful evil religions have a place, albeit an inferior one. The castes are based upon rank within the Church of Endless Night, with each rank having its own caste. However, since ritual combat is not used to determine rank, there are not set numbers for any caste other than the top caste within the hierarchy, so anyone can rise as far as he is able within the church. Instead, rank is determined by the number of sacrifices the cleric performs, the number of people he converts, and the number of members of the Order of Light slain. Members of all other churches, regardless of their rank within their own church, are placed in the lowest religious caste.

The Blacksoul prefers hobgoblins (according to the krangi), but until he has brought darkness to the world, he does not discriminate among his followers. Thus the Church of Endless Night does not discriminate amongst its priests and parishioners. Any Knight of the Black Pit will be accepted, regardless of race. This is the only capacity in which humans and demi-humans can function for long periods of time within krangi society. Only hobgoblins and sil-karg may advance to the highest two castes in the church, the castes of the Nightmaster and the Sun Slayers, but despite this there is still considerable opportunity for non-hobgoblins.

All clerics of the Church of Endless Night are fed, clothed and housed by the Church. They are also given a salary dependent upon their rank. Their accommodations vary depending upon caste, with the Nightmaster and Sun Slayers living in large estates or houses, while lower Knights of the Black Pit live in small houses or underground barracks. Other lawful evil churches have fewer resources, and so most of their hierarchy must find their own housing.

The Nightmaster

Krangi society supports only one Nightmaster, or urukh-khielshor (literally "mouth of the Dark One" in Merchant's Tongue) at any time. He is the spiritual leader of the krangi people, and the direct representative of the Blacksoul. He is the body and soul of the Church of Endless Night, as

he is responsible for its physical well-being, in the form of tithes, and its spiritual well-being, in the form of converts and sacrifices.

As head of the Church of Endless Night and head of the religious arm of society, the urukh-khielshor is given a lot of respect and attention. Although he serves as only an advisor to the other two branches of society and has no authority over their decisions, his word is considered sacred. As such, he is consulted on almost all matters of importance by the kruk, the karukh, and the high officials of the government. He is expected to give them the Blacksoul's blessing when appropriate, and direct their actions so that they may execute the will of the Dark One. The Krangi on the whole are very religious, and many choose to worship the Blacksoul exclusively, so the urukh-khielshor wields considerable power.

The urukh-khielshor's duties are two-fold. First, he is the spiritual leader of the nation. This means presiding over important ceremonies, advising the leaders on significant matters, and interpreting and communicating the will of the Dark One to the krangi people. This is his most important duty, and he alone is expected to execute it. He can seek advice from his close underlings, but he must be the foremost authority in the Church of Endless Night, and too much indecision is a sign of weakness and dishonor. Second, he is the Church's chief administrator. In this capacity, the Nightmaster is expected to delegate his responsibilities, which are numerous. In addition to providing food, shelter, education and training to all the clerics of the faith, the Church of Endless Night must also serve the thousands of religious pilgrims that come to Norga-Krangrel. The most important of these duties is the collection of religious tithes. A portion of the tithes is given to the government as a tax, but the rest fills the coffers of the Church.

Because only one krangi Nightmaster exists at any time, advancement to that rank is not based solely on sacrifices and slayings, as it is with the other ranks. Instead, a special ceremony, the ragma-khielshor, is used to determine who is deserving of the position. It is similar to the ragma-glakh that determines the kruk, and is described in detail in the Rituals section. It involves assembling all the priests of Sun Slayer and Nightmaster rank, and locking them in the main temple at Rinukagh. The Blacksoul then chooses a new Nightmaster from among his most faithful, and then the priests emerge. The ceremony occurs every twenty years, and it is possible for an urukh-khielshor to hold the position for multiple terms.

The Sun Slayers

Beneath the urukh-khielshor are the krangi Sun Slayers, or arzmak-kel (literally "sun killer"). Theoretically there can be any number of arzmak-kel at one time, but the great

dedication and sacrifice required to reach the rank keeps the total down in practice. Each arzmak-kel is assigned to a large city, where he takes command of all the administrative duties of the Church in that city. He has more responsibility than the urukh-khielshor in this area, as he assigns and promotes priests, organizes the tithe collection and payment of his city, and coordinates all recruitment activities. He also preaches to the masses and interprets sections of the holy canon, though he does not greatly influence the theological direction of the church. He is not considered to have the direct relationship with the Dark One that the urukh-khielshor has, but he is still an important religious authority.

The arzmak-kel tend to be more politically active than the urukh-khielshor. Although the Nightmaster is consulted on the most important issues, he is also seen as a bit untouchable. Most of his time is spent communing with his god, and that leaves little for the everyday workings of the Church or the government. Thus, much of this falls to the arzmak-kel, and as a result, they play a much more active role in advising military strategy and social policy. Most

Krangi Names for Ranks in the Church of Endless Night

Rank	Krangi Name
Dark Friend.....	kroguk-ragul
Night Holder	khielshor-dazul
Darkrider.....	kha-thalarz
Darkknight	kha-glakhka
Darkdeath.....	kha-mukkra
Duskmaster	roshkha-naz
Moon Slayer.....	kotrek-kel
Pitmaster.....	grazmak-bek
Sun Slayer.....	arzmak-kel
Nightmaster.....	urukh-khielshor

relish the power that this brings, and combined with the opportunity to speak to thousands of faithful every day, the arzmak-kel have considerable influence.

Despite being members of the clergy, the Knights of the Black Pit still value combat prowess, and the arzmak-kel spend a considerable amount of time training. Advancement to the rank requires over a hundred sacrifices and the killing

of a member of the Order of Light of lantern rank or higher. This brings the ire of the Assembly of Light down upon the Sun Slayer, and any combat weakness will be exploited by them. The arzmak-kel are also expected to fight with the army in the event of a major invasion or campaign.

The Upper Ranks

Each rank in the Church of Endless Night is its own caste, but the differences between the ranks of Darkknight through Pitmaster are small. Thus they are generally grouped together as the upper ranks, or lakkal-ghazi ("high faithful" in Merchant's Tongue). Each successive rank is characterized by an increased level of responsibility, and together they make up the main bureaucracy of the Church. Combined they manage the finances of the Church, organize services for pilgrims, collect and distribute tithe money, and provide for the well-being of the Church's clerics. Each rank supervises the rank below it, delegating some responsibility and issuing orders. None of the ranks, however, set any Church policy or make significant decisions on their own. Their job is to execute the orders of the two higher castes. Similarly, they are not involved in the theological side of the



church. They are well versed in the ways of the Church, and can act as ministers when necessary, but they generally do not preach or hold mass.

Advancement through the ranks of the lakkal-ghazi includes the standard compliment of sacrifices and slayings, but usually also involves demonstrating some administrative skill. Appointments to a higher caste are made by an arzmak-kel or grazmak-bek, and this usually requires some attention-getting deeds. Advancement to a higher rank necessarily includes an advancement in the hierarchy, which comes with an increase in wages and nicer living conditions.

The clerics of the lakkal-ghazi also serve in military units at times. They are only called upon when the general populace is mobilized, such as when the nation is being attacked, or when a major war or campaign is being fought. Because of their high rank in the Church and considerable experience, these clerics are generally assigned to command units or other important groups where their healing magic will do the most good. They generally do not see much actual combat, but when the fighting starts, they are expected to contribute as much as their hagkhari brothers. Fatalities in such capacities are uncommon, as the clerics decent combat abilities and healing magic are generally enough for self-preservation. On rare occasions, clerics that show exceptional fighting ability will be given a rank in the military and taken from the Church. Such soldiers become extremely valuable, but rarely advance much higher in the hierarchy. Otherwise the clerics of the lakkal-ghazi do not hold a military rank and are not part of the military branch.

The Lower Ranks

The clerics of the bottom four ranks of the Church of Endless Night make up the lower ranks, or mekkal-ghazi ("working faithful" in Merchant's Tongue). Like the lakkal-ghazi, this general group consists of four related castes, ranging from the kroguk-ragul (Dark Friends) to the khatalarz (Darkriders). The four castes handle recruiting for the Church and most of the preaching duties. They have very little independent decision making power, as there are many castes above them. Instead, their focus is to increase membership in the Church, sponsor and monitor the groups of religious fanatics, and execute the orders of their superiors as efficiently as possible.

The life of a cleric of the lower ranks is simple and plain. All the clerics of a given area live in one underground barracks, usually attached to the main temple in the area. Despite the fact that the Church is the richest institution in krangi society, the lower ranks are often financially equal to some of the wealthier workers that they preach to.

Most Krangi members of the Church of Endless Night start their careers in this caste. Potential clerics are discovered during the general basic military training undergone by all krangi and recruited to the Church. Those displaying advanced mental faculties are taken and instructed in the ways of the Blacksoul. Most start as lowly kroguk-ragul (translated as "faithful tools"), but the more talented ones advance quickly. Those that stay in the low ranks tend to stay there for the duration of their lives in the Church, as they lack either the abilities or the motivation to advance further. Slow advancement is possible, but rare.

Turnover is also fairly high because the members of this caste serve with military units in addition to their roles in the Church. They are a combination of soldier and healer, and they are very valued by the units they serve with. The higher rank they possess in the Church, the larger and more important a unit they serve with, and they are fully expected to contribute to the fighting. Despite their involvement with the military, they are not given any military rank nor are they considered members of the military branch. Occasionally a cleric that shows real fighting talent will be taken into the military completely. Such warrior/clerics are unusual, but very prized by the military, and generally last longer than the other soldiers.

Most non-hobgoblin or half-hobgoblin members of the Church of Endless Night reside in this cast. It is generally more difficult for them to advance, as promotions are controlled by krangi and they generally favor their own. It is not impossible, however, and if a non-hobgoblin holds a rank higher than Darkrider he would skip this caste altogether.

Clerics of Other Faiths

At the bottom of the hierarchy, under all the members of the Church of Endless Night, is the caste of the brogdaz-gul ("the misguided" in Merchant's Tongue). This is the caste of clerics of all the other lawful evil faiths. The krangi do not impose a hierarchy upon the caste, and the members of the caste generally do not bother with each other. Instead, each faith is left to govern its own however it chooses, as long as it acknowledges (at least superficially), that it is subservient to the Church of Endless Night.

The brogdaz-gul do actively recruit for their faiths, but they are more cautious about their actions, and they do their best to keep a good relationship with the Church of Endless Night. Krangi that follow other faiths are treated better than non-Krangi that do so, and demi-human or human clerics of other faiths are arrested and become helots.

The members of this caste are expected to fight in times of war, but they are not given any special consideration. Even though they possess special abilities, the krangi military does not want to risk offending the Dark One by using

clerics of other faiths instead of their own. The clerics are levied as if they were a member of the common populace, and they serve in units of similarly levied people.

Advancement out of this caste is possible, but it is difficult. Joining the military is the easiest way, as a trained fighter is a valuable asset regardless of his religious beliefs. This involves a lot of religious indoctrination, so although it is easy, it is undesirable. Joining the civil government is another good way, but they are generally suspicious of those that practice other faiths. The cleric would have to seem to have given up his old faith to have success in the government. Finally, the cleric can convert to worship of the Dark One, in which case he will be quickly accepted into his new Church. He will start out as a Dark Friend regardless of his experience or rank in his former faith, but can advance as any other. Because the Church of Endless Night believes the Blacksoul to be superior to all other gods, and that conversion is a sacred rite, the Knights of the Black Pit generally do not scrutinize such converts very hard. It would conflict too much with their religious doctrine, so they ignore the possibility that the new cleric is being insincere.

The Krangi do not allow any faiths that are not of lawful evil alignment. They watch clerics of other faiths closely, and they often arrest the clerics for little or no reason. Those found establishing congregations of other gods are arrested and executed, their temples are destroyed and their holy symbols defaced. The Krangi arrest any parishioners as well, though they may save themselves from execution by converting. Despite this, most of the other evil faiths and several of the neutral ones have an underground congregation or two. Attendance is always low, however, both because of the danger it presents and the general lawful evil tendencies of the Krangi population.

The Government

The third branch of the upper class is the civil government, and of the three branches it is the youngest. When the great conqueror Kruk-Ma-Kali descended out of the Legasas, he brought with him the basic ideals of law and order, and brought government to the scattered tribes of Norga-Krangrel. From this the krangi get their basic principles of government: a rigid hierarchy, a strong and centralized authority, and a strict and severe set of laws. When the hobgoblins first encountered the Brandobian empire, they borrowed many of their ideals of government and adapted them, poorly, to their system of government. The result is the complex and often convoluted bureaucracy.

The government runs all aspects of the state that are not controlled by either the military or the Church of Endless Night. This encompasses a large set of responsibilities, including feeding the state's citizens, collecting taxes, making laws, running the courts, and ensuring that the basic infra-

structure of society remains functioning and relatively intact. Within the government there is an office for each of the above duties and many more, but the final decisions on everything must be made by the kruk. This natural bottleneck ensures that any project takes a considerable amount of time and effort to complete.

This section will not detail each of the offices individually, as such a task could fill a book itself. The offices are essentially the identical to each other except for superficial differences. Only the general categories of the government will be detailed, in addition to any unique aspects. Similarly, though there are technically only a few castes within this branch, within many of the castes is another hierarchy. The workers will rank themselves according to honor and performance, and will set up a hierarchy based upon that ranking.

The government provides food, clothing, housing, and a salary to all of its employees, with each benefit depending upon the rank of the employee. Most government officials are quite wealthy. Even the lowest ranks have a large salary and a moderate house. The upper ranks have large estates with vast holdings, and a great amount of wealth. Much of the money spent by the government is spent paying its employees, and the government has little disposable income.

The Magistrates

Underneath the kruk are the ankagh ("law makers" when translated). They are the magistrates and princes, though no hereditary link exists between them and the king. The ankagh fill two important roles in the government. First, they aid the kruk in the making of laws. This is not strictly a law making function, as the kruk makes the final decision on all legislation. The ankagh make many suggestions to the kruk, and are expected to help him with the details of laws, but it is the kruk that finalizes the law. Once he has done so, the magistrates are responsible for the actual language of the law, and for informing the populace of its institution. This is one of many opportunities for loopholes to be introduced into the government, and many of the ankagh have a personal agenda when writing the laws. Once the law is written and signed by the kruk, it is held by the magistrates for safe keeping.

In addition, the magistrates act as the highest court in the state. The judicial system is extremely complex, and there is little pattern to which cases reach the high court and which do not, but they are considered the final word on all laws. As the crafters of the law, they are assumed to be the most familiar with their workings, and thus hold the ultimate responsibility for their enforcement. With this duty comes the power and responsibility to oversee all the lower courts. This means appointing and dismissing judges,

overturning rulings, and ensuring that every area of the state has adequate judicial coverage.

The high court has jurisdiction over almost everyone in krangi society. The kruk is not bound by it, nor are the karukh or dharukh. The urukh-khielshor and arzmak-kel cannot be held responsible by the court either. Everyone else is technically open to prosecution, but in practice most members of the upper class are immune. Occasionally a high ranking krangi in one of the branches will be sentenced as a show of power, but the fear this instills does not last for long.

The ankagh are appointed to their position by the kruk, but once appointed they cannot be removed until a new kruk takes over, or the old kruk earns a second turn. Only in the event of a judge's death can an appointment be made in the middle of a term. Because most kings are military men that care little for laws of the court, they pay little attention to the ankagh until it is too late. Others use the opportunity to elevate their friends and allies to positions of power.

The ankagh are trained as soldiers like all krangi, but they are considered so important to the day to day survival of the state that they are not called on to fight except in the most extreme cases. Generally, this means only when the homeland is attacked, and only when the attacking force threatens the capital. This does not stop the judges from training regularly, and keeping themselves in fighting condition, but it does mean that they are very unlikely to see combat.

The Judges

As the ankagh rule the high court, so do the morkagh (literally "justice makers") rule the lower courts. Each morkagh is in charge of one court. Every major city has at least one court, with the larger ones having as many as ten. Smaller cities have regional courts that serve a wider area of the populace. In general, the courts serve the same amount of people, whether they are concentrated in a city or spread out over the country. The actual number of citizens served varies from court to court, but the average is about the same.

The morkagh makes all the decisions for the court. He chooses which cases to hear and when. He chooses when the court is open (though the high court mandates at least three days per week), and what it does when it is open. All the decisions are based upon the whim of the judge. Many accept bribes or other gifts in exchange for favorable rulings. Others interpret the laws as literally as possible and run their court with military discipline. Precedence is supposed to hold in the courts. If a judge ruled one way before, he is supposed to rule that way again. But because the process is so corrupted, and because judicial records

are incomplete, lost, or forged, little attention is paid to previous rulings.

The morkagh also control the police for the area their court serves. These police are hagkhari from the military that serve as law enforcement during down time. They report back to their superiors in the military, but the morkagh can control their actions and issue orders through their military superiors. Law enforcement is a task usually given to young recruits and inexperienced soldiers, and so the morkagh do not often have trouble controlling them. Otherwise the threat of prosecution is usually incentive enough to behave.

The position of morkagh is an appointed post. The ankagh are responsible for this duty, and they have divided the country into sections, with each judge taking a section. That means that one ankagh will pick all the judges for a large area, and he can greatly influence the law in those areas. The position of morkagh is considered one of great honor, and appointing a judge is usually seen as a way to reward those who have faithfully served their state. Wounded soldiers that are unable to fight make up the largest percentage of morkagh, as they are fairly numerous, are good at taking orders, and have good discipline. Successful merchants, traders, scientists, engineers, and others are also given judgeships as a reward for their service.

In general, the judges are not called upon to assist the military in time of war. They are technically eligible for conscription in the event of a major battle or invasion, but since many are already too wounded to fight, the military mostly ignores them. When a large portion of the population is mobilized, the judges take on additional responsibilities that are critical for the running of the government. This includes monitoring food distribution, resource management, and important maintenance.

The Government Officials

Beneath the lawmakers is the caste of the government officials. They work in the government departments, and control the actual working of the government. A modified version of the Kalamaran system, there is a department for each of the government's responsibilities or group of responsibilities. These offices, or gurkrok, have been made seemingly at random. Some small duties, such as maintaining the weapons in the armory, have their own department, while larger duties, such as collecting taxes, maintaining the government farms, and distributing food and other resources, are all grouped into one gurkrok. Each gurkrok is responsible for all the aspects of their specific duty, from hiring workers (if necessary) to making policy decisions. The leaders of each gurkrok meet together with the kruk and the ankagh in a large council known as the

korzal-gurkrok ("council of offices" in Merchant's Tongue). Here they lobby for new resources and new laws, as well as keep the kruk and the ankagh up to date on the goings on in the government. The korzal-gurkrok meets once every month, but the kruk can assemble its members at any time for an emergency session.

The hobgoblins that work in the gurkrok are known as gurkrok-karg ("office men" in Merchant's Tongue) generally, though there are specific names for the individual positions. They make up the bulk of the government, and from gurkrok to gurkrok, they are very similar. The majority of the gurkrok-karg work and live in the capital of Rinukagh, but some gurkrok have officials in many cities and areas.

The hierarchy of the basic gurkrok is the same. At the top sits the secretary, or githmak-ragi (literally translated as "problem solver"). He takes his orders from the kruk and the ankagh, but these orders are closer to a general mission statement, and as a result he has a lot of leeway. As long as he gets results, the gurkrok is his to run any way he chooses. This gives him a significant amount of power over those beneath him, but he is also responsible for everything that the office does. He must issue orders, organize the budget, work within his budget, and lobby the kruk for the necessary laws and resources. Any failure or sign of weakness will cause his employees to abandon him, allowing another to take his place.

Beneath the githmak-ragi are the gerkagh ("task maker" when translated literally). They are the managers of the gurkrok, and each has a specific part of the gurkrok's duties that he is responsible for executing. He has a team of workers under him that he issues orders to, commends or disciplines, and motivates to perform at their highest level. The gerkagh also serve as advisors to the githmak-ragi, and help them with the lobbying efforts. There are usually three to five gerkagh in the average gurkrok, but the number varies depending on the scope of the office's duties.

The bottom caste is that of the worker, or krobrog-gakruk ("arm of the king" literally in Merchant's Tongue). They have no decision-making abilities, but also have few responsibilities. They work to execute the orders of their gerkagh, and most often are organized into teams or small groups to do so. Of all the gurkrok-karg, they are the only ones that have direct contact with the commoners. As such, much of the resentment towards the government is placed at their feet, even though they do not necessarily have any responsibility for their actions. There is a fair amount of turnover in this caste as angry commoners kill several dozen every year. Killing a krobrog-gakruk is one of the few crimes punished on any consistent basis, and those found guilty are executed and their assets are seized. The money is typically split between the general government treasury and the office the killed worker came from.

Movement within the ranks of this caste is more difficult than doing so within the military or clergy. The krangi define leadership as the ability to force someone to do something. To demonstrate that one is a better leader, one must convince a majority of that leader's underlings to stop working. In practice, that means a krangi must convince a majority of the workers under a gerkagh or a githmak-ragi to cease working. By doing so, that krangi has demonstrated that he is a better leader, and the former superior will step down. Because of this, most gerkagh and githmak-ragi spend a portion of their time reaffirming their support base among their underlings. If a leader is killed or dies, his direct superior appoints a replacement. If this replacement is unacceptable, a new leader will emerge shortly, so the superior does not often waste much time considering the appointment.

Getting into the government caste is often a matter of not being much of a soldier or cleric rather than displaying any special qualities. Those that display leadership or persuasiveness during their basic military training are watched by the government recruiters, but they usually end up in one of the other two branches. That means that any remaining krangi with some talent will be asked to join the government. Trainees undergo some short, basic indoctrination into the principles of government, and then they are assigned to an office on the basis of need.

As is expected, a large amount of inefficiency and corruption exists in such a large bureaucracy. Several of the offices have responsibilities that overlap, some offices have too many duties and others have not enough. In addition, many krobrog-gakruk are placed under and must report to multiple gerkagh. Corruption is rampant, as every hobgoblin is out for themselves and opportunities are abundant. Because all laws and important decisions must pass through the kruk, work is completed at a slow pace as everything makes its way gradually up the chain of command.

Like most non-military members of the populace, in the case of any large scale battle, the gurkrok-karg are absorbed by the military and put into units to fight. They have some military training from their youth, but generally the gurkrok-karg spend little time honing their skills in battle. They lead a relatively sedentary lifestyle and many grow to be quite fat. The slang for government men, nazkarg, literally means bloated or fat man.

The Lower Class

A large percentage of the krangi populace (40% on average) belongs in the lower classes. These krangi, known as broggurk ("free men" in Merchant's Tongue) are those that perform what are considered non-essential functions, though most of them directly benefit the state. They are all strictly inferior to any member of the government, clergy,

or military. They are expected to remain silent until spoken to, and to follow the orders of any member of the upper classes. They generally work long hours in poor conditions, and most live in near or complete poverty. They have few rights, little time for leisure, and most live lives that are difficult and short.

There is only one caste within this class, and it covers a wide range of professions. Every craftsman, smith, trader, merchant, builder, independent farmer and the like is a member. They typically work twelve to sixteen hours a day, and each is under the governance of one of the offices of the government. In most cases, quantity is more important than quality, with the notable exception being weapons and armor. As such, most broggurk have quotas that are established by their governing office. They pay this quota to that office as a tax, and the rest they use to barter for the goods and services of others. The government provides them with food, but the rations are small, and many must purchase more with the goods they produce. Although some of the larger producers can create a large number of goods, taxation and high prices usually keep them in poverty.

If a member of this caste amasses enough wealth, he may move up to one of the upper castes, or he may stay at the top of this caste. No formal hierarchy exists, so this is usually the only form of advancement out of the caste. Since all krangi with any promising ability are weeded out during the basic military training, the members of this caste are mostly average and below. Ambition is low, and the prospects for advancement are slim.

Like all hobgoblins, however, the broggurk value honor highly. This is one of their only ways of bettering themselves, and they often argue between themselves over who has more honor. Since they are generally not involved with combat, however, they use financial competition as a way to gain honor. Thus, the more successful broggurk are considered to be more honorable than the less successful ones, and they are informally placed at the head of the caste.

When the Krangi undertake a major campaign or when the homeland is threatened, the army will organize the physically fit broggurk into units of shock troops. They are given arms and armor, but are made to rely on their basic military training from their youth. For some, this means fighting on training that is over thirty years old. Such conscription is infrequent, but when it happens a large percentage of the lower class is killed, and much of the economy of the state suffers a setback. Because of this, the karukh are often reluctant to call upon the commoners to fight.

Of special note are the krangi farmers. Most farming is controlled directly by the government and is done by non-hobgoblin helots. However, in some of the more fertile areas, some krangi make a living tilling the land. They pay a large portion of their crop in tax, and then sell what

they don't eat. Since extra food is a valuable commodity, these farmers have a greater chance of becoming wealthy landowners than does the rest of the populace.

At the bottom of this caste are the single females. Those females that do not carve out a place in the other castes live together in large communal houses. They exist only for the purpose of breeding, and are expected to care for any children they bear, though all the females of one house will care for all the children of that house. Occasionally, one will be chosen as a wife by a male, but most spend their lives in these harems, mating and raising children.

The Helot Caste

Whether they are captured in battle, acquired from Pel Brolenese, or just at the wrong place at the wrong time, Norga-Krangrel's large population of helots plays an important role in everyday life. Perhaps most importantly, they serve as daily reminders of the nation's power, a little ego boost at the bottom of the social order. In addition, they provide much of the labor that the hobgoblins are unwilling or unable to do.

The helots are grouped into two basic categories, although no distinction in caste is made between them. The first category is non-hobgoblins (including sil-karg) that have knowledge of a useful skill. This includes dwarven weaponsmiths, elven bowyers, halfling farmers, human engineers, and many more. These helots are able to do things that the hobgoblins cannot or are not very good at. The majority of the helots in this group are farmers. The krangi in general are poor agriculturists, so instead of doing the back-breaking labor themselves and getting only a meager return, they prefer to have their more skilled servants do it for them. These farms are controlled by the government, and the office in charge of food collection has guards watch over and control the helot farmers. Their entire harvest goes straight to the government, where it is collected and then distributed to the other castes. The other skilled helots work under similar conditions in crowded workhouses.

The second group is made up of helots with no valuable skills. They either cannot do anything special, or have a skill that the hobgoblins' already possess. They are used as manual labor wherever they are needed. This usually means working on construction projects or harvesting crops in the fields. Female helots are breeders or other similar professions.

A wide range of races make up the helot class, including humans, demi-humans, and humanoids. Few larger creatures, such as ogres, trolls, or bugbears, end up in this caste, as they are too hard to control. The helots are housed above ground in large, communal shacks. They are given only rags to wear, and are fed a meal of bread and water

twice a day. They work long days, at least sixteen hours, and are given no time for recreation. Their life expectancy is short, and the hobgoblins spare few resources and little effort on keeping them healthy. When they die, they can easily be replaced. At any time, the helot caste averages about 10% of the total population.

Classes

Just about every one of the core classes is present in Krangi society. Some classes, like the warrior and commoner, are extremely common, and most Krangi have levels in one of these. Others, like the wizard or barbarian, are rare, and only exist in certain places. Of all the classes, only the bard, Basiran dancer, and spellsinger are never seen in Krangi society. While it is theoretically possible for a Krangi to follow one of these career paths, no instance has ever been documented.

Adept

Because the Church of Endless Night is a powerful and wealthy institution in Krangi society, almost all children with any magic potential are trained as clerics. As a result, adepts, or vaadrik, are rare among the Krangi. Those that do exist are mostly members of other races, particularly humanoids such as orcs and kobolds, or members of uncivilized hobgoblin tribes that have been recently absorbed by the Krangi. The rest have eluded the notice of the Church, and probably have a reason to do so.

Aristocrat

The aristocrat is not a common class among the Krangi, as family heritage does not influence one's position in society. Since no Krangi is born into a position, the role of aristocrat is relatively unknown. However, most of the upper ranks of the upper class have a level or two in aristocrat. The political intricacies of the government require the skills of an aristocrat, and the *kruk*, the *arzmak-kel*, and the *ankagh* will all have some levels in this class. The rest of the upper classes may or may not, depending upon their background. Krangi society has no single classed aristocrats, and thus has no name for them.

Barbarian

Though the Krangi place great value on military prowess, the barbarian, or *waghkhari*, is a rare class. The Krangi are very disciplined fighters, and the barbarian's great Strength does not make up for his savage and unpredictable combat style. Those Krangi that do choose the barbarian path are usually either from a savage tribe or are outcasts that live outside of the society. The Krangi military does have a few barbarians, but they come from uncivilized tribes and they use them for diversions and suicide missions. The Krangi will never teach one of their own citizens the way of the barbarian.

Bard

The Krangi do not have any bards. Music intended for pleasure or artistic beauty is a foreign concept to these hobgoblins; they do not understand music as anything other than a beat to march to. Some of the uncivilized



Chapter 2: Krangi

Krangi tribes might have a bard as a historian of sorts, but even these bards would be extremely rare. A Krangi bard would be an outcast from society, and would have to learn the craft from another race.

Basiran Dancer

Like the bard, the Basiran dancer is unknown among the Krangi. Though their combat abilities would be respected, the Krangi do not believe in any pursuit that does not have some direct utility. Dance would be considered such a pursuit, and anyone interested in the associated combat maneuvers would be encouraged to join the military or a monastery. Krangi Basiran dancers would have to be outcasts from their society, and would have been taught the samarata in human lands.

Brigand

Brigands are found most often in the employ of the military, where they are used as scouts and light infantry. Their good mix of skills, stealth, and combat ability make them ideal for this role, and each army will train a small number of its troops in the ways of this class. There are some independent brigands, but these are far less common, as almost any hobgoblin with some military skill would prefer to be part of the military. Those that do exist are mostly former soldiers that tired of taking orders, and wanted to get rich more quickly. They generally live outside the Krangi civilization, and prey on hobgoblin and non-hobgoblin travelers alike. The Krangi refer to them as kelbrand.

Cleric

Clerics play a very important role in Krangi society. Every member of the Church of Endless Night is a cleric of some level, and they control the vast resources and influence of the Krangi national religion. They are administrators, preachers, and healers, as well as members of military units that provide both combat support and medical aid. Clerics of other faiths exist among the Krangi as well, and most clerics of other lawful evil faiths have a small congregation. Clerics of gods of other alignments are not tolerated, and are arrested and often executed as soon as they are discovered.

Commoner

The majority of Krangi society is made up of commoners. Most members of the lower class, some helots, and some of the upper class have at least a level of commoner. They are the laborers, farmers, and merchants that do not have skill intensive professions. They tend to be better equipped to fight than the average commoner, as they have gone through the Krangi military training, but are otherwise like commoners across Tellene. They have few skills, few abilities, and even fewer rights.

Druid

Druids, or norpragh (“forest defender” in Merchant’s Tongue) are rare among the Krangi, as the ideals of protecting nature are in direct conflict with their desire to dominate all life. The Krangi have destroyed much of the natural environment around their habitats already, so there are few places for druids to worship. Among the civilized Krangi, there are essentially no druids, but a handful exist among the savage tribes on the edge of the kingdom. These druids act as medicine men and guides for these small tribes, and ensure that the tribesmen have enough food to eat during the winter months.

Expert

A large number of Krangi have some levels in expert. All of the government officials are primarily experts, with the higher ranks having a level of aristocrat or other class as well. In addition, many of the high skilled professions of the lower classes are done by experts. The Krangi blacksmiths, weaponsmiths, carpenters, engineers, jewelers and the like are experts as well, though in different areas than their government counterparts. In fact, it is often the case that the lower class experts are higher level than an upper class government worker. This is unimportant to the Krangi, as they judge rank based on usefulness, and not level.

Fighter

The fighter represents the pinnacle of Krangi combat ambitions, but the majority of Krangi soldiers never earn levels in this class. It is rare for any non-officer to have even one level in this class, and only about half of the solkukh have a level. Almost all the norgukh are fighters, and all of the higher ranks are primarily fighters, but these officers are the best of the best. For most hagkhari, the fighter class is an unattainable goal, as most will die before they gain the necessary experiences.

Gladiator

The Krangi love gladiatorial games, but very few of the people that fight in them are actual members of the gladiator class. The Krangi themselves generally do not become gladiators, as they would rather be warriors or fighters. There are a few Krangi gladiators, mostly poor or indebted free men that fight in the arena to raise money. Most of the members of this class are helots that have survived several fights. These gladiators are very valuable commodities, as they attract large crowds and bring in large amounts of money for their keepers. Gladiators are known as begkhari, or “public warriors” in Merchant’s Tongue.

Infiltrator

The infiltrator, or garnakh, is uncommon among the Krangi populace. The military is the only institution capable of providing the training necessary to join the class, and they

have a handful of infiltrators. They generally work alone or in groups of special forces troops. When a dangerous location needs scouting, or a target needs eliminating but a standard raid is deemed unwise or impossible, the Krangi call upon their infiltrators to get the job done. There are a few non-military infiltrators, some of Krangi stock and some of other humanoid races. These infiltrators tend more towards their roguish sides, and resort to thievery and banditry. Some become mercenary spies, but they do not last long in such a profession that is considered dishonorable.

Monk

The Krangi personality fits the monk class ideally, as both share a love for order and strength. Several Krangi monasteries are scattered throughout Norga-Krangrel, and the Krangi have joined other monasteries across the Sovereign Lands. Monks, or darok-khari, are among the small number of Krangi that do not necessarily undergo the standard military training. Those monasteries that are in or near population centers are likely to send their monks for training, but most monasteries are far enough away from the military that the training is impractical. Most Krangi monks remain in their monasteries their entire lives, but a few return to civilization to test their skills.

Paladin

The Krangi, being completely lawful evil, never have paladins. A rogue Krangi could theoretically become a paladin, but there is no evidence of one ever existing. The evil tendencies are so much a part of the Krangi that those who manage to be good are so erratic and unstable that they can rarely maintain the discipline necessary for paladinhood.

Ranger

Rangers, or karognakh in Krangi, are valued members of the military, as they are excellent fighters and excellent scouts. They are uncommon, however, as the training and devotion necessary to be a karognakh is intense. In the military they lead and coordinate raids, scout enemy positions, and guide small units through dangerous wilderness areas. There are also a number of rangers living among the savage Krangi tribes, where they fill a similar role of scout and guide. Because the military values their karognakh highly, very few Krangi rangers are not part of the military. Those that are independent live in the wilderness, away from Krangi population centers.

Rogue

Like their ranger brethren, rogues, or marnokh, make excellent scouts and guides. However, as they tend to be weaker and less able in combat, most marnokh are not members of the military. Instead, they are spies, diplomats, and criminals, sometimes working for the law, and

sometimes working outside of it. The military does employ some rogues for trap detection and construction, assassinations and other espionage, but these rogues always have another class, such as warrior, ranger, or infiltrator.

Shaman

Very few shamans, or warkagh, exist among the civilized Krangi. Any child showing the necessary ability is taken by the Church of Endless Night and is trained as a cleric, so very few Krangi with enough talent exist to learn the ways of the warkagh. The few that do live as outcasts from society, preferring the wilderness to civilization. Among the savage Krangi, on the other hand, shamans are quite common. Most uncivilized tribes of any size have a shaman or two that serves as wise man, healer, and wilderness guide. Such Krangi hold positions of importance among their people.

Sorcerer

The sorcerer, or hordlakh, is fairly common among the Krangi. They seem to have a natural affinity for such magic, and the hordlakh are the most common spellcasting class. Spellcasting is prohibited outside of the military, and all hordlakh are taken into the army as soon as their powers manifest themselves. They receive the advanced military training of all hagkhari, but then are mostly left to their own devices, allowed to practice their craft with their own kind. Sorcerers that are found to be practicing magic outside the confines of the military are arrested and forced to serve or executed. As a result, non-Krangi sorcerers either stay away or are very discreet.

Spell Singer

There are no records of any Krangi ever trying to learn the art of spell singing. Those that possess magical talent are always picked for the military, and the Krangi do not appreciate singing as art. As such, though a Krangi spellsinger is a possibility, they are extremely rare.

Warrior

Every Krangi that passes the advanced military training course has a level of warrior, and is considered a glakh. This includes all the active soldiers, but also some of the members of the Church of Endless Night and the government. Of course, not every warrior necessarily has gone through the Krangi military training. Many of the helots have levels of warrior, and a lower class Krangi might develop the skills if they are forced to defend themselves enough. The warrior is the most common class among the Krangi.

Wizard

Unlike sorcerers, wizards are rare. The Krangi do not have the knowledge or the facilities to train their own in the ways of wizardry; almost all of their spellcasters are sorcerers, and thus have had no formal training.

Uk-karg Racial Traits

- +2 Strength, +2 Dexterity, -2 Intelligence, -4 Wisdom, -2 Charisma. Uk-karg are strong and quick, but they have a limited intellect and little willpower.
- Medium-size: As Medium-size creatures, uk-karg have no special bonuses or penalties due to their size.
- Uk-karg base speed is 30 ft.
- Darkvision: Uk-karg can see in the dark up to 60 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- +1 racial bonus to Listen and Spot checks: The uk-karg have inherited hunting instincts from both parents, and their awareness is honed as a result.
- Hobgoblin Blood: For all special abilities, magic item usage and other effects, uk-karg are considered hobgoblins.
- Orc Blood: For all special abilities, magic item usage and other effects, uk-karg are considered orcs.
- Automatic Language: Krangi and Orc. Bonus Languages: Uk-karg typically speak Merchant's Tongue, Goblin, Kalamaran, Brandobian.
- Favored Class: Fighter. A multiclass uk-karg's fighter class does not count when determining whether he

Occasionally a Krangi manages to study magic somewhere other than Norga-Krangrel, and he brings his knowledge back with him. Unlike sorcerers, the wizards are not necessarily part of the military, though most are. They have also held positions in the government, and one was a member of the Church of Endless Night. Almost all Krangi wizards have received their training from a non-Krangi, and thus they are never fully trusted. The Krangi refer to wizards as mardlakh.

Cycle of Life

When it comes to reproduction and the continuation of life, the Krangi more closely resemble humans and demi-humans than they resemble humanoid races. Despite this, there are several factors that make the Krangi cycle of life different. They can experience emotions like love and desire, but rarely do these translate into mating. The Krangi mate mostly to continue the race, but some Krangi will mate with their spouses for other purposes as well. The Krangi do experience pleasure during mating, but it is not their motivation for doing so.

Once conception occurs, the Krangi female will carry the children for eleven months. During this time, she will become increasingly less active, her belly will swell, and her breasts will begin producing milk. This is a gradual process, and for the first month or two there may be no noticeable changes. After almost a year, the female will give birth to a litter of two to five babies. The father or mother will take the smallest child and sacrifice it to honor the Dark One, and the others will be placed under the care of their mother. It

is possible for more than five babies to be born, but this is very rare. Likewise, a litter can contain only a single child. Such babies are known as runrag ("god chosen" in Merchant's Tongue), and are considered to be chosen by the gods for greatness. Krangi legend states that Kruk-Ma-Kali was the only child in his litter, and they expect such single birth children to rise to the top of society.

Unlike their human counterparts, Krangi children are not born helpless. Upon emerging from their mother's womb they know how to walk, they possess basic survival instincts, and have an understanding of object permanence. If given soft food, they can also feed themselves, though they will live off of a female's milk for about a year. This milk is high in fat and protein, and it gives the growing children the energy they need.

Almost immediately, the Krangi caste system begins to impose itself in miniature. All the children of the same age live together, and they fight each other to establish dominance over the group. Within weeks, a hierarchy will have been established with the strongest and most ruthless children at the top, and the weakest at the bottom. Once they are given solid food, this hierarchy determines who eats and who goes hungry, and anywhere from 10% to 15% of all the children born in a year will die at the hands of their peers, and another 5% to 10% will die of starvation.

By the age of eight years, the young will have mastered their native tongue, and will begin their education in Krangi culture. Much of this is informal, as the Krangi do not have an education system for children this young. All the children between the ages of 8 and 22 years are housed together, and again the Krangi hierarchy is imposed on a smaller scale. The older and stronger children are at the top of the hierarchy, and wield power over the smaller children. They young will spend most of their time outdoors, developing their physical and language skills. They are given wooden weapons to play with, and the children develop their fighting skills early. The children are supervised more closely at this age, and some effort is made to keep them alive. Only 5% to 10% of the kids of a certain age will die because of schoolyard violence.

Once they reach the age of 22, the Krangi children enroll in the military school. Here they learn to fight with real weapons, wear armor, and execute drills and formations. In addition, their instructors teach them to read and write Krangi and battle tongue, as well as the basic tenets of the Church of Endless Night. All male and female Krangi and sil-karg undergo this training, and all are expected to be proficient with the six weapons of the Blacksoul: the short sword, halfspear, dagger, longsword, crossbow and javelin. The military training lasts eight years, and is intense and rigorous. About 10% of each age group dies or is too weak to finish the basic training. All those that fail out are expelled from society.

Krangi society considers their children adults when they reach the age of thirty, as they have developed fully and have completed their basic military training. At this point, they have a few options. The best students are selected by a branch of the upper class, and will undergo additional training for the clergy, government, or military. Of the rest, the ambitious students can try to pass the advanced military training, while the rest of the class is assigned to a profession in the lower class, and will become an apprentice.

Most Krangi do not live to see their 80th birthday. Life in Norga-Krangrel is difficult with wars, raids, and ritual combat, and middle age is a luxury most do not enjoy. About 75% of Krangi die before the age of 80. Most die in combat, but some are the victims of crime, disease, starvation, or a challenge to their position. A Krangi could live more than 160 years in theory, but most hobgoblins grow sick of their slow decay far before that, and choose an honorable death at the front of battle. A Krangi more than 100 years old is a rarity, and less than 1% of Krangi die a natural death.

Half-Hobgoblins Among the Krangi

Since before the first wars of Kruk-Ma-Kali, the Krangi have been in close contact with humans. Through the course of war and other relations, hobgoblins began to breed with their human neighbors. When a Krangi breeds with a human, the result is a half-hobgoblin, or sil-karg. Most instances of this mating are an act of violence, and the hobgoblin parent in this case is almost always male. Sil-karg gain the Dexterity of their hobgoblin parent, but also the poor Wisdom and Charisma.

Sil-karg can also result from the mating of two sil-karg, the mating of a hobgoblin and a sil-karg, or the mating of a sil-karg and a human. When sil-karg of different breeds mate, such as a sil-karg of Krangi stock and a sil-karg of Kargi stock, the result is divided between the two breeds. Half the time the child has the Kargi traits, and half the time he has the Krangi traits. This means that sil-karg vary widely in appearance, from those that look almost completely Krangi, to those that are almost entirely human looking.

Sil-karg of any stock are generally accepted in Krangi society, provided that they follow the rules and can perform a useful task. Many of the more charismatic sil-karg work as negotiators for the government, as most human and demi-human communities are more comfortable dealing with a half-breed. They also make fine soldiers or clerics, and both the military and the Church of Endless Night have a large number of sil-karg in their ranks. The lower classes do not have as many sil-karg, as they tend to leave the society if they cannot fill an important role, but those that have valuable skills can become wealthy merchants.

The other major crossbreed is the uk-karg, a hobgoblin and orc cross. Because Krangi society allows humanoids to participate fully, a large number of orcs live among the Krangi. They make good helots and decent shock troops, and are integrated into the social structure. The result is that many hobgoblins have chosen to breed with the orcs, and vice versa. Unlike the sil-karg, a significant portion of uk-karg are born of non-violent unions.

The uk-karg are strong and dumb, which makes them excellent servants and workers. Most uk-karg are members of the lower class and serve as laborers, farmers, or helots. A few have risen into the ranks of the military or clergy and have had moderate success. The Krangi would allow a talented uk-karg to rise high up the ranks of the upper classes, but their lack of ability and motivation generally keeps them down.

Other combinations are not prevalent in Krangi society, and there are no documented cases of a hobgoblin breeding with a demi-human race. The Krangi hate the elves too much to bother mating with them; they would just as soon torment and kill them. The same goes for the dwarves, though it is not clear that the Krangi could identify the females if they bothered to try. Gnomes and halflings are assumed to be too small to be compatible, and are not encountered enough to bother mating with. Krangi that mate with half-elves or half-orcs produce sil-karg, but they have a significant amount of birth defects, many of which are fatal.

All this has engendered a large amount of debate amongst human scholars, who wonder why the hobgoblins are compatible with them, but not with demi-humans. The existence of half-orcs and half-elves certainly indicates that the humans are compatible with a large number of races, but it does not provide any explanation why. Some humans believe that all other races are a corruption of the human form, and that explains why they are compatible. They support this by pointing out that sil-karg and other half-breeds are born singly or as twins, not in litters. In addition, they point out that they are only in the womb for twelve months, and mature at a rate similar to human children. Others suggest that the humans' short life span and quick gestation period allows for crossbreeds to survive more easily. This makes it harder for birth defects or other complications to occur, as they have less time to work. Whatever the reason may be, humans are the most compatible with other races, and a large number of crossbreeds, including sil-karg, are the result.

Habitats

Krangi Villages

Krangi villages were originally military outposts or bases that have had a community grow up around them. Because the empire has retracted since the time of Kruk-Ma-Kali, most villages have military installations that are too big for their current size. This means that the center of the village is dominated by a large military building, called a naggral-bek, containing barracks, training grounds, an armory, and several offices and meeting rooms. It is often shared by the military and government, with the civil officials taking over the offices and meeting rooms. As such, the military building is the center of activity in the village, and is almost always located in the geographic center. It is constructed of wood or stone, depending on how large an outpost it once was.

Within the same area will be the prison complex. It contains any prisoners and helots belonging to the military. It will be of similar manufacture to the naggral-bek, and will be under constant guard. These buildings have very small windows, if they have any at all, and typically have only one door that is locked from the outside.

If the civil government does not occupy the naggral-bek with the military, it has its own offices next door. This building is usually made of wood, and has several small offices and a few meeting rooms inside. If the village is large enough or the center of a judge's territory, it may also contain a courtroom and judge's chambers. Every government building has a small armory with enough arms and armor for all of its inhabitants in the event of an attack.

The roads of the village generally expand outward in a grid pattern, with four major roads leading straight from the center in each of the cardinal directions. The houses and business closest to the village center belong to the richest members of the village, and decline in stature as one moves towards the edge of the settlement. The poorest villagers live on the edge of the town or outside its walls. The village's farms, if they have any, surround the outside of the town's walls.

Almost all krangi villages of 300 people or more have some kind of wall surrounding it. Usually one is leftover from when the village served as a more major military base, so it is a sturdy barricade of wooden logs. Stone walls are extremely rare in all but the largest cities. There are four gates to the standard krangi village, one at the end of each of the four major roads extending outward from the center square. Each of these gates is guarded by at least five soldiers, ten if the barracks can spare them. They have a watchtower next to the road, and use a whistle system to alert the other towers of any attack. Next to the tower is a small guard house with an armory for the guards and a small larder, but the soldiers live in the central barracks.

In addition to the gate guards, a patrol of five to ten krangi soldiers inspects the outer walls periodically, checking for cracks or holes, roughing up the people living near the wall, and looking for signs of trouble. In practice, they mostly harass the people nearby, looking for "suspects" and generally enjoying themselves by making the poor even more miserable.

Krangi Cities

Krangi cities serve two purposes: to serve as military centers for training, recruiting, and defense, and to serve as religious destinations for hobgoblins across the sovereign lands. To this end, most are divided into two distinct sections. The first holds the main military installation, a large castle or similar building that houses a large number of soldiers, a vast armory, and training grounds. It will have residences for the officers and meetings rooms, strategy rooms, and a dungeon for prisoners and helots held by the army.

In the city section around the main military building are the businesses and industries that rely on the military and that the military relies on. This includes blacksmiths, weaponsmiths, armorsmiths, siege engineers, stables, and the like. Most buildings are wooden structures with a shop front facing the street and the manufacturing facilities in back. There is little in the way of decoration or advertising; a sign with a picture of the shop's wares is usually the only identifying mark. Some shops have the residence of the owner attached to them, but not all. Scattered among the businesses are residences for the workers and business owners. The area is a mixture of several castes including military personnel and commoners.

In a separate section of the city is the main temple to the Blacksoul. This is a large egg-shaped dome, displaying artistic decoration and architecture not normally associated with hobgoblins. The windowless structure has only a few doors, and is made of wood or stone, depending upon its size. The building itself has several offices and conference rooms for the officials of the church, all arrayed along the inside edge of the building. At its center is a large dome over an equally large pit. This is where the religious services are held, and the building can hold thousands of worshippers. The faithful stand in the bottom of the pit and along its edges, while the clerics preach to them from balconies above. All the important activities of the church for the city occur in this building.

Surrounding the temple are the businesses and homes of those that serve the clergy and the pilgrims. Inns, restaurants, taverns, tour guides, relic shops and residences of the clergy dot the area. The structures are square wooden buildings, all based upon the same basic design, that have been modified to support either a business or a residence.

Alternate Racing Rules: Sprinting

The Player's Handbook does not provide rules for sprinting, and if using the tactical movement rules, there is not much room for competition. Instead, the creature with the highest initiative will always win. These rules attempt to add a little more realism to racing, without making a simple sprint a fifteen-minute event.

Racing is something that can only happen between creatures and characters that have the same movement rate in a combat round. Feats, skills, class abilities, and spells that increase one's movement rate during combat are included when racing, but not those that increase only non-tactical movement. If two creatures with different movement rates race, the creature with the higher movement rate will win every time. Otherwise, a competition occurs.

After determining the length of the race, each racer starts by rolling initiative, including all applicable modifiers. The race has begun, and the racers are ranked in order of their initiative. The racer with the highest initiative is currently in first, followed by the racer with the second highest, and so on. Then, in order from first place to last place, each racer makes a Strength check and adds twice their Strength modifier. The result of this check is added to their initiative, and is their current race score. Once again the racers are ranked from highest race score to lowest race score, with the highest race score in first place, the second highest in second place, and so on. Then each racer, in order of race score, makes another Strength check with a doubled Strength modifier and adds the result to their current race score. The total is their new race score, and the racers are once again ranked. The competitors continue to make Strength checks with a doubled modifier until one racer's race score equals or exceeds the race distance in feet.

For example, Azzak, Benali, and Cynr decide run a very short race and to sprint 40 feet. Azzak has an initiative modifier of -2 and a Strength modifier of +3, Benali has an initiative modifier of +5 and a Strength modifier of -1, and Cynr has an initiative modifier of +3 and a Strength modifier of +1. They start by rolling initiative. Azzak rolls an 11, which gives him an initiative of 9. Benali rolls a 12, giving her an initiative of 17. Cynr rolls a 14, giving him an initiative of 16. So Benali is currently in first place, followed closely by Cynr in second, with Azzak brining up the rear. Since she is in first place, Benali starts the second round by making a Strength check. She rolls a 16, which after subtracting her doubled Strength modifier of -1 gives her a race score of 29. Cynr is in second, so he makes his Strength check next. He rolls only a four, which after doubling his Strength modifier, gives him a race score of 22. Azzak rolls last, and he gets a 9. After adding in his doubled Strength modifier, he ends up with a race score of 26. So Benali is still in first place, but Azzak has moved up to second, and Cynr is in third. To start the third round, Benali makes another Strength check. She rolls an 11, but after her modifiers her total is 38. Close, but not there yet. Azzak is next since he moved into second place. He rolls a 10, but since he's a strong Krangi, his race total is 42. Since that is greater than the 40 foot distance, Azzak has won the race. Looks like drinks are on him tonight.

Azzak		Benali		Cynr	
Roll	Race Score	Roll	Race Score	Roll	Race Score
11	9	12	17	14	16
9	26	16	29	4	22

The business buildings are divided into a shop front area and a warehouse or manufacturing area. They are often two story buildings with a residence for the owner on top. The residences for the clerics are larger, more opulent buildings. The lower clerics live in two or three room houses, while the upper ranks have large houses and estates to themselves. The residences of workers and other members of the commoner caste are small, one or two room houses with a communal area and possibly a private room for the master and his wives.

Surrounding the two major sections of the city are the government offices and other buildings not related to either the military or the Church. The general districts are not organized by caste, but by general function. Thus all the government buildings and the people that support them are in one district, all the traders and related business are in another, and so on. The city is arranged in a grid pattern, with four major streets leading outward from the center square to each of the four gates.

The typical city has a large stone wall surrounding it, and four gates spread evenly around the wall. These gates are at the end of the four major boulevards in the city, and each has two watchtowers, a guardhouse with armory, and a platoon of 30 to 40 soldiers assigned to each gate. Outside the gate there may or may not be a moat, and beyond that lie the farms and mines belonging to the city. In addition to the gate guards, a separate patrol of 30 to 40 soldiers dispatched from the central barracks periodically checks the outside of the walls and surrounding area for any unusual activity.

Krangi Recreation

The Krangi have several forms of recreation, and do take time to relax as other races do. This is mostly confined to the upper classes, where they have the money and time for sports and games, but some forms of recreation are universal. The following section presents the most common forms of recreation, but just about any activity done by a human or demi-human race exists among the Krangi. Only the pursuit of the arts — theatre, music, painting, sculpture, creative writing and the like — is foreign to the Krangi. Krangi recreation is designed to increase one's skills or abilities, and the Krangi do not engage in activities that they believe serve no purpose, such as the arts.

Generals

One of the most popular forms of recreation is the board game Generals, or karukh-bagh. Originally designed to help teach tactics to young officers, the game was first played by members of the military. But as officers retired or dropped in position, the game spread throughout the ranks

and eventually reached the general public. Now, karukh-bagh boards are found in most residences of the upper castes of Krangi society.

Soldiers and civilians alike play karukh-bagh, which is a game with simple rules but complex strategy. Each player takes on the role of a general commanding an army, and has six infantry pieces, six cavalry pieces, six artillery pieces, and a command piece. The object of the game is to capture or kill the opponent's command piece. The game is played on a board with a ten square by ten square grid. Each space has an elevation of 0, 1, or 2, represented by the height of the space. Pieces are arranged as desired on the first three rows in front of each player. Players then take turns moving one piece or one stack of pieces one space. Pieces can move up only one level of elevation at a time, but can move down any number of levels. Only friendly pieces of the same type may occupy the same square.

When a piece is moved into the same square as an enemy piece, combat results. If the pieces are the same, each attacking piece kills one defending piece, and each defending piece kills one attacking piece. If the attacker is attacking from higher ground, each level he is higher than the defender saves one of his pieces from death. If the defender is on higher ground, each level he is higher than the attacker saves one of his pieces from death. When the pieces are different, each piece with an advantage saves one piece from death. Infantry have the advantage over cavalry, cavalry have the advantage over artillery, and artillery have the advantage over infantry. The commander is considered to have the advantage over everyone. For example, if two cavalry attack two infantry from the same level, both cavalry die (each defending piece kills one piece) but the infantry are saved (each attacking piece kills one defending piece, but since infantry have the advantage, each infantry saves one piece from death, resulting in 0 deaths). Pieces that are killed are removed from play and cannot be used again.

The Krangi have several variations on this basic format, but the essence of the game is always the same. Some versions allow for reinforcements, while others are designed to recreate famous or upcoming battles. Some have adjustable boards that allow the elevation of the squares to be changed each game. Despite its popularity, however, the game has yet to make it into the lower classes, mostly because it is seen as having little utility to them.

Sports

Sports are an ideal form of recreation for the Krangi, as they have a high level of physical activity, a significant amount of real world application, and are very competitive. The Krangi compete in all forms of sport, from wrestling and boxing to archery and javelin throwing, but their favorite type is the race. Racing is competition in its purest form,

The Crown of Kruk-Ma-Kali

Made of pure platinum from deep in the Elenon mountains, the crown of Kruk-Ma-Kali is said to have been the crown originally worn by the great conqueror himself. This is not true, but the magic crown of has been worn by many kings since him. It was created for Raitagh-Maguk, the king that ruled Norga-Krangrel 100 years after Kruk-Ma-Kali. His leadership was failing and his generals were growing restless. Fearing attacks from all sides and unwilling to give up his leadership, he ordered the crown crafted and then claimed to have been guided to it by the spirit of the great king himself. Raitagh-Maguk was eventually replaced by one of his generals, but not before the legend of the crown spread. It has been worn by every kruk of Norga-Krangrel since.

The crown of Kruk-Ma-Kali grants its wearer a +2 enhancement bonus to Charisma, the Regal Bearing feat, and the ability to cast true seeing (save DC 19) as a 9th level cleric three times per day.

Caster Level: 9th; Prerequisites: Craft Wondrous Item, eagle's splendor, true seeing; Market Price: 41,500 gp; Weight: 3 lbs.

and the Krangi value being able to get from one place to another quickly.

The Krangi have two basic types of race: one for speed and one for stamina. **When measuring pure speed, the Krangi run a short sprint known as a fakhta. The most common distance is 120 feet, but it varies from race to race. Time is not kept for any of the races, so comparing distances is not important. If a Krangi thinks he is faster than another Krangi, he simply races him. The Krangi participating in the race line up along a straight line, and when a signal is given, usually a yell or hand clap, the Krangi run to the finish line. The first one to cross the line is the winner, and all other positions are unimportant.**

The stamina race, or rokkto, is a much longer competition. The most common distance is six miles, but the Krangi have been known to run races as long as twenty miles. Distances of less than three miles are rare, as such "mid range" races do not have a real application. These rokkto are less strict than the fakhta. Instead of a well defined start and finish line, the Krangi race from one important location to another, such as around a city's walls, or from one outpost to another. The first Krangi to arrive at the destination is the winner, and the Krangi do not usually question the winner on how he won. Part of the race is choosing the best path to take, and those that take shorter or faster routes are supposed to be rewarded.

Gladiators

More than any other form of recreation, the most popular entertainment for the upper and lower classes is gladiatorial combat. Armed battle is the activity the Krangi enjoy the most, and so it follows naturally that recreation would likely include combat. Gladiators fight all over Norga-Krangrel,

from the most informal settings to the grand arena in Rinukagh. And though all manner of gladiatorial combat takes place, the Krangi have a few favorites.

The most popular form of gladiatorial combat is the historical reenactment. The Krangi are very proud of their own military history, and this has fostered in them a love of military history in general. Most of the battles are reenacted entirely with helots, with little attention paid to accuracy in terms of racial mixture. All official gladiatorial combat is run by the military, as they have all the weapons and can provide the best security. The army will hand out weapons and armor to the helots of both sides, trying to maintain historical accuracy if possible, but rarely making any extra

Kelgrun-Mar, Sword of the Plague-Bringers

Kelgrun-Mar has been carried by the karukh of the plague-bringers for hundreds of years. Its creator is unknown, but the great general Raitagh-Hazar found it during his campaign in the Brindonwood. He claimed that it was a gift to him from the Dark One, and it became his most cherished possession. Many Krangi have wielded it since Raitagh-Hazar, and it has brought death to hundreds.

The handle of the sword is forged of black steel, and the crossguard is carved to resemble two gaunt humans lying on their back. The handle is wrapped in leather, and a black pearl adorns the hilt. The handle of the sword is inlaid with several green gems of unknown origin that glow with an inner light. The blade is long and sharp, but it always appears rusted and aged, regardless of how recently it was polished. Kelgrun-Mar is a +4 plague longsword (see plague description below). On a critical hit, it infects a creature with the Black Plague-Contact, Fortitude save (DC 16), incubation period 1d6 days; damage 1d6 Str, 1d6 Con, 1d2 Int (see Disease, page 74 in the Dungeon Master's Guide). It also grants the wielder immunity to all diseases.

Caster Level: 5th; Prerequisites: Craft Magic Arms and Armor,

Brokkgar-Had, Axe of the Back-Breakers

Brokkgar-Had was created for Koron-Grond when he became karukh of the back-breakers. It was forged for the general by a cleric of Mravroshkha-Khielshor who owed him a favor. The cleric, who to this day remains nameless, imbued the axe with the rage of the Dark One, and it has single-handedly turned the tides of several battles. Every karukh of the back-breakers since Koron-Grond has wielded the axe, and it is the inspiration for the army's badge.

Brokkgar-Had is a finely crafted axe. The handle is a dark red wood with a leather grip, and is capped with a large red ruby. The blade is finely crafted steel, and has several black runes inscribed on the face where the blade meets the handle. The runes are written in Ancient Hobgoblin and read "Hear now the voice of the Dark One." Brokkgar-Had is a +4 mighty cleaving thundering battleaxe.

Caster Level: 8th; Prerequisites: Craft Magic Arms and Armor, blindness/deafness, divine power; Market Price: 98,310 gp;

Vakbarg, Sword of the Black Tide

Vakbarg was not originally a Krangi weapon. A lowly glakh named Kelmek-Rand killed its wielder in a battle with a group of Deji. When he took the weapon from his defeated foe, the bright silver blade immediately became black and began to glow with a grayish light. The young Kelmek took this as a sign that he was chosen by the Blacksoul for greatness. The next day he challenged his karukh for his position, and won the confrontation.

Vakbarg is best known for its jet black blade, but it has a finely worked handle and hilt as well. The crossguard is shaped to look like two dragon heads, each with open mouths at the end of the guard. The handle has a fine black leather grip, and a large black pearl adorns the hilt. The crossguard and handle are plated with platinum, and they make a stark contrast to the black blade of the sword. Vakbarg functions as a +3 longsword, but it requires only a melee touch attack to hit. In addition, wounds caused by Vakbarg ooze a toxic black liquid, and can only be healed with a heal or similar spell. Until completely healed, the toxic substance causes an additional 1 point of damage per round. Vakbarg is a minor artifact.

effort to do so. Then the two armies march out into the

Silkka-Naz, Sword of the Widowmakers

Silkka-Naz was created by the Krangi Nightmaster Tuvagh Kurgar for then karukh Kelrand-Grond. It was given as a gift before his first battle with the Brandobians. The sword went on to play a decisive role in the Krangi victory, and Silkka-Naz has held a place of honor ever since. Every karukh of the widowmakers since Kelrand-Grond has wielded the sword, and it has killed many Brandobians since then.

The sword is a beautifully crafted longsword adorned with many gems. The sword handle is made of ivory with a leather grip, and the blade is long and straight. The crossguard is made of steel, and has been carved to resemble a two-headed snake. Silkka-Naz is a +5 stinger longsword (see Stinger, page 197 of the Kalamar Player's Guide).

Caster Level: 7th; Prerequisites: Craft Magic Arms and Armor, poison; Market Price: 98,315 gp; Weight: 3 lbs.

Plague (New Magic Weapon Special Ability)

A plague weapon is infested with disease, and has the power to infect others. On a critical hit, a plague weapon will infect the target with a disease. The target must make a fortitude saving throw immediately, or suffer the damage of the disease. Thereafter, the disease's incubation time is converted from days or hours to rounds. So the Black Plague, which normally requires additional Fortitude saves every 1d6 days, will now require one every 1d6 minutes. Any disease is possible, though the most common are the Black Plague, the Rotting Death, and Goblin Pox. (See Diseases, page 130 of the Kalamar Player's Guide.)

Caster Level: 5th; Prerequisites: Craft Magic Arms and Armor,

arena, arrange themselves in a way that somewhat approximates the original battle, and set to fight. The victors earn the right to live, and the losers are killed. All Krangi gladiatorial combat is lethal.

For important events or on the anniversary of a famous battle, Krangi troops are used to reenact the battle. They fight a group of helots dressed as the opposition army, made entirely of the appropriate race or races if possible. The helots receive minimal arms and armor, but the Krangi troops are fully armed and armored. Recruits and other young soldiers are used in these battles so any losses are minimal and they gain some needed experience. Where as there is significant betting on other events, the outcome of these reenactments is rarely in doubt. The superior arms, armor, and training of the Krangi soldiers all but ensure a Krangi victory.

Diet

The staple of the krangi diet is wheat, as the northeastern portions of Norga-Krangrel produce more wheat than the country can consume. As a result, the krangi have become more inclined to trade than other hobgoblins. Some excess wheat is stockpiled in the event of war, but the majority of the surplus is exported to the city states of the Elos Desert and to Pel Brolenon. In return, the krangi import rice from Kalamar, corn from Brandobia and Pekal and Tokis, and small amounts of barley from Svimohzia. This means that breads, rice and grains are part of every krangi meal, from the kruk down to the broggurk. Higher castes enjoy fine breads of varied grains and bread pastries, while the lower castes eat mostly wheat bread.

Much of Norga-Krangrel is also fertile grazing grounds, and the krangi have learned to keep goats, sheep and pigs in large numbers. Cattle are also kept, but in less abundance and in smaller groups. Meat is thus a large part of the krangi diet, and since it is preferred to breads and grains, it is much more valuable. A portion of the wheat exports are traded for fine meats for the upper classes, and rare or exotic meats are considered a delicacy. In addition, a handful of game animals live in and near the Ashul Weald and the Kalokopeli Forest, providing some deer, antelope, bison and rabbit meat. As a result, the krangi rarely ever eat non-domesticated animals, and will never eat a sentient being unless forced.

With a surplus of wheat comes an ample supply of wheat based alcohol. The most common is azzragh, a thick, bitter beer that is a favorite of the military for its high alcohol content. Some quantity of wheat beer will be present at any meal, as well as distilled liqueurs. Wine is imported from Brandobia and Kalamar, as well as taken from caravans heading to Dijishy and other sites in the Elos. When not

drinking spirits, the krangi enjoy goat's milk and cow's milk, teas, and water.

Because of their wheat surplus and ample meat supply, the krangi do not bother taking food on raids or attacks. Rare spices or exotic delicacies are looted, but otherwise food is not considered valuable enough to take. As such, the krangi do not raid for foodstuffs, something that allows them to be a little more careful and discerning.

The krangi eat two major meals each day. The first, makbrog, is served in the morning before work begins. It is short in duration, lasting between thirty and forty-five minutes, but includes a lot of food. The meal is served in one course including soup, bread, wine or beer, and small meat dishes. The most common dish is fakkbrag, a spicy soup that contains a meat, spices, a few vegetables, and bits of bread. The krangi also have a large feast after work, called woltrak. This is a four course meal that starts with bread, cheeses and fruit (mostly apples and pears). The second course consists of a meat dish and beer or wine. The third is a soup dish, sometimes fakkbrag, and the fourth course concludes with pastries and sweet milk or wine. Some krangi, mostly those that can spare the time, take a third meal in the middle of the day. This meal is small and portable, and usually consists of small bits of dried meat and bread.

Clothing

In Krangi society, clothing is an important indicator of one's importance. Finer clothes means more money, more money means more responsibility, and more responsibility means a higher level of power and importance. Clothing is also an important indicator of one's skills and accomplishments, which indirectly translates to honor. Wearing the trophies of defeated foes, for example, demonstrates military prowess and dominance. The more trophies one has on his armor, the more honor he will be assumed to have, and he will get more respect as a result. But most importantly, clothing is an indication of one's caste and social station. This allows the hierarchy to be defined in any situation without conflict or conversation. Clothing is not, however, a method of covering nakedness. The Krangi do not believe that the genitals need to be hidden from sight, but do so because the other civilized races do so. By emulating the humans and demi-humans, they distinguish themselves from the humanoid races.

The Kruk

The kruk wears the tokens of his station at all times, so as to clearly distinguish himself from all the other hobgoblins. This includes his ceremonial armor, his preferred weapons, the crown of Kruk-Ma-Kali and the scepter of

Norga-Krangrel. The ceremonial armor is unique to each king, but it is always masterwork full plate armor with jet inlay. It will have the symbol of Norga-Krangrel on the right shoulder (a black battle standard) and the symbol of the Blacksoul on the left shoulder (an eyeless raven), in addition to several other decorations. The crown of Kruk-Ma-Kali and the scepter of Norga-Krangrel are handed down from kruk to kruk. This crown has several magical properties (see sidebar) and is said to have been worn by Kruk-Ma-Kali himself. The scepter is non-magical, but it is made of gold and gilded with platinum. On its top rests a gold ball with eight black pearls surrounding its circumference. It symbolizes the world covered by the Dark One, the goal of all krangi kings. The kruk will also have several other pieces of fine jewelry (all non-magical), as well as a handful of minor magical items.

The Military

The military issues its soldiers a casual uniform and a combat uniform, which includes a standard complement of equipment for their army and unit. Each uniform bares the soldier's army badge, his unit badge, and any rank markings he has. The army marks are always the largest: a skull for the plague-bringers, the Army of the North; a bloodied axe for back-breakers, the Army of the East, a flexed arm for the black tide, the Army of the South, and a raised claw for the widowmakers, the Army of the West. The army requires the soldiers to wear the casual or combat uniform, including armor, at all times. Both uniforms must be accompanied by at least one weapon. These regulations are to ensure that the members of the military are recognizable, and that the general populace knows that there are always soldiers watching them. These regulations are superficial at best, as the soldiers would dress this way even if they were not required to. Most soldiers wear their full combat attire for important occasions and ceremonies in addition to combat, and wear their casual uniform at all other times. The military encourages its soldiers to upgrade their equipment if they can find better weapons and armor.

The karukh, being high profile soldiers, rarely venture out in public without their armor and weapons, and are sure to wear their rank markings prominently. The rank of karukh is indicated by four black bands, and these are painted on his armor, his shield, and often his weapons, cloaks, and other bits of equipment. The karukh will also wear the marking of his army painted in black. These army affiliations are very important to generals, as they signal what area of the world they will control when all their enemies have been defeated. The karukh have a fairly uniform way of dress. Each has a suit of masterwork armor, either full plate or half-plate, and a black cape. They have shields, but do not use

them outside of combat. To signify their position as karukh, each has a special weapon representing their army.

Unlike the karukh, who have similar uniforms and ways of dress, the dharukh appear more as individuals. They still wear the combat uniform of their army, which includes the appropriate tribal symbol, usually painted in red (to contrast with the black symbols on the karukh), and their rank symbol of three black bands. However, each karukh has a handful of unique items or trophies, such as a necklace of ears, exotic weapons taken from fallen foes, bits of tabards or battle standards, looted shields, and more. Because there are a large number of karukh across all four armies, and each has designs on becoming the next karukh and kruk, they often make an effort to single themselves out from the crowd of soldiers. This means that armor types vary more than other ranks, though they are almost always heavy, metal armor, with half-plate or full plate being favored. Shields are also common, but they vary considerably in appearance.

The norgukh are identified by their two stripe rank insignia, army symbol, and unit type symbol (which varies from army to army). The rank symbols are usually black, though more senior or ambitious officers might use red stripes. The color is really unimportant, only the number of stripes counts, but usually a few captains use color to set themselves apart. Like other members of the military, the norgukh have some of their weapons with them all the time, as it identifies them. They will have armor too, the type depending on the type of unit they lead, but unlike the higher officers, they do not wear it at all times. When not training, fighting, or attending an official function, they wear the military uniform of their army. The exact look depends on the army, but it consists of leather boots, cotton pants, and a cotton tunic. The tunic has the rank insignia, army badge and unit type badge.

The solkukh have a rank insignia of one stripe, and they bear the army badge and unit type badge of their army and unit. Their equipment is usually the standard issue for their unit augmented by one or two trophies, perhaps a looted weapon or shield, or one or two other unique items. Most solkukh are not wealthy enough to buy nicer arms or armor, and most have not seen enough battle to have looted a decent collection. Most of the time the solkukh wear the standard uniform of their army, which always includes boots, pants, and a tunic. They always carry a small weapon of some kind with them. They only wear their armor for official functions, battle, and some training exercises.

The glakh are most often encountered wearing their military uniform and carrying a weapon, usually a dagger or short sword, unless they are on patrol. They have only a few minor trophies, if any, as the officers and higher ranking soldiers get to the loot first. When on patrol or on duty, they have medium to heavy armor, and at least two melee weapons and at least two ranged weapons. Basic glakh have

no rank insignia, but have an army and unit badge on their armor and uniform. The khasglakh are indicated by a star marking above their unit badge, and the rhisglakh have two stars above their badge. They have a few more trophies than the average glakh, but are otherwise identical.

The Church

The Church of Endless Night expects its clerics to wear their ceremonial uniform, a black robe and eyeless mask, when performing any official duties for the Church. When not working in a public role, the casual work uniform consisting of black pants, a black tunic, and sandals is to be worn. The Church of Endless Night places a great deal of value on this uniformity, and these regulations are strictly enforced. The result is that other members of the society can always identify a Knight of the Black Pit, and thus have no excuse for not giving them the respect they deserve.

The urukh-khielshor always wears his clerical vestments, a hooded black robe and an eyeless, skull-shaped mask, when appearing in public. Most urukh-khielshor are also accompanied by one or two lesser clerics that guide them, although they are perfectly capable on their own. In addition to his robes, the urukh-khielshor carries a staff made of pure jet and gilded with black pearls. The staff is his mark of office, and every krangi Nightmaster since Kruk-Ma-Kali has carried it.

The arzmak-kel are always encountered in public in their clerical vestments, but in addition they have several unique personal items including jewelry, minor magic items, ornate religious items and a copy of the Book of Endless Night. They like to travel with a small entourage of lesser clerics, both for guidance and notoriety. Many tend to be arrogant, expecting everyone to cower or bow before them.

The members of the lakkal-ghazi dress in the black hooded robes and eyeless masks of their faith when attending special functions, mass, or similar important function. At other times they wear plain black pants, sandals, and a black tunic, the casual uniform of the Church. They carry a copy of the Book of Endless Nights with them wherever they go, and most travel armed with a dagger or short sword. Many also wear the tokens of defeated enemies, with those belonging to former members of the Order of Light being especially prized. Individuality is not emphasized by the Church, but being recognizable does lead to more honor and higher rank.

When conducting services or actively recruiting followers, the mekkal-ghazi wear the black hooded robes and masks of their Church. When not working in such a capacity, they dress in the Church's casual uniform of black pants, a black tunic and sandals. The mekkal-ghazi do not have significant personal wealth, and thus are unable to accessorize their

Church uniform. They may carry a trophy or two, but most have no unique elements to their clothing.

The brogdaz-gul vary greatly in appearance, and depending on their faith and their rank in that faith, they may or may not have a uniform. Between faiths they have no unifying marks or identifying badges, and they are often mistaken for common workers. They tend to wear inconspicuous clothing so as not to attract unwanted attention.

The Government

The government does not have a required dress code. It provides its employees with a simple cotton tunic, pants, and sandals, but they are allowed to supplement or replace this clothing with their own purchases. Workers that must interact with the lower castes are given official seals to wear, usually as patches or badges worn around the neck. Otherwise, it is up to the individual worker to differentiate himself from the rest of the populace. The government officials are the only upper class that does not carry weapons with any regularity. Some choose to and others do not.

When sitting on the bench, the ankagh wear crimson robes, modeled after those worn by Kalamaran judges. At other times, they wear whatever they please. Since the government houses them, feeds them, and pays them a considerable salary, they can and do dress in the finest clothes money can buy. They wear lots of jewelry, have ornately decorated weapons, and generally look very impressive. When seen in public, the ankagh are never mistaken for who they are.

The morkagh are supposed to wear a short black robe when acting as a judge, but most morkagh wear whatever they please. Since many are former military men, this is often ceremonial armor and weapons. Other morkagh have seen the effect this has on courtroom disobedience, and many judges without a military background wear armor as well. When not ruling in the courtroom, they may wear whatever they please. Most judges choose to wear fancy clothes and jewelry to show off their high station.

The gurluk-karg are not as wealthy as the morkagh or ankagh, so they wear their government issued clothing. Most can afford to wear boots instead of sandals, and some wear a vest in addition to their tunic. If their function requires certain equipment or clothing, such as an apron or gloves, then the gurluk-karg wears them, but otherwise they are uniform in appearance. Most of the gurluk-karg do not carry weapons. Only those that have repeated contact with the lower castes or have unpopular jobs carry them with any regularity.

The Lower Class

Whereas the upper classes have many of their needs taken care of by their employer, the lower classes are not as lucky. The common workers must make their own clothing, and as such, there is little uniformity among members of this class. In general, however, the materials are poor, usually a rough cotton or linen, and the clothes are functional in several types of weather and situations. Most clothes are based upon a common outfit of loose pants or breeches, a sleeveless tunic, and sandals. Wealthier commoners might have leather boots or shoes instead of sandals, and a vest or jacket for colder wearers. The wealthiest merchants will have clothing similar to the lower ranks of the upper classes, with a few pieces of jewelry and clothing made of silks and fine linens. The majority of the Krangi lower classes, however, wear simple clothing. Those that work professions that require special clothing such as gloves or aprons tend to make such equipment themselves.



Helots

Most helots are given some form of clothing, but only so that they will live longer and prove to be more valuable assets. The type of clothing and the treatment a helot gets is entirely dependent upon the master. Helots that are kept by the government or the military are given a pair of loose breeches, and a modest top if they are female. The Church of Endless Night clothes their helots of both sexes in a long black dress-like garment that extends to the knees. Some masters give their helots a full outfit, hoping to protect their investment from weather and disease, while others give them only a loincloth. A few masters do not clothe their helots at all.

Medicine and Healthcare

The Krangi are conflicted when it comes to medicine and healthcare. Philosophically, they believe that healing is unnecessary. Those that survive their wounds are strong, and thus deserve to live, while those that die are weak, and do not deserve life. Similarly, they believe that a truly strong hobgoblin will not suffer wounds or disease in the first place, and that such infirmities are an indication of inferiority. Practically, however, they understand that healing is incredibly useful. Saving wounded soldiers and officials saves the time and resources needed to train a replacement, and it keeps experienced Krangi in their positions. Healthcare can also be used to increase performance and efficiency.

The result is that Krangi healthcare is confusing at best. Essentially, the more important one is, the more likely one is to receive healing of some kind. Like all rules, though, this does not hold true for all situations. The Krangi are not skilled with herbal or natural healing methods, but they have a large number of clerics, and thus access to a large amount of magical healing.

Some Krangi are virtually guaranteed healing. The clerics of the Church of Endless Night heal themselves whenever they need it, because they believe that as the agents of the Blacksoul, they are too valuable to lose. Similarly, the kruk is always deserving of healing, as he has been selected to rule by the Blacksoul. In addition, the premature death of a kruk can result in a power struggle, and the clerics of the Church of Endless Night are aware of the harm this does to the nation.

Most other Krangi are not as lucky. Government officials, including the ankagh and morkagh, are rarely provided healing, and for two reasons. First, their jobs are not so special-

ized that finding a replacement is difficult or expensive. Second, since they do not see combat often, most of their injuries are natural, and thus harder to justify healing. Similarly, most military officers are not eligible for healing. Staying alive is one of their most important responsibilities, and those that die are obviously not very good at their job.

The Krangi rarely provide the lower classes with healing either. Helots, laborers, apprentices, and other low-skilled workers are not vital and are easy to replace. Spending time to heal their injuries is a waste, because hobgoblins see them as weak creatures that cannot make something better of themselves. They believe that the society is better for having lost them. The only members of the lower class that the clerics might consider healing are the specialized workers. Exceptionally skilled blacksmiths, weaponsmiths, and the like might be saved to prevent a drop in production, but this is an extremely rare event.

The hagkhari are an unusual case. The military does employ clerics in their units, and during battle, healing is handed out liberally. Any Krangi that can be returned to fighting form is a significant tactical boost, and all efforts are made to heal moderately wounded soldiers. Critical or possibly fatal wounds are not addressed because healing would not help the battle. A cleric will not heal a glakh that has lost his arm, for example, because he would be an ineffective fighter. Such casualties are left to their fate until the battle is over. Once the battle has ended, the clerics heal any officers and other important soldiers that can be saved. The clerics will not heal a common glakh after the battle is over.

Relations with Other Races

Due to their aggressive warmongering, the Krangi have a lot of enemies, but they do understand the usefulness of peace. The Krangi are content to war with anyone, and will make peace with just about anyone (with a few notable exceptions), so at any given time, they will be fighting or preparing to fight about half of their neighbors, and will be at peace with the other half. The Krangi's main purpose for establishing peace is trade, and this is discussed in the trade and tribute section. Following is a description of the Krangi's relations with their major neighbors.

Elves

The elves number among the Krangi's two most hated foes, and as such, they never make peace with them. The modern Krangi have long forgotten the source of this hatred, but the fire burns within them still. The lifestyles of the races are so opposed, it is doubtful that they could be at peace even if they desired to be. The Krangi go out of their way to attack and kill elves, so great is their hatred.

The elves prefer not to meddle in the affairs outside of their domain, so almost all combat between the Krangi and the elves is instigated by the hobgoblins. This occurs most often when the hobgoblins begin tearing down trees and other plants to build new structures. When the Krangi begin their logging efforts, the elves use guerrilla tactics to pick off lone workers while avoiding retaliation. Most logging is done under heavy guard for precisely this reason, and these battles tend to be relatively short with few casualties on either side. The elves do not want to face the hobgoblins in the open, and the Krangi rarely want to follow the elves into the forest. Sometimes the hobgoblins begin destroying the forest for the sole purpose of drawing out the elves. The most common method is to set fire to the trees and to wait in ambush. In situations such as these, the hobgoblin force will be much larger, and will pursue the elves into the forest.

The Krangi also encounter the elves as part of larger, mixed forces. When the humans had just returned to the main continent from the island of Svimohzia, the elves helped the dwarves and humans turn back many hobgoblin attacks. Since then, they have occasionally joined the fight against the hobgoblins. When this happens, the Krangi will focus the majority of their attention on the elves.

The Krangi most often fight with the elves of the Kalokopeli Forest. The Ashul Weald used to have a population of elves, but the hobgoblins drove them out when they first migrated out of the Legasas. They have since destroyed the forest, and very little is left for the elves to protect.

Dwarves

The dwarves are the only race the Krangi possibly hate more than the elves. Whereas the hobgoblins usually have to make an effort to encounter the elves, the dwarves live in the same areas as the Krangi. Both the dwarves and the Krangi are proficient miners, and they both can live under or above the mountains and hills that they mine. This naturally brings them into constant conflict, and the battles between the two races are long and bloody. Despite the fact that the two groups could establish profitable trade routes with each other, the Krangi and the dwarves never negotiate peace or trade treaties.

Most fighting with the dwarves occurs underground, and an equal number of these fights are started by the dwarves as they are by the Krangi. Each race wants the other's mines, and they are willing to die for them. The dwarves try to use their smaller stature to an advantage by using small tunnels to attack the flanks and rear of the hobgoblins. To respond, the Krangi use burning oil and boiling water to flush the dwarves out of their hiding places.

When fighting on the surface, the Krangi try to use their superior size and larger numbers to overrun the dwarves. This is not an easy task, as the dwarves are stout defenders, and rarely give ground to the Krangi. The dwarves use a large amount of missile fire and artillery to pound the Krangi ranks, while the hobgoblins respond with large infantry charges and complex maneuvers. The Krangi always make an effort to draw the dwarves out of their hiding places before attacking.

The dwarves are also prized as helots. They are tough and strong, which increases their survivability, and they often possess useful skills such as armorsmithing and weaponsmithing. In addition, they are comfortable working underground and in mines, and they can travel places where the taller races cannot.

Most dwarves the Krangi encounter live in the Legasa Peaks or Elenon Mountains. The remaining clans have fought off countless attacks from the Krangi, the Brandobians, and the Koraki, so they make extremely tough opponents.

Humans

The Krangi do not hate the humans as they hate the elves and dwarves. The humans have demonstrated that they are willing to negotiate, trade, and make peace with the Krangi, and this makes them less offensive. On the whole, the Krangi still dislike the humans. The Brandobians are in large part responsible for the destruction of Kruk-Ma-Kali's empire, and it was the humans that pushed the Krangi back to the current borders of Norga-Krangrel. But the humans have proven that they are far less set in their ways, and are more flexible than the demi-humans.

Militarily, the Krangi have more success against the humans. Unlike the elves or dwarves, the humans prefer to fight massed battles at which the Krangi excel. And since the advantage of numbers is often in favor of the hobgoblins, Krangi can usually outfight the humans. These battles are long and protracted. Both races can be very proud, and this will cause them to refuse to retreat or surrender, even when that is the best choice. Both sides make extensive use of cavalry and artillery with equal proficiency, and most battles are decided by the tactics used. Whichever force has the better general will usually triumph.

The humans and Krangi do negotiate peace treaties and conduct trade between their borders. The human tongues of the Young Kingdoms are

Krangi Numbers

1	.....	ka'
2	.....	do'
3	.....	gu'
4	.....	ri'
5	.....	mar'
6	.....	ful'
7	.....	lor'
8	.....	nik'
9	.....	baz'
10	.....	gak'
100	.....	urgak'
1,000	.....	betgak'
10,000	.....	mekgak'
100,000	.....	nadgak'

easy for the Krangi to learn, and the many Krangi sil-karg play an important role in these situations. Most negotiations are peace treaties, but the two races do conduct some trading. This is described in more detail in the Trade and Tribute section that follows.

Human helots are both plentiful and useful to the Krangi, and as a result make up the majority of the Krangi helot population. They are hard workers and are extremely versatile, being suited to many different tasks. They generally possess a wide range of skills, some of which, like farming and animal husbandry, are skills that the Krangi are not good at. And though they do not live as long as the other races, they are generally more productive. Unfortunately, they tend to be more rebellious as well, but this has never been a significant problem for the Krangi. They are more than willing to kill all the rebels when an uprising starts.

Other Races

The humans, dwarves, and elves make up the big three, but the Krangi do have contact with other races. As far as demi-humans go, neither the halflings nor the gnomes have any significant contact with the Krangi. A few gnome clans live in the Legasas, and when encountered the Krangi will often try to wipe them out, but as long as the dwarves still inhabit the area, the gnomes are a low priority. Halflings do not really have lands of their own, so the Krangi only ever come upon them by accident. When they do, a swift attack usually finishes the settlement. The Krangi sometimes take a handful of helots, but they generally do not pay attention to the halflings. The Krangi do not distinguish between elves and half-elves, killing both with equal enthusiasm. Any elven heritage is enough to earn the ire of the Krangi.

The Krangi are much more amenable to humanoids. Just about any medium-sized humanoid is welcome in Krangi society, provided that they abide by the laws and social regulations. Orcs, goblins, and kobolds are the most common, and the Krangi treat such creatures with a very patronizing attitude. They consider all such humanoids strictly inferior, but are willing to let them perform tasks that the Krangi do not want to do themselves.

Of course, if a humanoid tribe is aggressive towards the hobgoblins, they have no problems going to war with them. Such battles are usually decisive victories for the hobgoblins, as their military is far more sophisticated than any other humanoids. The hobgoblins are more wary when dealing with large-sized humanoids or larger, such as giants or trolls. Usually such creatures can be defeated, but it is often not worth the time, effort, and expense it would take. Mobilizing even a part of the army to deal with a giant or two is a waste.

The various humanoid races fill the ranks of the helot class as well. These creatures are usually captured in battle, as

the Krangi do not bother raiding the settlements of humanoids. They are treated as any other helot. Most do not last long, as they are killed by the demi-human and human helots that hate them. If they cause too much trouble, the Krangi will kill them, either directly or by putting them into the gladiatorial arena.

Trade and Tribute

Trade

One of the first lessons the Krangi learned after organizing themselves into nations was that if everyone was their enemy, they wouldn't survive for long. Since they still needed goods from all their neighbors, they found that trading was an acceptable solution. Trading is often more efficient than raiding when it comes to getting the supplies they need; they get exactly what they want without losing any soldiers. However, just because they trade with someone does not mean they like them. In fact, the Krangi soon came to see it as a way of luring their future enemies into complacency.

The Krangi have several exports that the rest of the world desire. The Krangi mines in the Legasa Peaks and Elenon Mountains produce a large quantity of silver, iron, and copper. These mines have rich veins running through them, and since they are worked entirely by helots, the hobgoblins run them all day every day. A portion of the silver is kept for decorating armor and weapons and minting a few coins, but the majority is exported. The Krangi keep some of the iron and copper to make weapons, armor, and other goods, but export some as raw ore, primarily to Eldor and Cosdol. In addition, some Krangi made weapons and armor are exported to Brandobia and other places. However, the Krangi never trade their best weapons and armor. Since they eventually plan on attacking everyone, they make sure that they are not giving any potential opponents an advantage.

Foodstuffs are another major export. Much of their excess wheat is traded to needy countries. The wheat is usually sold through middlemen who disguise its origin, but some countries, such as Pel Brolenon and Kalamar, are willing to deal with the Krangi directly. The Krangi also send some of their goat and pig meat to other countries, though the hobgoblin thirst for meat consumes most of their supply.

In exchange for their exports, the Krangi import rice from Kalamar, corn from Brandobia, Pekal, and Tokis, and a small amount of barley from Svimohzia. They also import wines from around the world, helots from Pel Brolenon, and other delicacies and exotic items. Norga-Krangrel is for the most part self-sufficient, and the function of trade is to acquire luxury items for the rich and powerful. The average Krangi never sees any of the imported goods.

Tribute

The problem with trading is that you have to give something up to get what you want, and sometimes your trading partner is not interested in what you are offering. The Krangi solve this problem, like most other problems, with military force. But instead of constantly raiding a particular settlement, they set up a system of tribute.

The theory behind tribute is simple. The Krangi march their military to a neighboring population center and then threaten to attack unless the village or city produces a certain amount of money or goods. If the neighbors agree to pay the tribute, the Krangi leave. If they do not, the Krangi attack and take what they wanted and then some. One or two attacks and most settlements are willing to pay the tribute. The Krangi usually set up a regular schedule for payment, and as long as the schedule is met, they leave the people alone. Occasionally the tribute is less formal, and the Krangi march an army over whenever they want more. This is not an efficient use of troops, however, so it is not done regularly.

Tribute almost always consists of food and goods as opposed to money. The Krangi only use money when dealing with foreign nations; internally, transactions are completed with a rudimentary barter system. The most common barter items are horses, cattle, corn, pigs, goats, cloth, linen, and wood, but the tribute depends upon what the city or village produces. The tribute is always an excessive amount; 30% to 50% of the production of a certain good is typical. The Krangi know that eventually the tribute will stop being paid, so they want to get as much out of it as they can right away.

Language

The Krangi language can trace its roots all the way back to dwarven, to which it still bears several similarities. Many think that the first hobgoblins borrowed the dwarven language and alphabet when crafting their own language, most likely because the dwarves were the nearest civilization. From there it became ancient hobgoblin, a language that has long been forgotten. Only a few ancient tomes, if any, are still written in ancient hobgoblin. Over time, ancient hobgoblin matured into hobgoblin, the language the Krangi would have been speaking when the humans migrated from the island of Svimohzia. As the humans moved, so did the Krangi, and by the time they had left the Legasa Peaks, they were speaking and writing in modern Krangi.

The Krangi language is vast, having over 50,000 words, but is mechanically rather simple. There are no articles and all words are considered to be masculine. Verbs have a simple conjugation that demonstrates plurality, past tense and future tense. Possession is indicated by attaching the possessor's name to the possessed item by a hyphen. The

name usually comes second, but not always. Thus Hazar's axe (akkorg in Krangi) would be said akkorg-Hazar.

Each caste in Krangi society has a slightly different dialect of Krangi that they speak. This caste-specific dialect contains words and phrases that pertain to the work the caste does, and the way they relate to the other castes. This is usually represented by the use of passive and active voice. For example, the kruk and other high castes use the active voice exclusively. The lower class, on the other hand, uses the passive voice almost exclusively. Krangi of similar professions and similar castes can understand each other with little problem. All the members of the military, for example, can understand the dialects of all the military ranks, not just their own. The nuance is lost, but the general meaning carries from the top rank to the bottom. Krangi of vastly different castes, however, will often need translators for one another.

In addition to Krangi, which is written and spoken, the Krangi teach all their citizens Battle Tongue when they undergo the standard military training. Battle Tongue originally arose because of the caste-specific dialects. The military leaders wanted to be able to issue orders without the risk of any misunderstanding. As a result, many military specific terms were standardized. This standard eventually became known as Battle Tongue. The Krangi attribute its development to Kruk-Ma-Kali, but it was probably in use before the great King was born. All Krangi can speak and write Battle Tongue, and as the language has developed, more and more words have been standardized. It is still not possible to have a complete conversation in Battle Tongue, but any word related to the military, including the names of deities, places, and things, are now part of the language.

Battle Tongue follows the same grammar rules as Krangi, and many of its words come from Krangi. Battle Tongue has also been standardized across Krangi and its sister tongue Kargi, and the hobgoblins of Ul-Karg speak the same Battle Tongue as the Krangi. Unlike Krangi or Kargi, Battle Tongue does not rely on context for understanding. Every necessary thing has its own word to avoid confusion.

Numbers

The Krangi use a simple system for indicating numbers. Each of the numbers one through ten is represented by a one syllable word. Powers of ten are represented by several two-syllable words. All other numbers are created by combining these one-syllable words into compound words. If two syllables are part of the same word, they are multiplied together. If they are separated by a hyphen, they are added. So the word lor'gak-ri stands for 74 ($7 \times 10 + 4$). The final apostrophe is eliminated for each word. If possible, the number ten or a power of ten is always used in the multiplication. So the number 64 is not nik'nik, but ful'gak-ri.

These numbers are used for counting goods, weapons, food, and the like. When dealing with people, military unit sizes are used in conjunction with numbers. This makes counting large numbers easier, but it does increase the inaccuracy.

Warfare

The Krangi may be poor farmers and average governors, but what they lack in these areas they more than make up in military skill. The Krangi military is one of the best trained, best armed, and most disciplined armies on Tellene, and more than anything else, it represents the Krangi to the rest of the world. Almost everything that happens in Krangi society is related to the military in some way, whether preparing new recruits or bolstering the strength of current soldiers. This section will explain the structure and tactics of the Krangi military in greater detail.

Military Structure

Like Krangi society, the Krangi military has a defined hierarchy in which power resides at the top and rank determines where in the power structure one resides. Every rank except the highest has someone they take orders from, and every rank but the lowest has someone below them that they give orders to. Orders flow down from the top, and each level is responsible for completing their part of that task. Whether they accomplish the order themselves or pass the order down to their subordinates, they are responsible for its completion. Thus, as power resides at the top of the hierarchy, so too does responsibility.

The Krangi military is divided into four armies, each one an autonomous fighting force. Each army has its own officers, its own soldiers, and its own support staff, and each is capable of functioning on its own. Nominally, each army is in charge of one of the four cardinal directions – North, South, East, and West – but this does not affect where they operate. Most of the fighting takes place North and West of Norga-Krangrel, and all four armies operate in this theater at various times. The four armies are: the Plague-Bringers, the army of the North; the Back Breakers, the army of the East; the Black Tide, the army of the South; and the Widowmakers, the army of the West.

Each army takes its orders from the kruk. The karukh advise him on military matters, but the kruk is the final decision maker. These orders are usually generic, concerned more with overall direction and strategy, and the individual karukh are expected to come up with the details. The kruk has the power to make specific orders, but he rarely has the time or desire to do so.

All members of the military are referred to as hagkhari, a generic term that means warrior or soldier, but each

hagkhari also has a rank name that refers to their rank specifically. There are seven ranks, and each army has the same seven ranks. The top four ranks, karukh, dharukh, norgukh, and solkukh, are the officers. They all have some power to delegate responsibility and to give orders, and they are not part of a unit. The bottom three ranks, rhisglakh, khasglakh, glakh, are all members of a unit, and cannot make important decisions. They make up the bulk of the Krangi military.

The basic military unit consists of ten hagkhari, including eight glakh, one khasglakh, and one rhisglakh. This is a kalvak, or squad in Merchant's Tongue, and it is the smallest fighting force. The Krangi never send out fewer than one kalvak on a mission, and the only time a smaller number of Krangi glakh will be encountered is after a kalvak has suffered casualties. The orders are issued to the rhisglakh, whose job it is then to lead his men in executing the order. The rhisglakh, or sergeant in Merchant's Tongue, can make minor decisions, but the officers expect the rhisglakh to execute their orders exactly. Doing otherwise is grounds for execution, and as a result, discipline is high. The khasglakh, or corporal, is the second in command, and is supposed to assist the rhisglakh with his duties. If the rhisglakh falls in battle, it is up to the khasglakh to lead the kalvak until a new rhisglakh can be chosen. Though there is no mechanism for determining rank within a kalvak, a hierarchy naturally imposes itself as certain glakh demonstrate superior skills and abilities.

All the kalvak in a given army are combined into groups of five, forming a shorkbag. A solkukh commands each shorkbag, issuing orders to the rhisglakh and leading the troops into battle. When the shorkbag is not fighting, the solkukh is responsible for training the unit to work together. They practice cooperative fighting techniques, learn hand signals and verbal commands, and work on marching and fighting in formation. All the units in a shorkbag are of the same type, and a typical shorkbag has about 50 to 53 hagkhari.

One step above the shorkbag is the krogan, or company in Merchant's Tongue. A krogan is commanded by a norgukh, and it is the largest unit that contains troops of one type. All the kalvak in a krogan are stationed in the same area, and they train with each other on a regular basis. Like the other officers, the norgukh is expected to lead his krogan into battle, coordinate with his subordinate officers, and coordinate the training for the unit as a whole. Since the norgukh are the highest level commanders that control units of a single type, they are expected to be experts at that form of warfare. In large battles, the karukh and dharukh usually make troop movements and execute strategy with the krogan, and they are expected to perform as completely cohesive units.

Every army has five basic types of units: light infantry, heavy infantry, light cavalry, heavy cavalry, and artillery. Each krogan consists of units from one type, and is the largest single type unit. A light infantry krogan usually contains four shorkbag, a heavy infantry krogan has two shorkbag, light cavalry have two shorkbag, heavy cavalry have one shorkbag, and artillery rarely has more than one. Each unit type has a different standard armament and armor, as well as a different purpose on the battlefield.

Light infantry are relatively mobile foot-soldiers. They are typically armed with shields, a medium-sized martial weapon like a longsword, battleaxe, or flail, and medium armor like hide or chainmail. Most have one or two backup weapons, such as a short sword, dagger, or mace. Some of the light infantry are equipped with crossbows, but they too eventually join in melee. The Krangi can use the longbow or shortbow, but prefer not to. Missile combat is frowned upon as cowardly.

Heavy infantry are slower but more heavily armed and armored. The standard equipment is splint mail or half-plate, longsword and shield or a polearm (usually a ranseur or guisarme) and longsword, and a small weapon or two. Heavy infantry are used to concentrate power in a small area by bringing a mass of heavily armed and armored troops. Heavy infantry soldiers are generally more experienced than the light infantry, as the casualty rate in their units is lower.

Light cavalry are equipped to make the most of their horses' speed and quickness. They wear light armor, usually a chain shirt, and carry either halfspears and a shield, or a crossbow. They also carry one or two backup melee weapons, such as a longsword, short sword, or mace. They use mostly hit and run tactics, attacking opponents as they ride by.

Heavy cavalry are designed to charge, and are the closest thing the Krangi have to knights. They wear medium or heavy armor, such as breastplate or splint mail, and carry several melee weapons and a shield. Preferred weapons include longsword, spear, and battleaxe. The Krangi heavy cavalry do not use lances, as they like to get close to their opponents when they attack them. The heavy cavalry troops are more likely to stay engaged with an opponent than light cavalry troops.

Artillery glakh are equipped much like light infantry, and are expected to fight in melee should their weapon be destroyed or the enemy reach their ranks. They wear light or medium armor, like hide or a chain shirt, and carry two or three melee weapons. They are not usually equipped with shields, as they get in the way of their work.

Officers are given the standard equipment of their unit, though as leaders, they are more likely to acquire better weapons or armor as trophies. Some infantry officers (both light and heavy) will discard their shield in favor of two-

handed weapons such as a greatsword or greataxe. Most rhisglakh and khasglakh have a suit of armor that is one armor bonus higher than their unit standard, and solkukh and norgukh will almost all have armor two to three armor points better. Armor that is obviously foreign made is considered very honorable, and such items are preferred.

The dharukh command a portion of a karukh's army, and each portion, known as a gargnökk, contains a krogan of each of the five unit types. This means that each dharukh commands five norgukh. The gargnökk often work independently, and contain more than enough troops to handle all but the largest targets. Unlike the other officers, the dharukh is not expected to train his gargnökk together. As long as the individual pieces work within themselves, it is assumed that they will work as a group. Instead of training, the dharukh studies strategy and military history.

At the top of everything are the karukh, each controlling an army. Each army has about four gargnökk in it, each one with a full compliment of five krogan. Armies are rarely assembled on the field together, as it requires a large support staff and logistics management. Only the largest battles will see all the members of one army under the command of the karukh.

Tactics and Strategy

The Krangi have produced some of the best tacticians in the world, and their military tactics are highly developed because of it. In addition, since the Krangi do not believe in giving themselves an unfair advantage, such as attacking an unprepared settlement or ambushing a caravan, they have been forced to excel at on-the-field decisions and strategy. This means that every Krangi battle plan is unique and different. There are some standard procedures and general tactical aims, however, and these are described here.

Every Krangi attack, be it a major battle or small raid, starts with a nokkrang ("defeat warning" in Merchant's Tongue). The commanding officer of the Krangi force approaches the enemy alone and presents them with an offer. If the enemy agrees to surrender, the Krangi will let the entire population live as helots, and will confiscate only their valuable property. They will not destroy anything, and they will not kill anyone. If the enemy does not accept, the Krangi attack, killing or enslaving the entire population, and looting and destroying everything the enemy possesses. The Krangi always keep their word, regardless of the answer they receive.

If the opponents refuse the terms, the Krangi officer gives them time to prepare themselves for battle, usually about two hours, before attacking. On rare occasions, the opponents will kill or try to kill the Krangi leader when he steps forward. This is considered an insult to the Krangi honor and an indication that the enemy has no respect

for them. In such cases, the rest of the Krangi force attacks immediately. They kill everyone and destroy everything, leaving only bodies and ashes behind.

When the Krangi are not the attackers, the situation is different. If given the time, they send out a nokkrang, but this is not always possible. In addition, they are sometimes receptive to negotiated truces after a battle has commenced. The Krangi do not like being on the defensive, and are open to more negotiation than they would be in other situations.

Once the fighting has commenced, the Krangi maintain their fighting formations for as long as possible. By presenting a compact group of soldiers, they can prevent the enemy from surrounding them or isolating individuals and small groups. Even when the formation has broken or split up, they make an effort to keep the enemy off of their backs. Likewise, the Krangi formations try to maneuver themselves so that they can attack the backs of their enemies.

The Krangi generally disdain the use of missile weapons. However, they do recognize the usefulness of some missile combat, and so many light infantry and light cavalry troops are equipped with crossbows and halbspears. These troops never stand and fire at the enemy; they use their missile weapons on their way to melee or until their ammunition is exhausted. Infantry and cavalry that are armed with missile weapons are expected to reach melee eventually, and are given the standard melee compliment of weapons and armor.

In melee combat, the Krangi try to square off with an opponent. Rarely will a Krangi aid another in battle, as it could be seen as an attempt to steal that Krangi's honor. Defeating multiple opponents is a great honor, and no Krangi wants to be deprived of the opportunity by an overeager comrade. The Krangi go for the killing blow as quickly as possible, wanting to dispatch as many opponents as they can. Those enemies wearing impressive armor or carrying nice weapons are targeted first, but Krangi never leave themselves vulnerable just to reach a rich opponent.

Taking prisoners is a Krangi tradition. Prisoners won in battle are usually strong and healthy, meaning they will make good helots. In addition, they have valuable equipment that belongs to the Krangi that takes them prisoner. However, the Krangi avoid taking prisoners if the battle is fierce or just beginning. Taking the time to bind or otherwise secure a prisoner during an intense fight is too dangerous, and most Krangi do their prisoner capturing at the end of a battle.

Pitched Battles

Before the Krangi meet an opponent in a large, decisive battle, they gain intelligence on the force they are trying to

fight. They dispatch rangers and infiltrators to examine the enemy troops, looking in particular for those that are new recruits, fatigued, or ill-equipped. Krangi military philosophy teaches that you should concentrate your greatest force upon your enemy's weakest position, and so the primary aim of intelligence is to identify the weakest troops. The scouts also map the battlefield, paying particular attention to ways the Krangi can surround their enemy. Once intelligence has been gathered, the officers prepare a battle plan.

Each Krangi battle plan consists of a general strategy, such as overwhelm the right flank with infantry while the cavalry move around to the left and attack the rear, and several contingency plans. Each contingency plan reacts to certain actions by the enemy or certain events that happen during the battle. The officers account for terrain and weather conditions where important, as well as the morale and training of their various units. Contingency plans range from tactical retreats to ways to deal with enemy spellcasters.

The Krangi prefer a straight fight if they can get one. They avoid indirect attacks, such as cutting off an army's supply chain, in favor of decisive confrontations. This often results in greater casualties for both sides, but the Krangi believe that honor cannot be gained by starving an army to death. If the Krangi are truly stronger than all the other races of Tellene, they should be able to beat anyone in a straight fight. In terms of tactics, this means that infantry charges and masses of troops are preferred. In almost all cases frontal attacks are accompanied by diversionary or flank attacks, but the majority of Krangi troops are usually committed to the front lines.

Artillery and ranks of missile troops are seldom used in large, pitched battles. Using ranged weapons means delaying the infantry from closing in or suffering casualties from friendly fire. Neither are acceptable to the Krangi, and so ranged fire is kept to a minimum. Most missile weapons are used by infantrymen on their way to the front lines. The light crossbow is the weapon of choice in this situation, as it can be fired in one hand if necessary.

When in a pitched battle, the Krangi go for a total victory. This means pursuing fleeing or retreating troops, destroying encampments or entrenchments, and killing or capturing every enemy combatant, including generals and other important people. Enemy commanders are usually slain as their natural leadership abilities make them a poor choice for a helot. No need in keeping someone around that might be able to stir up a rebellion.

way to fight, but they often cannot avoid it. Like their battles, the sieges are often short and decisive. The Krangi are simply unwilling to sit and wait for their opponent to give up; they must force the issue.

After a nokkrang, if a city or other walled installation refuses to deploy its soldiers to the battlefield, the Krangi surround the walls and cut off all the supplies they can. Following that, the commanding officers send scouts to examine the walls and the surrounding area. These scouts are looking for the three weakest areas in terms of defense, as well as any terrain or natural features that will help or hinder an assault. Almost all scouting is done at night, when the scouts are less vulnerable to enemy snipers. During the scouting period, which can last up to two weeks, nothing will be allowed to enter or leave the city. The other hagkhari spend their time building siege weapons and preparing for battle.

Once the scouts have identified the weak areas, the commanders will come up with a battle plan. Similar to the battle plan for a pitched battle, the siege battle plan has a general strategy and several contingency plans. One of the contingency plans will always prepare for the event of a breakout by the enemy.

The main strategy for the assault usually involves a three-pronged attack. First, the Krangi retreat so that their forces are out of sight. Then, a small force of mostly green or inexperienced soldiers attacks the weakest point on the walls. They are a purely diversionary force, and are intended to look like a diversionary force. Casualties among this group are high, and any success they have is an extra benefit.

A short time after the first attack reaches the walls, a second, larger attack hits the second weakest point on the walls. This force is also a diversion, but it is disguised to look like the main force. Several of the lower officers will be dressed to resemble the commanding officers, lending credibility to the assault. Even a few artillery pieces are used to support an attack like this. Because this second attack is larger and somewhat supported, it often has some success, perhaps even getting a significant number of Krangi over the walls.

Finally, after defenders have been committed to the second attack, the main force attacks an area opposite the two other attacks. The Krangi bring everything they have to bear on one point on the walls. Ideally this is the third weak point, but it is not always in a good position. The most important thing is that the third attack come from a direction opposite the other two. This attack may be supported by catapults or ballistae, and has lots of ladders and ropes

Chapter 3: Kargi

Kargi Origins

For a long time, the hobgoblins of Ul-Karg were a collection of barely civilized tribes, each with its own interests and agenda. The tribes spent their time warring with each other, and this prevented them from developing a lasting or complex society. They could not rise above the level of the other humanoids of the region, and thus could not become an important political and economic force. When the humans and demi-humans looked to the Kargi, all they saw was another group of savages. Brog-Tuuakh saw something different. He saw the potential to become the ruling force upon the island, and eventually the world. All the Kargi needed was a strong leader and military discipline. And he was just the hobgoblin to give it to them.

Scholars debate whether Brog-Tuuakh had any nation-building aspirations when he began uniting the scattered tribes of Ul-Karg. Some believe he was just another conqueror, and was lucky enough to be the first successful one. Others see real design in his efforts to unite the Kargi, design that points to a desire to build a nation. Regardless of his motivation, Brog-Tuuakh was able to use his excellent tactical mind and his well-trained tribal military to dominate and unite the scattered tribes of Ul-Karg. When he had declared himself king and general and had mustered enough troops from the various tribes, he marched his army out to war.

The Kargi still believe that the Fortnight's Battle (see page 143 of the Kingdoms of Kalamar Campaign Sourcebook) was a success, despite the commonly held view among the Svimohz that they were the first to retreat. It is true that they left the field of battle, but the Kargi maintain that their tactical withdrawal was what precipitated the break-up of the Meznamishii Empire. Regardless of when they left, their attack was the start of the Kargi nation as it is known today, and it separated the Kargi from the other humanoids on the island. Their organized forces and complex tactics

impressed many of their enemies, and they earned a great deal of respect in a short period of time.

After returning from the Fortnight's Battle, Brog-Tuuakh lead the Kargi to establishing three cities. He witnessed first hand what an organized country could do for one's military. With that additional advantage, the Kargi could improve upon their already impressive success, and easily dominate the island. Since Brog-Tuuakh, each king has viewed the resources of his country as a way to increase the effectiveness of the army. Krarag-Randatk holds the same view, and he has been building his forces for a large, decisive attack. This time the Kargi will not need to withdraw.

Kargi Racial Traits

- +2 Dexterity, +2 Constitution, -2 Intelligence, -2 Wisdom, -2 Charisma. Kargi have developed a hardy physique due to their harsh environment, but they lack development in the mental areas.
- Medium-size: As Medium-size creatures, Kargi have no special bonuses or penalties due to their size.
- Darkvision: Kargi can see in the dark up to 60 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- Kargi base speed is 30 ft.
- +2 racial bonus to Listen and Spot checks. The Kargi are exceptionally alert creatures.
- +4 racial bonus to Hide checks. Years of hunting and being hunted have made the Kargi adept at not being seen.
- Automatic Language: Kargi and Goblin. Bonus Languages: Almost all Kargi speak Svimohzish fluently, as well as Merchant's Tongue, Brandobian, and Orcish.
- Favored Class: Fighter. A multiclass Kargi's fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

Kargi Physiology

The Kargi physique is fairly typical for hobgoblins, though they tend towards lighter and more yellow coloring. They can range in height from five to seven feet, but most stand just under six and a half. Their upper and lower bodies are proportioned like a human, but their arms are longer, hanging to their knees. Their skin color is generally a yellow-brown or tan color, and it has a definite weathered, leathery look, even on younger hobgoblins. Their upper bodies are large with well-defined muscles, but the muscles are fluid and quick, and they never hamper movement. Their bones are dense and thick, with a well-supported structure that makes hobgoblins especially tough and hardy.

Kargi faces have a definite goblinoid resemblance. They are wider than those of a human, with the widest point being the chin and mouth area. The eyes are slightly set back in the skull and are shaded by a pronounced brow. The mouth is wide with a full complement of teeth. Two small tusks protrude upward from the lower jaw. These tusks grow slowly over time, and anyone can make a good approximation of the age of a hobgoblin based on the length of his tusks. Kargi ears are pointed and elongated like those of an elf, but they have a more rectangular appearance, and overall tend to be smaller than those of elves. The nose of a Kargi is wide and flat, and ranges in color from deep purple to light bluish-gray. Like their skin, this nose coloration tends toward the darker ranges for the species.

Like all hobgoblins, Kargi possess rough, thick facial hair, but it does not cover as much of the face and chin as it does with other races. Kargi beards run along the jaw line until they taper into a goatee or small beard, but they do not cover the neck or the front of the face. The hair itself is thick enough to stand out on its own, though higher ranking Kargi sometimes apply a wax to keep them stout. Kargi trim their beards before battle or other important event such that it will not get in the way. This means a coarse, thick beard that extends no more than an inch from the chin or jawbone. Facial hair is generally black or dark brown but can range as far as light gray.

The hair that grows on the head tends to be thinner and more like human hair than animal hide. It too is predominately dark brown or black, though maroons, grays, and some reds do exist. The Kargi trim the hair on their head more regularly than their facial hair, as it has a much greater potential to obscure vision. The lower classes have their heads shaven, both as a mark of their inferiority and as a matter of efficiency. Warriors either crop their hair close to the head or pull it back in a long braid. Royalty always keep their hair long as a sign of their station.

Kargi eyes need very little light to function, and can interpret either light or heat radiation. However, vision is the clearest and sharpest in ample lighting. In darkness, only heat radiation is present and such vision is restricted

to 60 feet or less, and is only black and white. Kargi have adapted to this and have no trouble functioning in complete darkness. Only magical or extraordinary darkness will prevent sight completely. Kargi eyes have a distinctly animal appearance, and range in color from dark yellow to brown.

The Fhokki brother in battle Rythok once said, "To hear a Kargi speak is to hear the voice of death." While this is certainly hyperbole, the Kargi vocal chords are formed in such a way that the Kargi voice is deep with a tinge of raspiness. When combined with the often forceful and confident speech of the hobgoblins as a whole, Kargi speech can be very intimidating. This is something the Kargi are well aware of, and they have learned to use their intimidating voice to great effect. Kargi have little trouble learning the harsher, more guttural languages of Tellene, such as Orcish, Dwarvish, Kalamaran and Fhokki, but the more fluid and light languages, like Elven, Reanaarian or Gnomish, do present some problems. Kargi can learn any language that someone teaches them, but they are more difficult to understand when speaking a "lighter" language, and have a very pronounced accent.

Kargi females share all of the characteristics of their male counterparts, with a few exceptions. They generally weigh five to ten percent less, and are about two inches shorter on average. Their skin is also generally lighter in complexion, though just as tough. They do possess facial hair, though it tends to grow only on the chin and is not as thick or long. The greatest difference is in the voice, where Kargi females have a much raspier voice that tends also to be higher in pitch. Since Kargi women are treated as baby-making machines and little else, their musculature is less developed.

Sil-karg of Kargi stock inherit the sturdiness and the intellectual ineptness of their hobgoblin parent. These offspring are often the result of violence, in which case the hobgoblin parent is male, but a female hobgoblin parent is not unheard of, even if the prospect is altogether unpleasant. The appearance of these offspring is wildly variable, no doubt a result of combination with human stock. Some have so little trace of their hobgoblin heritage that they could pass for large humans, while others look completely hobgoblin. A wide range exists in between, but the majority has some distinctly hobgoblin traits and some distinctly human traits. Those that can pass for Kargi or look Kargi enough usually try to join their hobgoblin parent, as the Kargi will accept a sil-karg that can hold his own on the battlefield.

Kargi Psychology

Recent history has had a lasting effect on the Kargi psychological outlook. They are somewhat ashamed of their late development as a socio-political force, but at

the same time are optimistic that they have come so far in such a short time. This has led to the emergence of two main psychological attitudes, both based upon the core principles of strength and honor, that influence the way the Kargi view the world around them.

Unlike the Krangi, the Kargi do not have any major military successes to their name. While they made a respectable showing at the Fortnight's Battle, they were not organized or sophisticated enough to achieve victory, and were forced to withdraw. As a result, the Kargi feel an urgent need to dominate everything around them. By proving that they are superior to everything else, they can prove to others that they have made progress. The goal of almost every Kargi is to invade Zazahni again and defeat the humans and dwarves. Until they do this, many Kargi believe that the humans and demi-humans of Svimohzia will not respect them.

The Kargi urge to dominate manifests itself in every aspect of life. A Kargi farmer might tear up a piece of land that he does not intend to sow, just to show that he can. Kargi soldiers kill captives to prove their strength. A Kargi cleric might torment a worshipper of another god for fun. This urge is so ingrained into the Kargi psyche that it is impossible to ignore or deny. Even errant Kargi that have cast aside their evil tendencies still strive to prove themselves the best. This desire often manifests itself as aggression or violence, but the Kargi do not give physical dominance any greater consideration than other types of dominance. It just so happens that physical dominance comes naturally to a Kargi.

This desire to dominate does not come from a basic insecurity or like weakness. A Kargi does not demonstrate his power to prove to himself that he is superior; he is already completely convinced of this. Every Kargi is born thinking that he is the greatest hobgoblin alive. In order to prove this to others, however, he must demonstrate this superiority. Thus, even as children, hobgoblins fight, kill, maim, and torment each other. It is the only way they know to convince their peers that they deserve to rule them.

Naturally, Kargi are in a constant state of conflict because of this belief. A hierarchy is necessary to maintain order, but this means that there can only be one completely dominant Kargi. The others must therefore be losers. The Kargi have been able to rationalize this. They do not see this as losing, per se. They understand that currently they are not the most dominant, but they believe that this is not a final state of things, and that they have not lost anything permanently. They can accept a setback because they believe that ultimately they will regain anything that was lost, and more.

As a result, the Kargi are always improving themselves. It is fundamental belief that a Kargi cannot be satisfied until he has achieved total dominance, and has no superior in any

aspect. The most feared Kargi warrior is not happy if one of his peers is a better administrator, and the highest Kargi cleric cannot stand having another best him in combat prowess. The Kargi strive to be superior in all areas.

That being said, they do prioritize areas of achievement. Combat prowess is the highest and most important area of achievement, for it is the purest way to demonstrate dominance. If you can kill someone, it matters less if he is a better speaker or religious leader than you. You hold over him the ultimate power: that of life and death. Until he wields that power over you, you will be his superior. This is the basis of the Kargi hierarchy, and many positions are won through trial of combat. The Kargi instruct every citizen, from the lowest to the highest, in the ways of combat, and any hobgoblin would be remiss if he did not spend time improving his combat skills.

After combat prowess the Kargi favor leadership ability. Blood and blades did not forge their nation alone, and the Kargi have contributed some of the greatest leaders of Tellene. Military leadership is the most important kind of leadership, as the military controls every aspect of Kargi life. The Kargi respect a military leader because he can convince others to sacrifice their lives without the use of force. Since life is one of the most important commodities, this is a demonstration of great power. The Kargi appreciate the subtle use of power, and recognize that this is its ultimate form.

The other pillar of Kargi psychology is order. Because they spent much of their history as fractured tribes incapable of accomplishing anything of significance, the Kargi are devoted to the order they now have. This manifests itself as rules and regulations. The Kargi have procedures for almost everything, and they view any reduction in regulations as a reduction in the larger order of Ul-Karg. The last thing the Kargi want is to lapse into uncivilized ways, and so they vigorously fight any reduction in order. Thus, change does not come easily to the Kargi. They are very traditional, and are difficult to convince once they are set in their ways. The way the Kargi have been doing things is what raised them above everyone else, and they are not about to do anything to harm that.

The concepts of dominance and order combine most successfully in the Kargi hierarchy. A hierarchy clearly determines who gives orders and who takes them, ensuring that commands are executed. A hierarchy also provides every member with an indication of exactly who they have surpassed, and who has surpassed them. This allows for the Kargi to measure their progress in terms of rank in the hierarchy, and gives them a medium to exercise their dominance. As a result, the Kargi impose a hierarchy upon almost everything they do. If a top down order will work in a situation, the Kargi will attempt to implement it.

Likewise, the Kargi urge to dominate ensures that violence is an acceptable solution to any problem. Since the ultimate demonstration of dominance is the ability to take another's life, killing has a place in any dispute or argument. However, the Kargi do not believe that violence is necessarily the best or only solution to many problems. The threat of violence is often enough to achieve one's goals, and it requires less effort and danger.

The Kargi tend to be the greediest of the hobgoblin subraces. Unlike the Krangi, the Kargi do not believe that every good on Tellene is rightfully theirs. They view other race's goods as items they must possess to prove their dominance. Material wealth is a sign of civilization and of strength, and so the Kargi hoard whatever they can take from their enemies. The more wealth one possesses, the more people he must have dominated.

The Kargi do not believe in beauty. Objects of art have never helped an army win a battle, or kept the helots from revolting. If Kargi engineers or weaponsmiths make a thing of beauty, it is purely by accident. Likewise, jewelry and fine clothing is not valued for its aesthetic appeal, but for the status and power it represents. All things must have a purpose, and that purpose must aid the Kargi in dominating the world.

Kargi Social Structure

The military controls Kargi society and government. Every member of society is a member of a certain caste, based upon their profession and military rank (or lack thereof). The Kargi organize these castes like military units, with a defined hierarchy, clear rank, and strict regulation. Movement between the castes is possible, but it always involves a test of military prowess, even when military skills have nothing to do with the caste's function.

Members of the military control every position of authority. The Kargi make no distinction between civil and military government, and all officers of the military have civil responsibilities and military responsibilities. The only exception is the Church of Endless Night, which exists as its own entity partially outside of the hierarchy. It controls its own advancement and organization, but it is ultimately under the control of the military. Civilians with no military rank make up the lower classes. They have few rights, and little control of their own destiny.

Ul-Karg is divided into five distinct regions, with each region under the control of one tribe. In order to unite the hobgoblins of Ul-Karg, Brog-Tuuakh had to let them preserve their tribal governments. All the tribes pay homage to the king, who is considered to have no tribe, and supply troops for the national army. In return, the king protects the tribes, and makes the laws and regulations for them to follow.

The Kargi hierarchy is open to male Kargi only. They keep females of any species in communal houses, where the males use them exclusively for breeding purposes. They live only to bare and raise young for the next generation. Sil-karg have limited access to the upper ranks of the hierarchy. The Kargi consider the sil-karg impure, and thus not very trustworthy, but they do recognize their usefulness. They treat those sil-karg that choose to live among them better than their women, and sil-karg can advance to some of the castes. Humans, demi-humans, and other humanoids can be helots and nothing else.

The Ruling Caste

At the top of Kargi society is the ruling caste. The kathrak, or king, and the kronagh, the grand dukes, make up this caste. The leader of each tribe is a kronagh, and he represents his tribe in the ruling caste. They make up what the Kargi refer to as the ruling council or brog-kronagh (literally the "squad of captains"). This caste is responsible for running the military and the civil government in times of war and peace. It may freely delegate responsibilities to other castes, and most often does, but when things go wrong, the blame will fall squarely on the shoulders of this caste.

The king and all the members of the ruling council earn their spots through ritual combat. The kroka-gul (literally "leader fight"), or Rite of Leadership, is what governs this process for the kathrak, and all other positions of leadership are decided by the kroka-mal. Challenges for the kingship can only come from other members of the brog-kronagh, as they are assumed to be the only others with enough honor and skill to rule. Details of the Rite of Leadership are described in the Rituals section. Challenges to the individual kronagh must come from a member of their tribe, as that kronagh is responsible for representing that tribe and its interests. Only pure, male Kargi are allowed to challenge for positions in this caste, as its members must represent the pinnacle of Kargidom at all times.

The members of the brog-kronagh are the highest-ranking officers in the Kargi military. The kathrak is the commander in chief, and holds the highest military rank. The name kathrak means both king and commander in chief, as the kathrak is always both. He is responsible for making the final decision on all military matters, though the kronagh expect that he will consult them and various religious leaders before making his decision. This includes choosing the targets for raids, invasions, and campaigns, setting the strategic direction of the Kargi military, and overseeing and coordinating the training of Kargi soldiers. As with many things, the Kargi expect the kathrak to delegate much of this responsibility to underlings, but the ultimate responsibility falls on his shoulders.

The kronagh hold the second highest rank in the military, and are the highest ranking military officer from their particular tribe. Like the kathrak, the name of this military rank is kronagh, and only the members of the brog-kronagh hold this rank. Each is the commander of all the military forces from their major tribe. Combined, these tribal forces make up the Kargi national military, and are all ultimately under the control of the kathrak. The kathrak delegates all the organizational responsibilities to his kronagh, so each kronagh is responsible for the training, equipping, and movement of his tribal force. Like the kathrak, the kronagh have many underlings to whom they delegate much of this responsibility. In addition to their logistics responsibilities, the kronagh act as an advisory council to the kathrak, and help him make the important strategic decisions.

In addition to their military functions, the members of this caste are responsible for civil administration of the

Kargi state. The kathrak sits at the head of the government, and the kronagh make up his panel of advisors. Between them, they must make all the policy decisions for the state and control all other aspects. The brog-kronagh delegates most of these functions to underlings, usually members of the officer caste. In times of war, the members of the brog-kronagh are still responsible for making these decisions, despite the fact that they are on the field of battle. Often a kathrak appoints someone to make minor decisions while he is away, usually a former officer that is too injured to fight, but all major decisions are still made by the brog-kronagh.

The kronagh are the highest government official in their tribe, and the kathrak expects them to take the decisions of the brog-kronagh and implement them there. Each kronagh is responsible for the governing of his tribe, and they all have a similar governmental structure set up. In addition, the tribe members expect the kronagh to represent their interests within the brog-kronagh.

Finally, the brog-kronagh acts as the highest court in the land. The brog-kronagh takes all disputes that a lower court could not or would not decide. Each side presents their story, and then the members of the council vote on a ruling. Each kronagh has one vote on the matter, and the kathrak has three. The decision that earns the most votes is the ruling of the council. In practice, the Kargi bring very few disputes before the brog-kronagh, as the council members have many other responsibilities. Only the most important cases ever make it before this court.

The ruling caste expects the lower castes to treat them with the utmost loyalty and respect at all times. If the kronagh orders a lower hobgoblin to kill himself, that hobgoblin must kill himself or challenge the kronagh for leadership. The kathrak or kronagh must also be prepared to defend his position as superior if the recipient thinks the order unreasonable. The result is that unusual or extreme orders are infrequent and generally reserved for slaves and others that have no chance to fight back.

The Priest Caste

Located just beneath the brog-kronagh is the sacred council, or the brog-urkka ("squad of high priests" literally). Like



the brog-kronagh, the brog-urkka is made up of the Kargi Nightmaster, or urghaz (“teacher of wild men” literally) and the highest Knight of the Black Pit from every tribe. Because not every tribe necessarily has a cleric of high rank in the church, every cleric of Sun Slayer rank is also a member. The result is a caste that has a higher membership than the brog-kronagh. The Kargi refer to all other members of the caste as urkka (“high priest” in Kargi), with those that are of Sun Slayer rank also called rag-urkka (literally “honored high priest”).

The sacred council is responsible for the religious lives of the Kargi, which in this case is based upon the Church of Endless Night. They never allow members of other churches or faiths to be members of the brog-urkka, regardless of their rank within their own church. Worship of Mravroshkha-Khielshor (“The Dark One” in battle tongue) is the state-sponsored religion, and most Kargi consider other faiths to be below the Church of Endless Night. The sacred council coordinates the conversion efforts, oversees the logistics for all religious ceremonies, chooses the theological direction of the church, and makes all other ecclesiastical decisions.

As with all Kargi officials, the members of the brog-urkka are also members of the military, and the kronagh expect them to join the troops on any major campaign. In addition to their role as soldiers, a role that they often excel at, they are responsible for making the appropriate prayers and sacrifices before battles and campaigns. They also provide for the spiritual welfare of the soldiers, and will lead units in battle if needed.

To the urghaz and the urkka, all the respect and honor that the Kargi can muster is owed unto them. They see all members of the church as their tools and all members of other churches as potential conquests. As such, they expect the utmost respect from all lower castes, and they expect the brog-kronagh to consult them on issues of major importance. They see themselves as at least equal to the kronagh and the kathrak, but because the brog-kronagh controls the military, they concede the highest position to them. Conversely, they expect the other castes to leave them to manage their own affairs, and consider the non-military Kargi as exclusively under their control.

Ascension to this caste must come through the ranks of the Church of Endless Night, and it is only open to pure Kargi. Any Kargi that survives the cleansing may eventually become urghaz, but members of other non-religious castes may not move into this caste without going through the lower religious castes. From this caste, an urkka or urghaz could become a member of the brog-kronagh if he won a kroka-gul. He would still keep his position in the brog-urkka, though if he were urghaz he would have to relinquish his leadership. Such events are unlikely, as the urkka do not spend as much time on military training as the members of

the brog-kronagh and spells are prohibited in the kroka-gul. Likewise, he could also move into a lower military caste, though this is very unusual as the urkka would be giving up honor, a decidedly unkargi action.

Within the caste, rank within the Church of Endless Night is the basis for the hierarchy. This generally means that urkka from the same tribe as the urghaz (usually 1 to 3 urkka) hold the highest positions within their church rank. After that, the priests organize themselves in order of their tribe’s current prominence in the brog-kronagh.

The High Council

For matters of national importance, the brog-kronagh and the brog-urkka convene together to make the brog-karg (literally “squad of high men”), the high council. The kathrak is responsible for calling a meeting of the brog-karg when he deems fit. A wise kathrak will do so more often than not, for the members of the sacred council are easily offended. They believe it is their right to be a part of the governing process, and they dislike it when the brog-kronagh makes decisions without them. Likewise, the kathrak and his kronagh know that the urghaz and urkka speak directly to the people and can sway the opinion of the general populace. Though it is the kathrak’s right to do as he pleases, he is not so arrogant to think he can do so without the support of his people, especially his soldiers.

In addition to resolving important matters, the brog-karg serves to reaffirm the hierarchy and relationship of both the two councils and the twelve tribes. The kathrak takes this opportunity to assert his control over the members of the brog-urkka, usually by determining the seating arrangements and dictating the agenda. He can also demonstrate whom on the council he favors, and whom he does not. Likewise, the kathrak can dictate the state of communication between the military men and the religious men by controlling how much input he allows to each side. If the council members perceive the kathrak to favor one council over the other, it is less likely that the two groups will agree on anything. Similarly, at the beginning of the council the kathrak will take roll. The order in which he calls the names of the assembled members dictates the ranking of the tribes. The kathrak will call all members of a tribe one at a time, and the order in which he calls them is also significant. While the kathrak has no direct control over the inner workings of any tribe, he can indirectly influence their hierarchies by indicating whom he favors.

The Officer Caste

The officer caste, or grokka-marg (“group of leaders” in Merchant’s Tongue), ranks third in the Kargi hierarchy, beneath the brog-karg. Its members include the kurgaz

("under general" literally, or majors), the arkkad ("captain" in Merchant's Tongue), and the urbrok (lieutenants, or "high soldier" in Merchant's Tongue), making it one of the larger castes in Kargi society. These officers lead the troops in battle and train them during times of peace. They are responsible for tactics on the field as well as logistics, and the kathrak and the kronagh expect them to ensure that the soldiers execute any orders.

Like their senior officer counterparts in the brog-kronagh, all of these officers hold some civil office, be it chief of police or assistant economic advisor. Their kronagh will appoint each officer's civil duty, and military rank is the sole factor considered in this decision. The kronagh give officers of higher rank more important positions, such as minister of trade, while low officers receive less prestigious jobs.

Of special importance are the kurgaz. The kurgaz function as the judges for their tribe, hearing and making rulings on all disputes. Each kurgaz runs his own court, and the kronagh assign cases to each court randomly. The kurgaz are supposed to follow precedent and respect the rulings of the fellow kurgaz, but in practice this rarely happens. The kurgaz rule however they please, and they make no pretense of being impartial or fair. Some kurgaz accept bribes to rule a certain way, while others run their courts strictly by the law. Any case that a kurgaz does not want to rule on, or a case that involves a party of kurgaz rank or higher, he will refer to the brog-kronagh for a decision. Theoretically, everyone but the kathrak is subject to the courts, but in practice few members of the ruling council, sacred council, or officer's caste are ever brought to court.

When the Kargi army mobilizes and these officers go to the field of battle, many of their posts lie unoccupied in their absence. Those that fill vital roles appoint someone to take their place, usually a cleric or war veteran. Big decisions are still made by the office holder, albeit from the field of battle, but the stand-in handles all the small issues and the day to day operation of the office. The kurgaz suspend all trials while they are on the battlefield, and many prisoners die in their cells during times of war.

Because the grokka-marg is large, rank within the caste has a greater importance than rank in the higher castes. This hierarchy is determined first by military rank, with higher-ranking officers above lower ranking officers. Then within each military rank, the officers rank themselves according to their tribe. Officially, officers of the same rank and tribe are equals, but they usually have an informal hierarchy between them.

The grokka-marg is perhaps the easiest class to reach. Becoming an officer is simply a matter of besting a current officer in a kroka-mal ("honor fight" literally), or being in the right place when an officer dies in battle. The Kargi usually promote the first living soldier they see when an officer is killed, trusting that the most worthy will ascend to the

position eventually through the kroka-mal. On the other hand, competition for this caste is fierce, and those at the lower end are constantly defending their positions from challengers. Though turnover in the lower end of the caste is high, through challenges and attrition in combat, the upper end is relatively stable. The kronagh generally come from this caste as they ascend up the military ladder, and the fierce competition does an excellent job of choosing the meanest and strongest Kargi for the highest positions. This is the highest caste to which sil-karg may ascend.

The Cleric Caste

Directly beneath the officers of the military is the caste of the officers of the church. This caste, the golma-bek (translated as "holy ones" in Merchant's Tongue), includes all the clerics of the Church of Endless Night (excluding the brog-urkka, of course). The Kargi exclude clerics of other faiths, regardless of their rank in their own faith, from this caste. Only pure hobgoblins and sil-karg can advance to this caste.

The members of the golma-bek, or golmagn, see to the everyday operation of the Church of Endless Night. They preach to the faithful, perform rites and ceremonies, attempt to convert the followers of other faiths, and promote the agenda of the Church in the government. In addition, all that are able are also soldiers in the military in times of war, and they see to the salvation of the soldiers in times of peace.

Rank within the Church of Endless Night determines one's rank within the golma-bek. The Kargi use tribal affiliation to order clerics of the same church rank further. Clergy of the same tribe and same church rank set their own hierarchy, usually based upon seniority. Similarly, advancement is not by kroka-mal or other competition, but by sacrifices and slaying members of the Order of Light, as dictated by the church. Since this does not put a limit on the number of clerics at a given rank, like the military puts on their officers, competition is also less fierce. Place in the hierarchy is still important, but a higher rank generally comes eventually with time, whereas a soldier could live all his days in the same military rank.

Once a Kargi or sil-karg gets into the golma-bek, advancement upwards is very straightforward. Sacrificing the visual organs of sentient beings and killing members of the Assembly of Light will eventually lead to advancement. Once a cleric has gained significant power in the Church, usually by achieving the rank of Pitmaster, he can begin planning for advancing to the brog-urkka. This involves a kroka-gul, and most likely the death of the current urkka, but it is a possibility. Gaining entrance to the cleric caste, on the other hand, is much more difficult. To become a Knight of the Black Pit, one must survive the Cleansing, a ritual of

the Church of Endless Night. The Kargi Knights of the Black Pit use to screen out weak applicants. The Knights of the Black Pit give those hobgoblins that show potential shorter Cleansing rituals, while those that they deem are unworthy they leave in the pit to die.

The Soldier Caste

Another one of the larger Kargi castes is the soldier caste, or kazzak-marg ("group of warriors" in Merchant's Tongue). This caste is made up of all the trained, career soldiers, or kazzak. In times of war and in large campaigns, every able hobgoblin and sil-karg is a soldier, but the kazzak are soldiers all the time. When the nation is not at war, they go on raids, act as policemen, and guard places and people of importance. They also spend a good deal of time training themselves and the non-soldier members of the populace. Though they are a relatively low caste, it is from the kazzak and their loyalty to him that the kathrak derives and maintains his power.

The soldiers of the kazzak-marg are all of two ranks: that of kazzak, or soldier, and that of rag-kazzak, or sergeant. Thus the hierarchy starts with the rag-kazzak, and places the kazzak below them, but the Kargi desire more delineation than that. The soldiers use the kroka-mal to set an order within their units. Units are comprised entirely of members of the same tribe, and take orders from commanding officers from their tribe, despite being part of the national army. Military units of different tribes use tribal rank to determine the hierarchy between their units; equivalent units from the same tribe are equal.

Kazzak are selected for the caste shortly after birth. The army trains the children that display the most aggression and violence. They learn the basics of being a soldier as part of a large "class" of students, and then the officers assign them to a unit where they learn more advanced tactics. Those Kargi that are not selected at birth but develop an affinity for fighting or violence later on in life will usually be taken from their current profession and trained by the military. The kazzak give these "late bloomers" the lowest ranking in their units, but they can quickly rise or fall to any position. Movement into the kazzak caste is very simple. It requires only a penchant for violence (a natural Kargi trait), the desire to fight, and a modicum of potential. Since the Kargi military desires as many able bodied fighting men as it can get, the more career soldiers it has, the better.

Movement out of the caste is a little more difficult. Those Kargi wishing to become more than just a kazzak generally try first to become a rag-kazzak, as it is easier to progress to the grokka-marg from such a position. It is possible to skip ranks while progressing upwards in the Kargi military, but such leaders are viewed with great suspicion. They face more than the normal share of challenges until a challenger

bests them or they defeat enough opponents to earn some respect. Members of the grokka-marg and higher military castes will almost all come from the ranks of the kazzak.

The Commoner Caste

The commoner caste, or gethrok-gul ("weaklings" in Merchant's Tongue), is the lowest "free" caste in Kargi society. It is comprised of every non-slave Kargi that is not a member of any of the higher castes. This includes all Kargi women, children, and those adult males that lack the capability or desire to be career fighters. These Kargi fill all of the non-military, non-clergy roles including manufacturing, trading, farming and the like, and as such are vital to the persistence and success of Kargi society. They perform a wide variety of tasks and the caste includes Kargi of various levels of wealth and success, but because they are poor or incapable fighters, the Kargi consider them weak and low. The life of a gethrok ("weakling," referring to a member of the gethrok-gul) is a miserable one, despite the financial rewards their career might bring, because their life brings little honor.

There is one major distinction between the members of the gethrok-gul, which in some Kargi tribes results in the creation of two commoner castes. Those gethrok that can fight, but are not very good at it, the Kargi refer to as sil-kazzak or lesser kazzak. These commoners fight in the military in defense of the nation, or in large wars or campaigns. Many are Kargi that failed out of the military training course, but some never showed the necessary aggression or love of violence. They possess all of their limbs and an average strength, which, in times of war, is good enough. The higher castes see these gethrok as slightly above their non-combatant peers, and many kazzak come from this background. Sometimes a Kargi needs actual combat to bring out his true abilities.

The gethrok that do not fight are women, children, and males that have lost limbs, been ravaged by disease, or are otherwise too weak (Strength < 8). When the military mobilizes the rest of the populace, they are required to make up the work that is lost. As a result, large wars or campaigns often result in a drastic reduction in the population of the gethrok-gul, as those sent to war suffer high casualties, and those left behind starve to death.

Other than the distinction between those that fight and those that cannot, the gethrok do not have a formal hierarchy. Since they lack military skills, the traditional kroka-mal is a relatively futile exercise, and so they have abandoned it. Instead, they use tribal affiliation and material wealth as signs of status and achievement, and rank themselves within their caste in such a way. This hierarchy is fluid and open to interpretation, and insults and boasts often decide power relationships between two gethrok.

Many more Kargi are born into the gethrok caste than eventually end up in it. As they age, some become kazzak, some show enough mental aptitude to become golmagh, and the rest die from violence of one kind or another. Those that survive are stuck with their position in life, though a rare few develop abilities late in their life and move upward out of the caste. For the majority, however, caste mobility is not a reality, and the most they can hope for is a high position within the caste. Thankfully, downward mobility is similarly infrequent. Though it is possible for a gethrok to be punished and demoted to the helot caste, or rokk-barg ("group of things" in Merchant's Tongue), this is unlikely. Depending on the reason for the punishment, there is a greater chance that the Kargi will put the individual to death, and their valuable labor will be lost. Members of any race can be gethrok, but those that are not hobgoblin or sil-karg are always the lowest rank in this caste.

Kargi females are a special case. Though members of gethrok-gul, they do not share many of its privileges or responsibilities. The females live in large communal houses situated throughout the community. They exist for the purpose of mating and raising children, and the males organize them by the caste they serve. Their brokhal is always located near the living quarters of that caste. Those women that serve the higher castes are picked for their strength and health, not for physical beauty. The goal of Kargi mating is to create the next generation of Kargi. All other considerations are secondary. Kargi females have no rights of their own. Their only task is to produce and care for Kargi children. The Kargi females of one building, or brokhal in Kargi, work together on this task. The birth mother does not care for children necessarily, and the Kargi pay no attention to the identity of either of their parents.

The Helot Caste

The helot caste, or rokk-barg, is made up of all the beings whose lives are not their own. These are the rokki, the lowest members of Kargi society. Helots are always under the direct control of a member of a higher caste, usually from the upper clergy or upper officer castes. They live a life of bonded servitude, belonging in whole to their master, and must serve his every wish. It is possible for a rokki to change masters, but this is never his doing; it is at the direction of his superior that he will change who he serves.

The rokki have no rights, and can only rarely rise out of their caste. Since the Kargi use them primarily for farming and other labor-intensive jobs, they do not have much of an opportunity to show their potential. The rokk-barg is the most diverse of all the Kargi castes, as members of all races fill its ranks. Those that have useful or unusual skills, particularly dwarves with a knowledge of steel, are prized and considered very valuable. They work constantly at a specific job, usually more than 16 hours a day, with little rest or food. The rokki supplement the labor force of the gethrok-gul and perform tasks that the Kargi cannot perform on their own.



The rokki have no honor, and cannot gain any while they remain members of the rokk-barg. As such, the Kargi do not consider them to be part of the Kargi hierarchy; they are below everything and everyone. Among themselves, however, the rokki have their own hierarchy based upon strength. Those that can take food from others are at the top of the hierarchy, and those that cannot take food are at the bottom. The result is that the strong survive longer, and the weak die out more quickly. The Kargi fully support this behavior, and take great delight in watching the helots fight over food. The Kargi sometimes bet large sums of money on a particular rokki during feeding time, even though the result is a constantly falling helot population.

The rokki come from all over. All prisoners captured in battle become members of the rokk-barg, in addition to any other people captured by the Kargi. The Kargi trade for additional rokki, particularly from the Brolenese. A severe form of punishment for some Kargi is banishment to the helot caste. Finally, the Kargi place any non-hobgoblins into this caste unless they can demonstrate a valuable ability. On the other hand, while entry into the caste is very easy, movement out of it is very difficult. The only way to leave the rokk-barg is to demonstrate an essential skill and to be one of the few rokki that possess it. If a small number of rokki are the only ones who possess a particular skill, the Kargi make that rokki a gethrok to prevent his untimely death.

Classes

The Kargi can be members of just about any class, but some are much more common than others. The combat oriented classes, like the warrior, fighter, gladiator, and ranger, are extremely common. Most Kargi have a level in one of these classes, as they have a strong military background. Other classes, such as wizard, sorcerer, and druid, are much less common. Entire cities might be without one of these classes. Of the core classes, the bard, Basiran dancer, and spellsinger are never seen among the Kargi. The Kargi are completely unfamiliar with art, and thus unable to follow these paths. A rogue Kargi living outside of Ul-Karg could take one of these classes, but no one has ever documented such a case.

Adept

The Kargi do have a fair number of adepts, or sil-kinshor, as they are not too far removed from a less civilized past. The Church of Endless Night trains almost all young Kargi with any potential, so very few new adepts occur, but there are some along the edges of the nation. When the Kargi incorporate another barbaric tribe into the kingdom, a few adepts usually come along with it. Adepts are usually members of the commoner caste, and use their abilities much like a witchdoctor or medicine man. They are not

always trusted, and some think them insane, but they do get results.

Aristocrat

The aristocrat is a very rare class among the Kargi, because the military, and not heredity, determines the upper class. The kathrak or a kronagh may have a level or two in aristocrat, and several of the higher clerics have a couple of levels, but there are no single-classed aristocrats among the Kargi. The Kargi do not see any utility in the aristocrat class, and it is only acceptable to compliment one's skills.

Barbarian

The Kargi look down on barbarians or bod-kazzak ("angry warrior" in Merchant's Tongue) because they are not in control when they fight. Despite this, there are a significant number of bod-kazzak among the Kargi. Most come from recently absorbed uncivilized tribes, but the military also cultivates some of its own. All barbarians are part of the army, where they fight in units comprised entirely of barbarians. They are usually among the first units to reach the front lines in a battle, and attrition among the class is very high.

Bard

The Kargi do not have bards. The Kargi believe the artistic pursuit of music is useless because it has no direct value in combat, and does not aid the nation in any way. Bards of other races may exist among the Kargi, but they would either be travelers staying only temporarily among the hobgoblins, or helots that the Kargi captured elsewhere. Nothing prevents a Kargi outcast from learning the ways of the bard, but no one has known such a character to exist.

Basiran Dancer

Like the bard, the Basiran dancer class has no members among the Kargi, and for similar reasons. The Kargi do not consider dance a valid use of time, and anyone interested in the combat techniques of this class would be encouraged to learn the way of the fighter or monk. If a Kargi could find someone to teach them the samarata, they have the physical ability to learn it, but such would not be a welcome member of Kargi society.

Brigand

A fair number of brigands work among the Kargi. Most are highwaymen, preying on merchant caravans and other unsuspecting travelers. The Kargi refer to them as mukrok, a term that applies to all thieves. Some of the military's scouts have levels in the brigand class as well. The military does not provide this training itself, but they do recruit brigands into the army.

Cleric

The cleric is a very common class among the Kargi. Every member of the Church of Endless Night is a cleric, in addition to any priests of other faiths. Each church trains its own clerics, which in the case of the Kargi means the Church of Endless Night. The Church recruits and trains as a cleric any child that shows some potential. Priests within Ul-Karg train some clerics of other faiths, while others must travel elsewhere to learn.

Commoner

Commoners are the most common class among the Kargi. All members of the commoner caste and a handful of members of the cleric, helot, and soldier castes have levels in this class. They are the farmers, laborers, merchants, and non-specialized workers of Kargi society. Most Kargi commoners are commoners their entire life.

Druid

No one has ever documented a Kargi druid, and one has certainly never lived within the society. The Kargi have no concern for nature, and in some cases go out of their way to deface or destroy it. A druid would not last long among the Kargi, and even an outcast Kargi would find it hard to ignore his destructive instincts.

Expert

The expert is an uncommon class among the Kargi, but it is not unheard of. Most cities and towns have at least one expert. All the specialized laborers of the Kargi work force have levels of expert, including weaponsmiths, blacksmiths, engineers, carpenters, and more. Several helots are also experts, though they are not Kargi, and a handful of high-ranking soldiers or clerics might have a level or two.

Fighter

The fighter is an uncommon class among the Kargi, but not for lack of trying. The kathrak and kronagh are all primarily fighters, as well as most of the officer caste. For the regular soldiers, however, they do not live long enough or have enough experience to become fighters, and remain warriors instead. The fighter is an elite class that only some in the military ever reach.

Gladiator

Few Kargi ever earn a level in gladiator, because the bulk of gladiators are helots and therefore not Kargi. The military does not provide gladiator training, preferring to teach talented youngsters the way of the warrior, fighter, or ranger. However, some desperate Kargi sell themselves into slavery to become gladiators, and those hobgoblins might earn levels in this class. Many Kargi outside of Ul-Karg are gladiators, as the humans and demi-humans enjoy

watching the hobgoblins fight. The Kargi refer to gladiators as graz-kazzak, or slave fighter.

Infiltrator

The Kargi train a few of their toughest soldiers as infiltrators. Members of this class are rare, and the military consider them elite and special units. Infiltrators often work alone or with only a handful of others. They perform covert activities such as assassinations, sabotage, and spying, as well as general scouting for the military. The military is the only institution capable of training infiltrators, but some non-military Kargi might learn the trade elsewhere. The Kargi name for infiltrators is argakh.

Monk

The Kargi make fine monks, or irktokh, and there are monasteries all throughout the remote areas of Ul-Karg. Monasteries are attractive because they offer consistent food, lodging, and advanced military training, three things the Kargi desire greatly. Kargi monks are generally not a part of the society, but they may leave the monastery to join the Church of Endless Night or the military.

Paladin

The Kargi do not have paladins, as they are not lawful good. An outcast Kargi could physically complete the training, but it is highly doubtful that anyone would train him.

Ranger

Almost all the scouts in the Kargi military are rangers, or vrurok, and are highly prized soldiers. The military gives ranger training to almost every kazzak that shows potential, as they have proven themselves very useful. Some rangers are also members of barbaric Kargi tribes, where they help gather food and protect the tribe from beasts.

Rogue

The rogue is a staple of Kargi society, though no two rogues fill exactly the same role. They work as thieves, scouts, assassins, spies, and thugs, using their stealth and silence abilities to get where they are not wanted. The rogues are not part of the military, however, as the army finds them too weak for their needs. The Kargi use the best as special operatives, such as Grullagz's Murder Brigade.

Shaman

Like the barbarian, the Kargi consider the shaman, or uttvahk, a lesser class. The Church of Endless Night usually trains civilized Krangi with religious aspirations to be clerics, and the Kargi see shamans as misguided fools. However, there are some uttvahk, mostly among the less civilized tribes. They are almost never a part of mainstream Kargi society, and only a few civilized Kargi learn the ways of the shaman.

Sorcerer

The sorcerer, or norttak as the Kargi call him, is uncommon among the Kargi. Those sorcerers that do exist are almost always part of the military, where their magical skills are cultivated and employed. Such norttak live a rather luxurious life by Kargi standards, as they receive the free housing and food from the military, but do little military training. And handful of sorcerers live outside of the military, but they find it much harder to practice their craft.

Spell Singer

A Kargi spellsinger would be an extremely rare occurrence, as Kargi voices are ill-suited to singing and they do not appreciate art. A Kargi spellsinger would have to be an outcast from society, and would have to have learned his craft in some other land.

Warrior

Most Kargi kazzak are warriors, as they earn a level of warrior after completing any advanced military training. Members of other castes can also have levels of warrior, especially the clerics of the Church of Endless Night. Even some members of the commoner caste have a level, though they would have to be retired military.

Wizard

Among the Kargi, wizards, or plontakh, are very rare. Those that do exist work with the military to develop their skills, as only the military has the resources and the will to train them. Plontakh are generally misunderstood by the general populace, and often live short lives as a result. Most plontakh get their training elsewhere in Tellene.

Cycle of Life

Though the Kargi's physical process of mating is similar to that of humans and demi-humans, their cycle of life has many significant differences. The Kargi do not mate for pleasure or for love. Mating is the necessary way to continue the species, and the Kargi consider it the duty of every male to produce at least one offspring. The Kargi keep females exclusively for this purpose, and they have no other rights or responsibilities. The Kargi do not feel love towards other members of their race, and pay no heed to their feelings when choosing when to mate.

Kargi children gestate in their mother's womb for eleven months before being born. This is a slow process of development, and females do not physically show their pregnancy for one to two months. As the pregnancy progresses, the female has less energy, her abdomen swells, and her breasts enlarge. By the ninth month, a female begins producing a thick milk that is rich in protein and fat. Before they give birth, most females feed other children in their care. After

nearly a year, the Kargi female gives birth to a litter of two to five babies.

Unlike human children, Kargi babies are born able to walk, defend themselves, and feed themselves to a small extent. This is important, as the Kargi children begin asserting their dominance over one another almost immediately after birth. Females breastfeed the children for a year, but the stronger runts get access to food first, and have a much greater chance of surviving. About 5% to 10% of children born in a particular year do not live to see their first birthday.

After a year, Kargi children move to a solid food diet. Now their self-imposed hierarchy is even more important. The mothers no longer ensure that each child gets food. Instead, nourishment is left in a pile in the children's quarters, and those that are strong enough to get it will eat, and the rest will not. Another 10% to 15% of a year's children are killed by their peers in a struggle for food, and another 5% to 10% die of starvation.

By the age of nine years, the Kargi children are able to speak Kargi with relative ease, and are able to communicate their thoughts coherently. In their tenth year, Kargi male children are moved out of the brokhal and into a large barracks building, where all the children from ages 10 to 25 live. These barracks, known as nurkakh, are a harsh environment and only tough Kargi live to move out of the nurkakh. The caste system is in full effect, and most younger Kargi must form an alliance with an older Kargi to survive. These gangs clash often, and life in the nurkakh is punctuated by fights. Between 15% and 20% of Kargi children are killed during their time in the nurkakh.

Once a Kargi reaches the age of 25, he enters the Kargi schooling system. Each tribe is responsible for teaching their children the basics of reading and writing Battle Tongue and Kargi, instructing them in the ways of the Church of Endless Night, and providing basic military training. The army teaches all Kargi males to use weapons and armor, march in formation, and fight with some proficiency. In addition, each tribe instructs its children in its own history, as well as any special skills or knowledge the tribe has.

During this five-year general education, members of the military and the Church of Endless Night identify those young adults that they believe show the potential to be members of their organization. These recruiters interview and test the children during the education, and upon graduation, they take about 40% of the students for further training. The military forms its recruits into units and gives them advanced weapons and tactics training, as well as further religious teaching. Any student that the military did not recruit but wishes to join may enter this training as well. The Church takes its recruits, and only its recruits, to the temple for The Cleansing. They teach any that pass

the ritual to be clerics. The schoolmasters assign the rest of the graduates to a profession in the commoner caste where they begin their apprenticeships right away.

The Kargi are considered adults when they finish the general schooling, around the age of 30. By then they have completed their physical development, and possess their full Strength, Dexterity, and Constitution scores. Those in the military train for another year before an officer assigns them to a permanent unit, and the clerical training can take up to four years.

The Kargi consider 80 years old to be middle age, but 80% of the population does not live this long. War, disease, and crime take the lives of almost all hobgoblins before they can reach this age, especially those in positions of power and responsibility. Among the career soldiers and officers, the percentage is as high as 95%. The Kargi view reaching the age of 60 a milestone, and such orkkagh, or "grey hairs," that are still functioning at that age are respected figures. A Kargi could theoretically live almost 200 years, but it has never happened, and probably never will. The physical decay that comes with old age is very shameful to the Kargi. Rather than lose their ability to fight or otherwise function, an aging Kargi will charge headlong into battle, hoping to die a glorious and honorable death. Less than 1% of Kargi die of natural causes.

Half-Hobgoblins Among the Kargi

Through wars, raids, and conquest, the Kargi have created a large number of sil-karg, a half Kargi half human crossbreed. 99% of these sil-karg are the result of violence, and the same percentage have human mothers and hobgoblin fathers. The Kargi do not usually feel love, and a human and Kargi mating voluntarily is very rare, so most sil-karg are conceived during war or in the brokhals of Ul-Karg.

If the human mother lives outside Ul-Karg, the sil-karg is likely to live with humans if possible. Sil-karg share more similarities to humans than hobgoblins, being born singly instead of in litters and maturing at roughly the same rate. Most human societies look upon them with distrust, but value their impressive physical skills.

However, if the human society is unforgiving, or the human mother is a helot in Ul-Karg, the sil-karg will probably follow his hobgoblin parent. This is a less preferable option, as the Kargi never fully trust a sil-karg, and surviving childhood is very difficult. Sil-karg in Kargi society are raised with the Kargi children, but are constantly attacked and bullied. Those that survive can be a part of Kargi society, but their advancement is restricted. The military is the most accepting, and most sil-karg are soldiers and aid in military negotiations with human nations. Sil-karg of Kargi stock differ from sil-karg of the other subraces, as they inherit

the increased toughness (+2 Constitution) and mental deficiency (-2 Intelligence) of their hobgoblin parent.

Sil-karg are the result of mating between a human and a hobgoblin, a human and a sil-karg, a sil-karg and a human, or a sil-karg and another sil-karg. As a result, the sil-karg vary widely in appearance, with some appearing almost completely hobgoblin, while others could pass for large humans. Most sil-karg, however, have prominent characteristics of each race.

Scholars, mages, and sages have been unable to determine why humans are very compatible with hobgoblins, producing a crossbreed that not only can survive, but can also reproduce. Clearly humans have demonstrated the same ability with regards to elves and orcs, creating half-elves and half-orcs. Some scholars believe that humans, because of the wide variety within their species, do not have pure blood of any kind, and can therefore mate with others without problem. Others suggest that humans are not any more compatible than anyone else, but that there are more humans and thus more human crossbreeds. These people suggest that, if they bothered to try, races like orcs and hobgoblins would be compatible with demi-humans.

Regardless of compatibility, there have been no documented cases of hobgoblin crossbreeds with any race other than humans and orcs. The Kargi hatred for elves means that they rarely bother to mate with them, so little evidence has been available for crossbreeds. The Kargi execute most elves on sight, and few make it even to the ranks of the helots. A similar fate applies to dwarves as well, who suffer the same hatred from the hobgoblins. Dwarves are more valued helots, but the Kargi have trouble determining which are females, and thus mating attempts are rare. The Kargi do not consider the halflings and gnomes to be the same type of creature as the taller races, and have never tried to mate with them. Kargi have bred with half-elves and half-orcs, but the children have numerous fatal birth defects, and no child has ever survived more than a month.

Habitat

Kargi Villages

Most Kargi villages began as the home for a small tribe of hobgoblins, and as a result, are generally self-sufficient units. At the center of the village will be the military garrison and offices. This building houses all the military personnel stationed in the area, and serves as their command center. All Kargi villages have some military presence in them, though the smallest may have no more than 20 soldiers. All offices of the government are situated in the barracks, or brog-turand. The brog-turand is constructed of stone or sturdy wood, depending upon the age and size of the

village. Stone buildings are rare except in very large or strategically important villages. If the village was the site of another civilization's city, the Kargi will use one of the old, remaining buildings as their headquarters, provided it is still relatively intact.

Near to the brog-turand is the prison and helot quarters, or rokki-turand. The Kargi keep these as close to the military barracks as possible to prevent any revolts from getting out of hand, and to make it easy for the soldiers to use and care for the helots. Like the brog-turand, this is a sturdy wooden building with few windows. It has a fenced off portion, usually at the back, where prisoners and rokki can exercise. Note that only slaves owned by the military are housed here. Private citizens house their own helots at their private residences. Some villages allow other Kargi to house their slaves in the rokki-turand for a monthly fee.

The other major structure in every village is the Church of Endless Night's temple. Located in a central location, most village temples are large pits dug into the ground and covered by a small, one story tall structure. These squat buildings have no windows and often only one door, where the faithful enter. The common people stand at the bottom of the pit during the ceremony, with the clerics standing above them upon a ledge or balcony. Attached to the temple or situated nearby is the cleric's barracks. The building is constructed of wood, fully enclosed and without windows. The Kargi allow only the clerics inside, and the living conditions are comfortable.

Surrounding these three main buildings are shops and businesses. Small, one or two story buildings house both the business and the business owner. Often the first floor is open and contains room for displaying the merchant's wares or other goods, with living quarters on the second floor. The Kargi arrange these buildings in a circular pattern around the central buildings, with streets radiating outward from the center. The brokhal for the military and clergy are situated near the center buildings, but out of sight from the main square. The brokhal for the rest of the populace is located nearby as well, away from the edges of the town so the other buildings protect it in the event of an attack.

Beyond the businesses lie the homes of the farmers and their helots. If the village has walls, these homes lie either just outside them, or on the inside edge. The homes consist of two buildings, one for the owners and one for the helots. The farmers live in a large building with one central room for cooking, sleeping, eating, and recreation. There may be a few smaller rooms attached for supplies or other goods. Some buildings also have a ledge about three feet off the ground that runs along the inside the walls of the house. When present, the inhabitants sleep on the ledges. These buildings have several doors and windows so that during the day, the building is open. At night, the windows are covered with animal hides or cloth, and the doors are closed. The helots'

building will be as simple as possible. Often it is a pit in the ground covered with a short structure. It has no windows and one door that locks from the outside. If there are enough slaves, the Kargi post a guard by the door.

Beyond the houses lie the farmland. Generally neither rich nor expansive, the Kargi are poor farmers. Helots work the farms daily, and they produce a range of crops from sugar beets to teak, pepper, and vanilla. Grains and meat are scarce, though a small quantity of rice is grown, and the Kargi must take most food in raids or trade for it.

Most villages of 500 or more Kargi or those in strategic locations have walls. These barricades are made of tree trunks planted into the ground and bound together with cord. A crude watch tower is constructed at the gate and near any other major thoroughfare. The walls are under constant guard by the soldiers stationed in the village, where they watch for intruders and keep the helots from getting out.

Mining villages have a similar set up, but the mine entrance is within the city walls, and the miners live next to the mine. The military guards the mine when it is not being used, and the Kargi often build a small guardhouse next to the entrance. Nearby is also a supply building that houses the tools and equipment that the miners use.

The Kargi City

Certainly a sight to behold, the Kargi city is a massive population center teeming with soldiers and weapons. And while each city has its own flavor and personality, there are several constants. At its center is a large castle or similar building that serves as the main military barracks and center of the government. In this building officers of the army go about the task of ruling the city and the surrounding lands. They also plan raids and other military excursions, coordinate trade with the Brolenese, and make sure that the populace is kept in control. This is by no means the only barracks in the city, but it is the center of the military presence.

The other major building is the Church of Endless Night's temple, a large, flat building constructed over a large pit. Generally having only one entrance, the inside of the temple is a huge open space, stretching over 50 feet from pit bottom to ceiling. The pit itself has many ridges around its sides, allowing for worshippers to stand at different levels. The clerics separate the worshippers by caste, making sure that the commoners occupy the lowest levels of the pit, while those with a higher station stand on one of the ledges. Above everything is a large balcony, from which the clerics preach to the faithful.

The city itself is made of sturdy wooden buildings, usually built over a stone foundation. Some cities have buildings left over from other civilizations, and often incorporate

these into their city. It is easy to tell the difference between the architecture, as the Kargi's only concern is function. The Kargi never put artistic decoration onto a building, and if one design works for the Kargi, they will use it everywhere. The standard residence has a large room that dominates the center of the house, and is used for cooking, eating, sleeping, and any recreation. Kargi of a higher caste have additional, smaller rooms for storing food, keeping weapons, and for the patriarch to sleep.

Businesses are generally two story buildings, with an open work area on the first floor and living quarters on the second floor. The work area also doubles as a shop front, though someone unfamiliar with the Kargi might not recognize it as such. The Kargi, however, are not one for appearances, and have no qualms about walking up to a working man and demanding to see his goods. The second floor is similar to the standard Kargi residence, with a large communal room and possibly a private room or two.

The city is organized by castes, with all buildings and residences belonging to one caste situated in one district. Each district has a military barracks and government building, and the more opulent districts might have their own temple to the Blacksoul as well. The higher castes are grouped closer to the center of the city, near the central government building. The lower castes are further away, and as one travels away from the city center, the buildings become smaller and dirtier, and in need of more repair.

A high stone wall surrounds each Kargi city, often ten to fifteen feet high. There are between three and six gates, each one standing on a roadway or path to the city. 20 to 40 soldiers defend the each gate, and each gate has its own guardhouse and two watchtowers. Around the walls, a watchtower is spaced every 100 to 200 feet, and there are always soldiers on guard. Some cities have a moat on the outside of the wall as well, and the water in it is tepid and filthy.

Kargi Recreation

The Kargi do not have much time for recreation, but when they do relax, they prefer activities that build strength or skill, particularly in military areas. Most activities that humans or demi-humans use for recreation are present among the Kargi, as long as they develop someone's abilities in some ways. Only artistic pursuits are categorically missing from Kargi recreation. A few of the most common and most popular pastimes are described here.

The Hunt

One of the more sinister pastimes is the hunt, or batuk-karg. The upper castes are the exclusive participants in this "sport," as they are the only ones with the time and money

to hunt helots. The batuk-karg is usually a full day event, and the Kargi must plan it in advance. Kargi often entertain important dignitaries with a batuk-karg. The king and his closest advisors give their guest a taste of the hobgoblin life and hopefully a trophy to take back with him.

At the start of the batuk-karg, the Kargi select a healthy group of helots from the pens, give them weapons, and tell them that if they can escape, they earn their freedom. The Kargi then set them free in front of a large forest or similar environment, and let them run. They give the helots a thirty-minute head start, and then the Kargi give chase. The batuk-karg is not a competition between Kargi and helot, but a contest between Kargi. The Kargi compete to see who can capture and kill the most helots, and who can kill their first helot in the shortest amount of time. The Kargi pay very little attention to whether all the helots are accounted for or not. Most of the time, the hobgoblins kill them all, but on the occasions that they do escape, the harsh environment usually finishes them off. Collecting the weapons and heads of the killed helots is an important part of the batuk-karg, and many important hobgoblins have these trophies mounted in their homes.

Gladiators

The Kargi love combat, and when they are not a part of it themselves, they enjoy watching others fight. This has made gladiatorial games extremely popular among the Kargi, especially since it is a type of recreation that appeals to the lowest commoner and the kathrak alike. Most major cities have a gladiatorial arena of some kind, and those that do not have an official venue will hold contests wherever they can find space. All Kargi gladiatorial fights are to the death.

Gladiatorial games take every form imaginable in Ul-Karg. Almost all of the time helots do the fighting, either fighting each other or fighting exotic beasts. Few Kargi ever participate directly in the games, with the exception of those fights that pit a military unit against a unit of helots, or when a desperate Kargi sells himself into slavery to earn money. This is because the helots are more unpredictable, and this is good for betting. The Kargi love betting on gladiatorial games, and the owners of talented gladiators can become quite wealthy from a cut of the gambling profits.

The most popular Kargi gladiatorial game is the ugguh-brakka, or helot fight. In this format the Kargi take two or more helots from the pens and force them to fight. The helots are told that the victor will win the right to live. The loser, naturally, will be killed. In setting up the fight, the Kargi try to pick races that are natural enemies. Dwarves are made fight to goblins, or elves are made to fight orcs, for example. When the opportunity presents itself, the Kargi choose one of every major race on Tellene, including

a Kargi, to fight for supremacy. This battle, known as the urugguh-brakka is a symbolic way of determining the most dominant race. The exact makeup of the contestants varies based up supply, but there must always be a Kargi, an elf, a dwarf, a gnome, a halfling, a human, an orc, and a lizardman. Kobolds, goblins, bugbears, or other human subraces might be included as well. All contestants in an ugguh-brakka or urugguh-brakka are given a weapon, usually one that draws a lot of blood, and light armor.

In any gladiatorial fight that involves privately owned helots, anyone that owns a helot involved in the fight gets a percentage of the gambling profits. This is negotiated between the owner and the military, who runs all official gladiatorial fights, but is usually 4% to 7% of the take.

Sports

More traditional sports are another favorite pastime of the Kargi. Sports such as racing, javelin throwing, and fencing are extremely popular, because they increase physical attributes and combat related skills. The military includes many of these activities in their training regimens, as it keeps morale up while training the soldiers. The most popular of these sports, however, is wrestling. Wrestling is hand-to-hand combat in its purest form. In addition, it requires no special equipment and very little space, so the Kargi can enjoy it anywhere.

Most wrestling matches follow a few standard rules. Contestants may not use armor, weapons, or spells. The match is played within a circle on the ground, usually seven to eight feet in diameter, and everything outside the circle is out of bounds. Each wrestler tries to pin his opponent's shoulders to the ground or push his opponent out of bounds. Each pin or force out is a fall, and the first wrestler to reach the required number of falls wins. Almost all wrestling is one-on-one, as it is easiest to determine a winner, but occasionally several Kargi wrestle at once.

Like gladiatorial games, spectators often bet on the wrestlers. This makes wrestling matches popular to watch as well as participate in, and since they are only rarely lethal, they are more common than gladiatorial games.

Diet

The mainstay of the Kargi diet is meat from herded animals such as cows, goats, sheep, and pigs. Because the hobgoblins are sturdier than most humans and demi-humans, they also consume some non-domesticated animals including snakes, rats, cats, dogs, birds, and monkeys. Game animals are relatively scarce in Ul-Karg, as the Kargi kill beasts for fun as well as food, and most game has been either overhunted or scared off. However, the Kargi manage to eat some deer

Lazzak-Morg, the Fist of the Mountain

Kargi legend states that Lazzak-Morg (literally "mountain fist") was originally the magic sword of Brog-Tuuakh, the hobgoblin chieftain who founded the kingdom of Ul-Karg. As the story goes, Brog-Tuuakh had been banished from his tribe for challenging the honor of the kronagh. It is said that the kronagh (who the Kargi never name in the legend, a mark of dishonor) had not the strength to kill the young hobgoblin, and instead sentenced him to be abandoned in the Krimppatus. After days of wandering without food or provisions, he collapsed in a cave. Here the Blacksoul came to him in a vision and gave him Lazzak-Morg, the Fist of the Mountain. The Dark One told Brog-Tuuakh to take the sword and to carve out a great kingdom for the Blacksoul. Refreshed and armed, Brog-Tuuakh returned to his tribe and slaughtered the kronagh and his kurgaz (lieutenants, translated as "under captains"), raped and enslaved their women, and sacrificed their children to the Dark One. He then declared himself the new kronagh and set about dominating the other hobgoblin tribes, eventually making them into the kingdom of Ul-Karg. Legend claims that the sword protected him from his enemies, making him impossible to kill.

Lazzak-Morg is an intelligent +3 lawful unholy blinding champion longsword (see page 197 of the Kalamar Player's Guide for descriptions of the blinding and champion abilities). It has a Charisma of 17, a Wisdom of 16, an Intelligence of 12 and an alignment of lawful evil. It can speak or use telepathy, though it prefers telepathy, and it can read and speak Kargi and Merchant's Tongue. It grants the wielder free use of evasion and uncanny dodge (as a fifth level barbarian), as well as the ability to see invisible at will. It has

and boar. Despite their fondness for meat, the Kargi do not eat sentient beings unless the situation is dire.

To supplement their meat diet, the Kargi eat a wide variety of grains, fruits, and vegetables. The Kargi grow some grain, including corn, rice, and wheat, but most of this is under the control of helots. The Kargi themselves are poor farmers, and so they rely on the knowledge of their captives to help in their farming. The majority of the grain, however, the Kargi capture on raids of surrounding settlements or by waylaying merchant caravans. Most of the rice the Kargi eat comes from these attacks, as the lands of Ul-Karg are poor for growing rice. Fruits and vegetables, on the other hand, are mostly grown or picked by the Kargi. Bananas, beans, citrus fruits, sugar, and sweet potatoes are fairly common in more rural Kargi settlements.

The Kargi drink as much beer, wine, and other spirits that they can get their hands on. Drinking contests are not uncommon at Kargi meals, with honor going to the hobgoblin that can consume the most. The Kargi import much of their wine and beer through the Brolenese, but they do distill some of their own alcohol, the two most common of which are dagfekk, a corn based grain alcohol, and aggrat, a beer made from a wheat base. When not drinking spirits, the upper class Kargi prefer teas, while the

lower classes drink goat or cow milk. Fresh water is difficult to acquire, and the Kargi reserve most of it for the military.

Despite all this, many Kargi cannot depend on meat, fruit, or vegetables to be a consistent part of their diet. These are primarily the poor and other non-military members of the lower castes, but when times are especially rough, it can apply to everyone. In such times, the Kargi eat insects, berries, roots, herbs, and small animals like mice and rats. Bread often accompanies these meals, and sour milks and weak teas stand for drink.

The Kargi eat three meals a day, but they consume the bulk of their food at midday, during the meal korgon. They eat a large lunch in the early afternoon, when temperatures are the highest, and work is the most difficult. The Kargi serve the meal in three courses, and it can last two hours. Korgon starts with bread and soup, accompanied by rice if the diners are of a high caste. Following that is a meat course, usually tukknaz, a traditional Kargi meat pie, with beer or wine. The third course is lighter, with sweetened milk or wine and a sweet bread roll. The first meal of the day, tugguk, is small and informal. The Kargi eat it before heading out to work, and they eat it quickly and without ceremony. It usually consists of cold soup or stew, milk, and bread. The evening meal, monkragh, is similarly informal and small. Hofgrog, a meat and potato stew with peanuts, is the most popular choice for monkragh, and beer and bread accompany it. The Kargi also eat any leftovers from korgon.

Clothing

Kargi clothing serves two purposes, neither of which relates to fashion. First, clothing keeps the body covered, which protects it from small bruises and cuts, and keeps it warm when the weather is cold. It also covers the genitals, which the Kargi believe is a necessary condition of civilization. Second, clothing is a way to display one's rank and position in society. Because the Kargi hierarchy affects so many social interactions, it is necessary for the Kargi to be able to identify one another's castes quickly. Clothing aids in this process, identifying both the caste and the approximate rank within it.

The more expensive the clothing, the higher the rank of the wearer. Salaries are directly dependent upon one's rank within one's caste, and expensive clothes necessarily require more money. In addition, higher ranks get first choice from any war booty, and they will naturally take the most impressive items. Similarly, the more trophies worn by a Kargi, the more honor he must have. Trophies include weapons, bits of armor, bits of flags, teeth, ears, hair, and scalps, among others, and the Kargi always display them prominently.

Members of the ruling class are easy to identify, and intentionally so. A kathrak or kronagh always wears his

New Alchemical Mixtures

Item	Craft (Alchemy) DC to Make	Market Price per Mixture
Nosrakh	15	20 gp
Vutbarg	25	30 gp

Nosrakh

This earthy liquid tastes unpleasant, but one dose heals 2d6 points of subdual damage suffered as a result of dehydration or environmental (non-magical) heat. It is relatively simple to brew, and has only a few ingredients (DC 15). Each Craft (Alchemy) check produces 1 dose.

Vutbarg

Vutbarg is a thick paste that one applies to their food before eating. One dose gives the eater a +4 resistance bonus to all Fortitude saves from ingested poisons or diseases on the food he applies it to. The paste comes in a small jar or pot that holds 2d4 doses. Each Craft (Alchemy) check makes 10 doses.

military uniform in public. For the kathrak, this means half-plate or full plate armor and a fine black cloak with the symbol of Ul-Karg (a gauntleted fist). In addition, the kathrak wears the crown of Ul-Karg. This crown is small by most human standards, consisting of a two-inch thick band with triangular spikes extending another two inches. The four spikes point towards the top of the head from the band of the crown, and are spaced evenly around the band. The crown is made entirely of mithril, and it is studded with four black pearls each an inch in diameter. The pearls are located underneath the four triangular spikes. The crown is a mark of office, but it is mostly for the benefit of non-hobgoblins. The Kargi themselves recognize Lazzak-Morg, the intelligent magic longsword, as the true marker of the king. The kathrak of Ul-Karg has wielded this ancient longsword since Brog-Tuuakh, and the Kargi accept only those capable of wielding it as kathrak. The current kathrak is never without the Lazzak-Morg.

The kronagh's military uniform is similar to that of the kathrak. They usually have half-plate or full plate armor, but those from smaller or poorer tribes may only have lamellar. They also wear a black cloak, adorned with the symbol of their tribe, and have a thin, silver headband to denote their office. This headband is similar to the crown of the kathrak except that it is often made of steel and gilded with silver instead of being made of mithril, and it bears no spikes or gems. Each also carries the weapon of leadership for their tribe. This weapon varies from tribe to tribe, but most are masterwork longswords or short swords. This weapon is ornately decorated with gems, precious metals, and runes.

The members of the brog-urkka dress in the manner of their church at all times. They wear black robes and eyeless masks depicting disfigured faces. For ceremonies or special occasions, they may also wear a dark black cloak with the hood drawn over their head, to clothe themselves

completely in black. In addition to their raiment, the members of the brog-urkka carry with them a copy of the Book of Endless Night and a staff of office. The books are always of high quality, and they carry them in a pouch around their neck or at their waist. The staves are made of jet and are capped in mithril (in the case of the urghaz), silver (in the case of the rag-urkka), or iron (in the case of the urkka). Each staff is also adorned with several small bells, and each staff has bells of a unique pitch. The members of the brog-urkka, whose hearing is excellent due to their blindness, use these bells to distinguish each other. To the rest of the world there is no distinguishable difference in pitch, and thus the decoration on the staff is used to distinguish rank.

Unlike the senior officers in the brog-kronagh, the lower officers do not wear their armor at all times. They reserve armor for important occasions, such as ceremonies and battle. Some wear their armor more often, such as those involved in law enforcement, but even these officers only do so rarely. Instead, the Kargi in the grokka-marg wear a dress military uniform consisting of loose fitting cotton breeches, leather boots, and a cotton overcoat. The overcoat has strips of colored leather indicating the officer's rank and tribe, with the number of stripes indicating rank, and the color indicating tribal affiliation. In addition, the officers carry a weapon, usually a small or medium weapon like a short sword or longsword. Many officers carry a weapon they have taken off of a fallen foe as a trophy, even if they are not skilled in its use.

The clerics of the golma-bek wear black robes and eyeless masks. They carry a copy of the Book of Endless Night and sacrificial daggers. Pitmasters keep with them a scepter with bells, similar to the staves of the urghaz and the urkka, but less ornate. These bells have a pitch distinct to the Pitmaster, so that the other eyeless clerics may identify him.

The kazzak are often armed and wearing their armor, but only when their duties require it. When not on active duty, they wear the casual military uniform of leather boots, a loose cotton tunic, and loose cotton pants. Their tunic is adorned with a colored stripe of leather depicting their tribal affiliation. Rag-kazzak have their colored stripe marked in some way to show rank, usually by adding a thin black line down the center. The kazzak and rag-kazzak have some or all of their weapons with them at all times. Their arms are their identity, and they rarely put them away. If they have captured any weapons from foes, they display them prominently.

The clothing of the gethrok is as varied as their professions, but it is always of poor quality and designed for functionality. The most common outfit is a loose cotton tunic, or goli (translated as "cut bag") and a pair of cotton breeches. Footwear of any kind is rare, with an open-toed

sandal being the most common type. Most gethrok possess only one set of clothes, and as such their garments are often filthy. Those that work in some manufacturing capacity, such as blacksmiths or carpenters, also possess a thick apron and gloves as well.

All rokki are dressed in a simple goli and breeches. They never wash or clean their clothes, and they are often ripped and torn as a result of fighting for food. The Kargi beat them constantly, and they bare many scars and bruises. Few have anything other than a sullen, rejected look on their faces, and all are in a constant state of depression. This makes them much easier to control and much less likely to revolt.

Medicine and Healthcare

The Kargi do not have an established healthcare system, but they nonetheless do provide medicine and healing to some that need it. In a way, medicine conflicts with many of the beliefs the Kargi hold. If they are indeed the strongest race, they should not need any help surviving. Healing would seem to be unnaturally extending one's life, and the Kargi believe that one's strength and honor determines how long one will live.

On the other hand, the Kargi live in a harsh environment. They must fight dangerous humanoids, hungry predators, rampant disease, and constant warfare, all of which are dangerous to the life of a Kargi. Medicine and healing are extremely useful in combating these threats, and so the Kargi have rationalized the use of healing. They now believe that their healing powers will help them in their conquest of the world.

The Kargi rationalize healing by declaring that it is by the will of the Blacksoul that they are able to cure each other. Since most of the healing the Kargi possess is through clerics of the Dark One, this is a very logical and acceptable explanation. If the Dark One did not want the Kargi to heal their wounded, he would not have given his clerics the power to do so. In the case of natural healing, such as salves and poultices, the Kargi believe that the Blacksoul is responsible for this as well. He infused in them the knowledge and the power to heal each other and to be healed by herbal medicines when he created them. Had he not wanted them to use such healing methods, he would not have created them in such a way that those methods worked.

Despite this rationalization, the Kargi do not heal any member of society that needs it. There are not enough clerics and medicines to do so in the first place, but even if there were, the Kargi do not believe that everyone deserves healing. Healing is available only to those Kargi that possess enough honor. The Kargi believe that the Blacksoul would only want his honorable followers saved, as honor is what sets the Kargi apart from the rest of creation. Practically, this means that the upper castes have access to healing,

while the lower castes are left to suffer or die. Members of the brog-urkka and the golma-bek have the power to heal themselves, and thus have healing whenever they need it. The kathrak and kronagh, because of their importance to the military and the state, also have access to healing whenever they need it. The clerics deal with members of the officer caste on a case by case basis. Minor injuries or diseases that affect their function but are not life threatening are healed more readily than more serious injuries. Replacing an officer is much easier than replacing a kathrak or a kronagh, but if the military can save the experience with little effort, it is a worthwhile investment. Any member of a caste lower than the brog-urkka is expected to pay off their healing through valiant and honorable deeds for the state. The clerics do not heal anyone below the grokkamarg caste. In the case of natural healing, if a Kargi has the knowledge to heal himself naturally, he is allowed to do so, but natural healing is otherwise subject to the same restrictions as divine healing.



These rules change when the Kargi are in combat. In such a situation, every soldier is vital to the battle, and the clerics dispense more healing as a result. They heal any combatant that can be returned to fighting condition, regardless of their caste. Serious or debilitating injuries that prevent the Kargi from fighting even if healed, such as the loss of a limb, the clerics leave untreated. At the end of the battle, important officers and clerics are healed, but the average kazzak are left to fend for themselves.

The Kargi have several herbal remedies, some of which work some of which do not. The two most common and most effective are nosrakh and vutbarg. Nosrakh is a liquid brewed from the root of the nosra plant, a small weed native to Svimohzia and found in abundance in UI-Karg. When brewed properly (Craft (Alchemy) check, DC 15), it creates a foul tasting drink that can heal 2d6 points of subdual damage caused by heat or dehydration. UI-Karg is a warm place, and fighting in heavy armor for a long period of time quickly leads to dehydration. A group of rangers in the employ of the military discovered the properties of this herb many years ago, and now the military issues every Kargi kazzak a bottle of the mixture. The average bottle holds three drinks.

Vutbarg is a thick paste made from the stem and leaves of the vutta and akbarg plants. These herbs are much harder to find in UI-Karg than nosra, and the mixing process is much more complicated (Craft (Alchemy) check, DC 25). Vutbarg is applied to food before it is eaten, and it helps to neutralize any diseases that may infest the meat. Each application partially sterilizes the piece of food it is applied to, and it will last for up to a month. The Kargi developed this paste for their scout parties that often depend upon hunting for food. Since the animals in the surrounding wilderness are polluted and are carriers for many diseases, this remedy was a crucial development.

Kargi Relations with Other Races

The Kargi are relatively isolated from the rest of the races on the Island of Svimohzia, to the point that many of the human residents are unaware of the hobgoblin nation. Despite this, the Kargi harbor an intense hatred for the other residents of the Isle. As a result, they have begun peaceful relations with several races on the main continent so that they may

gain an advantage upon their own Island. The most important relations are described below.

Dwarves

The Kargi hate the dwarves of Svimohzia more than any other residents of the island. The Kargi still believe that they would have defeated the humans in the Fortnight's Battle if it were not for the dwarven attack on their rear ranks. In addition, the dwarves and the Kargi wage a constant battle for the valuable mines and settlements of the Krimppatu and Tanezh Mountains. Both desire the same areas to live and work in, and they continuously butt heads in small skirmishes and raids.

At the core of this hatred is the fact that the Kargi and the dwarves are very similar. Both races are proficient miners, and they both produce high quality weapons and armor. Similarly, the two races are fierce and disciplined fighters. Of all the races, the dwarves are the most difficult for the Kargi to defeat, because they match the Kargi strength and toughness. The dwarves are very tactically proficient, and have centuries of experience fighting hobgoblins. Most battles between the Kargi and the dwarves are small, usually occurring underground with no more than one hundred combatants on each side. However, they are long and drawn out engagements because each race defends its mines and lairs with ferocity. The dwarves use their relatively small size to barricade themselves in small tunnels and use side passages to attack the flanks and rear of the hobgoblins. The Kargi use water to flood these small tunnels, trusting in their greater height to keep their heads above water.

The Kargi rarely bother to capture dwarves as helots, especially during battle. Their hatred for the dwarves is great, and they take great pleasure in killing them. Additionally, though the dwarves are tough and strong workers, they possess many of the same skills as the Kargi, and are thus less valuable. Finally, the dwarves rarely submit to servitude, a trait that is extremely bothersome in a helot.

Humans

Though elves are a traditionally more hated opponent than humans, the Kargi hate the Svimohz with a passion. They rightfully believe that to conquer the world, they must first conquer the Island of Svimohzia, and the Svimohz are the people standing in their way. In addition, the Kargi have not forgotten the Fortnight's Battle, which was a bittersweet victory. The Kargi had hoped to wipe the humans out, but the humans had conspired with the dwarves to rob them of total victory.

On the other hand, the Kargi view the humans on the main continent in a much different light. They actively

trade with the Brandobians and the Brolenese, exchanging gems, metals, arms and armor for food and helots. Sil-karg are the brokers of most of these relationships, as the humans feel more comfortable dealing with a half human than a pure hobgoblin. As long as the humans of the main continent are willing to provide them with materials, the Kargi are happy to postpone their conquest until they have conquered the island.

Battles with the humans are generally more successful than those with dwarves. The Kargi excel at large, formal battles, and the humans are more than happy to oblige them. The Kargi's greater size and toughness make the individual Kargi soldier superior to the average human soldier. Only the greater number of humans keeps the two races evenly matched. Since the Fortnight's Battle, conflicts between humans and hobgoblins have consisted of raids and other small skirmishes, but the hobgoblins are building a force for a new invasion that will be ready to open a major war soon.

Humans make excellent helots because they possess a wide variety of skills, the Kargi can use them for mating and creating sil-karg, and most are used to living oppressed lives, making them less likely to revolt. The majority of Kargi helots are humans, primarily of Svimohz descent.

Other Races

Outside the humans and the dwarves, the Kargi have few relations with other races. The Kargi drove the elves out of Ul-Karg with the pollution of the Zamul Forest, and the rest of the populations on the island are too far removed from the hobgoblins to encounter them with any frequency. When the Kargi do come upon elves, they kill them on sight, but this is an uncommon occurrence.

The Kargi encounter gnomes with a similar infrequency. Few clans live in the Krimppatu or Tanezh Mountain ranges, as the dwarves and Kargi already compete fiercely for the area. The gnomes occasionally cross the Dashahn Mountains looking for riches, but the journey is long and hard, and so such encounters are rare. The Kargi use tactics against the gnomes that are similar to their tactics with the dwarves, though the gnomes are not as tough or sturdy. The Kargi sometimes capture gnomes as helots, more out of curiosity than anything else, and put them to work in the mines. They are less rebellious than the dwarves, and are preferred as helots.

A fair number of halflings live among the humans of the island, but they rarely venture out of their shires. As such, the halflings rarely come into contact with the Kargi, and only a handful of them fill the helot ranks. When encountered, the Kargi make an effort to take at least one or two as helots, since they are excellent farmers.

Few humanoids live among the Kargi, as they have routinely enslaved or slaughtered those that lived in Ul-Karg. The hobgoblins occasionally skirmish with lizardmen from the Vohven, and a few Orc tribes make raids upon the Kargi, but both of these encounters are infrequent at best.

Trade and Tribute

Trade

The Kargi have begun trading with other nations only recently, but they have already established several important trade relationships. Ul-Karg is fairly isolated, being surrounded by enemies to the north, east, and west and water to the south. In addition, the land is not very fertile, and trade is an important way to get food and other supplies. Trade has become a very important part of the

Kargi Numerals

0.....	akh'
1.....	rog'
2.....	bek'
3.....	mod'
4.....	gaf'
5.....	ilk'
6.....	jot'
7.....	okk'
8.....	ers'
9.....	lad'

Kargi economy already, and they have plans to increase their involvement.

The Kargi's primary trading partner is Pel Brolenon, as they have had the longest trading relationship.

The Brolenese first approached the Kargi looking for hobgoblin helots to man their ships, but soon found that the Kargi were more than willing to trade helots, gems, and

metals for food and other basic

supplies. And since the Kargi had no other trading partners and nowhere else to obtain the goods the Brolenese were offering, they could set their prices very high and make a large profit on the deliveries. They began shipping their excess food, platinum, and silver to the Kargi for helots of all races, gold, copper, iron, zinc, gems, ivory, wood, cattle, goats, and pigs. Because the Brolenese prices were so high, the Kargi began stealing goods off the ships. The Brolenese were concerned about the lost cargo, but the trip remained profitable, and the hobgoblins would always hold up their end of the bargain.

Soon after the Brolenese began trading in earnest with Ul-Karg, the local pirates began noticing the trade ships heavy with cargo. At first, the pirates would raid the Brolenese trade ships, but such actions were risky and dangerous, and some of the Brolenese ships carried armed hobgoblin guards. So several pirates independently sent out feelers to the Kargi, and upon discovering that the Brolenese were charging very high prices, the pirates began showing up at the Kargi ports and offering lower prices. Soon the Kargi had two trading partners, and the resulting competition drove down the prices on the goods they bought. In addition, both the pirates and the Brolenese were very

satisfied trading for helots, something the Kargi had in large quantities, and could get exotic goods.

With the capture of Vrandol on the western shores of the island, the Mendarns became a promising trading partner for the Kargi. The Mendarns and Brolenese were each competing for the right to trade with the Kargi, and this resulted in a drastic lowering of prices. Since the Mendarns are intent upon setting up a trade monopoly with the Kargi, they have been much more willing to sell their goods cheap, and the Kargi have benefited overall. In addition, several Brolenese traders still make it through to Ul-Karg, and can offer their goods at low prices. And since all the Kargi trading partners still want helots, the Kargi are expanding their trading operations.

Tribute

The Kargi have not established a standard procedure for collecting tribute, but they nonetheless do collect money and goods from a handful of towns near their borders. Tribute varies wildly in kind and amount among these towns, and the Kargi do not keep detailed records of who owes what. As a result, the tribute collection tends to be more chaotic and troublesome than the Kargi often care for, and sooner or later they will raid the settlement.

The principle of tribute is simple. The Kargi show up with their military and demand certain goods, usually food and livestock, or threaten to sack the city and kill everyone in it. The appearance of an army of organized hobgoblins is often enough to force compliance, as word of their cruelty has spread around western Zazahni. They always take a portion of the town's food, and usually some weapons, tools, and other necessary items. When they have grabbed all they wish to carry, they leave. If the town resists, the Kargi will wipe it off the map (a large number of ruins exist between Ul-Karg and Zazahni) and take all that they can carry.

The Kargi do not have a regular schedule of tribute. When they need more food or supplies, they return to one of the settlements and demand more tribute. This method of random tribute serves to make the populace much more afraid of the Kargi, and prevents them from organizing any serious resistance.

Language

When the hobgoblins first began speaking, their language was the same, and there were no subraces. As the hobgoblins migrated away from what was to become Norga-Krangrel, they were still speaking Ancient Hobgoblin, a now dead tongue. As the Kargi settled in the Krimppatu mountains, the nearby dwarves and humans that they warred with slowly influenced their language, until it became the Kargi that is spoken today. It still has roots in dwarven, the

language it was taken from, and Ancient Hobgoblin, its first complete form, but it is now a separate language from the other offshoots of Ancient Hobgoblin.

Kargi shares many words with Krangi, and has many more similar words, but it has a structure all its own. Kargi is a convoluted tongue, not possessing any grammatical simplicity. Many Kargi words mean the same things, and many words have several meanings, each depending upon context and the particular way it is pronounced. There are some general rules to the language. All words are considered masculine, and there is no passive construction of verbs. Every sentence in Kargi conveys action, just as the Kargi would behave themselves.

The Kargi language also has several built in mechanisms for maintaining a hierarchy. Every pronoun and adjective has a reverent form, and casual form, and a condescending form. Reverent forms of the words are use when a Kargi is addressing a member of a superior caste. The Kargi use the casual forms when they are addressing a member of his own caste. They use the condescending forms when ordering members of the lower castes. However, the Kargi can manipulate these forms to show praise or disapproval. If a Kargi speaks to a member of his own caste in the condescending form, he is insulting that caste member's honor. Likewise, speaking to a member of one's own caste in the reverent form is a way to honor someone. In addition, each caste has its own form of Kargi that it speaks. These caste-specific dialects incorporate words that are specific to the duties and responsibilities of that caste. Some caste languages are very close, such as those of the ranks of the military. Others are vastly different, such as the commoner caste's language and any other tongue. Basic communication can still occur between different castes, but an intermediary must translate complicated orders.

In addition to Kargi, all Kargi can read and speak Battle Tongue, the language of the military. Battle Tongue is not a complete language by itself, but a standardization of Kargi and Krangi that contains words only for military things. Words for weapons, armor, tactics, maneuvers, and gods are standardized so that orders can be passed between forces. However, it would be impossible to negotiate a trade deal or discuss politics using Battle Tongue. Battle Tongue is taught to every Kargi during their basic military training, and all citizens can read and write it. Even those that cannot read or write Kargi are literate in Battle Tongue.

Numbers

Because of their increased trading activity, the Kargi have adopted the Merchant's Tongue system of numbering for their own. The Kargi give each numeral a one-syllable name (see sidebar), and they read out numbers in numeric order. For example, the number 120 is said rog'bek'akh,

with one syllable for each number. This can make longer numbers tedious to say, and 1,000 is sometimes abbreviated as urakh'.

The Kargi use this numbering system in all detailed counting including inventory, trading, and tax collecting. When dealing with military numbers, they use unit names instead of long numbers. One might have bek'akh swords, but one has a roznar (squad, which contains 20 soldiers) of men.

Warfare

Like all hobgoblins, the Kargi excel at the art of war, and they enjoy fighting immensely. They believe that they are the rightful rulers of the land, and everything that they do is related in some way to their military. The goal of the Kargi is to retake the world, and to do that they must build the greatest military the Sovereign Lands have ever seen. As a result, the Kargi military is well organized, well trained, and well equipped. This section describes the structure and tactics of one of the most powerful militaries on Tellene.

Military Structure

The Kargi divide their military into tribal armies consisting of all the soldiers of a single tribe. Each kronagh commands the army of his tribe, and the Kargi divide each army further into units of varying size, each commanded by an officer. As the rank of an officer increases, the number of troops he commands increases, up to the kathrak, who commands the five tribal armies. All soldiers take orders from the kathrak.

The military hierarchy is very strict, and all orders originate with the kathrak and the kronagh. As they pass down orders through the ranks, each officer must either perform the order himself or delegate it to a subordinate. In the Kargi military, a soldier must follow any order of a higher-ranking officer. If he disagrees with the order, he may either execute the order anyway or challenge the higher officer for his position. Orders travel down the hierarchy, but responsibility always travels up. Even if an officer delegates a duty to an underling, he is still responsible for the action in the eyes of his superior. Thus the responsibility for executing an order rests with the first person it was given to, often a kronagh or kurgaz.

Each of the four officer ranks – kronagh, kurgaz, arkkad, and urbrok – commands a certain number of troops based upon their rank. They are responsible for communicating orders to their subordinates and ensuring that those orders are followed. They also have the power to issue their own orders. On the battlefield, these officers, with the exception of the kronagh, are expected to command their troops from the front of the battle, leading by example. They must

inspire them to commit great deeds and keep them from running in the face of danger. When not on the battlefield, the officer is responsible for training the unit as a whole, and ensuring that it can work as a group. Discipline is the most important part of this training, and officers spend the majority of their time instilling discipline in their troops.

The smallest unit is the roznar, or squad. A roznar consists of 19 kazzak under the command of a rag-kazzak. Though the rag-kazzak is not considered an officer (he is still a member of the kazzak caste), he does have command responsibilities. The roznar is the smallest unit that operates on its own, and rarely will anyone encounter Kargi troops in a smaller number. Only casualties or similarly extreme circumstances will cause the Kargi to send out less than a full roznar. The members of the roznar, including the rag-kazzak, live and work together at all times. The majority of training takes place on the roznar level, as it is very important that each squad act as a single unit.



The next unit up in the chain is the dorzar, which contains two dorzar and is commanded by an urbrok. The dorzar is an important unit in the Kargi military, as its 38 kazzak, 2 rag-kazzak, and urbrok make a very potent fighting force with a compact, efficient hierarchy. As a result, each dorzar spends a significant amount of time training as a unit. Dorzar are almost always stationed in the same area and often share a barracks. A full dorzar executes most small military actions, from raids to tribute gathering to patrols.

The arkkad commands a unit known as a kramnok, one step above the dorzar. The kramnok is the largest unit in the Kargi military that is comprised entirely of one type of troop. It contains two dorzar and a ur-roznar, a special command squad. This command squad is lead by the arkkad, and it contains elite soldiers such as rangers, infiltrators, barbarians, sorcerers, wizards, clerics, and any other unusual classes. When combined, the arkkad contains around 100 Kargi, and is a formidable fighting force that can handle most medium challenges. During battle, most large-

scale maneuvers are performed on the kramnok scale, and the arkkad must coordinate the movement and attacking of his various squads. He will lead the common kazzak into battle, along with any members of his ur-roznar that are not otherwise occupied (such as those casting spells). Outside of battle, the arkkad must coordinate the training of the kramnok as a group. This consists of primarily maneuvers and other group exercises designed to build discipline and unit cohesion. The Kargi house all members of a kramnok in the same general area, but not necessarily in the same exact location.

When the Kargi undertake large operations, they gather all the kramnok into units called nagraz. Each nagraz consists of five kramnok of different unit types (though not necessarily one of each unit type) commanded by a kurgaz. A nagraz is an impressive force, consisting of about 500 troops including specialists, and is usually enough to level towns of up to five times that in population. When in battle, the kurgaz is responsible for the strategy and tactics his nagraz will employ. This is the case whether the kronagh is commanding multiple nagraz or the nagraz is functioning on its own.

When not on the field, the kurgaz must ensure that the members of his nagraz are taken care of at all times. This includes housing, equipment, food, and entertainment. In addition, the nagraz must plan for some training exercises, which are especially difficult because the elements of a nagraz can be scattered across a tribe's territory.

On rare occasions, the Kargi mobilize an entire tribe's army in one place. In such cases, the kronagh of the tribe commands the army on the battlefield. Each tribal army has about 2000 soldiers in four nagraz, though each of the five armies varies in actual number. The kronagh's job is not to fight, but to ensure that his army employs the correct strategy and that the most effective tactics are used. In spite of this, almost all kronagh join the battle once they have ensured that things are going to plan. Despite their leadership and administrative responsibilities, the kronagh are still soldiers at heart, and every Kargi enjoys being in the thick of a battle.

Arms and Armor

The Kargi military issues each of its soldiers a set of standard arms and armor based upon their unit type. The basic armor for all units is lamellar. It offers a decent amount of protection, does not hinder the wearer too much, and is airy enough to be worn in heat of Ul-Karg for a long period of time. A loose cotton uniform, sturdy leather boots, gloves, and a leather helmet accompany it. The soldiers often cover their armor with small trophy items such as ears, teeth, and other bones from killed opponents, and it bears the markings of the soldier's tribe and roznar.

The military issues light infantry kazzak light or heavy crossbows, longswords, and bucklers. However, many soldiers carry a wider array of weaponry with them. Since killing an enemy entitles one to the first pick of his equipment, most kazzak carry additional weapons such as short swords, maces, hand axes, daggers, and scimitars. A kazzak always displays these looted items prominently on a Kargi's person, as they are physical proof of his combat abilities. A light infantry kazzak may occasionally wear looted armor, but low ranking kazzak rarely get access to the good stuff.

Light infantry serve as a combination of missile troop and melee troop. The Kargi do not really believe in missile combat, because they think that it is a dishonorable way to fight. However, they recognize the utility of massed volleys of crossbow fire, and the light infantry fire their crossbows before engaging in hand to hand combat.

The army does not issue the heavy infantry kazzak any missile weapons at all, as their purpose is to hit the enemy and hit him hard. They wield longswords or battleaxes, and carry a large shield. Most carry a second weapon as well, such as a mace or short sword, in case they lose their primary weapon. Like light infantry, many heavy infantry

Morale Checks (Variant)

The morale check is a Will save with a DC 10. This is a fear effect. A creature who fails must run away from any attackers. On natural 1, it may offer surrender.

Morale Check Triggers:

- Creature has lost 25% of its allies
- Creature has lost 50% of its hp or allies
- Creature has lost 75% of its hp or allies
- Leader deserts or falls
- Completely surrounded
- Ordered to attempt heroically dangerous task
- Ordered to act as rear guard for withdrawal
- Offered surrender (and faced one other trigger)
- Tempted (offered bribe, chance to loot, etc.)
- DM's discretion

Situational Modifiers:

Situational Modifiers:	Check Modifier
Unable to affect opponent	-8
75% of allies fallen or own hp lost	-6
50% of allies fallen or own hp lost	-4
Abandoned by friends	-4
Most powerful ally killed	-4
Greatly outnumbered	-4
25% of allies fallen or own hp lost	-2
Creature was surprised	-2
Allies fallen and no enemy slain	-2
Creature is chaotic	-1
Each other check that round	-1
Fighting wizards/magic-wielders	-1
Flanked	-1
Leader of different alignment	-1
Creature typically cowardly	-1 to 4
Creature typically brave	+1 to 4
Defensive terrain advantage	+1
Creature is lawful	+2
Leader succeeds at Knowledge (art of war or military tactics) Skill check	+2
Greatly overpower opponents	+2
Wizard or magic-wielding ally	+2
Led by character with Leadership feat	+3
Defending home	+4
Fighting hated enemy	+4

Fleeing creatures can make an additional check every other round to re-group (unless pursued).

soldiers carry looted weapons and other trophies on their persons. They display these prominently, though rarely do they wield them. Heavy infantry kazzak are more likely to wear a heavier type of armor that they have looted from a foe, as they fight the more heavily armored opponents. However, this is still rare, as officers take most high quality armor.

Heavy infantry are the main fighting force in any Kargi attack, and they make up over 50% of the troop composition. They act as a spearhead for the Kargi army, driving forward into the enemy lines in an attempt to break them. The heavy infantry pride themselves on facing the enemy's most dangerous and battle hardened troops, and they consider themselves the most important part of the military.

Cavalry kazzak are issued two to four halfspears, a longsword, and a buckler, in addition to their horse and

saddle. The horses have little or no barding, and most cavalry kazzak end up as infantry before the battle is over. Cavalry soldiers like to adorn their weapons and armor with strips of colored cloth that flap when they are riding, and wear these in addition to the standard types of trophies. Cloth that comes from the uniform of an enemy is particularly prized.

The Kargi use cavalry to attack the flanks and rear of enemy formations, and to engage enemy cavalry. The Kargi are average riders, and they are not particularly adept at fighting from horseback, so horses are more often a way for soldiers to get to hand to hand combat quickly. Many cavalry kazzak dismount from their horse when they have exhausted their supply of spears.

The army does not issue specialty troops any standard equipment, and instead they are equipped based upon their needs. Most rangers and infiltrators wear leather or studded leather armor, carry short swords, longswords, or hand axes, and perhaps a buckler. If the Kargi do not need their unique services during a battle, they often fight as light infantry. The Church provides its clerics with armor, depending upon their rank. Lower clerics wear lamellar, while higher level clerics wear chainmail or half-plate. Clerics generally wield maces, though some use a quarter-staff instead. The army does not issue any armor to their wizards and sorcerers, but they do carry a weapon or two, usually a quarterstaff or a mace.

Officers almost always have armor better than what their troops wear. This means chainmail or splint mail for an urbrok or arkkad, and half-plate for full plate for a kurgaz. Officers often carry weapons looted from an enemy, but most still use the standard issue weapons of their unit. Some heavy infantry officers prefer two-handed weapons, and sometimes substitute a greatsword or greataxe for their sword and shield. Kargi love to carry ornate weapons, but are really more comfortable using their own. Some Kargi officers may carry magic weapons that they do not use because they are not the weapon types that they are used to.

Tactics

The Kargi have designed their tactics around one basic philosophy: that the Kargi soldier is superior to any other nation's soldier. If the Kargi can draw their opponent into a situation where each Kargi soldier matches up with one enemy soldier, the hobgoblins will win the battle. The Kargi are adept at suiting their tactics to the situation at hand, so their specific techniques are always changing. However, the underlying principle remains the same.

Battles

The Kargi prefer to fight in traditional battles as opposed to raids or ambushes. A battle allows them to line their soldiers up with the enemy's soldiers, thus allowing the superior Kargi strength to win the day. To accomplish this, the Kargi advance and fight in tight, disciplined formations, even in the face of missile fire or cavalry charges. Such formations keep the enemy from surrounding the Kargi or isolating individuals or groups.

Before a battle starts, however, the Kargi offer their opponent a chance to participate in a pasrak, a ritual combat to decide the outcome of the battle. The Kargi commander challenges the enemy commander to a one-on-one fight. If the Kargi commander wins, the enemy surrenders to the Kargi without a fight. If the Kargi commander loses, the Kargi withdraw from the battle. Though the enemy commander rarely accepts, the Kargi will hold up their end of the bargain should they win or lose. All captured soldiers are taken as helots, and their loot is divided among the officers.

Once the enemy has refused the pasrak, the Kargi declare the time of their attack, usually one to two hours after the rejection of the ritual. During the intervening hours, the Kargi prepare their weapons and armor, position their troops and any artillery, deploy scouts, magic-users, and clerics, and mentally prepare for the battle. The Kargi general addresses his troops about twenty minutes before the battle is to begin. Upon finishing his address, the Kargi soldiers begin stomping their feet and banging their swords on their shields or armor. The Kargi refer to this as the rakraz. The purpose of the rakraz is to create a deafening din to prepare their enemy for the destruction to come. [The sound is very intimidating, and some troops choose to run rather than fight \(the DM may force any NPCs to make a morale check or flee \(see variant Morale rules\)\).](#)

Once the battle begins, the Kargi advance to melee quickly, firing any missile weapons as they advance. Because the Kargi believe that their formations are important, they rarely use a straight charge. Instead they advance at a quick march, so that every soldier may remain in their place in the formation. Once they have reached the enemy lines, the fighting begins. While fighting, the Kargi do their best to maintain their lines. However, when this is impossible, they make every effort to prevent the enemy from separating or isolating them.

During the battle, the Kargi always try to attack the weakest point of the enemy's force. Through scouting and spying, the Kargi try to find out where the newest and youngest soldiers are. They concentrate the bulk of their heavy infantry in this location, hoping to push through the enemy's line at this point. Once through, the Kargi swing around and attack the rear of the enemy's army. The Kargi also try to maneuver around to the flank or rear of the

enemy position. Much of the scouting beforehand is spent looking for routes around the battlefield, and the Kargi are likely to send up to a quarter of their force around the enemy army. Once the Kargi have attacked multiple sides of the enemy's force, all sides push to surround their opponent in the middle.

Sieges

The Kargi orchestrate sieges much as they do battles, only in a siege it is easier to surround the enemy, while harder to actually get to their troops. The Kargi dislike sieges, as the city walls prevent them from facing the enemy on an even footing. Still, when the Kargi want to lay siege to a city, they are more than capable.

Most Kargi sieges are not long affairs. The Kargi begin by offering the enemy the pasrak, though the enemy almost always refuses. If they accept, the Kargi take the entire populace as helots, loot the town, and either inhabit it or burn it to the ground. Under these terms, no population considers accepting.

Once the enemy has rejected the pasrak, the Kargi cut off all supplies entering and leaving the city. During this time they examine the city's defenses and the surrounding area, planning their attack on the city. The Kargi always mount an attack; they are never content to sit and starve the inhabitants out. When they have found a weak point in the defenses, the Kargi will begin preparing their attack. After assembling the troops, the Kargi begin a rakraz in order to warn the city's inhabitants of their impending doom.

Once the forces are in place and the rakraz finished, the Kargi direct all of their forces at the city's weakest point. A small portion of the army, about 15% of the heavy infantry, is diverted to attack the opposite wall, but the majority attacks the weak point. The Kargi use large ladders, siege towers, and ropes to scale the walls, and siege weapons provide support. When the Kargi have breached the walls, they press the attack until they are wiped out or their enemy is defeated.

Religion

Faith is an important part of Kargi life, and the Church of Endless Night holds the position of national religion. Almost all Kargi revere the Dark One as their god, and a large majority worship Mravroshkha-Khielshor exclusively. Even those that do not worship the Blacksoul or that choose to revere more than one god recognize him as their creator. Many Kargi do not believe in the existence of a Creator other than the Dark One, and all Kargi recognize one creation myth. Like the Krangi, the Kargi believe that the Dark One made them to rule the world. For hundreds of years they were the kings of the Sovereign Lands until the other gods conspired against

the Blacksoul. These gods were jealous, and they unleashed a plague upon the hobgoblins that destroyed their civilization. The Kargi believe that at this time they were separated from their Krangi brothers and ended up on the Island of Svimohzia. They still recognize Rinukagh as their birthplace, and hundreds of Kargi make a pilgrimage to that city every year. They now believe that it is their duty to reclaim the throne that the other gods took from them unjustly. To do so, they must dominate all the other races of the world.

Regardless of the god he reveres, every Karg has some form of worship programmed into his daily routine. Most attend morning or evening services at their local temple, where they can express their faith as well as get some free food or drink. Kargi temples use food to entice worshippers to their services, and the wealthy temples have the largest attendance. Since all temples have some form of collection, larger attendance means more worshippers and greater income. The military has a mandatory service before their morning training, and the kathrak has a personal service every evening.

Religion is also an integral part of ceremonies and important occasions. When not communing with his god, the urghaz spends the majority of his time overseeing special events. A member of the Church of Endless Night must bless every military action, from the smallest raid to the largest battle. Likewise, a Knight of the Black Pit must oversee every kroka-gul, kroka-mal, pasrak, or similar ritual combat. The clerics of the Blacksoul routinely bless the children in the brokhals and nurkakh, and in general the Knights of the Black Pit are a very visible organization. The Kargi are a devout people, and they believe that if they act with honor and follow the commands of their god, they will once again return to their rightful positions as kings. Unlike members of other races, the Kargi believe that this goal is reachable in their lifetime.

The concept of honor is an integral part of Kargi faith. The Blacksoul teaches that only his chosen can be honorable, and therefore acts of honor demonstrate this chosen status. Likewise, all other races are incapable of honor, and demonstrating honor is a way for a Kargi to separate himself from members of other races. The Kargi do allow that non-hobgoblins can perform honorable acts or act honorably, but they believe that an important part of honor is willingly and knowingly being honorable. Non-hobgoblins may do honorable things, and a select few may act honorably all the time, but they never do so willingly and knowingly. At best, they are copying the Kargi, much in the way a baby copies his parents without understanding the meaning of his actions. Only the hobgoblins may possess honor, and thus, only the hobgoblins are fit to inherit the world from Mravroshkha-Khielshor.

Chapter 4: Kors

Kors Origins

The Kors have always called the P'Tikor hills home, and for much of their existence they lived as uncivilized tribes. Each tribe was its own sovereign unit, and they frequently fought over land and property. The land was lawless, and the roving bands of humanoid were sufficient to deter any serious exploration by humans or demi-humans.

Gradually, this began to change, and the Kors tribes were becoming more civilized. They started venturing into the Obakasek Jungle and the lands of Tarisato, raiding bordering settlements. They also tried experimenting with trade, sending minerals and ores to Tarisato in exchange for food and textiles. Several of the smaller tribes joined into larger tribes or made alliances. The land was still lawless, with bands of humanoid thugs and bandits running free, but at least it was more organized.

Recently, the situation has undergone drastic changes. When Kabori I ascended to the throne of the Kalamaran Empire, he turned his attention towards Karasta and the gnomes and dwarves that live there. Realizing that the occupation of the mountain fortress would require more troops than he had, Kabori began searching for a new source of recruits. His gaze eventually landed on the P'Tikor hills, and the Kors tribes that lived there. Here was a society of warriors, living on his lands and in close proximity to Karasta, that would make perfect soldiers.

Kabori dispatched a portion of his army to secure the hobgoblins for this purpose. He knew that he needed the hobgoblins alive, and that he needed a constant supply of troops, so he decided to offer the Kors a deal. He would allow them to live in the P'Tikor Hills and would give all Kors Kalamaran citizenship if they provided him with hobgoblin troops. As fate would have it, the first tribe the Kalamarans approached was lead by Patukhar-Hazad, a wise and capable leader. Patukhar-Hazad agreed to the conditions of the deal, and convinced the Kalamarans to commit to improving his tribal home.

The deal was perfect for both sides. The Kors were ideal soldiers, as they were ferocious, brutal, and used to taking orders. They were also natural warriors and enjoyed battle, meaning that morale among Kors troops was high. In exchange, the Kors received Kalamaran citizenship, support in organizing a new government, and material aid for building new structures and mines. In addition, they could provide troops either from their own society or from those savage hobgoblins they took as prisoners from the Obakasek. On top of it all, the Kors that returned to their tribes with Kalamaran military training helped train the Kors.

As word spread to the other Kors tribes of the deal Patukhar-Hazad had struck with the Kalamarans, more and more tribes offered their services to the humans. None of the Kors tribes wanted to fall behind in military or social means, and eventually every major tribe was part of the deal with Kabori.

It has been seventeen years since the Kors became Kalamaran citizens, and in that time they have made tremendous progress in the social and governmental arenas, as well as militarily. And though the Kors may be happy with their current situation, they are not satisfied. The Kors are biding their time until they are sophisticated enough to overthrow their Kalamaran masters and take the empire of Kalamar for themselves. In the meantime, they will take every bit of assistance they can get.

Kors Physiology

The Kors trace their lineage back to the original hobgoblins who left the Island of Svimohzia for the main continent. As such, they bear many similarities to the Kargi as far as physical appearance is concerned. Their skin color is generally darker than the Kargi and ranges from a light brown to a light maroon, with a clay red-orange color being the most common. They have the same common hobgoblin build,

with long arms and muscular bodies. They are both quick and tough, and make excellent warriors.

The Kors are the hairiest of the hobgoblin subraces. They have large amounts of body hair, which resembles animal fur more than anything else. It ranges in color from a light gray to black, but is most often some shade of brown. Their facial hair runs the length of their lower jaw to their chin, and is very bushy and long. The Kors are proud of their hair, and rarely do they cut or trim it. This gives the Kors a more barbaric look, which often has them confused with the uncivilized hobgoblin tribes of the area.

The Kors faces resemble the Kargi most of all. Like all hobgoblins, they have a pronounced chin that expands outward from the upper part of the head. They have two impressive rows of teeth, and like all hobgoblins, have two tusks that appear above the lips. Kors' eyes are set back into their head, and function up to sixty feet in total darkness. They come in all colors, but most are dark browns and reds. The Kors are famous for their intimidating eyes, and many Kors warriors have learned to frighten their opponents with only a look.

The Kors have deep, guttural voices, and their language reflects this. They tend to growl when they speak, and often interject grunts, hisses, and other noises in between words. Physically they are capable of many different pitches, from low to high, but they generally prefer to speak with low tones. They are very adept at speaking other low, guttural languages, like orcish, dwarven, and others, and with time can speak these languages without an accent. Other languages do not give them physical problems, but the Kors

Kors Racial Traits

- +2 Dexterity, +2 Constitution, -2 Intelligence, -2 Wisdom, -2 Charisma. Kors train rigorously to improve their physical conditioning, but often at the lack of their mental development.
- Medium-sized: As Medium-sized creatures, Kors have no special bonuses or penalties due to their size.
- Kors base speed is 30 ft.
- Darkvision: Kors can see in the dark up to 60 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- +2 racial bonus to all Appraise checks when dealing with armor, weapons, and raw metals. Due to their background in mining and warfare, the Kors know their metals and weapons very well.
- +4 racial bonus to all Hide checks. The Kors have a natural instinct when it comes to staying out of sight.
- Automatic Language: Tikor and Kalamaran. Bonus Languages: Merchant's Tongue, Dwarven, Orcish, Goblin, and Draconic. The Kors are familiar with the languages of their enemies and allies, who are often one and the same.
- Favored Class: Fighter. A multiclass Kors' fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

do feel uncomfortable talking in a high or smooth voice and thus avoid languages like Reanaarian, halfling, or elven.

The Kors females are just as hairy, if not hairier, than their male counterparts. Unlike the males, though, they braid or groom their hair according to convenience or fashion, depending on the social position of the female. They average the same height as the male Kors, but weigh less. Their muscles are also positioned differently to aid with childbearing and birth. Female Kors speak in a higher tone of voice than males, and their voice is also less raspy, though the average listener might not notice the difference.

Kors sil-karg inherit the toughness of their hobgoblin parent (+2 to Constitution), and can withstand, on average, more punishment than their human peers can. However, they also inherit their hobgoblin parent's limited intellect (-2 to Intelligence), which makes it harder for them to pursue the more cerebral career paths. Of all the subraces, the most Kors sil-karg are the result of non-violent relationships, as most of the Kors possess Kalamaran citizenship, and have a slightly more amicable relationship with the humans of that nation. Still, the vast majority is the result of violence, and as such, the majority has male hobgoblin parents. Kors sil-karg vary greatly in appearance, but they all have a great deal of hair on their faces, body and head. Even the most human looking ones are hairy.

Kors Psychology

Because of their close relationship with the Kalamaran Empire, and their subservient role in said relationship, the Kors have had to develop a modified understanding of the traditional hobgoblin values. While every action a Kargi takes shows his strength in some way, the Kors allow for one to plan and bide his time, preparing for eventual dominance. They understand that they need Kabori in many ways, but they have learned to rationalize their inferior position by convincing themselves they are preparing for the removal of the Kalamarans. This has split the Kors into two camps, each with a different way of thinking.

Acceptance

The majority of the Kors believe in accepting what Kabori has done for them, and participating in their agreement for the purpose of corrupting the system from the inside. Both ways of thinking are aiming for the eventual domination of Kabori and his empire, and most of the Kors believe the way to do this is within the system. They believe that the Kors are not in a position to oppose the Kalamarans yet, but after Kabori has built up their villages and trained their soldiers, they will strike when and where he least expects it. This general acceptance of their inferior position has led to a change in many of the basic tenets of hobgoblin thinking.

The Kors have a particularly peculiar view of strength. Because they cannot really dominate the Kalamarans above them, they take their natural tendency to dominate out on those below them. This means that the Kors see position in a hierarchy as a direct indication of one's dominance. Similarly, the more humans that a Kors dominates, the more prestigious his position is, for he has used the Kalamaran system against its creators. As such, the Kors do not define dominance in purely physical terms. To the Kors, if one holds a higher rank, it does not matter if one or all of his underlings can best him in combat. Competition is still very important, and being better than another similarly important, but to the Kors, the position itself is better, not the hobgoblin holding it. Thus, the sergeant is always better than his soldiers because that is what it means to be a sergeant. The sergeant does not need to demonstrate this superiority. He just is. Rank grants strength and superiority, not the other way around.

The Kors also view honor from a different perspective. As with the other subraces, one gains honor through winning competitions and dominating others, but the Kors give extra emphasis to dominating humans, especially Kalamarans. Dominating a Kalamaran indicates that the Kor has turned the human's system against him. Since they believe that they can subvert the system from the inside, this is a marker of success, and thus grants honor. Otherwise, the Kors conception of honor is similar to that of the other subraces. Honor is the most precious commodity, as it defines a Kors quality of person. It is a way of comparing oneself to others.

Rejection

Not all of the Kors accept the Kalamaran rule. A vocal minority of the population, generally described as hard-liners or traditionalists, does not believe that a subservient position is at all acceptable, even if it pays dividends in the form of capital improvements. They believe that accepting this arrangement with Kabori is the equivalent of accepting defeat. Since the Kors place a great deal of importance on winning and competition, the traditionalists see this as betraying their hobgoblin heritage.

The hard-liners define honor as staying true to one's heritage. In this way, honor often becomes the only solace for these Kors. Since they are in the minority and the mainstream Kors often consider them seditious or rebellious, they rarely hold positions of power. To assuage their egos, they take pride in maintaining their rebellious spirit and acting in ways that they believe are more fitting for hobgoblins. This often means resorting to guerrilla attacks or terrorist acts.

The traditionalists have also adopted a warped view of strength. To them, dominance means disrupting the actions of the accepting Kors and disrupting the Kalamaran system. They see the Kalamarans, and the Kors that collaborate with them, as a corrupting influence. The mainstream Kors and the Kalamarans are the traditionalists' primary enemy, and thus anything done to hinder or slow them demonstrates the superiority of the traditionalists. The hard-line Kors view acting outside



the system as being superior to the system, as one shows they can survive without the Kalamarans. They believe that the collaborating Kors are weak because they need the Kalamarans to survive, and to survive without help is an indication of strength.

Though the Kors are more secular than the other hobgoblin subraces, the Kors that reject the Kalamaran cooperation are fanatics. They follow the Blacksoul completely, and take his teachings very literally. As such, they target less devout Kors or Kors that worship other gods. They believe that the Blacksoul has put them on the continent to rule the world, and the Kalamarans (and any Kors working with them) are just the first step on the road to dominance.

Kors Social Structure

The Kors base their society on a tribal system, with a chieftain at the top, but they have injected the Kalamaran feudal system. The result is a unique and sometimes ill fitting blend of the two societies. Since the Kors have added the Kalamaran system themselves and have an incomplete understanding of it, even the feudal aspects have a hobgoblin interpretation to them.

The Kors do not have their own nation; they are part of the Kalamaran empire, and they live in scattered tribes throughout the P'Tikor hills. Occasionally tribes form alliances with each other for the purposes of trade or military action, but the tribes remain autonomous groups. Some tribes even war with each other, but Emperor Kabori does his best to keep this at a minimum. Although the Kalamarans prefer a "hands off" approach to governing the Kors, they are subjects of the emperor, and under his control. The Kalamarans take a keen interest in any attempt by the tribes to organize themselves together, and do their best to prevent any such actions from taking place.

The Kors consider their women the property of their husbands or fathers. The Kors train them as soldiers and they fight in wars, but they can never hold any position of authority. Peasant women usually do the same work as their husband, or care for the family's children and house. Noble women care for the children, but do not do any work themselves.

Kors sil-karg are generally treated as any other member of society. Because of the large presence the Kalamarans have in Kors life, there are generally more sil-karg around. Additionally, the sil-karg are extremely useful for any interaction with the Kalamarans, as the humans trust them more than a full-blooded hobgoblin. Sil-karg can even become a kolmarg or ergazh, though this is uncommon.

The Chieftain

At the top of every Kors tribe is the chieftain, or ergazh ("first warrior" in Merchant's Tongue). The chieftain is the owner of the tribe's goods and the tribe's land. He is responsible for everything that goes on within those lands, and ensuring that the tribe thrives and expands. Since the coming of the Kalamarans, he is also the tribe's contact and representative to the humans.

The position of ergazh is not hereditary. Any Kors may hold it, providing he can prove himself to be a superior warrior. To do so, he invokes the raghal-bak, a ceremony in which he and the chieftain engage in a ritual combat. If the challenger wins, he becomes the new chieftain and the new owner of the tribe's property. The victor keeps the former chieftain, if he did not kill him, as a lord and gives him land to manage. If the chieftain wins, the challenger is almost always slain. The raghal-bak is not necessarily lethal, though real weapons and real combat ensues. Being unable to fight, being knocked unconscious, or losing one's weapons are all ways to lose without dying. If the ergazh dies outside the raghal-bak, the lords will assemble and select a new chief.

Though the ergazh is responsible for everything the tribe possesses, his people do not expect him to manage it all. Instead, the ergazh grants land and properties to those that swear allegiance to him. These lords, or kolmarg ("land owners" literally), then become the owners of the land and property given to them by the ergazh. In return for these gifts, the ergazh expects their loyalty, receives a portion of everything they produce, taxes a portion of their income, and can call upon them to provide a certain number of troops for the ergazh's army. Naturally, the ergazh does not grant lordships to his enemies, or any of the dissenters in his tribe. When a new kolmarg takes over, he may redistribute the land and property if he chooses. The ergazh does keep some of the land and property for himself, usually the best land, and many of the best goods. With regards to his personal lands, the ergazh behaves much like a kolmarg.

The Lords

Chosen by the ergazh from among the populace and given property to manage, the kolmarg represent the nobility in Kors tribes. With this position comes a great deal of power and responsibility. First and foremost, the kolmarg must manage the lands gifted to them by the ergazh. This means growing crops, mining the hills, manufacturing goods, and keeping the populace happy. Since the taxes of the ergazh are often considerable, this task can be very difficult. To make matters worse, the ergazh does not give the kolmarg lands of equal value or potential, but he expects all of them to pay the same taxes.

In addition to managing the land, the kolmarg serve as advisors to the ergazh. The ergazh remains the decision-maker, but the kolmarg can have considerable influence over the decisions that he makes. They can also accompany him or represent him in dealings with the Kalamarans; they act as his ambassadors and diplomats, and serve as his connection to the people. They also serve as judge on their own lands, resolving any disputes that arise there.

The kolmarg are required to supply troops for the ergazh's army, and since most are warriors themselves, they lead the troops they provide. Although it is not mandatory for the kolmarg to serve in the army, the Kors consider those that do not serve to be weak, and one of his peasants is likely to try to replace him. Those that do serve become the generals, consulting with the ergazh on tactics and strategy and leading the troops on the field of battle.

The ergazh appoints the kolmarg to their position, and he generally holds that position as long as that ergazh holds power. The chieftain can rearrange the distribution of wealth between the kolmarg or replace a kolmarg whenever he chooses, but this instability is bad for the tribe, and he only does this when necessary. Members of the lower classes can try to influence the ergazh in this area. Anyone can challenge a kolmarg by invoking the raghal-mal, a version of the raghal-bak. The raghal-mal is identical to the raghal-bak in form, with the only difference being that its results are non-binding. Should the challenger defeat his kolmarg, he does not automatically take his place. Only the ergazh can give the rank of kolmarg, and merely winning the raghal-mal is not sufficient. However, a victory is usually enough to convince the ergazh to make one a kolmarg. It does not always work (the challenger is sometimes killed, even if he wins), but at the least it indicates that the kolmarg may not be fit for the title. If the kolmarg wins, he chooses whether to execute the challenger or not. It means eliminating a threat to his power, but also eliminating a skilled warrior from his army.

Kors law strictly forbids military confrontation between the kolmarg. Although they command a large number of troops, the Kors consider these soldiers to be the property of the ergazh, and the kolmarg cannot use them against any other piece of the ergazh's property. Political confrontation, on the other hand, is perfectly acceptable, and the intrigue between the kolmarg is considerable.

The Peasants

Most members of a Kors tribe are rugach, or peasants. They have little wealth and few possessions. Every rugach lives on the land of one of the kolmarg, and they use that land with the kolmarg's permission. In exchange for allowing them to work the land, the rugach pay taxes to their lord, swear allegiance to him, and give up many of

their rights by becoming his property. The rugach enter into this lopsided arrangement because they really have no other choice. Most of them have lived on the land for their entire lives, and their ancestors owned it before the institution of the feudal system. In order to continue to work their land, they submit to the kolmarg.

As part of their arrangement with the kolmarg, the rugach also make up their lord's army. The kolmarg teaches some of his rugach the basics of warfare, and he may call on any Kors at any time to serve their kolmarg and their ergazh. Those rugach that the kolmarg gives military training serve as full-time soldiers, while the rest of the populace are used only in emergencies. The full-time soldiers receive additional training, and serve as law enforcement and guards. Most rugach, however, have other jobs.

The life of the rugach is tough. They work long hours, most of them working in their lord's mine or farming their lord's land, and have little time for recreation. They usually eat a large meal in the morning of meat, bread, and water. They may take a break in the middle of the day to eat a small lunch, and then they will have a simple dinner. Their lord does not provide them housing, so most live in small, simple wooden structures. They work about 12 hours, varying depending upon their profession, and very little of what they make they are allowed to keep. Taxes average 60% to 75% of what they make, and some kolmarg impose daily or weekly quotas on goods they value highly.

The rugach own very little. The clothes they wear are usually their only set, made by themselves or another rugach nearby. They consist of boots, pants, and a tunic. Some rugach have vests or aprons too. They may own a few goats or sheep, and perhaps some tools, but all else they borrow from their lord. Even their homes, which they must build themselves, are not theirs.

Rugach are born into the caste, but some are able to elevate themselves. Those that receive additional military training, either from the Kalamarans or from their kolmarg, have a better chance of winning a raghal-mal or raghal-bak. If they are able to make it into the kolmarg caste, they have greatly improved their life. Most, however, live and die as rugach.

All clerics are rugach, and they must have another job in addition to their role as cleric. The Church of Endless Night is the largest faith, but as Kors society is largely secular, it does not have much influence. The clerics primarily offer healing and other services to the rugach they live with, and perform a service once a week. The ergazh and kolmarg are generally uninterested in religion. The clerics, or ga-rugach, serve in their kolmarg's military, but only a handful exists in a tribe. Most are clerics of the Blacksoul, but all of the evil religions have some representation.

The Helots

The Kalamarans allow the Kors to keep helots, or mugnuk in Tikor, but try to keep the numbers down. As a result, only a small number are present in any Kors tribe. They belong to the ergazh, like anything else, but he often gives them to the kolmarg as gifts or rewards for loyalty and service. Once given, they become the responsibility of the kolmarg. Though technically a lower caste than the rugach, many kolmarg treat their mugnuk better than their peasants because the helots' value is perceived to be greater. The mugnuk can never complain about taxes or rights, and they must do whatever you tell them. The Kors consider the mugnuk to be property, and they have no rights.

The mugnuk come from most races present in the surrounding area. The notable exception is Kalamarans. The Kors may not keep Kalamarans as mugnuk, and the Kalamarans frown on any other human subrace (though this is not expressly forbidden). This means that most mugnuk are dwarves and gnomes, many who have escaped from Karasta only to be captured by the Kors. There are a few Reanaarians, and a good number of kobolds, orcs, and goblins. Members of other races are present, but none in any significant number.

Each Kors supports the mugnuk that he owns. This includes housing, food, and clothing, and in each case most owners spare only the minimum. The mugnuk work sixteen hours a day without break, and their masters give them only two meals of bread and water. They generally do not last long under such conditions, even if they are strong when captured. Most mugnuk the Kors capture are prisoners from battle or people caught wandering in the wilderness.

Classes

In general, the Kors favor the same classes as the other hobgoblin subraces. In a few instances, however, the influence of the Kalamarans has increased or decreased the prevalence of a certain class. The humans' greatest concern is that the Kors will unite and begin fighting for their independence, so any class that wields such power is discouraged. Primarily this means that the Kalamarans harass or arrest arcane spellcasters, but they also discourage bards, rogues, and infiltrators. On the other hand, the humans have fostered typically unusual classes such as the Basiran dancer and druid. The result is that the Kors possess a unique mix of classes within their society.

Adept

Kors adepts are uncommon, but each tribe has a small number of them. The Church of Endless Night trains as many of the capable youth as it can, but the Kors that do not accept the Kalamaran rule are not trained. Thus, many of

the traditionalists have levels in adept, possibly in addition to other classes. These Kors are often outcasts, and adepts in general do not have a place of their own within society.

Aristocrat

Many Kors lords have levels in aristocrat, but single classed aristocrats are very rare. The Kors do not use heredity to determine political power or social position, so the conditions do not exist to allow for a single classed aristocrat. However, the ergazh and most of the kolmarg do have levels in aristocrat, as they fulfill many of the functions of a traditional aristocrat. Many of the sil-karg that deal with the Kalamarans also have levels in aristocrat.

Barbarian

The Kors are not that far removed from their uncivilized past and still have a large number of barbarians. The Kors are not particularly thrilled with these warriors, as they can be unpredictable in combat. However, their wilderness skills and combat prowess are extremely valuable, and for this reason the Kors continue to train barbarians. If possible, the Kors train their barbarians in another class as well, such as ranger, warrior, or fighter, but this is not always the case. The Kors refer to barbarians as kragnak.

Bard

The Kors are not inclined towards the bardic life, and the Kalamarans have ensured that this remains the case. The Kalamarans are afraid that a particularly charismatic bard could unite the Kors tribes, and this is an event the Kalamarans desperately want to avoid. The Kalamarans have banned all music from Kors villages, and the humans arrest any Kors found practicing music. As a result, the only Kors bard that could exist would live outside of Kalamar, and no one has ever documented such a creature.

Basiran Dancer

Basiran dancers are popular in the courts of Tarisato, and some have made the treacherous journey into the P'Tikor hills to perform for the Kors. Occasionally, one of these dancers finds a Kors with enough potential to join the class. Otherwise, the Kors contact with Basiran dancers is very limited. A Kors Basiran dancer is a rare find, but a few hobgoblins have been members of this class.

Brigand

Brigands are quite common among the Kors, though most of them do not live within the society. Outside the tribal lands the P'Tikor hills are ruled by roving bands of bandits and thugs, and many of these Kors have levels in brigand. The Kors capture or assimilate some of these thieves, so every tribe has a handful of brigands. The Kors do not train any of their citizens in this class, and all brigands learn their skills in a illicit manner. Many of the traditionalist

Kors have levels in brigand. The Kors word for thief, which they use for brigands as well, is *batak*.

Cleric

Clerics are uncommon among the Kors. The Kalamarans have had a secularizing influence upon the hobgoblins, and most of the Kors nobility is not religiously devout. As a result, clerics do not have a caste of their own, nor are they exempt from laboring for their lord. Since the Kors *rugach* have little extra time as it is, very few decide to take on the extra burden of being a cleric. Another cleric from their tribe trains the few that do make the decision.

Commoner

Roughly half of the peasant caste in any tribe are single-classed commoners. This includes the manual laborers and farmers as well as some merchants and manufacturers. In addition, many of the *helots* are commoners. No one chooses to be a commoner; they are either born to *rugach* and destined for the class, or lack the abilities to be a member of any other class.

Druid

The Kors have a surprising number of druids, considering the normal hobgoblin tendency to pollute the environment. The Kalamarans have provided support for the training of druids in the hopes that they will be able to patrol the wilderness, looking for runaway slaves and hidden mines. Kors druids, or *hekrok*, are more focused on fighting than traditional druids, but are otherwise the same. Druids are always full-time soldiers.

Expert

The expert is a common class among the Kors, as just about everyone that has knowledge in a special skill has levels in expert. Most manufacturers, some merchants, and even some *kolmarg* have levels in expert. Experts undergo an apprenticeship to earn their levels in this class, and as a result are valued members of society.

Fighter

While fighter is a much sought-after class, only a small number of Kors soldiers are actually fighters. The Kors themselves are unable to provide the training required to become a member of this class, so Kors fighters either receive training from the Kalamarans or learn through experience. In general, the *kolmarg* and *ergazh* have at least one level of fighter and perhaps some full-time soldiers that received Kalamaran training and have since returned to the tribe. Fighters do not have their own name in Tikor, and the Kors refer to them by their social rank.

Gladiator

Although the Kors love gladiatorial games, most Kors themselves do not participate in such events. As a result, few

have any levels in the gladiator class. Though gladiators are formidable fighters, they are not suited to fighting in formations with other soldiers, so the Kors do not train their own gladiators. Some Kors fight in gladiatorial games in other parts of the Kalamaran Empire, and these hobgoblins are more likely to have levels in gladiator. The Kors name for gladiators is *abbrak*.

Infiltrator

Infiltrators are rare among the Kors. The class is rather specialized, and the Kors do not have the resources to allow even a small portion of their populace to focus only on espionage and similar activities. A few infiltrators exist among the Kors, but they have received training from the Kalamarans, have learned through experience, or have learned from a foreign infiltrator. Tribes do value their infiltrators, and they use them as scouts, spies, and special forces soldiers. Infiltrators are almost always full time soldiers.

Monk

The Kors make fine monks, and a handful of hobgoblin monasteries are scattered throughout the P'Tikor hills. The monks, or *vorgar* in Tikor, rarely venture outside of their secluded residences, however. As such, *vorgar* do not have a place in Kors society, and most choose to live in the monastery or take up a life of adventuring. The Kors would expect any monk that lived with a tribe to contribute as any other *rugach*.

Paladin

The Kors have no paladins. Only a rogue Kors that had turned his back upon his race's evil tendencies would be able to become a paladin, and no one has ever seen or heard of such a hobgoblin.

Ranger

Rangers are uncommon among the Kors, but those that exist are valued soldiers, scouts, and guides. A few tribes are able to train rangers, and those that do not have the resources themselves try to send their students to another tribe to be trained. Rangers are always full time soldiers, and are usually officers. They lead the other full time soldiers on raids or small military exercises, and guide larger forces when they assemble. The Kors refer to rangers as *norahk*.

Rogue

The Kors have a large number of rogues, though most of them choose to live outside the tribal boundaries. They are thieves and thugs, preying upon wanderers, traders, and anyone else foolish enough to wander the P'Tikor hills. When they live with a tribe, they do not openly declare themselves rogues. They have a normal job, usually as a laborer but occasionally as a soldier, and perform their

thievery at night. The Kors rogues do establish thieves' guilds, but they are very small.

Shaman

The Kors have only a small number of shamans, but they are respected members of their tribes. The shamans fill a role similar to that of the druids, helping to scout and protect the tribe's lands. The rugach also consider them wise men, and often consult them on a wide range of personal issues. Some shamans are part of the permanent military force, while others are laborers or manufacturers like the rest of the rugach. The Kors call shamans *widbrakh*, or "spirit man."

Sorcerer

Kors sorcerers are very rare, and for two main reasons. First, the Kors simply do not have a lot of people that manifest the abilities of the sorcerer. The percentage of Kors that exhibit arcane spellcasting powers is much smaller than the average of other hobgoblin subraces and just about any other human or demi-human race. However, the Kalamarans also make an effort to arrest those that do display such powers, and as a result, even Kors with the potential to become sorcerers hide their talents. A few Kors sorcerers live outside of the organized tribes, usually leading a group of bandits. A few others practice their talents in secret. The Kors word for sorcerer and wizard is *orvark*.

Spellsinger

The Kalamarans forbid the Kors from pursuing music, but even if they were allowed to, the Kors would not choose the path of the Spellsinger. They do not appreciate art, nor do they perform art, and singing is not something that the Kors do. As a result, no one has ever heard of a Kors spellsinger.

Warrior

Though they are not present in the same number as in other hobgoblin subraces, the Kors do have a large number of warriors. Most rugach that have served in more than one military campaign have gained a level of warrior, and all the full time soldiers have a level of warrior at the least. However, the Kors military training is not long enough or sophisticated enough to ensure that all survivors gain a level in warrior. Combat experience is necessary to finish the training. The Kors refer to soldiers as *krag*, though this name applies to all members of the military and not just warriors.

Wizard

Wizards, like sorcerers, are hard to find among the Kors. Because one needs formal training to become a wizard, the Kalamarans have much greater control over who becomes a wizard, and so very few exist. The few wizards that exist received training elsewhere on Tellene, and either conceal their abilities or live outside the tribes and the reach of the

Kalamaran forces. The Kors view arcane spellcasters with a mix of awe and suspicion, and wizards are no exception.

Cycle of Life

In all the physical aspects of the cycle of life, the Kors are similar to the other hobgoblin subraces. However, the Kalamarans have had a significant amount of influence on cultural practices and traditions. The result is a mix of hobgoblin physical characteristics, Kors tradition, and Kalamaran social values.

Perhaps the most significant Kalamaran influence is in mating practices. The Kors have always mated for pleasure as well as reproduction, but now they are somewhat monogamous in their mating. Males mate with several females, but these females are his property and they only mate with him. Members of the Nobility have several wives, as many as fifteen in some cases, while commoners may have only one or two. Males may acquire new wives over time, but they never discard their old ones.

A Kors female's pregnancy lasts about eleven months, with a variation of a week or two. During the pregnancy her appearance gradually changes: her belly swells, her breasts enlarge, she has less energy, and she is less active. After the gestation period, the female gives birth to a litter of two to five children. The Kors used to sacrifice the weakest child to appease the gods, but have since ceased the practice at the urging of the Kalamarans.

The welfare of the children is primarily the responsibility of their mother, though the father's other wives will help her. Kors children are born with basic survival skills, including the ability to feed and defend themselves, but the mother provides food and protection for the first four years of their life. A Kors female produces a large amount of milk while pregnant, and she uses it at this time to feed her babies. While under their mother's care, the children are encouraged to fight each other, but the adults make an effort to keep fatalities to a minimum. Only 2% to 3% of Kors children under four years of age die at the hands of their siblings and another 3% to 5% die from starvation or malnutrition.

At the age of four, children leave their mother's protection and join the rest of the children their age. All of the children of one male live together, and the females watch over them occasionally. Most of the time the children are unsupervised, and they spend these years adapting to life among the Kors. The stronger children naturally assert themselves and dominate the others. Since the females distribute food to the group as a whole, this means that the stronger children eat their fill, and the weaker ones grow weaker or die. Kors children live this way until they are fifteen years old. About 15% to 20% of all children born in a year die during this time. The other children kill some of them, and the others simply starve.

Upon reaching the age of fifteen, the Kors children begin their general education. For the rugach, this means working as an apprentice for another rugach, usually their father or one of his friends. The children of kolmarg or the ergazh are taught how to fight and administer lands, usually by one of their father's lieutenants. During this time the children are being prepared for their eventual career. The kolmarg and ergazh give their sons a portion of their land to manage so that they may challenge a kolmarg at some point. The children of commoners learn the trade of their mentor so that they can follow in his footsteps. Females of all castes learn from their mothers, so that they may be attractive mates. The Kors do not receive military training until the kolmarg picks them for his army, nor do they learn to read and write until then.

Coming of age is an important milestone in Kors society, though there is not a set age at which it occurs. For females, this occurs when a male chooses her as a mate. The two families hold a ceremony for the daughter, after which she leaves her father's house and joins the house of her new mate. The Kors consider a male to be an adult when his father or mentor declares that he is ready to work on his own. They accompany this announcement with a ceremony at which the father or mentor extols the virtues of the young male. Afterwards, rugach males open their own business or begin farming a portion of their father's land. Sons of the kolmarg or ergazh follow the ceremony with a challenge of one of the current kolmarg. Some kolmarg prefer to hold the celebration after the son has won the raghal-mal, and some do so beforehand.

Kors life expectancy has increased in recent years, as Kalamaran technology has made for sturdier buildings and better medicine. About half of all Kors will reach middle age (80 years old), and 10% will see their 120th birthday. Despite this, only 1% of Kors die of natural causes. Disease, not war, is the most common killer, but a large number of Kors do die in battle or at the hands of bandits. The Kor that lives to see their 130th year is very rare, and only a few have ever lived to see the venerable age of 160.

Half-Hobgoblins Among the Kors

The close interaction between the Kors and the Kalamarans has necessarily lead to a large number of sil-karg. Sil-karg of Kors stock have the increased agility (+2 Dexterity) and the weaker personalities (-2 Wisdom and -2 Charisma) of their hobgoblin parent. They can result from the mating of a Kors and a human, a Kors and a sil-karg of any stock, a human and a sil-karg of Kors stock, or two sil-karg of Kors stock. When a sil-karg of Kors stock breeds with a sil-karg of another stock, the child will exhibit the traits of either parent with equal frequency.

Unlike the sil-karg of the other subraces, many Kors sil-karg are not the result of violence. The close interaction between the Kors and the Kalamarans has fostered an atmosphere of tolerance, and the result is a large number of loving unions between men and hobgoblins. A greater percentage of sil-karg have human mothers and hobgoblin or sil-karg fathers, but a sizeable number are the other way around. Most of Kors sil-karg born from loving relationships have at least one sil-karg parent, but not necessarily.

Because of this, the Kors are very accepting of sil-karg. While individuals may distrust or dislike the sil-karg, the society as a whole does not discriminate against them. Sil-karg may hold any position in society, from helot to ergazh, and they have families just like the pure Kors. In fact, sil-karg are more likely to be in positions of power because the Kalamarans are more comfortable dealing with them. The average sil-karg is still a rugach, but he is a soldier or other important type of person.

The Kors have proven thus far to be incompatible with all other races, so the sil-karg is the only half-breed present. The orcs are always wary of attacking hobgoblin settlements, and the Kors do not spend much time fighting without their human allies. Thus, the uk-karg is rarely present among the Kors. Many dwarves live in the surrounding area, but no one has ever documented a Kors-dwarven cross.

Kors Habitat

The basic Kors village is well organized and developed. The structures will be a mix of Kalamaran built stone buildings and hobgoblin constructed wooden homes. At the center of the village is the ergazh's residence, built to look like a small castle or keep. The Kalamarans build most of these residences to ensure loyalty, and it is made of stone. It has housing for the ergazh and his family, a small barracks for his personal guard, and administrative rooms including a small jail, a courtroom, a meeting room and an audience hall. The ergazh keeps his helots in the basement or a separate building nearby.

Next to the ergazh's residence are the lands he controls directly. This includes the best farmland or a profitable mine. A number of rugach that serve the ergazh directly live on the land. They are farmers or miners that work the land or manufacturers that produce a needed good. Near to the ergazh's residence is a central development that contains all the manufacturing and businesses on the property, a place for a market, and the residences of the business owners. The buildings are wood construction and built by the hobgoblins, but follow a Kalamaran city plan. A central street runs from the edge of the development to the market place, with the shops and buildings arranged in a grid around the market area.

Surrounding this business center are the homes of the farmers and miners. The houses surround the farm or mine they work on, and share some common resources like a water supply and waste disposal. The houses are simple huts and shacks, built by the owners themselves or other knowledgeable rugach nearby. These houses hold one extended family each, consisting of a male, his wives, and any children they have had. Unmarried brothers or sisters of the male also live there. The houses are large square buildings partitioned into three parts. A central area makes up most of the house, and the Kors use it for eating, cooking, recreation, and storage. To either side are smaller rooms, one sleeping quarters for the adults, and one sleeping quarters for the children. At most one road runs from each group of houses to the central market.

Located around the ergazh's property are the estates of his kolmarg. Each has a residence similar to that of the ergazh, but made of wood. Most of them are of Kalamaran manufacture, and are large enough to house the kolmarg's family, helots, guards, and several governing offices. Nearby will be a military training area and armory, where the kolmarg instructs his rugach army in the art of war. A small barracks sits on the property, housing the few full time soldiers that act as law enforcement and guards.

His property is located next to his residence, and is similar to the property of the ergazh. The only notable difference is that the kolmarg do not have a separate marketplace. The rugach on the kolmarg's property take their goods to the marketplace belonging to the ergazh, where they can trade their wares if they pay a small fee. Otherwise there is a small business center where the manufacturers live and work, surrounded by the houses of the farmers and miners.

Kors towns generally do not have walls or other defense works. The only real threat is the savages of the Obakasek Jungle, and they prefer the plains communities of the humans as raid targets. The Kors run patrols around their lands to watch for attacks, and this is sufficient to prevent an attacker from destroying any village without a fight.

Recreation

The Kors do not have much time for recreation, but when they get the chance they participate in a wide range of activities. The Kors are a physical people, so most of their recreation is active and takes place outdoors, and they prefer activities that hone their skills or natural abilities. Of all forms of recreation, only the pursuit of the arts is completely missing. The Kors do not appreciate art in any form, as they believe that utility is the only quality an object needs.

Rock Smashing

One of the most popular forms of recreation is the unique Kors sport of rock smashing, or kraadak-bog. The sport was a natural combination of the Kors' mining expertise and fierce competitiveness. Kraadak-bog takes many forms, but in it competitors attempt to be the first to destroy a certain amount of rock. The sport is popular because it builds strength and mining skill, it requires little equipment, and it can accommodate a large number of participants.

The most common version of kraadak-bog has each contestant attempting to break apart a rock using a mining pick. Each Kors has their own rock, and though the rocks are supposed to be the same size, this is rarely the case. In fact, it considered very honorable to volunteer to take the larger rock, and winning the competition from such a position accrues greater acclaim. When a spectator gives the signal, the contestants begin hammering their rocks. The game ends when one Kors has completely broken his rock.

Unfortunately, what constitutes completely broken is unclear, and many fights have broken out over contested victories in kraadak-bog. The general consensus is that no single piece of the rock may be larger than one-fourth of the rock's original size, but that itself is hard to measure.

When multiple rocks are hard to find, the Kors use one large rock instead. In this version only two contestants compete, each standing on one side of the large rock. When the signal is given, both contestants again try to break the rock as fast as they can. The hobgoblin that ends up with more pieces of the rock on his side is the winner. In this version, quantity and size are both important. Having more of the rock but fewer pieces might result in a loss.

Kraadak-bog is also popular because it is an exciting spectator sport. Competitions almost always have an audience of some kind, and frequently observers bet on the contestants. The excitement of the competition, the noise of the hammering, the prospect of being hit by flying debris, and the potential for fighting afterwards is more than enough to draw the Kors.

Gladiators

Like all hobgoblins the Kors enjoy combat, and the safest way to satisfy this urge is through gladiatorial games. Watching a fight to the death is almost as good as participating oneself, only much safer. The ergazh and kolmarg use these games to pacify the populace, hoping that the games will release any fighting energy the commoners might have. The Kors themselves rarely participate in such games; helots do most of the fighting.

Kors gladiatorial games come in all formats, but the most popular is the ogkh-brogand, or "beast fight." The P'Tikor hills and Obakasek Jungle are home to all sorts of exotic beasts and monsters, and the Kors capture as many as they can for

their games. They force several helots to fight the beast for the entertainment of the crowd, usually losing their life in the process. Monsters that survive several matches become celebrities in their own right, and a well-known monster can draw large crowds.

The full-time soldiers, under the direction of their kolmarg, run all gladiatorial games. For an ogkh-brogand, the Kors choose several helots from the pens, usually dwarves, give them arms and minimal armor, and send them into the arena. They never tell the helots what kind of creature they are fighting until they see it emerge from the holding pens. These fights are not even, and make no pretense of being fair. The crowd comes for blood, and that is what they will see.

Exploration

For the Kors that live close to the Obakasek Jungle, competitive exploration is a popular pastime. Because the jungle is so vast and so dangerous, merely entering it and returning to tell the tale is an impressive deed. The Kors have taken it one step further, requiring the explorers to bring back some form of treasure.

This type of exploring, or mekromakh as the Kors call it, is practiced mostly by the upper castes. The mekromakh takes a long time, at least four hours, and only privileged Kors have the time to undertake such a pastime. The mekromakh is a simple competition, but it requires an impartial judge, and as a result is harder to organize.

Before the mekromakh begins, the judge determines a time limit for the competition, usually four to six hours. Then, when the judge gives the signal, the competitors race into the jungle. They can take any weapons, armor, or other gear they want with them. Their task is to find the most exotic item they can, and bring it back with them before the time limit expires. If a Kors fails to return before the time limit is up, he immediately loses the competition. If both competitors do not return on time, the one to return first is the winner. If both competitors return on time, the judge decides who brought back the most impressive item, and declares that Kors the winner. The theory is that exotic items are harder to find and are more heavily guarded. Bringing back a more exotic item than your opponent indicates that you have greater skill.

Diet

The Kalamarans have had a lot of influence on the Kors diet, for they supply much of the Kors' food. This means that rice, wheat, and meat from cattle, goats, and pigs are the primary elements of the diet. The Kors are very fond of meat, and consume more of it than any other kind of food. They supplement what they trade for through hunting,

which yields deer and other game animals. They raise a few of animals of their own, mostly goats and pigs, but this does not make up a large portion of their meat.

The Kors learned the finer points of bread making from the Kalamarans, and now make breads of all types from the wheat they import, and the little they grow themselves. This bread is mostly wheat based, but there are some wheat/rye mixes. Bread is an important part of every Kors meal, as it is inexpensive but filling. Rice is likewise a staple of the Kors diet, but they usually incorporate it into dishes rather than serve it by itself.

The Kors use a lot of spices in their foods, especially those native to Tarisato like balitaki, which they call hakkurul, and pirudil, which they refer to as partukh. They like their food spicy enough to make their eyes water, and import spices from around the Kalamaran Empire.

The Kors drink a lot of alcohol, but they prefer wine to beer. They import all of their wine from other areas of the empire, and they prefer the wines of Tarisato to all others. They do drink some beer, which they brew themselves from wheat, but this is the drink of the commoners. When alcohol is not available, the upper castes drink sheep or goat's milk, usually sweetened with partukh, while the commoners drink water, tea, or unsweetened milk.

The Kors have three meals each day, each one increasing in size over the last. The first, zokkugh, is a cold meal of soup or porridge and bread, sometimes served with beans, cabbage, or rice. The upper castes have a light wine with their zokkugh, while the commoners drink a weak tea. The second meal, lordakh, is still only one course, but includes roasted meat, bread, wine or beer, and rice. The Kors sometimes serve it all together in a stew, called lergbakh, that is one of their specialties. The final meal of the day, glarbakh, is a multi-course event that can last up to two hours. The Kors view it as a celebration of another day lived, and they save the best food for glarbakh, regardless of their caste. The first course is a soup with bread for dipping, followed by roasted meats and wine, and finished with fruit and pastries and more wine.

Clothing

For the Kors, clothing is an important indicator of one's social station. Kors that can afford fine cloth and bright colors wear it to show off their wealth. If a Kors is not dressed in fine clothes, they assume that he cannot afford them. Similarly, clothes are an indication of one's profession, and one's success in that profession. Soldiers wear trophies taken from enemies, weaponsmiths carry a fine blade of their own manufacture, etc. The higher the quality of one's clothes, the more successful he must be at what he does. Of course, Kors clothes must be functional above all else. A soldier may worry about securing his trophies to his armor, but his first concern is that his armor works. The Kors

never make anything that does not fulfill some function, and clothes are no exception.

The Ergazh

The ergazh is the wealthiest Kors in the tribe and also its best warrior, so he dresses accordingly. In public he often wears his finest armor, which is often half-plate or full plate of Kalamaran manufacture, and his nicest weapons, including at least one trophy weapon from a fallen foe. Most ergazh also choose to wear something belonging to the Kors they took the position from. In addition, he will have fine clothing and several pieces of jewelry. Ergazh prefer silk clothing above all else, but settle for fine linens and cotton if silk is unavailable. Gold is the metal of choice, with platinum and silver a close second and third. A few ergazh also fashion crowns for themselves.

The Kolmarg

The kolmarg dress in the same manner of the ergazh, but with less emphasis on weapons and armor. Most kolmarg establish symbols to represent their people and their land, and wear these prominently on their dress. The kolmarg are less likely to wear their armor in public, though they do so occasionally to intimidate or impress their subjects. They prefer fine clothing and cloaks that display their station, and they wear a considerable amount of jewelry. They do carry weapons with them, but not as status items, and they rarely decorate them.

The Rugach

Kors peasants have little time or money to spend on clothing, so what they do wear is plain and functional. They must make all their clothing themselves, or have another rugach make it for them in exchange for some other service. Most rugach wear a tunic and pants made of cotton or leather, and soft leather boots. They also have any additional clothing that might be necessary for their profession, such as an apron or gloves. Wealthier rugach, such as successful merchants or miners, often wear a shirt and vest instead of a tunic, or add a robe to their outfit.

Full-time soldiers wear their armor whenever on duty, and often when they are off-duty as well. The armor type depends upon the particular tribe and its wealth, but chain-mail and scale mail are the most common. The soldiers carry their weapons with them at all times, even when dressed in the common dress of a rugach, as an indication of their station.

Clerics are not always wealthy enough to have separate clothing for their church duties in addition to their normal clothing. Most have separate robes, but a few own only one

set of clothes. As a result, they wear their clerical robes every day. Such clerics are easy to identify, as their vestments will be dirty and worn. All clerics make an effort to keep their robes relatively clean and intact, but for the poorer clerics this is often difficult.

The Helots

Helots are clothed and fed by their owners, so there is no standard of dress. However, they are almost always given the bare minimum, so most helots wear loincloths or a tunic for clothing. They rarely have any footwear or undergarments, even if they were wealthy before their capture. The Kors strip their prisoners of all their possessions, regardless of whether or not the Kors can make any use of them. Clothing, jewelry, or armor that is sized for other creatures is disassembled and used to make hobgoblin-sized clothes, armor, and jewelry.

Medicine and Healthcare

Like most things, the arrangement with the Kalamarans greatly improved Kors healthcare practices. Because the humans have a vested interest in the hobgoblins' survival, they taught them how to use many common herbs to treat injuries and disease. As a result, the Kors have a much greater healing potential than they did thirty years ago. With this increased potential, however, the Kors have had to decide who gets healing and who does not.

On the one hand, the Kors see healing as unnecessary. A Kors does not need healing to survive, because he is stronger than those that would hurt him. Admitting that he needs healing is tantamount to admitting that he is not as strong as some of his enemies. Such an admission would be sacrilege for a Kors, and would be a mark of dishonor. On the other hand, the Kors are realists. They understand that even their strongest warriors are wounded occasionally, and that healing can help them recover much faster. Healing can also turn the tide of a battle by taking a wounded soldier that cannot fight and making him fit for battle again. Healing can preserve knowledge and experience, and generally increases the strength of the tribe.

Because of the tremendous benefits of healing, the Kors have learned to rationalize its use. The Kalamarans taught the Kors much of what they know about non-magical healing. As a result, the Kors believe that using the Kalamaran healing methods is a way to corrupt the Kalamaran system; the Kalamarans have shown the Kors how to be stronger. Since the aim of most Kors is to overthrow the Kalamarans from within their system, using their healing is perfectly acceptable. Magical healing is a different matter. The Kors believe that magical healing is a gift from the gods, and that the gods show their preference

for the Kors by allowing them to use magical healing. They reason that if the gods did not favor the Kors, they would not grant their holy men the ability to cure them.

In practice, access to healing is largely dependent upon a person's importance to the society. The Kors consider the ergazh and kolmarg too valuable to allow to die, so they can receive healing at any time. Similarly, members of unusual classes, such as cleric, ranger, or druid, have access to most healing, and most have knowledge of healing on their own. Soldiers receive natural healing when they need it, but generally do not receive any magical healing. The rugach are responsible for getting their own healing. They are welcome to learn to heal themselves, and if another rugach is able to heal them they can ask for his help, but the lords do not provide them any equipment or materials. As a result, a rugach with healing skills is a valued member of the community, and always has someone asking him for help.



During battle, the immediate concern of winning supersedes normal healing conventions. However, because clerics are few among the Kors, immediate or quick-acting healing is still scarce. Clerics heal soldiers that they can return to fighting form, but only if the soldier is a veteran or other important fighter. Healing is too scarce to waste on a common foot soldier, even if it could return him to fighting form. Larger tribes distribute vials of White Ilem Blossom (see Kalamar Player's Guide) to their soldiers, but this is only important in battles that last for more than one day.

Kors Relations with Other Races

Outside of the P'Tikor Hills, the Kors defer to the Kalamarans for foreign relations. They have the same enemies and the same allies as their masters. Within the realm of the hills, however, the Kors can operate mostly as they please. As long as they do not attack any Kalamaran holdings and keep raids on Kalamaran merchants to a minimum, they can deal with others in any way they choose. This means that Kors foreign relations are restricted to the races that live in or near the P'Tikor Hills.

Dwarves

Dwarves and hobgoblins naturally come into conflict, as they possess many similar qualities. Both races prefer to live in the hills and mountains, and both races are proficient miners. The dwarves and hobgoblins are proficient warriors, and both races are famously stubborn. Add to this that they fall on opposite ends of the moral spectrum, and its only natural that conflicts erupt. The P'Tikor hills hold many clans of dwarves, and most of the Kors military effort is spent attacking dwarven settlements and defending their own mines.

The hatred between the dwarves and Kors runs deep. When the hobgoblins were first settling in Tarisato, the dwarves helped the disorganized humans repel the hobgoblin invaders. The result was that the humans forced the Kors to retreat higher into the hills and away from the fertile hunting and farming areas. In addition, they

manufacture and trade superior weapons to the enemies of the hobgoblins, making it harder to conquer them. At every turn the dwarves thwart the hobgoblins, and vice versa.

Recently, the hobgoblins have had new incentive to hunt down and capture dwarves. In addition to making good helots, the Kalamarans offer money for capturing escaped dwarven helots from Karasta. The Kalamarans do not seem to care whether the dwarves are actually from Karasta or not, so the Kors have made good money selling some of their dwarven captives. Not only has this made them money, but it has also made the Kalamarans more content with helping them.

Most fights between dwarves and hobgoblins start underground, though they eventually move up to the surface. The dwarves excel at tunneling through the rock of the P'Tikor Hills and they often attack a mine from the inside. The dwarves build small passages into the tunnels of the hobgoblin mine and attack the Kors miners when they are working. They press the advantage when they have it, but retreat when the Kors soldiers arrive. The dwarves build their tunnels small so that the Kors cannot follow them.

Humans

Because they are Kalamaran citizens, the Kors have cordial relations with many of the surrounding human lords. The Kalamarans themselves are thrilled with their arrangement with the Kors. They receive a regular contingent of formidable troops and have several more allied armies patrolling the hills that form their western border. The other human lords are less enthusiastic. These humans view the Kors as a necessary evil, and are content to conduct some minor trading with the hobgoblins, but they will never trust them. They have witnessed firsthand the brutality of the hobgoblins, and many are convinced that they can never be truly civilized. The lords of Tarisato are the most accepting of the Kors, as many Kors soldiers serve in the houses of the Tarisatan lords. In addition, the Kors act as a buffer zone between the Obakasek savages in the south, the Reanaarians to the west, and the dwarves of the north.

Because none of the surrounding human lands is at war with the Kalamaran Empire, the Kors do not fight organized battles against other humans. The exception is those Kors that are part of the Kalamaran army, and fight the Pekalese or other former members of the empire. The Kors army itself, however, does not fight pitched battles with the humans. The Kors army raids settlements of human bandits living in the hills, but only when they do not have a more attractive dwarven target.

constant attack from the seemingly endless humanoid hordes from the Obakasek Jungle. All sorts of humanoids have attacked Kors settlements at one time or another, but goblins, orcs, lizardmen, and uncivilized hobgoblins are the most common attackers. The Kors have been able to reach peace agreements with some tribes, as many of the humanoids feel a kinship with the Kors. The Kors trade food and textiles for rare woods, spices, herbs, and gems. Other humanoids, however, view them as traitors of the worst kind because they have adopted the ways of the civilized races. Several uncivilized hobgoblin tribes have forgone attacking the Tarisatan plains until they can eliminate the Kors.

As individual attacks, the humanoids are not difficult to defeat. They still use bronze weaponry, and the intense heat of the jungle makes metal armor and headgear impractical. The humanoids generally attack in one massive charge, and the Kors' sophisticated tactics and military organization is more than enough to turn back such an attack. Taken as a whole, however, the humanoid attacks are taxing the Kors heavily. Attacks occur at least twice a week, and the Kors are finding it increasingly difficult to heal their wounded and replace their fallen before the next attack. Sooner or later, the Kors will have to take some sort of decisive action.

As part of their agreement with the Kalamarans, the Kors may supply hobgoblins from their population or from any hobgoblins captured from the Obakasek. Thus, when uncivilized hobgoblins attack, the Kors make a greater effort to take prisoners. This is not done out of any felt kinship with the attackers; it is purely a financial consideration. The cost of sending a captured hobgoblin to the Kalamarans is much less than sending one of their own citizens. The Kors also have agreements with some of the barbaric tribes. In exchange for exemption from attacks, the Kors take all the undesirable and weak hobgoblins from the tribe.

Other Races

Few other races of note exist in the P'Tikor Hills. The environment is not very forgiving, and between the settlements roam bands of thieves and bandits. The Kors trade with some of these bands, and they raid others, but their interactions are never very significant. There are a significant number of gnomes in the area, but unlike their dwarven cousins, they are much less eager to confront the Kors. They rarely attack a Kors settlement, and only fight when attacked. A couple of tribes of wild elves live in the Obakasek, and a few high and wood elves live deep in the Kalasali woods, but neither of these groups venture far enough away from their homes to encounter the Kors. None of the other humanoids coming out of the Obakasek are much of a threat to the Kors, and they almost always thwart the humanoid's ill-planned attacks easily.

While the Kors tribes of the north face mostly dwarven opposition, the Kors of the southern P'Tikor hills are under

Trade and Tribute

Trade

The Kors trade almost exclusively with their Kalamaran masters, though some of it is not trading in the traditional sense. They export metal ores, steel weapons, and armor, and gems to the Kalamarans. The majority goes to Kalamar itself, but the Kors send a portion to the lords of Tarisato. In exchange, the Kalamarans send the Kors food and clothing including wheat, rice, meat, and leather. The Kors cherish the Tarisatan beef they import, though only the ergazh and the kolmarg ever get to enjoy it, and use Tarisatan spices liberally in their food.

In addition, the Kalamarans help the Kors build cities and mines, provide them with clothing, tools, and supplies, and treat them as Kalamaran citizens. This means that the Kalamarans oversee any new construction among the Kors, and it has a distinctive Kalamaran design to it. The Kalamarans most often build public buildings and the residences of important lords, but they also help construct mines, farmhouses, and stables. In exchange, the Kors supply troops for the Kalamarans, swear allegiance to emperor Kabori, vow not to attack Kalamaran holdings, and help guard the southern and eastern frontiers of the empire. Kabori has realized that a nation of hobgoblins is a much better and cheaper deterrent than a legion of troops.

Some of the southern Kors tribes also trade with a few of the savages of the Obakasek Jungle. These relationships are less formal than that with the Kalamarans. Instead of having a set list or number of goods, each side approaches the other when they have excess to trade. If they can come to an agreement, they trade. If not, then the parties leave each other. The Kors most often trade food, clothing, and bronze for gems, jewelry, rare woods, spices, and helots. Trade disagreements are frequent, and often result in violence. The Kors will attack a trade delegation without provocation, but such attacks are rare. Once a tribe is known to have attacked traders, no one else will want to trade with them. Thus the Kors only attack if they believe they can kill the entire delegation and if they have a plausible excuse for why the delegation did not return to their tribe.

The Kors have no other significant trading partners. An isolated tribe might consider trading with dwarves or gnomes, but such trading would be only temporary. The Kors cannot restrain their hatred for the small folk for long, even if a relationship is profitable. No tribes have tried to trade with Reanaarian merchants yet, but since such a relationship could be quite profitable, it is only a matter of time.

Tribute

The Kors do not have many enemies with accessible settlements near them, so the collecting of tribute is rare. The tribes that occupy the southern parts of the P'Tikor Hills nearest the Obakasek Jungle are the only tribes that have any real system of tribute. These tribes prefer to send savage hobgoblins to Kalamarans rather than their own citizens, and so they "tax" the nearby tribes for helots. They execute this taxation in one of two ways.

If the tribes are on relatively friendly terms, the Kors visit them periodically and take away some of their prisoners, helots, and other undesirable elements. The savages can use this as a form of punishment for their own people, and it keeps the tribe's numbers at a manageable level. This form of tribute does not protect the Kors from attacks by the savages, nor does it protect the savages from attacks by the Kors. However, it does foster a limited relationship that in practice means that the sides are less likely to attack each other.

However, not all Kors tribes are willing to befriend the savages, nor are the savages necessarily willing to give up any of their own people voluntarily. In these situations, the Kors surround the savage camp with their army. They demand a tribute of helots in exchange for not wiping out the tribe. This is a delicate situation, because many of the savage tribes are extremely proud, and would rather die fighting than give in to any demands. The Kors try to bring overwhelming force to intimidate the savages, but it does not always work. When a fight does break out, the Kors kill or enslave every member of the savage tribe, including the women and children. This is both a form of retribution and a warning to any other tribe that may hear of the incident.

Language

Since the Kors settled in the P'Tikor Hills, they have spoken Tikor, a language that grew out of Ancient Hobgoblin. Recently, the language has evolved to reflect the change in the Kors' situation. Modern Kors is now a very complex language with tens of thousands of words and an intricate grammar.

One of the primary functions of the Kors language is to reinforce the societal castes. When discussing a matter that involves members of more than one caste, or members of the caste that have different ranks, the superior Kors is always the subject of the sentence. This means that when the superior is the acting party, the sentence is always active. When the acting party is the inferior Kors, the sentence is always passive. For example, take two Kors: Argach and Brokkag. Argach is a kolmarg and Brokkag is a rugach. If Argach kills Brokkag, the sentence would translate as "Argach killed Brokkag." If however, Brokkag killed Argach, the sentence would translate as "Argach was killed by Brokkag." In each

instance, Argach is the subject of the sentence because he is of higher caste. Thus, a Kors can always know who is of higher caste just by listening to how the speaker describes them. This is because the Kors believe that social caste is one of the most important aspects of a person.

Similarly, the language denotes ownership. In Kors society, power is directly related to ownership of items. The ergazh is the most powerful because he owns the most property. He gives power to his kolmarg by giving them ownership of some of his property. This language reflects the importance of ownership by using two names to denote that someone owns a particular piece of property. The owner's name precedes every item, and attached to it with a hyphen is the Kors that granted that ownership. This is often the name of the ergazh, but it can also be the name of the kolmarg or occasionally a rugach. In the case of the ergazh, who did not receive his property from anyone, his name is the only one attached to the item.

Unlike other hobgoblin subraces, every Kors does not speak Battle Tongue. When certain rugach are chosen to be soldiers, they are instructed to read and write Battle Tongue as part of their training. As a result, Battle Tongue is the only language many Kors can read and write. However, the general populace does not learn the language. The Kors that do learn it do not use it when fighting with the Kalamarans. The humans insist on using Kalamaran to relay orders, so all Kors that are trained in the Kalamaran military learn Kalamaran.

Battle Tongue is not a full language unto itself. It can convey complex military orders, and can describe basic religious ideas. In addition, it has standardized names for most common items, including gods, locations, weapons, and tactics. However, philosophy, magic, complex theology, and commerce are all impossible to discuss in Battle Tongue. The Kors speak Battle Tongue only during battles or during military training.

Numbers

Until recently, the Kors had little use for numbers. They would use military unit sizes to describe groups of things, and the inaccuracies were too small for them to care. Most cultures use numbers to specify exact ownership; precise numbers are important when determining how many of one thing are owned by one person, and how many by the other. Before the Kalamarans, the Kors viewed ownership as the number of things you could claim and keep. You could claim ownership over anything, as long as you could defend that ownership. Thus, numbers were unimportant.

Since the Kalamarans made the Kors citizens and began trading with them, the Kors have had to use exact numbers. For this purpose, the Kors use the Merchant's Tongue names for numbers. The ergazh and kolmarg are familiar with

these numbers, and some rugach understand them as well, but they are by no means universal. Some Kors still do not have a need for exact numbering.

Warfare

Throughout their history, the Kors have excelled in the arts of war. Now that they are part of the Kalamaran Empire, their military strength and knowledge has only increased. Though the Kors military is not as large as many of their neighbors, the fierceness and skill of their warriors makes them a feared military force.

Currently, the Kors military is in crisis. One of the downsides of allying with the Kalamarans is that many of the nearby military targets are now allies, and the Kors cannot attack them. With no enemy nations surrounding them and few enemy settlements, the Kors military is an army without a war. This has led to an increase in desertions, a reduction in the army size, and an increase in the number of soldiers that want to fight the Kalamarans. Sooner or later, the Kors need a war, or they will end up fighting themselves.

Military Structure

The basic unit in the Kors military is the akkra ("patrol" in Merchant's Tongue). The akkra consists of five soldiers, or krag ("warrior" in Merchant's Tongue), one of whom is either a bakrag, a sergeant, or a dakrag, a corporal. The akkra never fights on its own; it only operates as a single unit domestically. All the members of an akkra live on the same kolmarg's land, and they all come from the same general area. They live together in the barracks, they train together, and they fight together.

The bakrag or dakrag of a squad is determined through the raghal-gon, a ritual combat similar to the raghal-bak and raghal-mal. The winner becomes the bakrag or dakrag, and the loser, if he lives, becomes a common soldier. The raghal-gon is not necessarily a fight to the death; the loser is the first combatant to surrender. In practice, the fight is usually non-lethal, but not always. Only a current member of an akkra can challenge the bakrag or dakrag of that akkra.

A bakrag or dakrag does not wield much power over the other krag. His primary purpose is to provide leadership and inspiration for the rest of the akkra. He communicates the orders of his superiors, a kolmarg in the case of a bakrag or a bakrag in the case of a dakrag, and ensures that his unit executes those orders. The kolmarg does not expect him to come up with any tactics or orders of his own, though he can make minor decisions without consulting a superior. The raghal-gon is supposed to select the best warrior for the position of leadership, so the bakrag's or dakrag's most important role is to lead his troops through example.

The smallest military unit used independently on the field of battle is the drakkra, or double patrol. Simply, a drakkra consists of two akkra. The Kors always combine the same two akkra to create a drakkra, so the krag are familiar with all the other members of their drakkra. The drakkra is lead by one bakrag and one dakrag. The Kors use a raghal-gon to determine which of the leaders holds the rank of bakrag and which holds the rank of dakrag. The members of a drakkra spend much of their time together, training and fighting, but they do not necessarily live together.

The bakrag of every drakkra reports directly to his kolmarg, and takes all his orders from him. Each kolmarg has on average one to five drakkra under his command, depending upon the size of his property and the expectations of his ergazh. The ergazh usually requires the same

number of troops from all his kolmarg, but the number varies from ergazh to ergazh.

Most military operations are performed by a tomrakh, a unit containing all the drakkra belonging to a kolmarg and under his command. Tomrakh vary wildly from tribe to tribe and kolmarg to kolmarg. Some kolmarg are military men or consider themselves military men and thus train with their tomrakh extensively. Such tomrakh are usually well equipped and have high morale, making effective units on the battlefield. Other kolmarg are less concerned with fighting or the military, and their tomrakh do not spend much time training under their command. Such units are not very cohesive, and do not fight well. A few kolmarg do not even lead their troops personally, appointing a bakrag or a son to command for them.

In his military capacity, the kolmarg must execute the orders of his ergazh and follow any strategies that he may dictate. However, unlike the bakrag or dakrag, the kolmarg can also act on his own. As long as he does not violate any command of his ergazh or attack another kolmarg, he may take any military action that he deems appropriate. Practically, this means he can execute his own raids if he needs more supplies or is going to be short on his taxes. Although the Kors consider his troops to be the ergazh's property, most ergazh do not care how the kolmarg use their troops. Their only concern is that the kolmarg provide the correct number when they need them.

For large battles, the ergazh assembles his entire army. This consists of all the kolmarg and their tomrakh. In addition, the ergazh has his own command squad to lead, known as an ur-drakkra. This command squad contains the ergazh, his sons, and any clerics or other special troops. The size of the ur-drakkra varies from ergazh to ergazh, as some tribes have more special troops than others do. Most ergazh are



smart enough to know that their military success depends upon training their army as a whole. Thus, most ergazh spend one or two days each month performing military exercises with the entire army.

In emergencies, such as when the tribe is under attack, the ergazh orders the rugach to be armed and sends them into battle. The ergazh gives this order only when the fate of the tribe is in question, because many of the untrained rugach will die in battle. The officers send the commoners to the front lines to absorb damage before the trained military force attacks.

Soldiers that serve in the Kalamaran army and return to the tribe are uncommon, and they do not receive any special consideration once they have returned. However, since they generally have superior military training and knowledge, they quickly rise to the rank of bakrag, and many eventually become kolmarg. Those that do tend to know better training methods and their soldiers are better fighters as a result.

Arms and Armor

The P'Tikor Hills are rich in natural resources, particularly metal ores, and so the Kors have learned to fashion many types of metal weapons and armor. These superior arms have contributed directly to the success of many battles, and the average Kors soldier has better equipment than many soldiers from larger countries. The average Kors krag wears chainmail or scale mail and carries a longsword, a short sword, and a large shield. Most carry at least one other weapon, such as a dagger or mace. In addition to their standard issue weapons, most krag carry with them some weapons or items taken from defeated foes. These trophies serve as a reminder to the krag's friends and enemies that he is an accomplished fighter. If a Kors is lucky enough to defeat an opponent with superior armor or weapons, he will use them if possible.

The bakrag and dakrag usually have upgraded their armor or weapons, as they have a higher priority when it comes to looted items. They typically wear heavy armor such as banded or splint mail, and may carry a greatsword or greataxe instead of a longsword and shield. The bakrag and dakrag tend to have more trophies on their person than the average krag to show that they are worthy of a position of leadership.

Kolmarg typically wear half-plate armor and carry a variety of weapons. Most have a shield with a family symbol on it, though they may choose to use a two-handed weapon instead. Typical weapons include greatsword, greataxe, longsword, battleaxe, and short sword. Those that are more militarily inclined might use an exotic weapon such as a spiked chain or an orc double axe. There is little uniformity among the dress of the kolmarg, and many see

their uniform as a way to express their individuality. They all have several trophies on their armor and weapons, and they may possess a minor magic item or two.

The ergazh have the most sophisticated armor and weapons of all the soldiers. Almost all of them have full plate armor and most have a magic weapon of some kind. This means that they fight with all sorts of weapons, but they prefer large, impressive swords and axes such as longswords, greatswords, battleaxes, and greataxes. They decorate their armor and shield with their personal symbol and they have many trophies on their armor and weapons.

For a long time the Kors used only infantry in their army, but since the Kalamarans began training some of their soldiers, the Kors have learned the usefulness of massed missile fire. They still do not have much patience for ranged combat, but they usually fire a few volleys of arrows now before attacking. Most kolmarg have at least one drakkra of troops armed with longbows. These troops carry melee weapons as well, usually a longsword and a short sword, and they only fire a small number of volleys before they close to melee. The Kors view missile combat as a supplement to melee, and they expect all troops equipped with missile weapons to join the melee eventually.

Tactics

In general, the Kors have not developed the sophisticated tactics of the other subraces. For most of their existence they were not civilized enough, and since the Kalamarans have arrived, they have little opportunity for practice. A few tribes use tactics learned from the Kalamarans, especially those lead by soldiers that served in the Kalamaran army, but on the whole they are simple combatants. Despite this, they have developed a few core principles that form the basis for most of their battle plans.

The first principle is that of overwhelming force. The Kors believe in attacking with as many troops as they need to ensure a complete and total victory. This may not always be possible, and the Kors may certainly underestimate their foe, but if possible, the Kors want to use every resource they can. This means that the Kors rarely engage in two separate battles because it impedes their ability to muster an overwhelming force.

Similarly, the Kors believe in containing their foe on the field of battle. Because they do not use cavalry and have limited ranged capabilities, the Kors are vulnerable to fast moving troops and flanking actions. To counter this, the Kors try to contain the fight to one part of the battlefield. They accomplish this most often by surrounding the enemy before attacking. In some cases, such as attacking a settlement or city, this is quite easy, as the defenders are not moving around. In other cases, it is very difficult or impossible. Even if they cannot contain the entire force, the Kors

try to surround a majority or a large portion. By containing some or all of the enemy's force, the Kors can concentrate their military power on a single area, thus increasing their odds for victory.

Before a battle begins, the Kors try to scout the area they are attacking. If they can find ways to skirt the enemy lines, they use them to surround the enemy forces. If no such routes exist, the Kors identify advantageous places to corner or surround the enemy, as well as possible ways the enemy can flank or surround them. When the scouts have returned, the Kors formulate a battle plan. They utilize any high ground they have identified, as well as any choke points, hidden trails, or other terrain features. When the officers are ready, they lead the army to the battlefield.

As they are approaching the battlefield, the Kors soldiers begin a low growl just barely within the range of hearing. As they approach their target, the growl grows louder and fiercer. The Kors use this growl, known as a gurgbar, to intimidate the enemy and let them know the Kors are coming. The Kors consider it dishonorable to fight an unprepared opponent. They are not against fighting a scared opponent, however.

The Kors attack almost as soon as they have arrived at the battlefield. They usually do not want to meet with the opposing general to work out surrender terms or other conventions. A Kors attack is a massive wave of hobgoblins descending upon a single area. The Kors that reach the enemy first try to run over as many people as they can to reach the rear ranks. This allows the hobgoblins following behind them to attack the front ranks. The success of this maneuver varies wildly depending upon the troop type the Kors use it against, but they almost always try it. The Kors are impatient once battle is upon them. They get so few opportunities to fight in war that they are anxious to get any battle started. The Kors never lay siege to a city, and attack their target at the soonest opportunity. Only severe weather or other similar event will prevent the Kors from attacking immediately.

When using missile troops, the Kors fire three to five volleys into the enemy ranks before charging into melee. Once the first warriors have reached the enemy, the missile fire stops, and the Kors archers join the fray. If they are facing cavalry, the Kors archers aim for them first, hoping to take out the rider or the horse.

Religion

For hobgoblins, the Kors are not very religious. They do believe in the gods, and they make sacrifices to them, but they do not usually worship one exclusively, nor do they spend a great deal of time or effort in worship. To the average Kors, the gods are to be appeased when they need something, but the gods are best left out of everyday life.

The Kors do not believe that the gods can do anything for them, and thus they do little for the gods.

The Kors do believe that the Blacksoul created them like the other hobgoblin subraces. However, they believe that the Blacksoul created their race separately out of the rock of the P'Rorul Peaks. Legend teaches that the Blacksoul wanted a race that was part of the land, so that they could live and work in it. The Kors feel a connection to their environment, and tend to be more attuned to the natural world than other hobgoblins. Somewhere beneath the P'Roruls lies the Blacksoul's hidden laboratory, the Kors preach, and contained within are the secrets to world domination. When they first began founding tribes, the Kors sought vigorously for the lost city of the Blacksoul. As time passed, however, they became more cynical and eventually gave up any hope that they would find the fabled workshop. As empires grew around them and wars raged across the continent, the Kors began believing that the gods no longer cared for them. They decided that they were going to have to conquer the world by themselves.

Since then, the Kors have returned to some of their religious roots, but they still do not worship the Dark One above all others. Instead, they worship the god they believe can help them the most at certain times. They pray to the Old Man before going into battle, or to the Creator of Strife before a large storm. The Kors make sacrifices to the Blacksoul for guidance and protection, as they still view him as their creator. They worship all the evil gods at some time or another, and many of the lawful neutral gods as well.

The exception to all of these rules are the traditionalists, those Kors that reject the deal made with the Kalamarans. For the most part, these Kors are a minority in the tribe they live in, but a few tribes are comprised entirely of traditionalists, and in a few others they are the majority. The traditionalists are religious fanatics. To the man, they worship the Blacksoul exclusively, and they make sacrifices to him at least once a day. They also make an effort to convert their fellows to worship of the Blacksoul. They believe that most Kors have lost their faith and their religious direction, and that through conversion they can return the Kors to their rightful position as kings of the world.

The traditionalists believe in the standard teachings of the Blacksoul. They teach that the Dark One created the Kors under the Legasa Peaks, that they once ruled the world, and that the other gods betrayed them and destroyed them and their god. They believe that the Blacksoul has commanded them to retake the world in his name, and that the Time of the Void will come when they have conquered the world.

The traditionalists come from all castes and all professions in society. When they "convert," many leave their current occupation to join the Church of Endless Night. The local Knight of the Black Pit is usually the head of the traditionalists in any area, as he has a direct relationship with the

Blacksoul. Some traditionalists prefer to leave their tribe and live on their own in the wilderness. Such groups attack the surrounding tribes, destroying anything built by the Kalamarans or constructed with the help of the Kalamarans. The mainstream Kors consider these traditionalists to be terrorists, and sooner or later a kolmarg or ergazh will send troops to destroy them.

Groups of traditionalists occasionally form an alliance, but each group tends to have slightly different religious beliefs, and the groups come to blows as often as they join up with each other. Because the teachings of the Blacksoul are complex and varied, there can be many interpretations of his beliefs. The traditionalists in the northern parts of the P'Tikor Hills are more extreme in their methods and beliefs, but the traditionalists in the southern reaches of the Hills tend to have more influence over their peers.

Rituals

Despite their recent modernization, rituals are still an important part of Kors life. Unlike the other subraces, Kors rituals are practiced out of a respect for tradition and not because of any religious devotion. Kors rituals do not have much religious significance, and they perform most of them without a presiding cleric. Despite this, they still consider them to be sacred rites, and disrespecting a ritual is an offense to the Kors race.

Raghal-Bak

The raghal-bak is the most sacred Kors ritual, as it determines who will hold the position of ergazh. The ergazh is the owner of the tribe's property, he is the tribe's military leader, and he is the source of all political power. Because the ergazh must fulfill all these roles, the Kors believe that the strongest hobgoblin should hold the position. To determine the strongest hobgoblin, the Kors use ritual combat.

Any male Kors of any social caste, excluding helots, may challenge for the position of ergazh. To do so, the challenger dons his armor and weapons, marches to the ergazh's residence, and issues a verbal challenge. The challenger must choose his words very carefully, depending upon whether he intends to keep the current ergazh as a lord or whether he intends to kill him. His choice depends upon how much support he expects to have from the kolmarg and how popular the current ergazh is. If the challenger does not intend to kill the current ergazh, he will express in his challenge that he thinks he will be a better leader, but he may acknowledge some of the honorable actions of the current ergazh. If he intends to kill the current ergazh, the challenger will be more insulting and angry in his challenge.

Once the challenger has issued his challenge, both combatants retire to their homes to prepare for the coming battle. The fight takes place at the next dusk, which, unless the challenge was issued during the night, will be the same day. The fight will occur outside the ergazh's residence, and as dusk approaches, the tribe members begin assembling. Attendance at a raghal-bak is not required, but most Kors show up to witness the combat. The Kors rarely turn down a chance to see a good fight.

Once it is dusk, but before the combat begins, the challenger and then the ergazh take five to fifteen minutes to explain why they should be ergazh. For the challenger, the speech has the same tone as his challenge, and signals what he plans to do with the ergazh if he wins. The ergazh extols his own virtues and explains how he handled the many difficulties of the job. Most ergazh also take the opportunity to explain how hard the job of ergazh is, hoping to scare the challenger. In addition to making oneself look good, the speech is also an opportunity for each combatant to rally his support. During the speech, most Kors pause for applause and cheers. Instead of giving a speech, either combatant may cede the victory. If the challenger concedes, the Kors expect the ergazh to let him live, though he is not required to. If the ergazh concedes, the Kors expect the challenger to make him a kolmarg, but, again, he is not required to.

Once the speeches have ended, the most honorable kolmarg (usually the oldest one) places his sword between the combatants. He briefly explains the rules of the contest, and then lifts his sword. As soon as he raises his sword, the combat begins. The rules are simple. The fighting continues until one side gives up, either by dying, by falling unconscious, or by intentionally laying down his weapons. The victor becomes the new ergazh. The loser is at the mercy of the ergazh, and the chief may kill him, may make him a rugach, or may keep him as a kolmarg. In general, if the challenger wins, he will either kill the ergazh or make him a kolmarg. If the current ergazh wins, he usually kills the challenger. Some ergazh let the challenger remain in his current caste, confident that he has proven himself superior. Only in rare circumstances does an ergazh change a challenger's caste, either up or down.

The first act of a new ergazh is to reorganize the distribution of land and titles. He need not reorganize the kolmarg, but most do so to reward their friends and allies. After a raghal-bak, neither combatant may participate in another raghal-bak or raghal-mal for six weeks. Most combatants use this time to heal.

Chapter 5: Dazlak

Dazlak Origins

From their earliest years, all Dazlak learn the legend of their origin:

Long ago, as the gods were punishing the great Hobgoblin Empire, the great warrior Korrut pi Dazlak was among the most honorable of hobgoblins and able of leaders. His exploits were legendary, but after nine years of rule he lost a single battle to a rival chieftain called Gabriz Hrezatkh. Having defeated him previously, Dazlak suspected magic but had no basis on which to make the claim. Such an accusation without any evidence would have dishonored Korrut pi Dazlak and condemned him to a life of facing questions about the totality of his honor. Refusing to suffer such indignity, he stood on a small cliff in the P'Tikor Hills and gave an impassioned speech to his tribe, decrying in general terms the sorry state to which the tribes of the area had sunk. Though he made no specific reference to Hrezatkh, many in that crowd also suspected magical shenanigans.

Korrut pi Dazlak's rival, of course, would not stand for such attacks on him, true or not, direct or indirect, and all-out battle soon ensued. That battle raged fiercely for hours, with neither side gaining lasting advantage and many fine warriors meeting honorable deaths. Even the mighty hobgoblins could not continue to battle all day, and so the camps went to rest when daylight came. The battle continued the next day. As the days went on, hobgoblins from the surrounding area came to participate, partially because of their love of battle and partially because of long-standing tension between various factions.

Despite the glory of the battle, it was particularly bloody. So many warriors died that Korrut pi Dazlak saw that the enemies of the hobgoblins could seriously threaten their power. Not wanting to endanger his people, and having seen many fine, upstanding, honorable hobgoblins on both sides fall, Korrut pi Dazlak prayed for guidance. In his next dream, the answer came as a vision, but not from the Blacksoul.

The next day, Korrut pi Dazlak challenged Gabriz Hrezatkh, to a personal duel, this time in a space under the cliff where (as he knew from his vision) magic could not reach. He defeated Hrezatkh so soundly that few could doubt his claims, though he had never made the claims himself. As Gabriz Hrezatkh's second came to face his master's slayer, Dazlak called for a halt. "Honor is satisfied!" he declared. "But this ta'aghokk stinks more in death than in life! I have had enough of the lands he polluted. Blacksoul has gifted me with a dream, a vision of a new home, a new land where hobgoblins will remain pure! Where honor stands above all, and all our enemies cower before us! But I will gaze no more upon wretches not worthy of my time," and he spit upon the slain form of Gabriz Hrezatkh. "These lands have been fouled too long. You have been led astray! If any among you are strong of heart and pure in honor, you may follow me to this new land. Who will follow me?"

Not all the hobgoblins went with Korrut pi Dazlak, of course. Some felt they had too much to risk by leaving, some saw new opportunities in the newly shifted power structure. Whatever their reasons, they would not go. But Dazlak left the P'Tikors with his small band. Others came after, either to join or oppose. Later, the god who answered Korrut pi Dazlak's prayers revealed himself: Kortak-Tuvaghaz, the Emperor of Scorn, had a plan (at least for the time being). He would make a living weapon out of a whole tribe of hobgoblins, fiercely devoted to him and able to exercise his will at any time. Though he later seemed to lose interest in the project, the hobgoblin he chose to set the plan in motion continued on and fulfilled his ideal nonetheless.

In the ensuing years, some were driven away by stronger bands after backing the wrong front men and having been denied the dignity of an honorable death. For a myriad of reasons, many embarked on a journey similar to that of the Dazlakali. The trek was long, some were lost to accidents and in battles in the long journey around Reanaaria Bay, many died in battle with locals, some few just gave up.

Despite the hardship, eventually, several years later Dazlak led his people into the Khydoban Desert.

Already they had changed. They were tougher and leaner than most hobgoblins, those without the grit and determination to press on had been weeded out by the environment and by battles along the way. Thus, only the thoroughly tested, the strongest of hobgoblins, made the entire trip. With their organizational skills and Dazlak's leadership, they prospered in a land where survival alone was more than merely difficult. Even in the face of the rugged terrain, ensuing generations grew larger. The tribe became many tribes, and the many tribes became a legitimate subrace. Today the Dazlak hobgoblins can be found in small nomadic groups throughout the Khydoban Desert and the Arajyd Hills. Though they may not see their kin for months or years at a time, they remain tightly bound by culture and the necessity of surviving in a harsh land. The Dazlak rarely battle each other, and even more rarely fight each other to the death.

Legends still tell of one day when all the tribes will unite under a new leader (some prophecies call him Dazlak returned, some say he is merely the spirit of Dazlak born anew). Signs of his coming return include the sun being blotted out for a day and rains coming to the Khydoban Desert, but no prophecy specifies a timeframe for the appearance of this new leader. It is said that the Dazlak will then return to the west in triumph, driving all their enemies into the ground. They will cleanse the land of all the lesser races, including those western hobgoblins who fail to acknowledge Dazlak superiority.

As with many ancient myths, none today know for a fact how much truth lies behind these stories. Certainly, elements of it seem plausible. The Dazlak are the least varied of the hobgoblin subraces, suggesting a smaller group of ancestors. And those ancestors must have had some reason for traveling all the way from the far side of the Ka'Asa Mountains. Human and demihuman scholars who wish to start a fight can express the opinion that the tale of Korrut pi Dazlak is just a tale, but the fact is there is no evidence for their primary competing theory: that the Dazlak ancestors were driven away from their brethren and fled, perhaps even in disgrace. Even their enemies agree that hobgoblins would rather die with honor than live with disgrace and weakness.

One element of the many legends surrounding Korrut pi Dazlak suggest that there may be more than a grain of truth to his tale. At various times he was faced with two likely scenarios: one would lead to the death of all or most of his followers, the other could be considered dishonorable. He chose survival.

Dazlak Physiology

As the hobgoblins migrated from the island of Svimohzia to the mainland, they spread out across the main continent of Tellene. A small number of groups pressed on past the P'Tikor hills and ended up in the area of the Arajyd Hills and the Khydoban Desert, but only the ancient Dazlakali thrived there. These hobgoblins eventually adapted to the harsh environment and their descendents became known as the Dazlak. Unlike the more traditional Kargi, Krangi, or Kors, the Dazlak do not possess greater than average Strength. Years of living with limited water supplies has forced the Dazlak muscles to become more water efficient. As a result, they are stringier and not as big or strong, but what they lack in strength they make up for in quickness and toughness. And while the Dazlak possess the same limited intellect of their western brethren, their close connection to nature nurtured their willpower and they have grown wiser.

The Dazlak are definitely a product of their environment. Their skin is usually a dusty or sandy color, ranging in color from yellow-brown to red-brown. It has a leathery texture that helps it hold water, and it is very dry from years in the hot sun. Likewise, Dazlak hair is usually medium to dark brown in color. It, too, has a weathered feel and is never cut or cropped short, as the Dazlak keep a tradition of respect for their legendary founder. (Legends depict Korrut pi Dazlak as a fierce, lean hobgoblin with long, dark, coarse hair.) Dazlak coloration generally gives them good camouflage in the sand and rocks of the open desert and nearby hills. Occasionally a Dazlak is born with very dark hair or very dark skin, but these offspring are almost always

Dazlak Racial Traits

- +2 Dexterity, +2 Constitution, -2 Strength, -2 Intelligence. Living in the desert has toughened the Dazlak, but the harsh life saps both the strength and the mind of these beings.
- Medium-sized: As Medium sized creatures, Dazlak have no special bonuses or penalties due to their size.
- Dazlak base speed is 30 ft.
- Darkvision: Dazlak can see in the dark up to 120 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- +2 racial bonus to Survival checks when in the desert. The Dazlak have adapted and thrived in the harsh desert climate, and as a result are very skilled at surviving there.
- Energy Efficient: Dazlak require only half the normal amount of food and water that a human needs to survive. In addition, Dazlak can function for 48 continuous hours without food, water, or sleep, and suffer no penalties.
- Automatic Language: Dazlak.
- Bonus Languages: Goblin, Deji (choose dialect: Khydoban, northern, southern, or minor dialect), Reanaarese, Merchant's Tongue.
- Favored Class: Ranger. A multiclass Dazlak's ranger class does not count when determining whether he suffers an XP penalty for multiclassing.

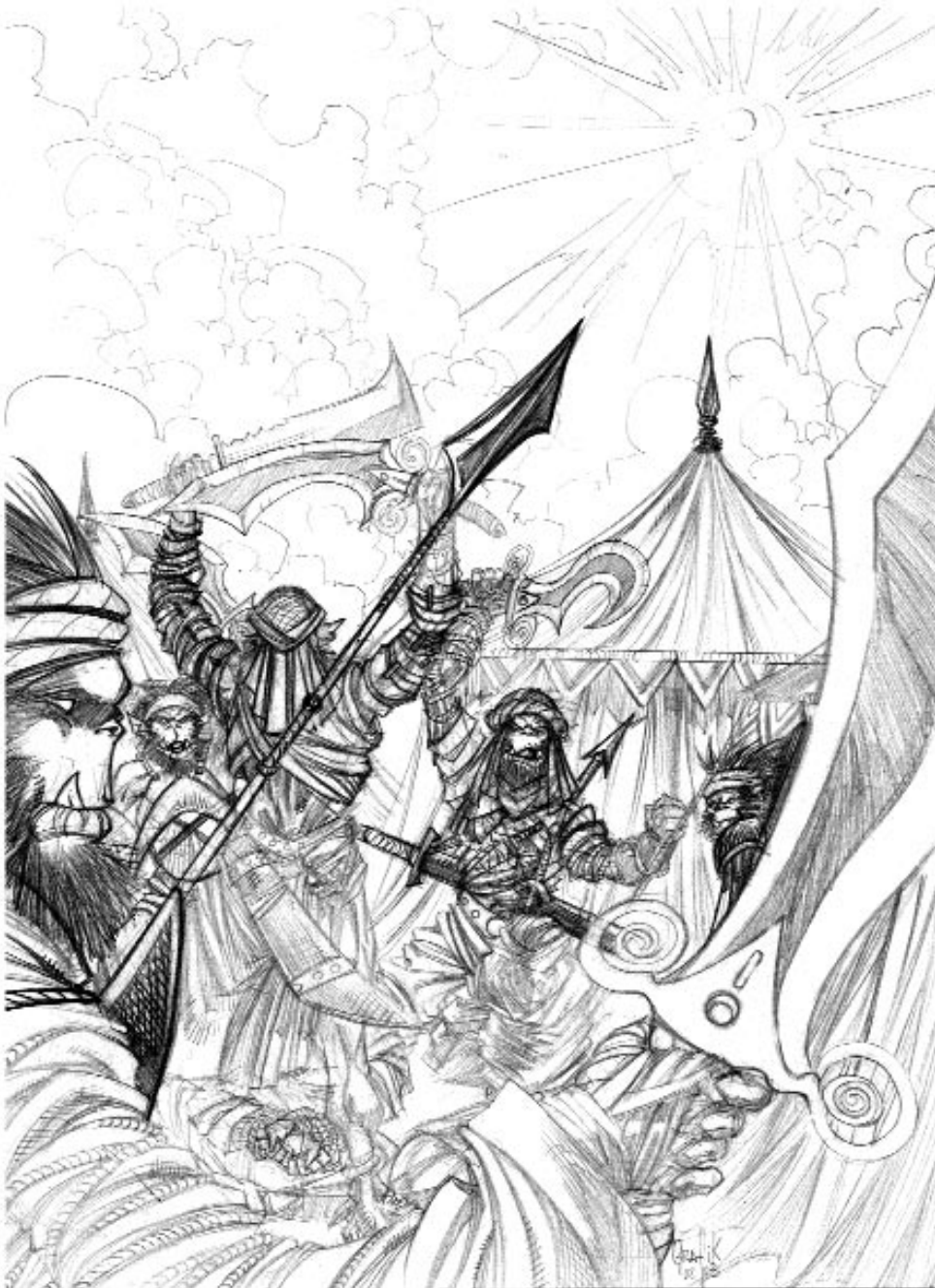
killed after birth. As a result, the Dazlak tend to exhibit less variance in coloration than the other subraces, though this is also a result of a fairly limited stock of ancestors.

The Dazlak have a modified muscle structure, and as such resemble smaller, leaner hobgoblins. They average about five and a half feet in height and only 175 pounds in weight. As such, their muscles are longer and more efficient over the long term, better suited to acts of quickness and dexterity than brute strength. Their energy efficiency also makes them tougher than most humans, though only average for Krangi. When seen from a distance, a fully cloaked and clothed Dazlak can easily pass for a human. The Dazlak are fully aware of this, and often use it to their advantage on raids.

The Dazlak face is very similar to the other hobgoblin subraces, but with such taught, dry skin, it often appears smaller. Dazlak have pronounced chins that extend outwards from the mouth, but not to the extent of the Kargi. Their jaws are particularly strong, from years of eating the tough meat and plants of the desert, and their teeth are very sharp. Their tusks are somewhat smaller than those of the other subraces, though, occasionally leading observers to misidentify them as young Krangi, but they still demonstrate the age of the Dazlak through their size. Their ears are small and mostly rectangular, with a small point at the upper back edge. The wide and flat Dazlak nose sits in the center of the face. It is a light purple-gray color.

The Dazlak facial hair, like the hair on their heads and body, is wild and unkempt, but there isn't much of it. The facial hair is confined to the mouth, chin, and jaw line, where it is thick but short. The Dazlak don't bother with grooming or waxing, as the heavy winds in the desert make such vanities pointless. They see their hair as little more than a layer of protection for their skin, and treat it as such. The hair on the head is left wild and untamed. The Dazlak keep the high winds and sand from their hair by wrapping the hoods of their special cloaks around their heads during storms. Not all Dazlak grow body hair, but those who do tend strongly towards short hair in thin patches.

The Dazlak live within extensive cave structures hidden in the hills and deserts of eastern Tellene. As a result, their eyes are exceptionally keen in the near dark or dark, having developed the ability to see up to 120 feet. The ability of their eyes to function over a wide range of the light spectrum gives them an advantage when fighting in their underground environment. Their eyes resemble those of other humanoids, with a round pupil like those of a human or demihuman, and



animal colors. They are most typically yellow or brown, with occasional reds and blacks.

Dazlak females are a little smaller and lighter than the males. Females are just as able and deadly in combat as their male counterparts, and participate in patrols and raids. As such, they exhibit the same weatherworn skin, eyes and faces as the males. They do have less facial hair, but often Dazlak females have some short hair along the line of their jaw. As for the hair on their head, when possible they are careful to protect it while in the open desert, and thus they generally resemble better-kept males. Male and female Dazlak can be indistinguishable from a significant distance.

Sil-karg of Dazlak stock are extremely rare, as the Dazlak kill most of their victims. In addition, they regularly kill any weak offspring (those who have not already been taken by the desert), and this includes almost all sil-karg. The few that exist have either proved their strength to their hobgoblin parents or were adopted by a parent of another race. Both of these scenarios are highly unlikely. The very few surviving sil-karg inherit the toughness of their hobgoblin parent (+2 Constitution) and the lesser intellect (-2 Intelligence).

Dazlak Psychology

The Dazlak are just as evil as their other hobgoblin brethren, but they have learned not to take survival for granted. Their harsh environs have shaped their thinking and their actions in all ways of life, and as such they view things differently from most of their hobgoblin kindred. Whereas honor is the driving force behind everything that the other subraces do, for the Dazlak mere survival holds a hallowed place. And in the open desert of the Khydoban, one thing means survival: water.

Because water has such importance to the Dazlak, it plays a part in all of the traditional hobgoblin beliefs. Power for the Dazlak revolves around physical prowess. If you can kill someone, you can take his water, and thus take his life. If you control his water, then you must naturally be above him, because you can control his survival. Thus power and hierarchies are set up and organized based on the ability to kill and be killed. This is not necessarily traditional military prowess, though that is frequently the case. A roguish Dazlak could wield a great deal of power, even though he may not be able to best someone in a fair fight, if he is adept at spying and assassination. The Dazlak respect power only if it can be used for survival and they do not look down on skills that most hobgoblins consider dishonorable.

For the Dazlak, honor derives largely from ownership or control of water. In Dazlak society, when someone owes you a debt or a favor, you control his water, and can use it as you please. Similarly, someone above you in a hierarchy controls your water (and has the power to kill you). Winning

contests, fights, trials, and the like all grant the victor honor. All involve the exchange of water, though usually not in the physical sense. The system of water ownership and exchange has been largely formalized to the point that actually literally claiming another Dazlak's water occurs less than half the time. The Dazlak speak of "water-debt" and swear oaths upon water; they do not take any matter concerning water lightly. When it comes to a situation where honor and water (survival) concerns directly conflict, a Dazlak chooses water. Having more honor and higher rank is important and valuable, but it is nothing next to the ability control his water directly.

Despite their rigid society, Dazlak are not humorless. Though they tend to make their jokes at the expense of others, the few outsiders who deal with them often comment on how easily they break into laughter, and how many of the elder Dazlak have laugh lines among their weathered, creased expressions.

Dazlak Social Structure

The Dazlak live in small communities scattered throughout the Khydoban Desert and Arajyd Hills. They are fiercely religious, and every aspect of their life is controlled by this faith. Unlike other hobgoblins, however, the Dazlak do not revere Mravroshkha-Khielshor, the Dark One. Instead, they worship Kortak-Tuvaghaz exclusively, and the House of Scorn is the governing force in Dazlak society. The Purgers make up the highest castes, and since they control all the resources of the Dazlak, they can force everyone into obedience. Those that refuse to worship Kortak-Tuvaghaz are harassed, denied food, and beaten until they submit or die.

Though on the surface they appear to live a primitive tribal life, each Dazlak community, or *hazbarg* ("desert shelter" in Merchant's Tongue), is actually part of a larger network, forming a nation of sorts. The *hazbargs* enjoy a large amount of autonomy, including governing themselves and performing their own military actions, but they are ultimately under the control of the *krokurgar* (loosely translated as "high council"). This ruling council is made up of the leaders of every *hazbarg* or their representatives. It coordinates the actions of the *hazbargs*, devises overall military and religious strategy, and coordinates relations with large foreign powers. In addition, it sets various laws, rules, and guidelines by which the *hazbargs* should be run and managed. The leaders of the *hazbargs* return from the *krokurgar* and implement these changes, as well as changes of their own. The result is a network of highly coordinated but independent communities.

Every resource in Dazlak society is controlled by the House of Scorn. Food, goods, water, and money are all given to them when created or found. The Purgers then distribute these goods to their faithful, usually at the daily

religious ceremony, ensuring that only their supporters survive. This ruthless method of maintaining power has proved very effective.

The Clergy

Every powerful member of Dazlak society is a cleric of Kortak-Tuvaghaz. At the top of this group is the skarboogh, or high priest. He is the most senior Purger, and is the decision-maker for the hazbarg. He is responsible for advancing the agenda of Kortak-Tuvaghaz through the actions of his hazbarg and his rule. He can overrule any decision made by anyone lower in rank than him, or mandate that certain actions be taken. He has the right to make any decision he pleases, though he generally allows others to do their jobs uninterrupted. He is also a member of the krukurgar, and is responsible for implementing the decisions of that council. The most senior skarboogh, determined by a vote of the krukurgar, leads that body. He does not possess any additional power or responsibility, but he manages the sessions of the krukurgar, and the meeting always occurs at the caves of his hazbarg.

Beneath the skarboogh are the arkogh ("honored priest" in Merchant's Tongue). They serve the skarboogh as advisors and execute his orders. They also perform the majority of the religious ceremonies, as the skarboogh spends much of his time communing with Kortak-Tuvaghaz. In addition to these religious duties, these priests control the day to day working of the government. They order raids, collect and house all manufactured goods, organize distribution of food and other necessities, and organize the protection of the hazbarg. Any government functions fall under their command, and whether they delegate that responsibility or take it upon themselves, the responsibility is ultimately theirs. Finally, the arkogh as a group act as the high court. They have the power to review any decision made by the lower courts and reverse or overrule it if they choose.

The third and lowest caste of clergy are the gabrorg ("sacred men" in Merchant's Tongue). They are greatly feared and respected by the rest of the populace, but they do not have any decision-making power of their own. They execute the orders of the arkogh as quickly and efficiently as possible. This relates almost exclusively to the management and administration of the government, such as actually collecting and distributing food, clothing, tools, and other goods, and maintaining the community's facilities. In addition, the gabrorg manage and staff the Temple's education system. This consists of a large school that teaches all Dazlak children the basics of their culture, the tenets of the House of Scorn (especially the superiority of the Dazlak race and traditional way of life), and determines what career they will have for the duration of their adulthood.

Only one skarboogh exists in a hazbarg at any one time. To win the position, a challenger must demonstrate that he possesses more strength, more willpower, and more of Kortak-Tuvaghaz's favor. A challenge to a hazbarg leader is a major event (described in the Ritual section).

The rank of arkogh is appointed by the skarboogh. All candidates come from among the gabrorg, and the high priest usually chooses the most honorable. He often consults the arkogh, who make suggestions and nominate potential candidates. While the process has a veneer of democracy, it is mostly a way for the skarboogh to consolidate his power. Note that the skarboogh may appoint a new arkogh even if a position has not been vacated. This is an uncommon practice, however, as it increases the number of rivals for his position. Also, the new arkogh position permanently increases the number of such priests.

The gabrorg are chosen from the most promising candidates in each school class. Candidates are selected by their teachers, and are passed onto the arkogh for an interview and evaluation. The interview process is difficult, as the priests like to keep their numbers small to conserve their power. Usually between one and three candidates are chosen each year. They are then put through a training process from which most eventually emerge as full-fledged clerics.

As the leaders of Dazlak society, the priests take the best living quarters for themselves. This means that each skarboogh, arkogh, and gabrorg has his own personal cave. These caves are often hollowed out to increase their size, and are isolated from the rest of the populace. Temple caves are located in the same area, so that the priests need not leave their neighborhood for weeks at a time if they so choose.

The Military

Beneath the priest caste is the military caste, which is small and weak – relative to other hobgoblin societies. The clerics deliberately maintain this state of reduced military (for hobgoblins) as they find it easier to control the society this way. Still a formidable fighting force, the Dazlak soldiers are fanatically loyal to the priests and their faith. As the harsh surroundings of the Khydoban Desert and Arajyd Hills make large concentrations of troops impractical, the Dazlak military is not trained or organized for pitched, large-scale battles. Instead, the Dazlak focus on small, mobile units adept at carrying out destructive raids or surgical strikes.

The military has no single chief commander, again because the priests want to guard against anyone who might be able to stand against them. Instead, a council of generals, known as hagdrik (literally "fight commanders"), manage the military. The council reports (via a khargdrekk, or "speaker", who has no special power only a specific duty)

directly to the arkogh, and take their orders from them. In practice, however, the arkogh mostly approve or disapprove whatever the hagdrik decide to do. Since the arkogh lack the extensive military training of the true warriors, they generally trust the hagdrik and rarely interfere unless a proposed (or reported) action infringes on the faith.

In addition to planning any military action, the hagdrik manage the apparatus of the military. This includes maintaining the barracks and training facilities, keeping the armory stocked with weapons and arms in good repair, and managing the recruiters that examine the adolescents in every school class. The House of Scorn ultimately owns and controls all equipment, so one of the important duties of the hagdrik is lobbying the priests for the newest and best weapons, a task that is not always easy as all these funds come from a single source (which the clerics use to buy their own equipment and furnishings).

Beneath the hagdrik are the lieutenants, or fenghaz. These are the field leaders who typically command individual raids and ambushes. They spend most of their time training, despite the large numbers of raids that Dazlak militaries carry out. Several norgmags, or "honored soldiers", serve each fenghaz. The common soldiers under a norgmag are akkmarg. These soldiers spend most of their time being trained.

The standard military uniform is leather or studded leather armor (metal armor would get too hot in the desert) covered in a dusty brown cloak that covers the head, body and most of the face. Most do not carry shields or large weapons, as they are cumbersome and too easily noticed from distance. Dazlak raids rely on speed and surprise, and they arm themselves appropriately. The Dazlak often display trophies and other trinkets on their armor, but their cloaks are kept as plain as possible, to preserve their utility as camouflage. Armor carries no rank markings or insignias, but officers do have higher-quality weapons and equipment. Soldiers are aware of rank through regular drilling, where each soldier and officer has a specific place to stand and specific responsibility. This constant reinforcement ensures that all the Dazlak of a hazbarg recognize their superiors.

The Commoners

Just about everyone that is not a member of the House of Scorn or the Military Caste is a commoner, or randhark ("faithful" in Merchant's Tongue). Each randhark has a job to perform for the community, from garbage collection and waste disposal to weapon manufacturing. Professions are assigned by the priest class to the randhark upon their coming of age, and the commoners maintain a single profession through their lives. This decision is not made blindly by the arkogh and gabrorg; starting at the age of 21

years, every Dazlak begins an eight-year basic indoctrination course. The tenets of the House of Scorn constitute much of this instruction, especially early on, but it also includes other skills such as desert survival and basic fighting techniques. Over the course of their education, the gabrorg teachers and some members of the military observe and interview the students. Upon a class's graduation, the arkogh assign each student a profession based upon the information gathered through observation and interviews. The students' preferences are never part of the choice; the arkogh consider only a randhark's aptitudes and the needs of the hazbarg.

The randhark work long hours each day, and turn over the fruits of their labor to the priests when completed. In return, the House of Scorn provides them with their basic necessities. Younger workers usually live in communal quarters, whereas those with offspring might have a small space that they share with other Dazlak parents, while successful workers may even have one to themselves. Food is distributed at the daily morning service, ensuring that the House is always packed with followers. All clothes, furniture, and tools come from the House of Scorn as well, to be distributed when needed from the House's storage.

Naturally, because they must provide for the entire populace, the House of Scorn considers quantity over quality. They have strict daily quotas for all the professions, and they insist that quality be as uniform as possible. This means that most workers work twelve hours a day with only a brief break for the midday meal. Both males and females must work, children go to nurseries run by the House of Scorn. The temple provides workers with a work uniform of sandals, breeches, and a sleeveless tunic, which also serves as off-duty clothing. The uniform is modified as needed for certain professions, such as adding a leather apron for blacksmiths or small boots. All the workers are said to be equal, but naturally the randhark caste does stratify itself. Some professions are more important to the clerics, and the workers in these professions generally receive better treatment and equipment. Workers with no particular aptitude for any profession become unskilled labor.

Helots

Unique among hobgoblins, the Dazlak do not keep helots. Food resources are hard to come by and are stretched to their limit within a hazbarg, especially water, and the House of Scorn wastes nothing on inferior creatures not essential to their society. Instead of being put to work, captured prisoners or other beasts are sacrificed to Hatemonger, and their body's water is captured, cleaned, and put in the general store, as are meat and bones used to construct tools. The Dazlak prize water more than anything

else, and bringing new water to the tribe in the form of prisoners greatly increases one's honor.

Classes

Most of the core classes are represented in Dazlak society, though in vastly different numbers. The majority of Dazlak are warriors or commoners. All the fighting classes except the paladin can be found in the Dazlak military. While no theoretical ban prevents Dazlak from being Basiran dancers or spellsingers none have ever been seen.

Adept

Every so often, a Dazlak chosen for the priesthood cannot rise to the level of his brethren, His learning stunted, the priests do not continue to expend valuable resources on him beyond a certain point. Still, the clergy refuse to admit mistakes and they cannot return a chosen individual to the general populace without admitting their mistake. Thus, the priest class includes both adepts and clerics. While the skarbogh is always a cleric, no specific law prevents an adept from rising to any position within the temple. Dazlak rankings make no distinctions between the standard class cleric as described in the Player's Handbook and the adept class as described in the Dungeon Master's Guide. A priest's rank among the arkogh or gabrogr depends more on administrative ability than personal power. Since adepts tend to be slower to learn than true clerics, they very rarely achieve the status of arkogh.

Aristocrat

No known aristocrat has ever appeared among the Dazlak. They do have some diplomats, but those are priests or experts. Clerics with extensive administrative duties who might be likely candidates to be aristocrats probably have a few levels in an expert class instead.

Barbarian

A few Dazlak have a natural inclination towards barbarism. They don't train much beyond the basic military instruction; they go on raids to unleash their rage. Barbarians do not form units, but are directed by the ur-norgmag and sometimes form the vanguard for raids. Accordingly, they rarely advance to great levels and given their reputation for instability, would never be given command of any other soldiers.

Bard

Bards among the Dazlak exist solely to promote the glory of Hatemonger. They are storytellers rather than musicians (though they may learn percussion instruments, battle hymns, and sung religious histories), and their tales extol the virtues of Dazlak above all other races. They serve the

priesthood directly by rallying the troops. Many clerics and adepts have a few levels in bard specifically for this purpose. The rare single classed bards are frequently sent on strikes to support soldiers with their performances and magic.

Basiran Dancer

The Dazlak do not dance. No known Basiran dancer has ever appeared among them. Any individual with such inclination would likely become a monk or a gladiator. Basiran dancers have no place in Dazlak society. Certainly no young Dazlak would ever aspire to such a career.

Brigand

Brigands form special units within the military. They have the same structure, with a norgmag leading up to eight akkmarg and possibly advanced trainees, but are attached to a fenghaz along with standard units to be applied as the leaders see fit. Sometimes a fenghaz lends his brigands to assist rangers as scouts or rogues on missions, in return for various considerations. This is unless, of course, the priests want to use the special unit. Independent brigands sometimes appear briefly, but the military always seeks a quick end to such developments. Given the terrain and difficulties, this added danger causes most independent brigands to leave the region altogether.

Cleric

Clerics dominate life in Dazlak culture. They are the healers, administrators, and driving force in the whole of the hazbarg. Ultimately, the priests can control any aspect of life for any member of their hazbarg, and only a higher-ranking priest can overrule such a decision. In practice, such a contradiction would be settled after the fact and away from the masses. Most priests are clerics, and the ranks of skarbogh and arkogh tend to be filled by clerics of higher level. All clerics and all Dazlak worship the Emperor of Scorn, and no other devotee would ever be tolerated. The priests reserve special punishments for clerics of other gods, even for outsiders.

Commoner

As with most races, the majority of Dazlak (the randhark) are commoners. Though a commoner can gain honor and respect by contributing to society, he will always be a commoner. A Dazlak begins training in a class appropriate to his station, and thus non-randhark very rarely have any levels as commoners.

Druid

The House of Scorn does not allow druids or shamans to live in their hazbargs. Those with a bent towards religion become Purgers. Those who fight their duty are beaten into submission. Those who resist too much are left to die alone in the desert. Any Dazlak druid would be an outcast,

probably having barely escaped his hazbarg to be trained by a druid of another race.

Expert

A handful of randhark are actually experts in their professions. These respected craftsmen receive the largesse of the House of Scorn so long as their efforts continue to be quality items that contribute to the survival of the hazbarg. Most experts make luxury items for the priests, particularly carpenters, or weapons for the military. A few priests and military commanders also have levels in expert to better their serve their main purposes. As in all things, the Dazlak make no official use of a class level in determining rank, but the skills of higher level hobgoblin experts often correlate with higher rank and respect.

Fighter

All Dazlak receive basic military training. Some are simply naturally better at fighting, more able to acquire feats and complete complex maneuvers. These receive further training in special elite classes. They become members of the PHB fighter class rather than warriors. The military caste consists of both fighters and warriors. While fighters tend to rise more quickly and to higher ranks, there is no restriction preventing warriors from holding rank.

Gladiator

At times, the priesthood needs to keep the masses under control, particularly if water is scarce and times are hard. To keep the populace entertained, they increase efforts to train those Dazlak with a knack for weapon-play and a penchant for drama as gladiators. Gladiators in Dazlak societies fight captured prisoners and beasts and demonstrate skill with weapon styles. They almost never face off against each other. Gladiators sleep less than most Dazlak, as their weapons training is accompanied by intense religious training to inspire them. Virtually no Dazlak ever sells himself to the gladiatorial pits to pay a debt. The priests will decree a way for the debtor to repay his obligations via some direct service to them. Those with severe difficulties may be killed, possibly by gladiators as part of a spectacle. Gladiators are not slaves, they are servants of the priesthood and therefore Hatemonger, like all other Dazlak.

Infiltrator

Infiltrators share much of their training with rogues and rangers, and may support either on specific missions. They also frequently accompany soldiers on raids. They do not have unique units as there are so few of them, and they usually serve with a specific unit only for a limited duration. The leader of that unit receives special instructions regarding the infiltrator, who may issue orders to soldiers in the unit. The Purgers or commanding officer defines whether the infiltrator can overrule the leader of the unit and, if so, the

specific instances in which he can do so. These orders last for the duration of that individual mission. As the most common mission for an infiltrator involves scouting an enemy-held area for potential dangers to determine a risk/reward ratio, they have a higher mortality rate than most other military personnel in Dazlak society.

Monk

Very small numbers of monks serve in the ranks of the military caste. Without enough potential students to fill out full-fledged classes for monk training, individual Dazlak train in one-on-one (or one-on-two) sessions, at least twelve hours a day, regardless of level. They have no other duties. Dazlak monks spend the vast majority of their time training, the priests typically call on them only for very unique missions. Still, sometimes monks accompany soldiers on raids or surgical strikes, as training alone is never quite the same as real combat.

Paladin

Dazlak are evil, they are not paladins. Such a creature would be an abomination to all proper Dazlak who serve the House of Scorn. One who turns his back on his superior heritage deserves the worst sort of death, and the Purgers would go to great lengths to hunt down such an absurdity.

Ranger

Rangers serve as elite forces in the military caste. They form separate units of scouts and explorers, administered by the ur-norgmag. Ranger units can also be attached to a fenghaz for specific missions. Most hazbarg have only one or two ranger units at a time. In very rare instances, a Dazlak ranger flees the harsh lands for life elsewhere. While any respectable Dazlak would kill such a creature on sight, the priests do not expend excessive resources to hunt them down.

Rogue

Rogues have their own training facilities, but they all have dual duties. Once he completes his initial training, a rogue may also become a craftsman or a soldier. He must return every two months for a week or two of training in roguish skills, but in the interim he remains ready to serve the military or the priests when ordered. Rogues who serve the military are only known to the leaders, as the commanders do not want their soldiers suspecting their fellows. Unbeknownst to many norgmag, the priests sometimes send rogues to spy on the military and make certain their efforts do not get out of hand.

Shaman

The House of Scorn does not allow shamans to live in their hazbargs. Like a druid, a Dazlak shaman would have barely escaped with his life to be trained by a shaman of another race.

Sorcerer

Though hardly common by any stretch, sorcerers are much more common than wizards. Dazlak with a talent for sorcery are taken into the temple complex as soon as possible. There they study with other sorcerers, as well as reinforce religious indoctrination. They refine the use of their powers until the clerics are satisfied, at which point they are sent on missions (usually one or two at a time, but sometimes in larger groups). Not all of these missions are military, but all serve the greater good of the hazbarg and Dazlak in general. Unauthorized use of magic is a serious, often capital, offense to be investigated, with punishment administered (often simultaneously) by the Purgers.

Spellsinger

No known spellsinger has ever appeared among the Dazlak. Those with a talent for magic become sorcerers or possibly wizards, those few with a bent towards



performance and inspiration would become bards. There are precious few mundane singers among the Dazlak, also.

Warrior

Warriors form the bulk of the military caste in Dazlak societies. The vast majority of akknarg and norgmag are warriors, and a few rise to become fenghaz. Though they are not forbidden from becoming hagdrik, most generals are actually true fighters. The basic military training results in many non-military Dazlak having a level or even two of warrior in addition to their other classes.

Wizard

Some hazbargs have very small orders of wizards. These Dazlak rarely interact much with the rest of their kin, other than the priests. Dazlak wizards serve the priesthood directly, and still the priests do not trust wizards as much as sorcerers (whom they claim have received their gifts from The Despiser). When wizards do not have specific instructions, they perform research and study their craft, well away from the main quarters of the populace, yet within easy reach of priests' influence.

Cycle of Life

The physical aspects of Dazlak mating closely resemble those of other hobgoblins and demihumans. Unlike many hobgoblins, the Dazlak seek to mate as often as possible. Though they do not seek direct pleasure or love, they do know that their subspecies has a higher mortality rate than most hobgoblins. Thus, each Dazlak seeks to produce several offspring. Most males seek to mate with different females to increase the chances of their own legacy living on beyond them.

The Dazlak have no marriage as other societies know it. They choose their mates, usually one at a time and usually for one to three years. Those with offspring tend to stay together longer. The priests make certain that every Dazlak offspring has a male parent as a role model (for male offspring) or as an example of authoritative presence (for female offspring). Females care for

their offspring when the young are not at nursery in the temple. Though females can hold most roles in the hazbarg, the Dazlak remain a patriarchal society.

Expectant Dazlak mothers must work as long as possible. The House of Scorn makes certain that absolutely every member of a hazbarg contributes to survival in some way, and no individual is exempt from this. Still, the work tends to ease away from heavy manual labor as the 11-month term progresses. Pregnant Dazlak females often work in administrative or record-keeping roles within the temple, usually with or in the temple nursery. The physical aspects of this pregnancy proceed much the same as for other hobgoblins: outward signs are largely unnoticeable until the third month, her energy decreases over time, and by the ninth month she begins producing thick milk rich in protein and fat. She feeds other offspring in addition to her own for the entire duration of milk production.

A Dazlak infant can walk from only hours after birth, if a bit clumsily. Society puts enormous pressure on the Dazlak children to mature as quickly as possible. Punishment for bad behavior is swift and demands to develop basic physical skills (walking, climbing, running) is high. Young Dazlak begin establishing ranks among themselves within the first few weeks of life; they naturally develop the most basic of defense skills (punching, kicking, learning opponents' vulnerable areas) in their first few months.

Females breastfeed offspring for a year, with stronger runts getting first access and therefore the best nutrition. Nonetheless, with all females able to feed young doing so, only 1-3% of Dazlak offspring die in their first year. (Mortality rates in later years are higher than for other subspecies, however.)

Dazlak children begin eating solid food as early as possible, many before they have been weaned. This development is crucial to survival as the young can now feed themselves. No Dazlak sees to feeding the runt after one year. This age is considered the earliest test of an individual's ability to survive and therefore to contribute to the hazbarg's survival as a whole. From the age of one, Dazlak young must be able to reach the temple sanctuary in time for service or they will be locked out, unable to eat. They will also face two hours of direct "tutoring" for every hour missed at the House of Scorn. This "tutoring" includes direct instruction of small groups of young troublemakers, but is primarily designed to make them suffer. Young must stand in awkward positions for long periods of time, perform demeaning tasks, or simply lift rocks one by one to a shelf and then take them all back down, repeating the entire cycle as often as possible. No individual Dazlak young avoids these sessions completely.

The temple provides enough food for all the young to eat normally, but the young eat only after the adults have left the sanctuary. Inevitably the stronger take more and thus

grow more quickly. About 15 to 20% of Dazlak offspring die in the struggle for food, but only about 5% die of starvation. Those who cannot gain more food through brute force turn to wits and deception, and if they can feed themselves sufficiently this way their efforts are unofficially encouraged. Officially, Dazlak teach their young that deception is dishonorable, but punishments for this kind of effort amount to little more than slaps on the wrist. Young Dazlak who do not get the message that survival counts above all will have difficulty in the hazbarg later.

In addition to competing for food, runts face off against each other in sporting competitions from an early age, ranging from mere footraces to complex obstacle courses. All of a young Dazlak's play serves the eventual purpose of making him or her into a useful member of the hazbarg. This begins at only a few years of age.

Periodically, food supplies for offspring are deliberately reduced even as these competition are intensified. Dazlak need to have a deep, personal understanding of hunger to grow into useful members of society. Up to 5% of Dazlak young die during periods like these.

The young take lessons in religion that also serve as language lessons. By a mere seven years, most Dazlak can communicate in complete sentences. The Dazlak tongue is considered a dialect of Krangi, understandable to those speakers with deliberate concentration, though most nuance would be lost. Twice a year, young Dazlak move away from the nurseries but remain within the temple complexes. Their religious indoctrination intensifies, as does their physical training. These Dazlak also begin learning the most basic aspects of hunting weapons: spears, javelins and knives. By the age of 12, Dazlak can speak nearly as well as adults, but they are expected to know when to keep silent (which is most of the time).

After age 12, Dazlak move their offspring to barracks at the edge of the educational district, near the hoklhor. For the next nine years, they receive basic education in culture and history, and continue their religious and physical training. While fights and disputes within these places are as frequent as among any hobgoblin culture, fatalities are considerably less common. Soon enough, the Dazlak young will face deadly forces in the hills and/or desert that surrounds them. Those who made it to this stage should at least be given a chance to be tested directly by the environment outside the hazbarg. Toward the end of this period, Dazlak at ages 19-21 begin their first forays into the wild. While they do not venture far, they do spend several days in the desert, facing all the dangers of heat and sand and beast. The only measure of success on these journeys is survival; some 20-25% of Dazlak fail.

At 21, those Dazlak who have survived thus far enter the formal schooling system. They are taught to read and write Dazlak, instructed in the totality of survival techniques, and

given their final, full lessons in the tenets of the House of Scorn. They also learn the history of their hazbarg, the use of weapons and light armor, military-style discipline and the litany of wrongs done to the Dazlak by various other races through the centuries.

This extensive education takes some nine years to complete. Beginning in the fourth or fifth years, usually, individuals with special talent or faith are noted and watched. These may be taken into the military or the House of Scorn immediately upon completing the course of study. Others are assigned to craftsmen as apprentices or sent to become manual laborers. Females can serve as priests (though they cannot rise to become arkogh or skarbogh) and a small number are even chosen for the military. Most often these serve in special units (as rangers or infiltrators, for example).

Before they can move to the next phase of life, however, Dazlak face the final stage of their education, called simply hagg-morkh, or The Test. Students are divided into small groups and given simple goals (from retrieving an item to hunting a specific beast, for example). Each task is meant to take about one week to complete, and always involves dangerous travel and survival in the wild. Dazlak are instructed that failing in this task is death; they need not even try to return empty-handed. Thus, they either succeed, returning with proof of a task completed, or they die in the attempt. Some 20% die during The Test. Students have 25 nights total to return before being declared lost.

Like other hobgoblins, Dazlak are considered adults at 30 years of age, if they have completed The Test. They have completed their physical growth and education, but laborers begin their full responsibilities immediately, apprentices typically work for 5-7 years before their masters petition to raise them to journeymen, and another 10 years before the temple will consider raising them to the status of a master. The military trains recruits for a year before making preliminary assignments to specific tasks. The second year in the military a Dazlak soldier faces a long series of tests to determine if he has aptitude for the intended path. Real training to become anything other than a warrior begins in the third year, though most soldiers do become warriors and complete two more years of instruction. After that they still train constantly, of course, but have some leeway to determine their own paths. Priests study the basics of their craft for four more years within the temple, but their lessons last another 12-15 years beyond that. During that time their duties gradually increase along with their knowledge and influence.

Once a Dazlak completes his extensive education, his chances of surviving are better than many hobgoblins'. Some 50% make it to age 80, considered middle age. Even the soldiers live longer, as they are allowed to make retreats when necessary and rarely have cause to fight to the death in the first place. Those who do not make it fall to disease,

storms, invaders or, by far the most common, famine. Lack of sufficient food and water looms over a Dazlak hazbarg even in the best of times.

Unlike most strains of hobgoblin, Dazlak see a long life as a sign of wiliness and grit, having demonstrated the ability to survive many years in a harsh environment. The military chooses its battles strategically, most often raiding caravans or villages for food and supplies. They never move without good reason, always seeking some goal that serves the temple and therefore the entire hazbarg. While Dazlak can appreciate a glorious death, they consider their views on survival far more practical than their hobgoblin brethren. Craftsmen who meet their quotas live decently, and even manual laborers face a higher likelihood of dying in an accident than in internal battles. Priests live better than all other Dazlak. Many of the most powerful arkogh are well over 100 years old, and it is not unknown for a powerful skarbogh to reign for decades.

Half-Hobgoblins Among the Dazlak

Dazlak sil-karg inherit the toughness (+2 Constitution) and the lesser intellect (-2 Intelligence) of their hobgoblin parent. Those with obvious outward signs of their non-sil-karg heritage are simply killed. Survivors are raised with full-blooded Dazlak offspring and face all of the same challenges, in addition to the legitimate mortal terror – if their heritage becomes known or they grow too much unlike “real” Dazlak, they will be taken and unceremoniously executed. To survive this ordeal, a sil-karg must maintain his secret.

The additional burdens on the sil-karg have two major effects. One is that even those who are not killed just after birth usually die at some point during the basic education. The other is that the very few who do survive tend to be exceptional. While they cannot become priests (as their secret would be found out), they can and do serve in the military. Many sil-karg rise to prominence in the ranks of the soldiery. Though very small in number, most serve in smaller, special units prone to scouting efforts and other duties that isolate them from the outright prejudice of their full-blooded Dazlak kin. Thus, a disproportionate number are rangers, rogues, infiltrators and even monks. Some become sorcerers or wizards.

Habitat

The Dazlak Cave Complex

All Dazlak communities are essentially the same, varying only in scale and superficial aspects. These hazbarg are natural cave complexes that exist underground or in large rock outcroppings. The Dazlak expand the existing caves

and dig new ones so that one hazbarg can hold an entire community and all the assorted necessities to keep it running.

At the center of every complex is a large cavern, or hoklhori in the Dazlak tongue, big enough to hold a gathering of the entire population. The hoklhori has a raised ledge at one end where a Purger can address the crowd below him. This space is used as a temple and a meeting area, and all the daily services are conducted here. The walls are decorated with bright blue and gold tapestries and symbols of Hatemonger.

The priests' quarters form the bulk of the temple district, immediately to one side of the hoklhori. This entire section of the cave complex is off limits to everyone but the Purgers. In this section, the walls are decorated with tapestries depicting the legends of The Flight and The Return, the time when Dazlak will subjugate Tellene. Priests choose their mates (who ultimately have no say in the matter), who tend their quarters in the temple district, and settle questions of specific cave ownership among themselves. The skarbozh always has first choice. Each priest has an individual cave for him and his mates and offspring that he keeps covered in rugs, tapestries, and animal hides of all colors. The skarbozh and arkogh have multiple caves for themselves, all richly attired. The general atmosphere is one of peace and opulence, a direct contrast to the rest of the hazbarg. There is at least one secret exit to the outside from this quarter, often more.

Either within the priests' quarter or beneath it is the hazbarg's most cherished possession: the tribe's water. If the cave system is underground or has an underground level, the water storage is a large, natural basin. The priests collect all of the tribe's water here, and they also see to its distribution. If no such natural basin is available, they stock a secret cave with barrels containing the water. The location of the entrance to this area is known only by the skarbozh and his arkogh, and it is their most cherished secret. They will not, under any circumstances, reveal its location.

Living quarters for the rest of the population, military barracks, training caves, and the main education complex lie on the other side of the hoklhori. Of the three, the school is closest to the hoklhori. It consists of several caves connected by passageways, each with rows of mats for sitting, and a rock podium for the teacher. Each classroom has at least one symbol of the Emperor of Scorn on the walls, and several tapestries display various religious messages. The classrooms are all located close together and each is big enough to hold one generation of students within it.

Situated between the entrance to the complex and the rest of the interior are the military barracks. The soldiers have their own section of the caves, like the priests, and only allow their own to enter. Only one path, from the entrance to the hoklhori, passes through the military's

quarter, and all Dazlak entering and exiting the caves must take this route. Ten fully armed infantry soldiers guard the path night and day. They prevent unauthorized entry or exit. Near these guard posts are the barracks, a large cave with communal living for all the common soldiers, and the officer's quarters. Soldiers are assigned specific caves and areas within that cave by their superior officers. Each officer has his own cave, but keeps it sparsely decorated with little furniture. The main armory is situated between the barracks and the entrance path, so that the hobgoblins can arm themselves as efficiently as possible. A secondary armory lies at the back of the military quarter, in case the first one is inaccessible or taken by invaders.

At the back of the cave complex are the living quarters for the general populace, and the manufacturing centers. The Dazlak live in semi-communal caves, with one to three family-groups living in each cave. Young workers live together in groups of 15 to 20 in a single cave. The cave is used for everything, from sleeping to eating to recreation. Sections of the floor are covered with blankets and hides of different kinds. Some groups hang a fabric door over the entrance to their cave; this offers more privacy, but also keeps all the smell inside. Located somewhere in this residential section is a concealed exit to the outside, to be used only in the event of an emergency. However, in practice, it provides a way for those engaged in illicit activity to enter and leave the cave.

The priests assign individual Dazlak to their living areas. The randhark live with whom they wish within their assigned section of the living quarters (90% of the time this means a female moves to join a male).

The manufacturing center of the hazbarg is also located within this section of the cave. Blacksmiths, weaponsmiths, food processors, carpenters, weavers, and all other professions have their own small section of caves. One cave contains the tools necessary for the various tasks of production. Another stores raw materials and yet another holds the finished product before the priests take it. Usually, the workers use one to three other caves for the actual manufacturing, with venting to the surface for those crafts that require it. These caves all have entrances situated on main passageways, so that at the end of the week the priests can come by and collect the goods without having to travel far. (Technically it is servants of the priest who actually carry the goods....)

Most caves are lit with oil burning lamps during the day, and are kept dark during the night. Major passages have small lamps every sixty feet or so, and small passages have no light at all. Major passages are those that pass between sections of the cave complex: from the entrance to the hoklhori, and from the hoklhori to the manufacturing and residential sections. These passages are at least twenty feet wide and twelve to fifteen feet high, and usually have

some foot traffic at all times during the day. Within sections, however, the passages are smaller, sometimes only five feet wide and seven feet high. These passages have more turns and twists than major thoroughfares, and have either not been modified at all or the hobgoblins have made only minor efforts to hollow them out. The large passages, on the other hand, have been modified to be straight and long.

One aspect of life in the hazbarg has not yet been mentioned, though it would be the first thing noticed by most outsiders. The atmosphere in the hazbarg is cramped and heavy. The stale air reeks of sweat and unwashed bodies. An oppressive heat beats down outside the caverns, and the air inside, though cooler, is still warm on the skin. Most of all, everything is dry, from the dusty walls to the inhabitant's skin. This uncomfortable atmosphere has hardened the Dazlak, but any outsiders who enter the caves quickly become uncomfortable.

Dazlak Recreation

The House of Scorn allows little in the way of recreation. Those activities of which they do approve are meant to improve survival skills and/or devotion to the Emperor of Scorn. The least physical of these is the weaving of religious tapestries, one of very few releases of at least some degree of artistic expression. The priests frown upon gambling as it distracts participants from their religious duty of hatred, though it has not been excluded outright. Still, gambling and games of chance are not terribly common among the Dazlak, they prefer games of skill.

Sports

Most Dazlak enjoy races, archery and javelin-throwing contests, both as participants and as spectators. Direct armed conflict is reserved for training exercises (usually with training weapons).

Knife-throwing is a particular favorite among the Dazlak. They have developed several versions of knife-throwing games. Only the most basic forms, usually for youngsters, involve simple tallies of accuracy. More advanced games include speed and number of knives thrown, varying sizes and weights of the projectiles and throwing from the knees or even backwards. Outsiders have rarely been able to make out the rules of these detailed endeavors. For one thing, there are several versions of each game and sometimes the differences in the rules do not even come into consideration, depending on how the contest progresses.

The Dazlak use wood targets if they can get them, but most frequently use layered cloth targets. Occasionally, the priests lend condemned prisoners of other races as targets

(certain games require a live target to be played properly). These occasions tend to raise morale considerably.

Wrestling

The House of Scorn encourages this sort of pastime as they see the sport as an expression of combat ability but not a threat to individual (and therefore group) survival. Wrestling is unarmed, unarmored combat to the point of submission or "one fall". Even informal matches have a supposedly impartial referee to count one of the participants out. Aside from individual challenges, Dazlak commoners sometimes organize tournaments among themselves. A wrestler who permanently injures an opponent dishonors himself. The main focus of the sport is to improve one's fighting skills. Especially talented wrestlers compete in annual tournaments for special prizes awarded by the military (sometimes jewelry or luxury items) or by the priests (extra rations of food or even water).

Most wrestling matches follow standard rules. The circle is only some six feet in diameter, as matches are meant to be quick. Also, more agile wrestlers can remain in the ring longer, so the Dazlak believe a smaller circle prevents mere brute strength from easy success. Each wrestler tries to pin his opponent's shoulders to the ground for three full seconds or push his opponent out of bounds. A wrestler must force his opponent out of bounds three times to win victory, but needs only one pin to win. The Dazlak wrestle one-on-one, multiple opponent match-ups are almost unheard of. Duels and weapons-related games are far more likely to involve multiple opponents.

Gladiators

Most hazbargs maintain a gladiatorial tradition even when performances are not put on regularly. Gladiatorial events occur in the hoklhori and require special preparation of the main floor of that area. Important tapestries and temple paraphernalia are removed for safe holding and dividers are put in to prevent the audience from rushing the floor.

Gladiators put on demonstrations of weapons techniques far more often than gladiators elsewhere. When they do fight blood matches, they most often take on outsiders and beasts. The Dazlak have no particular bloodlust with regard to their own kind, but a Dazlak gladiator often faces several opponents of other species to demonstrate that large numbers of inferior races cannot match even one Dazlak. The Dazlak don't even particularly care about a fair fight, they care only for entertainment value. A gladiator who kills a vastly inferior foe must do so in as dramatic a fashion as possible. The Dazlak prefer long, slow drawn-out deaths, as that type of demise is most common in their environment

(starvation and dehydration are the main threats to their lives).

Most gladiatorial performances begin with such mismatches to whet the audience's appetite. After such demonstrations are simple executions: condemned prisoners are tied to posts or the floor. Their deaths are colorful and extended.

Following these events are the matches with outside warriors or captured adventurers, meant to provide something closer to an even match. One major source of entertainment that draws almost the entire hazbarg is a scheduled match between captured monks or gladiators and the Dazlak fighters. This sort of match gets publicity from deliberate "rumors" to announcements in the temple. Given the Dazlak theories on their superiority, the end result is guaranteed – if there is any doubt the priests take covert measures (from mild poisons to spells) to ensure Dazlak victory. Even if the masses knew of this, they probably would not care. These events ultimately do not exist to provide a close, entertaining match but to reinforce the teachings of the House of Scorn.

Only on the rarest of celebrations do Dazlak gladiators actually fight each other. Usually this comes after a priest receives a sign that such an extreme measure is needed to restore the hazbarg's collective honor. It is considered a sacrifice of a skilled individual to the greater good of the society. When it does happen, it is always the last event and always immersed in religious imagery, complete with sermons immediately beforehand.

Diet

Food in the desert is scarce, and water even scarcer, so they are a source of power in Dazlak society. What little exists is hoarded by the priests and distributed only to their followers. The Dazlak do not grow any grains of their own, so those they do collect are considered very valuable. They obtain grains, most commonly barely and wheat, through raids and trading, though the former is much more common and profitable. Some fruits and vegetables are acquired this way as well, including dates and grapes. The rest are cultivated in the few fertile areas near rock outcroppings. These crops are always small and tough, and the growing season is short.

Meat forms the bulk of the Dazlak diet, and most hazbarg have a herd of goats and several chicken coups that they keep for food. The Dazlak also make milk and cheese from the goats, and cook with the eggs of their chickens. They consider preserved meats easier to acquire in raids and use for trade, and easier to store for a long time.

Drinks other than water or goat's milk are rare, and rarely given to anyone other than the priests. The hazbarg occasionally acquire enough grapes to make wine or juice,

and date juice is not uncommon, but beers, wines, and other spirits are very rare. These are only acquired in raids, and as a result become highly coveted commodities. Coffee is easier to acquire, as the nearby Deji tribes have a fondness for it, and it is one of the few other drinks that non-priests enjoy with any regularity. Water is rationed, but remains the most common drink of the Dazlak.

The Dazlak do not have regular meals, or even names for the ones they take. Every morning, after the daily religious service, the priests distribute the day's food rations. The menu varies depending upon the current state of the hazbarg's larders, but generally includes a quart of water per hobgoblin, some strips of salted goat or chicken meat, an egg or two and some goat's milk. More prosperous tribes might include a few dates, some coffee, or some cheese. Each Dazlak must ration this food throughout his day. Many Dazlak eat a small meal immediately after the service, may have some small snacks throughout the day, and then finish most of their rations at night after work.

Clothing

The House of Scorn provides all the members of the hazbarg with appropriate clothing. While little of it is high quality, it is durable and tough, meant to endure the harsh climate and long seasons. The Dazlak in general place little importance on the appearance of clothing, judging it solely based on utility. Most dress among these hobgoblins is purely practical. (As with many aspects of Dazlak life, the only major exception to many of these rules are the priests, and most of those do not often wear opulent or elaborate clothing, except at special ceremonies.) The Dazlak always wear outfits meant for the heat and sandstorms, and to protect against high winds, even if an individual does not venture outside the caves for days or even weeks at a time. Like other hobgoblins, the Dazlak do not wear clothing out of any sense of modesty: exposing skin in the Khydoban and most of the Arajyd Hills can be dangerous.

They do not mar their bodies. So far as the Dazlak are concerned, they have been made in the image of the Lord of Intolerance and even accidental disfigurement is a sign of their god's possible displeasure. To deliberately degrade his image by permanently altering their own living form is a great sin. Thus, they do not pierce their bodies, wear tattoos, nor mark themselves permanently in any way.

The Randhark

The Purgers outfit all members of the hazbarg. Unlike many societies, the basic clothing is all of rather similar quality. The main differences in appearance and quality develop from use and maintenance. While it is possible for any Dazlak to appeal to the Purgers for a new outfit, the

priests decide who needs what. Those who do need new clothes often need to perform special services or call in favors for the priests. These clothes, like any durable goods, are distributed (when they are available) after food has been handed out, in the hoklhori.

Very young runts frequently have no clothing at all, as the priests consider it a waste of effort, but they provide older offspring and randhark with a work uniform of sandals, breeches, and a sleeveless tunic, which also serves as off-duty clothing. For certain professions, they add necessary components such as a leather apron for blacksmiths or hard boots for miners. Most randhark have two work uniforms at best and one "outside" outfit.

The sor-kabagh is a basic element of Dazlak clothing for travel. It consists of a cloak that hangs to about mid-calf height if the wearer stands tall. Since the Dazlak usually walk bent-kneed or crouching when on raids, it covers the body completely. A hood hangs to the right side, with a long scarf-like piece that can be wrapped around the head to provide protection from the wind. Most of these cloaks are colored with the same browns, grays and tans as the lands surrounding the hazbarg. The basic outfit of the Dazlak also includes supple leather boots that rise to just below the knee so that sand and dirt does not get in them as easily. Those who travel outside frequently wear similar long leather gauntlets. Despite this, their skin quickly acquires the weathered, craggy appearance common to many desert-dwelling peoples.

The Priests

The Purgers wear colors easily noticed in their desert environment. This includes bright blues and purples, light greens and bright reds.

The Skarbogh

The skarbhogh of any hazbarg must distinguish himself from all the other hobgoblins clearly, even to outsiders. The Dazlak make no allowances for those unfamiliar with their culture: not recognizing the skarbhogh is a serious insult, and therefore a crime for inferior races (all non-Dazlak). The skarbhogh wears a cloak of gold and deep blue squares arranged in a simple pattern. He carries with him an ornate staff, made of wood rare or unknown in the region (usually oak, ash or yew) topped with the shrunken skull of a fallen enemy. The shaft ends in a spike crafted from a monstrous fang or claw, often from a dragon. This elaborate, often bejeweled staff, is embossed a golden color and inlaid with gold. It functions as the skarbhogh's divine focus and symbolizes his status as the mouthpiece of the Emperor of Scorn. He usually wears blue and gold striped pants, as well as a shirt with a similar checked pattern, so that he

might be mistaken for a jester by the unwise. In formal or ceremonial occasions, or when he simply wishes to emphasize his position, the skarbhogh wears a silver crown on his head, with different colored jewels spaced evenly around the circumference.

The skarbhogh also carries a masterwork heavy mace (often magical) and several masterwork daggers. Some skarbhogh wear actual studded leather armor over their clothes (again always masterwork and usually magical), beneath a cloak of deep blue and gold. This armor symbolizes the coming battles for supremacy, after which all other races will recognize the Dazlak as superior. The cloak is one of the few articles of clothing in the whole of the hazbarg that is kept clean. It includes a hood and scarf reminiscent of that of the standard sor-kabagh, but even when out in a storm the high priest of the Dazlak often lets this hang in the wind: he is above the masses and need not resort to such measures to protect himself. Some leaders prefer to not wear armor (even in combat) and instead wear thick but soft leather jerkins and leggings that resemble armor but remain much more flexible.

For ceremonies, including the gathering of the krukurgar and accepting the surrender of future sacrifices to Hatemonger, the skarbhogh adds a golden sash and as many of his various pieces of jewelry that he thinks he needs to make a suitable impression. This often includes ceremonial, jeweled weapons taken from raids and fallen foes. Most wear considerably less jewelry on an everyday basis. While the skarbhogh himself may wear earrings that can be clipped on, most Dazlak will not go even that far. At important gatherings where he must speak to multitudes of assembled hobgoblins, his face may be painted to exaggerate his features so those far away can recognize them.

The Arkogh and Gabrorg

The arkogh wear outfits similar to their high priest's, though their dominant colors are red and blue. Their cloaks are generally shorter and more practical, and they never wear a crown. Arkogh carry a scepter similar to that of the skarbhogh, though the shapes vary from arkogh to arkogh, and they are as likely to be carved wooden (or metal) skulls and shaped metal spikes as pieces of real creatures. These priests are also richly adorned, but always less so than the skarbhogh. They wear pants, boots, and a tunic under their cloak, each decorated by a pattern of various stripes. Most also carry a decorated mace (usually a masterwork and sometimes magical).

The gabrorg have the simplest raiment. They usually wear only a well-constructed sor-kabagh cloak over standard work uniform clothes. They do not actually carry scepters, but do wear their unholy symbols (a miniature golden-colored scepter) around their necks. They often have some

jewelry or other fine items, but they do not wear extravagant decorations even if they own them. They may carry one or two daggers, but no more significant weapon or armor unless sent on a mission. Only the gabrorg can be spared for such missions, any quest that includes arkogh or even the skarboogh is a major undertaking.

The Administration

Administrative workers serve the priests in mundane capacities. They keep and copy records, tally supplies and so on. Their survival is directly linked to accuracy, for the Purgers make periodic checks to ensure none of their supplies have been misappropriated or lost. Many administrative workers are actually Purgers-in-training, but some are lay folk who serve in that capacity their whole lives. Many Dazlak consider this life to be the next best thing to actually becoming a Purger, but few are chosen for it an early age. Most began their careers in some other capacity and due to accident or attack can no longer perform that duty. Some demonstrate unusual knacks for organization and detail. Still, there are fewer administrative workers in a hazbarg than there are priests. Their outfits resemble those of other randhark, but simply don't get as dirty most of the time.

Such workers carry official seals when on official Purger business. To prove this point (for example to retrieve a summoned individual for a priest), they receive carved medallions depicting the symbol of the Slayer of the Inferior on one side. The other has simple hash marks, one indicates that a gabrorg issued the order, two mean that an arkogh did, and three indicate the official directly serves the skarboogh himself.

The Military

The standard military uniform consists of leather or studded leather armor (metal armor would get too hot in the desert, and be too much trouble to maintain) covered in a dusty brown sor-kabagh with hood up most of the time, and often the scarf to cover all but the eyes. Most do not carry shields or large weapons, as they are cumbersome and too easily noticed from distance. Dazlak raids rely on speed and surprise, and they arm themselves appropriately. The Dazlak display trophies and other trinkets on their armor, but their cloaks are kept as plain as possible, to preserve their utility as camouflage. Armor carries no rank markings or insignias, but officers use higher-quality weapons and equipment. Soldiers are aware of rank through regular drilling, where each soldier and officer has a specific place to stand and specific responsibility. This constant reinforcement ensures that all the Dazlak of a hazbarg recognize their superiors. Units remain small

enough that an individual soldier generally need only know a handful of his fellows by sight.

Soldiers wear their casual uniforms under this armor. When not on duty, they are permitted (but not encouraged) to leave their armor behind. Members of the military always carry weapons. This fact, along with their demeanor, identifies them as military to other Dazlak. Soldiers must maintain their equipment in functional form, but any veteran's clothes and armor always has a worn, used look about it. Lest outsiders mistake this for shoddiness, the Dazlak maintain that skill and stealth are their greatest advantages over the inferior races.

For formal affairs, members of the military keep their cloaks thrown back to reveal their armor, including trophies. While the soldiers know their ranks, other Dazlak know only that those soldiers with more trophies and at the head of lines are probably of higher ranks. The hagdrik can generally be recognized by their older, grizzled appearance and the fact that most soldiers defer to them. Even fenghaz have no special decorations to set them apart from those under their command.

Medicine and Healthcare

Unlike some hobgoblins, the Dazlak believe unequivocally in healing for their own kind. Such efforts are essential to survival, and the priests hate to see resources of any kind wasted: water, food, time, training, anything. Living where they do, they have no illusions that those who suffer disease or injury are somehow inferior. Instead, their philosophy states that those who do not respond to healing efforts do not deserve to recover. The priests will make that effort, though.

The priests maintain strict control over all healing duties, to the point where they do not even allow training beyond the most basic level to non-priests. While the Purgers themselves do have some skill in mundane healing, most Dazlak know little about treating injuries. They recognize when it is dangerous to move an injured body and certain plants than can serve as antitoxins to delay a poison's effects, but all Dazlak turn to the priests when they have need of serious healing effort.

The Purgers decide to what lengths they will go to care for a wounded or ill Dazlak on a case-by-case basis, taking many factors into account. One is how likely it is that they can help the victim, if they determine their efforts are quite likely to fail, they may simply let the malady take its course. Another factor is the current state of resources. If all the priests are working all day long just to maintain the hazbarg, they will likely not use up valuable resources on low-ranking Dazlak. Most importantly, the priests consider how difficult a suffering Dazlak might be to replace. A simple akkmarg or randhark probably will not receive high-

level attention, while a respected elder expert or fenghaz will receive considerable attention.

Most priests receive healing whenever they need it. The priests, of course, consider themselves the most valuable resource in their society. The skarboogh may order extreme measures to keep a favored arkogh alive or restore his vigor, and the Dazlak spare no expense to maintain the skarboogh himself. He is seen as a living vessel of the Lord of Intolerance, and thus they believe his life cannot be in jeopardy unless he is under some sort of attack from outside forces. In addition to their extreme efforts on behalf of their skarboogh, the Dazlak likely target a local enemy as the source of the perceived attack and seek to begin a holy war against that enemy.

On extended and especially vital missions, priests may accompany soldiers. They remain behind the lines to heal any Dazlak who can be returned to fighting form in a reasonable time. Such priests have usually been instructed to heal their charges to the best of their ability for the duration of the mission, which officially ends only when the unit or units return to the hazbarg.

One habit the Dazlak have that may be unique among hobgoblins is that of retrieving their dead from the battlefield whenever possible. For one thing they do not want the bodies of members of the One True Race sullied by the attentions of lesser foes. For another, they cannot afford to lose the least bit of water and food.

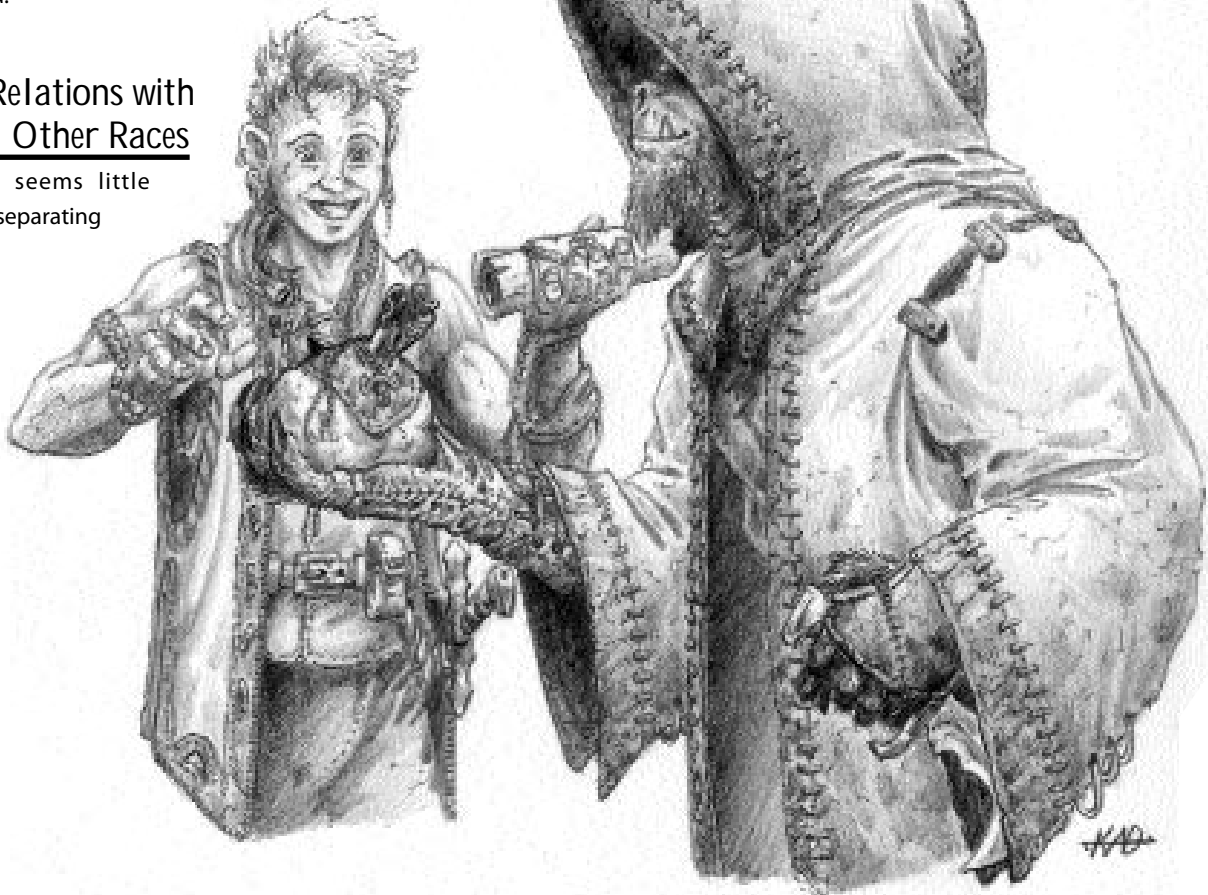
out the attitudes of Dazlak toward other individual races. Simply put, as pious followers of the Emperor of Scorn, the Dazlak hate everyone without reservation. They view all other races as inferior. They view themselves as the rightful rulers of this and all worlds. Even though that day may be far off, all Dazlak believe that and are constantly working toward it.

One interesting aspect of Dazlak hatred is the special vitriol that they reserve for their immediate neighbors. They resent the fact that they cannot yet wipe out even the Dejy tribes and small villages that infest their current homeland. They especially despise the fact that they must sometimes trade with these hated inferiors in order to survive. This resentment has an odd counterpart, that the Dazlak presume that they allow these other races to live near them. They see them as not yet subjugated, but working for the greater good of Dazlak kind. Even if they are not aware of it, these races make their products and grow their food for the good of their hobgoblin neighbors.

Despite their extremely hateful disposition, Dazlak do not simply attack those they dislike on sight. They stalk travelers to determine the best place to ambush them, they watch caravans to see what resources they may gain from them. No single race, not even undead, has completely escaped the attention of

Relations with Other Races

There seems little point in separating



the Dazlak. Their raids are carefully timed and well-planned, and the reason they do not seek to strangle supply lines to kill off whole settlements is only because they need some of the supplies brought there.

Though they do hate all races and wish them death and subjugation, they retain the ancient hobgoblin's certain special hatred for both dwarves and elves. Dazlak will deal with humans when necessary, and they find gnomes and halflings highly annoying, but they will never deal with dwarves or elves. They know that gnolls and kobolds infest the Arajyd Hills, but they consider them insignificant (and many find kobolds amusing). Usually, the Dazlak set an ambush to kill a small group of either within days of visual contact. They observe larger groups constantly from a distance to see if they advance towards a hazbarg. Luckily, larger groups of dwarves or elves don't often travel through Dazlak lands.

They do not acknowledge superior craftsmanship of any particular race. They would rather melt down a dwarven masterwork axe and re-forged it than use the weapon intact.

Though they know of all the other major races, these hobgoblins do not often encounter many of them. To a Dazlak hobgoblin, it is enough to know that a creature is not one of them.

Old tales and legends of the Dazlak speak of the wrongs done them by their western kin, but the days of significant contact between the Dazlak and other breeds of hobgoblin are long gone. Their hatred of other hobgoblins simmers at a low boil, below the notice of most Dazlak in day-to-day life. But when the prophesied leader returns, he will have little trouble whipping this slow-burning hatred into motivation to mass and march west.

Trade and Tribute

Trade

The Dazlak have the least trade of any strain of the hobgoblin race. They resent outsiders and balk at the notion that they must barter for supplies. They much prefer raids for items they simply cannot do without (or want very badly). Still, every so often they have little choice. They lack the military might to subjugate large groups to take everything, but they concede that it is not yet time to war against all their neighboring peoples.

Trade has not developed nearly to the point of raiding, but a handful of Dazlak have been forced to master it to some degree. These priests have turned bargaining into a way to express their contempt for other races. They offer items that any Dazlak would not consider equal in value to what they receive, as they must always "take" their partners. Different cultures value various commodities differently,

though, and the Dazlak usually seek wood, grain (particularly wheat and barely) and iron or copper that other races do not value very highly. The Dazlak use gold only for small ornaments, and are rarely aware of how much value other races put on it. Thus, both sides of a transaction with Dazlak think they are "taking" their trading partner. The exception is trade between hazbarg, which is largely cordial and fair, given the fact that the Dazlak must all rely on each other to some degree to survive.

Only priests are allowed to deal directly with outsiders, on the theory that their purer faith is the hardest to corrupt, the most able to withstand the indignity of bartering with inferiors. A guard of military personnel accompanies the gabrorg on trade missions, and for larger deals there may be several randhark laborers as well. Only the priest speaks to the outsiders at all, and the military always keeps a position between the Purger and the randhark, to make certain the vulnerable workers make no contact with the impure. One problem Dazlak traders face is that in the past their groups have become raiding parties.

The Dazlak are not at the end of any major trade routes. Some caravans from cities and villages in eastern Reanaaria bay deal with them, but often the Dazlak must go near the settlements. This is understandably a tense time for the inhabitants, for such groups of Dazlak are always large enough to defend themselves against attack. The one city they do enter with any regularity (perhaps once a year) is Thygasha, where their presence is mostly tolerated. The Dazlak still do not sleep in such settlements, they consider that a kind of death. They camp east of the city, an hour or two away, and travel in to do their business each day. The priests try to handle all their transactions as quickly as possible, but it usually lasts more than a week.

They also trade with several Deji tribes, though some they simply do not deal with at all due to ancient grudges, the original reasons for which are long forgotten. The Dazlak traders view of the Deji is an odd one: they are not of the chosen race but they do share some of the same hardships. Some treat them almost with pity, thinking that it is not their fault they were not born Dazlak. Deji coffee is enjoyed by many Dazlak.

Dazlak never trade for weapons or most any type of finished good as they do not trust the quality of goods coming from other races. They also never trade away foodstuffs or water. They prefer to make their own equipment from raw materials, and they resent the fact that their lands do not provide all these materials. This constitutes part of their proof that they have been severely wronged by the other races. Even as they accept materials from foreign traders, they long for the day when all lesser creatures will be put in their place.

Grains, wines and spirits from distant lands are considered delicacies, to be enjoyed by the priests. The priests do

not allow their people to indulge in such decadent cultural sampling. Indeed, many of the lower ranking Dazlak are not even aware that items such as Brandobian corn exist.

Tribute

Over the years Dazlak have had considerable success raiding smaller villages and tribes. Even so, they would lose some number of soldiers this way and each one is valuable to the hazbarg. Tribute actually forms a larger portion of their incoming goods than trade. While the military always prefers raids, the Purgers have made arrangements with some of the settlements in the Arajyd hills and many of the smaller Deji tribes in the area. In exchange for freedom from Dazlak raids, these folk voluntarily provide the hobgoblins with food or raw materials. The Dazlak never demand money.

Most Dazlak tribute arrangements stem from actual raids, so those paying the tribute are not willing to test their resolve. They prefer to see it as a kind of tax. And indeed, sometimes the Dazlak can be directed to raid enemies of those paying tribute. Their protection for travelers is also quite valuable, especially since if the Dazlak did save lesser people from a beast, they would capture the people for sport or sacrifice without such an arrangement.

The majority of these arrangements were initiated by victims of raids, and until they came about the Dazlak had no such notions. Since they began though, on occasion the Dazlak take a more direct approach, sending a large military contingent to demand tribute from those without such an arrangement. The results of these actions are mixed, and the Dazlak never allow such techniques unless they are getting desperate for supplies. Sometimes they attempt this when they feel they have more than enough soldiers, but this is rare. Rather than some percentage of the stores, the Dazlak usually demand a set number (this many barrels of grain, for example). They virtually never set impossible goals. If tribute is paid in full, the Dazlak leave peacefully, but those who have attempted to bargain with them over the matter have not met with much success.

On very rare occasions, a renegade Dazlak or two tries this technique without an army behind them. These bluffs rarely succeed for long, and only outcast Dazlak (those who have fled the hazbarg for some reason, there are capital

punishments but no exile) make such claims in the first place.

Language

The language of the Dazlak is a dialect of Krangi, still recognizable to other hobgoblins. It is considerably less mechanical and more nuance-heavy than other hobgoblin dialects, however. Written Dazlak often is harder for speakers of other dialects to translate, as the similarities that remain are largely phonetic. The Dazlak themselves do not study or concern themselves with Ancient Hobgoblin as they consider it an older tongue developed on the way to their current, purer language. They do not study other hobgoblin dialects because they believe them to be perversions of their proper form of the language.

Though Dazlak is a vast and complex language, most of its terms develop from combinations of simpler words. Even so, it is difficult to master as fine details of meaning and subtext rely on the common experience of the Dazlak race and their environment. Like Krangi, Dazlak has no articles and most nouns are considered masculine. The only exceptions are words directly related to uniquely feminine matters, such as “daughter” or “pregnancy”. While verb tenses are restricted to past, present and future (plurality is indicated by the noun subject), inflection determines the difference between, say, good-natured ribbing and a mortal insult. Very few words in Dazlak mean the exact same thing as other terms, but it is often very difficult for outsiders to understand or even notice the fine distinctions they make. For example, the Dazlak have identified at least twenty-seven different types of sand and twelve different categories of sandstorms. Many of these terms seem unrelated to each other.

Sentence structure begins with a fairly simple verb-noun-descriptor structure. The Dazlak do not waste time with unnecessary speech or mince words, and simple matters that may not be totally relevant to the basic message can wait for the end of a sentence. Thus, “give me your axe” would translate directly as, “give axe yours me”, or “ughli’v kkor-akh na serr” (as distinct from “give I axe mine you”). Nuances of fine enunciation differentiate between a simple request, a demand, and a military order.

Though not common, the Dazlak do use passive voice, but only when absolutely necessary. The Dazlak equivalent of “his blood is red” would be “blood his red” (“galakh tef’uhr rokh”). This usage varies little from caste to caste, though cliques may form and use their own phrases to communicate several meanings all at once. Such cliques always form within a single rank of one caste, as Dazlak of different ranks do not speak to each other more than is necessary. Nonetheless, constant sermons and speeches by the skarboogh serve to keep a hazbarg’s speech from shifting

Dazlak Numbers

1	akh
2	sut
3	regg
4	yaagh
5	lef
6	khikk
7	ha
8	borr
9	nokh
10	sa
100	sa’ga
1,000	be’sa
10,000	arkha
100,000	skaroh

too much. Communication between hazbargs is a different matter. Even with regular *krokurgar* and communication between cave complexes, the individual speech patterns of some hazbarg drift. In one case, over a century ago, this reached the point where an isolated eastern hazbarg had become nearly unrecognizable to its kin. The council eventually decreed that those Dazlak had abandoned the ways of the Emperor of Scorn to become outsiders and the whole complex was slaughtered, sacrificed to the *Kortak-Tuvaghazso* as to restore the faith, honor and therefore survivability of the rest of the Dazlak.

The crux of this conflict involved the fact that the renegade Dazlak had almost abandoned use of the religious form of their tongue for the vernacular. The religious form is used in all formal events and ceremonies, and by priests most of the time. Its use is meant to reinforce faith in the House of Scorn and intensify feelings of disgust and hatred directed at the inferior races. Much of it is translated as including oft-spoken phrases like, "by the will of the Emperor", but it is much more than that. It touches every aspect of the language, from verb endings to the demeanor of the speaker.

Dazlak Battle Tongue is, in many respects, a shorter form of the vernacular Dazlak. As it must be used on the battlefield, it must allow quick, exact communication. Some sounds are exaggerated so that certain phonetically similar phrases are not confused. The military uses Battle Tongue among themselves and while all Dazlak learn it as part of their basic training, only those of the military caste are accustomed to using it with any ease. No other Dazlak use it for casual conversation. Soldiers do so despite the fact that Battle Tongue is not, in proper terms, a fully developed language on its own. When used outside actual military matters (such as delivering orders or making reports), its shortcomings are made up by context and the implicit understanding of the listener. The shorter, clipped speech of the soldiers affects their use of both the religious and vernacular forms of Dazlak, as well. This type of terseness is another characteristic that helps identify military personnel. Battle Tongue is more similar to that of the western hobgoblins than Dazlak is to *Krangi* or *Kargi*.

Tone is a key aspect of Dazlak communication. The Purgers and many high ranking individuals do frequently use a condescending tone, but their forms of speech do not change. The exact degree of condescension depends on the difference in rank, but it is a very subtle thing. Those not raised in the society probably would not notice the difference between an *arkogh* speaking to a *randhark* and a *fenghaz* speaking to a journeyman blacksmith.

While most Dazlak are taught the basics of reading and writing, few practice it with any regularity. Nevertheless, if the priests need an individual to understand the written word quickly, they make no allowances for this fact and

so all Dazlak spend a few days every year refreshing their knowledge of letters.

Numbers

The priests are the Dazlak most concerned with numbers, as they seek to make sure that their own supplies are properly accounted for. To streamline this process they have deliberately kept their numbering terms as simple as possible. Numbers are used in the same way regardless of what they describe, and the syllables remain the same in any form, written or spoken. The only exception is formal religious use, where the word-syllable "ka" is added to the end of each term. This adds a touch of formality, but does not affect meaning.

A short pause between numerals, represented by a dash in written form, accompanies a separate word for each digit. The numerals are never multiplied, always added. Terms for larger quantities serve to properly place each digit in a large number. Thus, twenty would be "sut-sa" and two hundred would be "sut-sa'ga." Note that many Dazlak need to cogitate for a time before recollecting the term for 10,000 or greater.

Should it become necessary (and it rarely is), the Purgers do multiply extremely high numbers based on their more common numerals. For example, if they ever needed to express "one million", it would be stated as "one thousand times one thousand", or "be'sa hebh be'sa".

Warfare

Dazlak may be unusual for hobgoblins in many ways, but they retain the knack for war common to the entire race. In a way, all battles are practice to them, preparation for the glorious future in which they will be restored to their proper place above all other races, even other hobgoblins. Still, most Dazlak understand that this day is far in the future. In the meantime, the military trains and drills, continuing to build upon and refine their traditions so that future generations can realize their goal. A taste of conquest and victory in the present day whets the appetite for most Dazlak soldiers. All aspire to demonstrate through their own deeds that they, individually, deserve a high place in the current order and in any order to come.

Military Structure

Each hazbarg has its own army. Though the overall size of the army is in line with that of other hobgoblin subraces, individual units and operations remain smaller and highly mobile. The council of generals forms a unique body among hobgoblin kind, with complex structures of debt and obligation that all the *hagdrik* try to keep beneath the notice of

the skarbozh. The priests hear reports from the khargdrekk, but they deliberately shift this position every four months, and whenever they feel it necessary. Individual hagdrik do not command the same units in every operation. Not only is there no single supreme commander (other than the skarbozh), no one general has his own large force of troops. This is one of many aspects of Dazlak military structure meant to protect the priests from military insurrection.

The hagdrik collectively bear responsibility for maintaining both the soldiers and their facilities. Below the hagdrik, the ranks more closely resemble those of the other hobgoblin races. Beneath the hagdrik are the fenghaz (literally "raid leader"), the lieutenants. These officers spend most of their time in the field leading or training soldiers. Each one has a number of assigned squads to command, and the typical raid consists of a fenghaz and his subordinate squads. They receive their orders from the hagdrik along with a general

strategy, but on-the-field tactics are left entirely up to them. This ensures that successful lieutenants survive, and weaker ones are properly weeded out. The fenghaz have no administrative responsibilities other than those given to them by their hagdrik. This usually amounts to little more than arming recruits and inspecting equipment.

Within a fenghaz's group of squads, there are several sergeants, or norgmag ("honored soldier" in Merchant's Tongue), each one in charge of a single squad (consisting of eight soldiers, sometimes with one to three green warriors in their last stages of training). The sergeants are the fenghaz's mouthpiece within the squad. They are responsible for making sure that their squad executes the orders of the lieutenant. They are also in charge of training the squad to function as a unit. This can include teaching unique hand signals, special tactics, or using special equipment.

The fenghaz encourage the norgmag to make their units as unique and effective as possible. Most squads have unique signals and codes, making it very difficult for outside agents to decipher such communications from more than a handful of soldiers. This increases the flexibility and strength of the army.

Each squad competes with others for honor, which the warriors concern themselves with more than any other Dazlak. Survival is still key, but many warriors see no conflict: there is honor in surviving, thus Dazlak soldiers are among the few hobgoblins who will execute a tactical retreat, if necessary. Occasionally, the leadership sends out an unaccompanied squad or two on a raid. In this case, one of the norgmag takes over the command responsibilities.

There is a small group of norgmag who do not belong to any squad. These are known as the ur-norgmag, and they function as the administrative underlings of the hagdrik. They work primarily as recruiters, in which capacity they examine each class of adolescents for the strongest and toughest students. They recommend these students to the arkogh, who usually assign them to the military without question. If a candidate actually has aptitude as a priest or a warrior,



he enters priestly training. In a few very rare cases, a candidate actually trains as a warrior after completing his basic religious instruction. These Dazlak take longer to finish all their training, of course, and in the end they will be priests, but a disproportionate number go on to become skarboogh.

At the bottom of the military hierarchy are the common soldiers, or akkmarg. They have gone through a rigorous military training course, including intense religious indoctrination, and as a result they are completely devoted to the hazbarg. The life of the akkmarg is fairly simple; they spend their time on raids, on patrol, on duty as law-enforcement, or training to do those things. What is left of their day is spent eating, sleeping, or attending religious services. As they are potentially dangerous to the general populace, the military and religious leaders do their best to ensure that this free time is minimized, keeping soldiers as busy as possible. The akkmarg live in military barracks, which are usually large caves with beds and spare furnishings. All their necessities are provided through the military.

Advancement through the ranks of the military is governed by a simple form of ritual combat known as the zorgrand (literally "honor duel"). Combatants face off in one-on-one combat, with the victor winning the higher rank, and the loser getting the lower rank. Such combat involves real weapons, but is usually non-lethal, as Dazlak cultures do not want to destroy their own resources. A defeated opponent usually surrenders or falls unconscious, the priests rarely let a warrior die in this challenge. Any lower rank may challenge any higher rank, regardless of the number of ranks between them. It is possible (but very rare in practice) for a high-ranking officer to fall to the ranks of a common soldier but most Dazlak consider it foolish to challenge someone of much higher rank. They expect such a fool to be killed by the superior soldier.

Zorgrands are not formal events, there are no set times during the year for them to be resolved. Usually the duel takes place one to three days after the actual challenge, so interested observers have time to attend. For the honor duel, observing soldiers surround the pair, leaving a ring perhaps twenty feet in diameter for the combat. The military keeps these matters of settling rank to itself, though in the rare case that a Purger wishes to observe, he can go wherever he wants (most don't care). An individual hobgoblin can issue a zorgrand challenge once per year. He can accept no more than two challenges in a year, and a Dazlak defeated in a zorgrand cannot fight further honor duels at all until the following year. These rules prevent the military structure from changing too swiftly and prevent accidental deaths in duels (which do occur) from decimating the ranks.

While the council may originate its own missions, many come from the Purgers as well. The fenghaz and lower ranking soldiers do not make any such decisions. They

simply carry out the orders of their superiors to the best of their ability. This passes all the way down the line to the akkmarg. Delegating tasks is often problematic, as each officer bears the responsibility for the orders he receives whether he physically carries them out himself or not. Even so, most orders begin with rather vague wording ("raid this village, retrieve this much grain"). Beginning with the fenghaz, details must be worked out by the individual soldier. This is the reason for his training. If he cannot perform this duty, he will soon face a zorgrand.

Fenghaz and norgmag can issue orders to those below them, but those who abuse this privilege likely face duels and possibly even removal. Most of their orders are issued on missions and on the battlefield, to directly serve the main goal of that mission. Some two dozen or more fenghaz report to the council of hagdrik and receive orders. Each type of special forces (infiltrator, ranger, etc.) has its own fenghaz. They may command fewer troops than the standard infantry officers. Each of those fenghaz commands up to eight norgmag, with ur-norgmag and appropriate units sometimes attached at the hagdrik's orders for individual missions.

On the battlefield, the actions of the norgmag's underlings are considered reflections of their commander. Officers usually lead from the front, but necessity dictates the details of each mission. Between raids, they must see to drills and discipline, so that their charges obey orders without hesitation.

Arms and Armor

Dazlak soldiers almost never wear anything other than leather or studded leather. Very occasionally a special request may be made, usually for an ambush in the Arajyd Hills, but even these rare instances are not often granted. All hagdrik and fenghaz wear studded leather, and the higher the rank the more likely the officer has masterwork or even magical armor. Most norgmag also wear studded leather. The akkmarg only have studded leather infrequently, perhaps as a reward for gaining honor in battle. A common soldier issued studded leather is likely marked for better things, and those tend to rise in rank soon after the upgrade. Even with their unique talents, special forces typically receive only leather armor, on the theory that their skills compensate for any lack in equipment.

With no cavalry, Dazlak arms tend to be similar across different units. They have units of slingers, archers, and even crossbowmen, but generally they do not participate in smaller raids. For larger battles, younger and green soldiers usually act as shield-bearers for units using ranged weapons. Such units work with infantry units in ambushes, and sometimes have greater roles in large raids. These troops carry a short sword and halfspear in addition to

their chosen ranged weapon. They also carry two to four daggers, as all Dazlak do, used as a last resort weapon and to soften an enemy before pushing across the final distance. Standard equipment for akkmarg also includes a short sword, one to two halvespears, a buckler and a handaxe or light mace. Heavy maces are rare as the Purgers tend to keep those for themselves. Norgmag and fenghaz typically carry a short sword, halvespear, warhammer, buckler, and two to four daggers. Any rank of soldiers can also wield weapons taken from a fallen foe. As stated earlier, of course, they tend to avoid larger weapons that might hamper stealth or movement.

The priests hold special equipment, such as exotic weapons, special ammunition, thundersticks, and the odd suit of chainmail or scale mail, and so on, for specific missions. While the hagdrik can appeal for these supplies for one of their planned endeavors, most often the Purgers distribute them when they feel they have ordered the military to perform deeds that require them. Clerics on missions wield heavy and/or light maces, and carry two daggers. Since they have the pick of the hazbarg's supplies, they may carry any other type of mundane equipment as well.

No Dazlak weapons are made to be ornate or flashy. Only the most powerful of priests carry such decorated equipment, and for a lesser ranking Dazlak to do so is considered hubris, if not explicitly forbidden. Weapons larger than short swords are rare, as many hazbargs have limited iron supplies and prefer to arm all their troops rather than provide superior equipment to a few. Staves and polearms are even rarer, given the scarcity of trees in the desert.

Tactics

Dazlak tactics revolve around one central notion: achieve the given objective. Regardless of temptation or "ease" of going beyond their orders, Dazlak discipline prevents them from going off-mission. They are accustomed to being outnumbered but not outskilled. Combining this discipline with their fanatical faith makes each and every Dazlak soldier a formidable foe.

Battles

The Dazlak fight many battles at night. Most of these are raids for supplies, though honor and glory do enter into the equation. The Dazlak have two major types of raids: the p'taagh – small "surgical" operations involving no more than 30 soldiers in all (often special forces), and the vizorr'taagh – major operations that involve many types of units and are really small battles. The smaller p'taagh are by far the more common, as the Purgers rarely authorize the larger attacks that many in the military would prefer.

Troops have usually been briefed on enough of their mission to know what is coming. Commanders brief their underlings in detail a day or so before the mission, and then give a brief overview of the main objectives just before the combat. Dazlak often celebrate the morning before and immediately after a battle. This can involve alcohol and coffee, but most frequently the Dazlak see it as an opportunity to drink extra rations of water. Both Purgers and officers want to see to it that soldiers are not dehydrated. Also, though they rarely speak of it, all Dazlak warriors know that their own survival is in question. Thus they seek to enjoy what could be one of their last days before going to meet the Emperor of Scorn directly.

P'taagh usually take place to restore specific stocks and gain certain items, very often foodstuffs or weapons. On the rare occasion, the Purgers order a p'taagh to acquire luxury items. Because of the limited direct utility of platinum and silver to the Dazlak, they often pass up stores of those coins in favor of immediately usable equipment or grains. They are not interested in gold except as a commodity to trade for other items, but they prefer to gain those other items through raids anyway. There are also a fair number of rich veins of gold in the Khydoban Desert.

Vizorr'taagh are much rarer. Entire seasons can pass without a hazbarg ordering one. Nevertheless, the military never lets its training for any of its types of missions falter. Settlements usually have some warning that a vizorr'taagh is underway, given the sheer number of troops involved. Many flee and some attempt to placate the troops with offerings before they close too near. Alas for them, such a battle is not called on a whim. Token gestures by lesser races do not sway the intention of the fenghaz, or sometimes the hagdrik, who leads a vizorr'taagh.

Unlike their kin, the Dazlak generally offer no chance for surrender. Their raids and ambushes rely on surprise and stealth as much as skill, facts which many travelers who thought they understood hobgoblins have learned to their dismay. The Dazlak make no pretense of handicapping themselves with certain notions of honor, if it comes down to it. They know and respect honor, but they see it in survival. They survive by any means necessary, and accordingly they use any advantage they can get in combat.

Once battle ensues, the Dazlak attempt to meet their objective as quickly as possible and with as little loss of Dazlak blood as possible. They have no such concerns about other races, livestock or children. Their raids and ambushes are noted for ruthless efficiency. Spies and scouts have detailed most all aspects of a victim's defense, magical foes will be countered by assigned clerics, sorcerers or wizards. Though they do not use traditional battle lines for the most part, all troops fight for one particular goal and thus their efforts are concentrated, building on each other. Breaking Dazlak ranks is extremely difficult. Their soldiers

work together to cut down foes and overcome obstacles, moving quickly on to achieve their goal. This kind of devastating teamwork has served the Dazlak well in terms of military success and survival in their homeland.

The Dazlak have neither the time nor the inclination to lay sieges, their missions always have a distinct, relatively short timetable. They also will retreat if commanded; sometimes the risk simply exceeds the reward. A mission with a goal that becomes unachievable or costs too many soldiers can be aborted without a loss of honor.

Religion

The House of Scorn dominates every aspect of life in the hazbarg. Their efforts have even prevented a serious challenge from ever being presented by even the most powerful hagdrik. Their faith in Hatemonger is as pure as is their expression of his will. They preach the notion of Dazlak superiority to all at every gathering, and those found wanting in their devotion face the prospect of loss of food and possibly even water rations. Few ever "stray" for more than a day or two.

Attendance of daily services is mandatory, not just because rations are handed out at those gatherings but to maintain devotion. It takes considerable effort to maintain a proper level of hatred for all lesser races (there are so many of them). To this effect, the Purgers add weekly afternoon sermons to daily morning services to keep the congregations properly hating all foreigners.

Faith in their god is fundamental to all Dazlak. Any member of the hazbarg should be able to recite religious passages from sermons at any time. Failure to do so can result in punishments ranging from denial of food or water for a day to forced gladiatorial combat (which a participant is unlikely to survive – true gladiators received extensive religious as well as martial training to achieve the proper fervor for their calling and the priests often set up such matches with a deliberately superior opponent, making it more an entertaining execution than a trial by combat).

The Dazlak believe that the Emperor of Scorn is the greatest of gods and all his chosen must follow him. To turn away from him is a high sin. The Purgers preach that Kortak-Tuvaghaz created all the world and his efforts have been usurped by lesser, imitator gods. The priests blame these deities for creating the inferior races as feeble attempts to try to match the purity of the Dazlak. They portray the flight of the original Dazlak ancestors to their current lands as a necessary proper separation from inferior beings. The Hard Lands (Aik'al'fazzagh) are meant to test the Dazlak so that they will be ready when their day comes. The tribes must be honed into a fine weapon to realize their destiny.

No other religions are tolerated in the Dazlak theocracy. The Purgers ruthlessness toward other races is nothing

compared to the wrath they turn against those of their own who have gone astray. Such heretics face the worst sort of torture and are hunted down at great distances, even to the point of risking some loyal Dazlak warriors.

Unlike the Houses of Scorn in some lands, the different hazbargs maintain a connection to each other. They have too many wars to plan and fight with inferior types to fall to infighting among themselves. It may be that the harsh lessons of survival in Aik'al'fazzagh have taught them that survival requires cooperation. The efforts of the krukurgar tend to keep even far-ranging hazbargs in line with the common goals of all the Dazlak. Jackal-headed statues in every hoklhori remind the Dazlak of Kortak-Tuvaghaz's wrath should they stray from his plans for them.

Part of their faith is overcoming the temples and houses of all other religions even as Kortak-Tuvaghaz is restored to his rightful place above all other deities. One god who receives special hatred from the Purgers is Blacksoul. As the patron of the western hobgoblins, he represents where those subraces went wrong. To the Dazlak, night is only a shroud for their activities. The Blacksoul is worse than a merely misguided deity, he has taken those who might have been pure followers of Hatemonger and twisted them into monstrosities. From the Dazlak point of view, the western hobgoblins who follow him now seek to emulate the lesser human kingdoms that surround them. Any true Dazlak who considers this for any time begins to boil with rage: those born inferior must be subjugated and their suffering is almost incidental, those who turn their back on destiny must be made to suffer greatly before they die. Exactly what governing structure should replace a traditional nation remains unclear. The Purgers never address that issue and most Dazlak assume that it would be something like the hazbarg but on a larger scale.

At great celebrations (or whenever the priests plan it), the hazbarg celebrates a Purgings. This is the formal, religious execution of prisoners and enemies of the faith. Often it includes gladiatorial games, but the Purgings itself begins somber and bloody. Victims gather in a great pit in the hoklhori and receive various gruesome deaths at the hands of ur-norgmag executioners, who frequently attempt to use exotic weapons for the purpose. Their lack of skill provides the crowd with great entertainment as each infidel and heretic suffers an agonizing demise, and cheering and celebration increase as the event progresses. A particular favorite victim of the Dazlak are the misguided non-Dazlak followers (or better yet, clerics) of Hatemonger and followers (or clerics) of Blacksoul. The priests reserve

Chapter 6: Rankki

Rankki Origins

The Rankki began their existence as Krangi of Norga-Krangrel, and only recently became a distinct subrace. When Kruk-Ma-Kali conquered the Eastern Brandobian Empire, he sent a large group of explorers and settlers into the Byth Mountains to claim more territory for his kingdom. A few of the settlers established colonies on the western slopes of the Byth range, but most of the Krangi crossed the Byth Mountains and settled in the Khorren Woods. They established several tribal settlements and began hunting and gathering in the woods. Wild game was plentiful, and the population grew.

During this time, however, the kingdom of Kruk-Ma-Kali was falling apart. The great king had died, and in the ensuing chaos, the humans wiped out the tribes of the western Byth Mountains. The destruction of the Byth tribes cut the Rankki off completely from their Krangi cousins. At first, they attempted to reestablish a connection with their homeland, but after little success, they gave up. Life was good for them, their population was booming, and they saw no need for any direction from the west. The hobgoblins began calling themselves the Rankki after their name for the Khorren Woods, the Rankagh.

Soon after, a (relatively) brief ice age began to settle over the Wild Lands. Life became much harder for the Rankki as game migrated south, the wild herbs and grains began to die, and the rivers froze over. Cold and starvation wiped out several tribes completely, and many lost more than half of their population. The survivors, however, learned to adapt, and each successive generation increasingly mastered the art of survival in the harsh conditions.

Eventually, the Rankki population began to increase again, and a few tribes began venturing east into the plains of Torakk. There they found many abandoned human settlements, and plenty of open space to live. Scattered tribes of orcs, goblins, and kobolds throughout the area quickly fell to the Rankki's superior strength and tactics.

Soon the Rankki flourished and their numbers swelled, and they established many tribes on the vast plains. They hunted the small amount of game that remained and raided other humanoid settlements for supplies. The environment was unforgiving, and many unprepared Rankki died of cold or hunger, but the sturdiest hobgoblins survived. They no longer resembled their Krangi ancestors. The Rankki had changed so much that they became a separate subrace on their own.

Eventually the ice and snow receded, and the wild animals returned to the plains in large numbers. Thrilled with the new game to hunt, the Rankki population soared. With the game, however, came the humans who had lived there previously, and they wanted their land back. The war with the Fhokki lasted three years, and by its conclusion, the humans had killed over two-thirds of the Rankki population and had pushed the hobgoblins back to the Khorren Woods. Though the Rankki fought fiercely and made the humans pay dearly for victory; the hobgoblins had no answer for the humans' cavalry, and lost most of their battles because of this.

Today, the Rankki have returned to their way of life before the ice age. They live in scattered tribes throughout the Khorren Woods and the western edges of the plains of Torakk. Though their numbers have declined drastically from the height of their power, they still have a flourishing civilization. The Rankki still remember the Fhokki who took their land. With this notion always simmering in their minds, the Rankki await only an effective, charismatic leader to unite the tribes and descend onto the plains of Torakk once again.

Rankki Physiology

The Rankki tread the thin line between the civilized hobgoblin kingdoms of Norga-Krangrel and Ul-Karg, and the various ghaz (uncivilized hobgoblins) scattered

Rankki Racial Traits

- +2 Strength, +2 Constitution, -2 Dexterity, -2 Intelligence. The cold weather of Torakk favors the strong and tough, but limits how quick and nimble the Rankki become, both mentally and physically.
- Medium-sized: As Medium-sized creatures, Rankki have no special bonuses or penalties due to their size.
- Rankki base speed is 30 ft.
- Low-light Vision. Rankki can see twice as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.
- +2 racial bonus to Survival checks when dealing with weather. Surviving in the Wild Lands means knowing when bad weather is coming.
- +2 racial bonus to Spot, Search, and Listen checks. The Rankki have honed their senses through generations of hunting and tracking game.
- Automatic Language: Rankki and Fhokki. Bonus Languages: Goblin, Deji (choose dialect), Kalamaran, Merchant's Tongue.
- Favored Class: Fighter. A multiclass Rankki's fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

throughout Tellene. Most humans, demihumans, and some hobgoblins dismiss them as uncivilized, but such prejudice denies many facts. Despite a tribal and less technologically developed society, they are no less civilized than their southern brothers.

The Rankki have adapted to their colder surroundings over the many years. They have generally gray coloring, with skin colors ranging from light to dark gray, and hair colors covering the entire range from gray to black, with the occasional individual having all stark white hair. Rankki height matches that of other hobgoblins, but generally weigh 10 to 20 pounds more. Their bodies are thick and bulky to protect them from the cold, and as a result sacrifice some maneuverability. What they lack in quickness, however, they more than make up for in strength and toughness. Because of their increased mass, Rankki are even more impressive physical specimens than many other hobgoblins, and quite intimidating in person.

The Rankki have the roundest faces of any hobgoblin subrace, but they retain the same characteristic hobgoblin appearance. The protruding chin, though often barely visible, remains in place, and the eyebrows are still very pronounced. The ears are about the same size as the Kargi's, but because of the larger Rankki head, they do not reach the top and consequently look somewhat smaller. They are generally pointed and some might even say elf-like, but are a little fatter throughout. Their very perceptive hearing functions as well as or better than their vision. The Rankki have a row of sharp teeth, and the distinctive two tusks that emerge from the lower jaw to cover the upper lip. Their

wide mouth makes it look like they wear a wicked grin at all times, though this is hardly the case.

Rankki hair resembles animal fur more than human hair, and serves to keep the Rankki warm. They religiously braid the thick, long hair on their heads, often adorning it with small bones or other trinkets. Rankki hair grows in abundance, and they very rarely ever cut or shave any of it. Rankki have the largest beards of any other hobgoblin subrace, but more for volume than length. The hair covers the mouth and chin, the line of the jaw and much of the lower cheek. This thick, coarse hair helps to keep the Rankki's face warm. The Rankki also have a good amount of body hair, most of which is confined to the arms, legs, and chest. Despite its thickness, the Rankki still need to wear heavy clothing to protect them from the cold.

Because the snow and ice of their home reflects so much light, the Rankki do not need much ambient illumination to view their surroundings. They have developed excellent low-light vision. They can see great distances with only a small amount of light, and they rarely need to see in conditions of total darkness, even at night. Like the other hobgoblin subraces, the Rankki have eyes set back in their skull, and their eyebrow extends over a good area to cover them. Individuals most often have blue or gray eyes, but the subrace retains a good deal of variation, and known eye colors have included yellows, reds, and browns. Rankki eyes appear much like those of humans, with a hint of animal savagery.

The Rankki have loud and deep voices that carry well over the tundra and frozen lands of the north. Their strong vocal cords support a wide range of tones, allowing them to speak many languages very different from their own. Most know some Fhokki, a dialect of Deji, and Kalamaran in addition to orcish, giant, or goblin. They have little trouble learning other languages, but do have trouble speaking in more hushed tones.

The Rankki women closely resemble their male counterparts, but average about an inch or two shorter, and tend to be somewhat slither as well. They possess less body hair, and have only a little facial hair along the jaw line or above the upper lip. They make up for this with the hair on their head. They have even longer manes than the males, and often create intricate braiding schemes, complete with bits of bone and other trinkets. They have loud voices as well, though they tend not to be as deep or booming as the males'.

The formidable Rankki sil-karg come primarily from Fhokki stock. They inherit the limited agility and social ineptitude of their hobgoblin parent (most often the father). Rarely do the Rankki have consensual relations with non-Rankki, so almost every Rankki sil-karg is born of violence. Such creatures often become loners, accepted neither by their hobgoblin parents nor by their human ones. They have

very gray colorings. They generally have white or gray hair, and fair skin with a grayish tone. Even with a definite resemblance to both their hobgoblin and human ancestors, they have severe difficulty passing for a pure blood of either.

Rankki Psychology

At their core, the Rankki remain insecure. They lack an organized empire or kingdom, and have not conquered any significant amount of territory. They have little contact with other races, and thus have few victories, few slaves, and few demonstrations of their dominance. They have a small, isolated, and fragmented population. The harsh weather constantly thwarts their efforts to expand and makes mere survival a challenge. Most importantly, they fear that these factors render their own honor counterfeit. As a result, the Rankki overcompensate by becoming outspoken and boastful. Only through obvious displays of dominance or strength can they assuage the nagging doubt within themselves. Since they live in small communities with rather stable hierarchies, strength and honor have taken on slightly different forms.

The most common example of this difference is the use of weather to display strength. The Rankki believe that the natural environment, especially the bad weather, is their biggest enemy. Snow, rain, frost, cold, and wind are the weapons with which nature tries to kill the Rankki. They see the other races around them make preparations for bad weather, so they believe that defying the storms shows their strength and superiority over their neighbors. If the Rankki can conquer the weather, and the weather conquers their enemies, then the Rankki have, in a way, conquered their enemies. Similarly, they kill wild beasts and monsters as important demonstrations of strength. The Rankki view such creatures as the servants of nature, and by killing them Rankki come as close as they can to killing the environment. They place great importance on the type of creature they hunt and kill, since more dangerous creatures indicating greater strength.

Similarly, the Rankki have several additional ways to gain honor. They take great pride in outliving or outlasting various nearby settlements, as it demonstrates that the Rankki fitness to survive where lesser creatures fall. The harsher the conditions, the more honor gained through survival. They also view physical feats, such as living without food for three days, as ways to gain honor. The Rankki believe that by avoiding nature's killing blows they have essentially defeated nature in combat.

The Rankki place special importance on honor, as their social relationships function based on honor. This comes out most prominently in the swearing of oaths. When a Rankki swears his allegiance to another, he boasts of how he will demonstrate his loyalty and how he will increase

the honor of the one to whom he swears allegiance. Once he has made that boast, honor binds him to fulfill it when the opportunity presents itself. All Rankki see those Rankki who have earned honor by winning competitions, demonstrating physical prowess, or defeating nature as more trustworthy. Leaders and higher-ranking Rankki seek these individuals out to ask for their allegiance. Without honor, nothing ensures that the Rankki would fulfill their commitments.

Rankki Social Structure

Loyalty to the tribe dominates all of Rankki social structure. Each tribe is an independent group with its own lands, its own government, its own priests, and its own people. It may have alliances or other relationships with nearby tribes (if there are any nearby), but it remains an autonomous unit.

Tradition and long-standing institutions form the foundation of tribal society. Almost all tribe members have lived in the tribe their entire life, as did their parents and all their ancestors. Thus, most tribes consist of only a handful of extended families that have intermarried for generations. They occupy the same general area, and sometimes the same lands, as they always have.

Inattentive observers commonly mistake the Rankki as a race considerably less civilized than the Kargi or the Krangi. This is due to misconceptions and misinformation, and anyone who has survived one of their attacks can attest to their high degree of organization. The Rankki do live a simpler life than the Kargi or Krangi. Their lands are not as developed. They do not have some of the technological innovations that other hobgoblins possess, such as steel weapons. They live in small communities and do not build large cities. Nonetheless, they are civilized. They have a definite hierarchy with a central authority. They have writing, religion, art, and other forms of higher thought. Many are skilled warriors, complex tacticians, and able administrators.

The Rankki do not have a large number of castes, and the castes they do have are broad. Interaction between the castes is more informal and less restricted than in other hobgoblin societies, as an overabundance of rules might hamper their efforts to survive. In addition, everyone in Rankki society participates in large battles. They begin their military training at an early age, and continue training throughout their life. As such, there is no warrior caste, and even the most formidable fighters have other duties to attend beyond combat.

Rankki society relies heavily upon the family. Every Rankki man is a member of a patriarchal household, either the father or one of his sons. The Rankki expect the men of every household to provide for the women and children in that household. This includes hunting for food, building a home and furnishings, and protecting them against natural predators. As such, the Rankki are among the only hobgoblins to track their heritage, and family honor becomes just as important as personal honor. Rankki men are not monogamous, but must support any woman they impregnate, making her a wife. Rankki men choose their primary heir from among their sons, and the rest begin their own households.

Rankki women hold secondary positions in the family, but have many responsibilities of their own. Of primary importance is the making and raising of children. This includes educating them in the ways of their people and their society, and arranging marriages for eligible sons and daughters. The Rankki women also care for the family home, make the clothes and cook the food. Women that do not wed live in the their father's household, aiding their mother in her duties.

Because Rankki keep their tribes relatively small, almost all the tribe members play important roles. This has empowered the sil-karg to a large extent, as the tribe needs their help to survive, and thus must allow them to hold a variety of positions. The Rankki do not consider a sil-karg the equal of a full-blooded Rankki, as they have a non-hobgoblin parent, but the tribe does allow them to hold positions of minor importance. No other non-Rankki can have any position other than helot. The hobgoblin parent (or his or her heir) supports the sil-karg for as long as he or she is a member of the tribe, but they hold inferior positions within the family. Most must work with the women in the home, regardless of gender, as the Rankki believe that their impure blood makes them weak and unfit for the outdoors.

Each Rankki tribes has its unique qualities, but the basic structure remains the same from tribe to tribe. As such, the discussion below considered only those basic elements common to all tribes. Any given tribe may have a handful of additional traditions peculiar to themselves, but these issues do not change what all Rankki have in common. Dungeon Masters should feel free to add some unique elements when designing tribes of their own, keeping in mind that such changes should not grossly impact the overall structure of the society.

The Chieftain

A wolgrun (translated as "great father") leads a Rankki tribe as a chieftain. Along with his tribal council, the valbrog (literally "family of leaders"), he makes all the major decisions for the tribe. These decisions range from choosing which

targets to raid to choosing where to hunt. It also includes ruling on all legal disputes. He is the ultimate authority on all non-religious matters, and he speaks for the entire tribe. In addition to his familial duties, he must also govern the few administrative institutions. Chief among these is the military training school that instructs all Rankki in the art of war, but such duties also includes the tribal armory, helot quarters, and valbrog.

The patriarchs of the parties involved are responsible for resolving any legal disputes. However, if they cannot agree on an arrangement, or if the dispute involves the patriarchs, the wolgrun decides the outcome. He makes his ruling based upon what he sees as best for the tribe, and not necessarily best for those involved. He need not consider other such cases or follow any precedents. The wolgrun's decision stands final and absolute. The patriarchs bear responsibility for the actions of all under their care, so in the case of crimes, the wolgrun can punish that patriarch as well. This, however, is rare.

The wolgrun wins his position through ritual combat, a rite known as the kintu-rag ("honor challenge" in Merchants' Tongue), but he need not be the finest warrior. Instead, any warrior that swears allegiance to the wolgrun may take his place in the ritual. Likewise for the challenger, who can have any of his supporters fight in his stead. Thus, the chieftain commands his power by holding the allegiance of the best fighter. The Rankki with the greatest power under his control deserves the position of wolgrun. Of course, either the current wolgrun or the challenger may fight for himself if he chooses. The Rankki simply do not consider it essential.

If a wolgrun dies while in office, the valbrog convenes and chooses a new member from among its ranks. Each of the heads of household can nominate someone other than themselves for the position. In doing so, one pledges his allegiance to that individual, and if he becomes the wolgrun, he rewards the person who nominated him. Once all heads of household have had a chance to nominate someone, the members vote, and the Rankki with the most votes becomes the new chieftain. Those who nominated others or were candidates themselves can then swear their allegiance to the new wolgrun.

The wolgrun draws his power from his allegiances. The heads of various households swear their allegiances to the chieftain through elaborate boasts, describing how they will increase his prestige and advance his honor and the honor of his family through their deeds. In exchange, the wolgrun pledges his protection and gives his supporters fine gifts based upon the magnitude of his boasts, thereby increasing his wealth and his honor. These boasts do not become legally binding contracts, but each side is honor bound to fulfill those boasts should the need arise. Since the patriarchs always make these boasts at public feasts, the shameful

failure to back up one's boast dishonors oneself and one's family, a fate far worse than any punishment the law could impose. The current wolgrun usually has the allegiance of all or almost all of the heads of households in his tribe.

Of course, when someone wants to challenge the wolgrun, it usually requires going back on a boast, and those who swear allegiance to him do likewise. However, if the challenger becomes the new wolgrun, he loses no honor as his supporters identified a more worthy man.

The wolgrun often, but not always, has the largest and nicest family home. As wolgrun, he controls the tribal treasury and can use its contents as he pleases. Traditionally, he gives much of it away as gifts in return for boasts, and this is almost always the case, but he may also use it to increase his personal wealth. The Rankki see the

wolgrun as the pinnacle of their tribe's achievement, and he deserves fine things because of that.

The Patriarchs

The other members of the valbrog are the patriarchs, or molnakh ("honored men" when translated). Each molnakh heads a household, and represents that household in the government and in battle. His responsibilities include providing for his family, including any sisters, brothers, or other relatives that may need his support. He spends much of his time in this role, hunting for food, building and furnishing a home, training for battle, or making political alliances.

Most molnakh also possess a unique skill or craft of value to the tribe, such as blacksmithing or engineering.

They exchange their skills with other patriarchs to fill their needs, so that not every molnakh need know how to do everything. The molnakh with carpentry skills might trade his furniture for metal tools from the blacksmiths. The Rankki see such mutually beneficial exchanges as honorable and efficient, and allow the patriarch to provide higher quality goods for his family.

When not dealing directly with his family, the molnakh forms part of the valbrog. Here he pledges the allegiance of his family to another, usually the wolgrun. He also helps the wolgrun manage the school of arms, the armory, the helots, the treasury, and any relations with other tribes or other foreign affairs. The valbrog does much of this at grand meals held in the communal hall of the tribe, or dangurk (literally "feast hall"), a long rectangular building designed for feasting. These large feasts, or dantu-gul, are important social events where news of the tribe is disseminated to its members.

The final and perhaps most important responsibility of the molnakh is that of training his sons in the use of arms. All Rankki undergo advanced military training at the tribal school or arms, or gulak-narg ("war school" in Merchants' Tongue). But the patriarch must see to it that



his heirs develop basic arms skills, in preparation for their formal training. Some do this quite well, which tends to make certain families renowned for being warriors, as each successive generation learns the tricks of the trade from the previous one. It also relieves the tribe of some of the burden of training, and allows the school to focus on larger unit tactics.

Any male Rankki can advance into the molnakh caste quite simply. Start a family and build a home, and you are a patriarch. That said, the molnakh of a smaller household receives given less consideration than that of a large household. As a new family leader, he does not have a long tradition of family honor, and he neither swears for nor commands allegiance from a large number of people. In practice, this means that stable new households form only when an older, larger, honorable family has many sons, and more than one choose to become molnakh.

The Priests

Every tribe has a handful of clerics, druids, adepts, and shamans who protect the spiritual lives of the tribe members. Each tribe has some religious presence; some choose to follow one faith entirely, while others allow several faiths to co-exist. Occasionally a tribe builds a small temple, but a single tribe rarely includes more than ten clerics of any one faith, so formal places of worship are not practical. The clerics, druids, adepts, or shamans instead visit the families in their homes, bringing their religious services to the faithful.

Any number of deities may be worshiped by a tribe or some of its members. Some tribes revere several deities at once, depending upon their current situation. Mravroshkha-Khielshor, the Dark One, is the most common deity worshipped by Rankki. Vradhka-Khor-Vredhi, the Old Man, also remains quite popular, especially with the tribes living further south. Similarly, Mokdar-Marrag, the Storm Lord, has a small but devoted following among several different tribes. All of the lawful evil gods have some representation, though Ganor-Thana-Kurrug, The Corruptor, has the fewest followers. The Locust Lord, Korrogaz-Melrak, finds an occasional Rankki worshiper as well.

In a Rankki tribe a cleric, or randrag ("temple man" in Merchants' Tongue), serves as teacher, healer, and spiritual leader. As outsider clerics cannot preach to the Rankki masses, this cleric must be a member of the tribe who went out to learn the ways of the faith. If he has enough followers to build a small temple, he lives there and sees to its upkeep with any other clerics or acolytes of that faith. If no temple exists, the cleric joins the household of his father or brother. The randrag are valued members of the tribe, as they are skilled warriors as well as healers, but most members of the tribe see them as too scholarly. Additionally, suspicions

abound about a Rankki with loyalties split between the wolgrun and his deity. Adepts function as lesser clerics, and work and live in the same manner.

On the other hand, the tribe trusts druids and shamans much more than the randrag. They have a relationship with nature, and can be invaluable during the winter or other times when food runs scarce. Their knowledge and skills in the wilderness make them invaluable to the tribe, as do their unique spells. Though they share the same caste as the randrag, the druid, or herkal, and shaman, or hokragh, are not seen as religious figures. The Rankki consider their relationship with nature one of skill, not magic, though it is actually religious. They can swear allegiance without seeming duplicitous.

The herkal and hokragh serve the tribes as scouts, hunters, and guides. They help prepare the tribe for the harsh winter months, they guide important delegations through the wilderness, and lead hunting parties in the search for food. They prepare traps and snares in the wilderness for both men and beasts. They also serve as advance scouts in the army, choosing the targets for raids, the places for battles, and discovering the number and placement of any enemy troops. Finally, they fill a role similar to that of a medicine man. They do some healing (the randrag actually perform the bulk of this work), but the tribe looks to them most often to exorcise bad luck, calm the spirits, bring certain weather, or other mystical activities.

To become a randrag, a Rankki must either be trained by a current randrag, or venture outside the tribe to be instructed. The latter only happens if no clerics of the faith exist in the tribe, and it usually involves travelling to a neighboring, allied tribe. Only in rare circumstances does a Rankki travel to a non-Rankki community for instruction. Second and third sons fill the ranks of the priesthood. These children were not chosen by their fathers to become heir to the family household, and were not content to live as their brother's dependent. Randrag never head their own households, because no one man can fulfill the duties of both cleric and patriarch.

Similarly, an elder member of the appropriate class trains a herkal or hokragh. They, too, might travel outside the tribe in the unlikely event that no native teacher exists within it, but this remains an extremely rare occurrence. Trainers and observers hand pick children who display a natural affinity for the outdoors, an appropriate outlook on life, and other basic elements of shamanistic or druidic skills from each advanced military training class. In addition, some fathers deliver their children for instruction in the ways of nature. The herkal and hokragh generally teach anyone who wishes to learn from them, but they keep the training process so rigorous and difficult that many do not complete it.

The Women

In Rankki tribes, the woman's place is in the home. All women must be supported by their husbands, if they have one, or their fathers or brothers if they do not. In exchange for food, a home, and protection, women must watch over their molnakh's children, clean and care for his house, and prepare meals. The molnakh respects and loves the women he cares for, but he considers them his dependents and thus subjects for his rule. All women remain members of this caste, and can never leave it for any reason.

A Rankki woman becomes eligible for marriage once she reaches the age of 30. Her mother and/or sisters immediately begin looking for eligible men for her to marry, and they make all the necessary arrangements without her direct involvement. Occasionally a molnakh instructs his wives to choose a certain male for political reasons, but most of the time he does not interfere with "women's" matters. Marriage is a monogamous relationship for the woman, as she can only have one husband, but it is not so for the man. A short ceremony that legally transfers the woman from the care of her father to the care of her new husband formalizes the marriage. The ceremony has nothing to do with love, and the woman does not participate (though she must be present). Marriages are rarely undone, and there must be evidence of life-threatening abuse to justify splitting a couple. In such rare instances, the woman returns to the house of her father or his heir.

Women, like men, receive training in the art of war from their fathers, and then at the tribal school of arms. They do not participate in raids or small to medium sized battles, but do fight when the entire tribe mobilizes, as in the case of a large war or attack on the tribe. Some women become fierce and talented warriors, and gain respect for their martial prowess, but they do not gain a higher social position because of this. Their primary responsibility remains tending to the home, and their fighting abilities are always secondary.

The Helots

Like almost all hobgoblins, the Rankki prize the taking of helots, and use them often for difficult or unpleasant tasks. This caste consists mostly of humans and demihumans captured in raids, easily controlled small humanoids, and a mixture of many other races, including hobgoblins and sil-karg obtained through various methods. The Rankki warriors can take any intelligent creature that is not a member of the tribe as a helot, with only a few exceptions. Because they are relatively isolated and far north, the Rankki acquire very few helots through trade or purchase.

Helots are the property of the Rankki who captures or buys them. He may use them any way and for any purpose he chooses. However, successful warriors commonly honor

the wolgrun by giving him some or all the slaves captured in battle. The Rankki giving the gift then boasts about his fighting prowess, perhaps describing how he captured some of the slaves, and then declares that all his actions done in the name of the wolgrun. In exchange, the wolgrun bestows gifts upon the warrior based upon the number and quality of slaves given. The wolgrun puts helots given to him a tribal barracks under his control. They use the helots mostly for the public good, such as constructing communal buildings, but the wolgrun can also use them for his personal purposes.

Helots receive a slightly better level of treatment from the Rankki than they do from other hobgoblin subraces, as the harsh climate and low population makes potential replacements scarce. Helots receive substantial clothing, and two meals of bread, milk, and cheese every day. They work long hours doing thankless, often dangerous jobs, and they are still considered property, but they live longer than the average helot does.

Classes

With a small population, each Rankki must fulfill many roles. As such, each tribe includes almost all of the standard classes, but only a small number of hobgoblins have only one class. The average Rankki has two or three classes, and some have as many as five. The combat-oriented classes are the most prevalent, but all classes except the Basiran dancer, paladin, and spellsinger are present in some number.

Adept

The Rankki have a significant number of adepts, as not all tribes have the resources to train every potential priest to be a cleric. Many adepts eventually earn levels in cleric, if they can eventually find the training. In addition, those members of society that want to help guide the religious life of the tribe but cannot devote themselves to cleric training because of other responsibilities often become adepts. Many molnakh and their sons take adept as a second or third class. Adepts may play an active role in their tribe's faith, but only a true cleric can attain the rank of high priest.

Aristocrat

While more common among the Rankki than other hobgoblin subraces, aristocrats remain relatively few in number. A few of the wealthiest molnakh and the wolgrun might have a single level in aristocrat, but rarely any more than one. Life in such a small society as that of a Rankki tribe does not require many of the special skills of the aristocrat, and most hobgoblins will focus their advancement elsewhere. Even those that do have a level in aristocrat rarely advance further in it, because it means sacrificing a level in a more important class.

Barbarian

The Rankki count barbarians amongst their number, but these hobgoblins use the class only to supplement other combat abilities. Though the single-classed barbarian remains too unpredictable for the Rankki, his wilderness skills and combat abilities nicely complement those of anyone with levels in ranger, fighter, gladiator, or warrior. As such, some of the best warriors have levels in barbarian, but they use the rage ability very sparingly. The Rankki refer to barbarians as vodmaagh.

Bard

Unlike most hobgoblin subraces, the Rankki have a significant number of bards, or kloragh, in their societies. The kloragh raises morale and inspire troops during battle. The Rankki do not recognize any artistic value in the singing, nor do the kloragh themselves try to add any art. They only value their performances for the effects they have on troops or workers. When signing, bards most often describe acts of honor and valor by generations past, or recount famous Rankki legends.

Basiran Dancer

The Basiran dancer has no place among the Rankki. They are too clumsy for intricate dancing, do not appreciate the artistic value of dancing, and would rather focus their time and effort elsewhere. A Rankki could become a Basiran dancer if he left his tribe, but no evidence exists of such a thing ever happening.

Brigand

Few brigands can be found among the Rankki because their combination of skills does not particularly suit tribal life in the Wild Lands. The ranger, infiltrator, and shaman have more skill than the brigand does in moving about the wilderness stealthily, and the infiltrator and ranger equal him in combat. Despite this, a small number of brigands scattered throughout the Rankki tribes have made a place for themselves. Many were thieves or bandits assimilated into the Rankki culture.

Cleric

Every tribe has at least one cleric, though few have more than six or seven, regardless of size. Unlike most members of the tribe, a cleric rarely has other classes. Of those who do, most have levels in adept from the days when they were starting out. This uniqueness stems partly from the fact that the cleric class offers a good balance of skills, combat abilities, and spells, and partly from the fact that the duties of the cleric preclude him from doing most other things. The Rankki call their clerics randrag.

Commoner

Commoner is a surprisingly rare class among the Rankki. They have no peasant caste, and most members of the tribe have some important skill to contribute, so commoners would face prejudice for not being as useful to society as a member of a specialized class is. Females are the most likely Rankki to have levels in this class, but the majority of females do not. Those that do have levels in commoner rarely have more than one or two, and they almost always have another class. Non-hobgoblin helots may be commoners, but even this happens rarely, as commoners do not often survive long enough in the Wild Lands for the Rankki to capture them.

Druid

Though not very common among the Rankki, the tribes place great value and effort in seeking out druids to help their cause. Many Rankki try to join the ranks of the herkal unsuccessfully; those who succeed act as guides, scouts, and hunters. About half of all herkal are single-classed druids, while the other half have another class, usually fighter, ranger, warrior, or infiltrator. Druids can be members of any caste, but most Rankki do not consider them strong enough to be wolgrun, and thus few single-classed druids attain that rank.

Expert

One of the most common classes Rankki individuals take is expert, because most tribe members must fill several roles. Just about every molnakh, the wolgrun, and many of the females have levels in expert. As with most classes, few Rankki have levels only in expert, and often they have more levels in other classes. Rankki usually learn the skills of their expert class from their father or mother.

Fighter

The most prestigious class among the Rankki, the fighter represents the pinnacle of military achievement. However, few Rankki actually earn levels in fighter, because they lack the necessary drive and commitment. Fighters fill most of the positions of power; most molnakh and the wolgrun have several fighter levels. Even these Rankki fighters generally have a level in expert, adept, ranger, druid, or shaman, with single-class fighters extremely rare among the Rankki.

Gladiator

Because the gladiator has little use in the wilderness, very few Rankki take any levels in it. A Rankki with the natural ability and inclination to become a good gladiator would more likely take one of the more useful, well rounded fighting classes such as the fighter, ranger, or barbarian. Despite this, various tribes do include gladiators and their matches in their society. Several Rankki gladiators can be found within the nearby human populations. Rankki gladi-

ators almost always have another class, and they usually have at least one other combat-focused class. The Rankki refer to all gladiators, whether they have the class or not, as ordrag.

Infiltrator

Though there are not a large number of infiltrators among the Rankki, the tribe values these few members highly for their unique skills. The infiltrator makes an ideal scout, guide, and hunter, but also has good combat abilities. Most Rankki infiltrators have some levels of ranger or fighter, but a few are single-classed. Molnakh that have levels in infiltrator make an effort to teach all of their children the intricacies of the class, but not everyone can complete the extremely difficult training. The Rankki word for infiltrator is skoldak.

Monk

Though the Rankki would make fine monks, very few have made their way to any of the monasteries in the Wild Lands. No tribe can afford to lose a productive member,

and a good monk candidate likely has more than average value to the tribe already. The leaders simply cannot allow him to leave to study in a monastery for years. Also, outcasts from tribes do not survive long alone. Despite this, there are a few Rankki monks, and occasionally one leaves the monastery and return to his tribe. The Rankki consider monks something of an oddity, but they do not treat them any differently than anyone else. The Rankki call monks adsakh.

Paladin

The Rankki do not have any paladins, as the class's sworn goodness conflicts with the general moral outlook of the Rankki. A rogue Rankki that left his tribe could become a paladin, if anyone would train him. Such a character would be extremely unusual, to say the least.

Ranger

Like the fighter, tribes value the ranger and his skills highly, but only a few rangers exist in any tribe. The rigorous training to become a ranger weeds out most of those who begin the training long before completion. The rangers in a tribe often rise to positions of leadership because of their formidable fighting abilities and many valuable survival skills. Those that become molnakh seek to pass the knowledge on to their sons if possible. The Rankki refer to rangers as vengrag.

Rogue

The Rankki do not share the penchant for this class that the other subraces exhibit. The Rankki's physical form makes them less agile than the other subraces, but also many of the rogue's skills are less effective or ineffective in the wild lands. Some Rankki take rogue as a second or third class, but very few make it their primary class, and almost none ever become single-classed rogues. The few rogues a tribe may have work with the rangers and infiltrators as scouts, and occasionally help with any diplomatic projects the tribe has started. Rogues do not have their own name in Rankki, but they call thieves "urgalk".

Shaman

The shaman, or hokragh, possesses skills and spells tailored to life in the Wild Lands, and thus extremely useful to the Rankki. His knowledge of the surrounding environment makes him an excellent guide and



scout. In addition, many Rankki feel the call of a particular beast, and the training for the class comes naturally to them. Most Rankki shamans have dangerous animals as their totem, such as Bear or Wolf, but just about any animal native to the Wild Lands could serve. Shamans, rangers, and druids all perform similar roles for the tribe, and the Rankki often group them together, but the shaman is the most common and the most respected. Most shamans also have levels in ranger and/or barbarian.

Sorcerer

A smaller percentage of Rankki manifest the abilities of the sorcerer than for the average race, but some do exist. The Rankki often view these spellcasters with a combination of awe and fear. The people respect these spellcasters because their abilities can help the tribe win battles and survive storms, but they also recognize that sorcerers tend towards eccentric and unpredictable behavior. Most sorcerers do not become molnakh themselves, as no Rankki considers them a good match for marriage, but they often make excellent advisors and good diplomats.

Spellsinger

Though the Rankki do sing, they do not do so as an artistic expression, and as such, they do not have spellsingers. The Rankki deal with wizards and sorcerers if they have to, but they never cultivate the ability, as they would have to do in the case of the spellsinger to count them among their ranks. A Rankki could become a spellsinger if he trained outside the Wild Lands, but no reliable report of such an occurrence has ever been identified.

Warrior

Every Rankki undergoes two rounds of military training: informal training from the father, and formal training in the military school. After completing this training, every Rankki has at least one level in warrior. Some may have earned levels of ranger, fighter, barbarian, or gladiator instead, but they all have developed significant combat abilities. Many do not earn additional levels in warrior, yet it remains by far the most common class.

Wizard

Wizards are extremely rare. Spellcasting talent that manifests itself naturally, as in the case of the sorcerer, is one thing, but the Rankki consider taking time to learn how to cast spells is wasteful. Most Rankki tribes do not have the resources to train wizards, and they plan to keep it that way. 75% of Rankki wizards have learned their art somewhere else in the Sovereign Lands, with the remaining 25% learning from a wizard within their tribe. Like sorcerers, wizards serve primarily as advisors to others, and rarely starting families or building political power bases of their own.

When it comes to reproduction, the Rankki are the hobgoblin subrace closest to humans. Although the primary purpose of Rankki breeding remains reproduction and the continuation of one's family, they do not treat women as breeding machines. In addition, once a male has mated with a female, he is obligated to care for her for the rest of her life. Rankki molnakh must provide for any females they mate with, even those who do not successfully produce children.

Most Rankki males provide for and support their wives, but they do not do so out of love. The notion of love is foreign to the Rankki, who derive their devotion to all familial duties from an obsession with heritage. The Rankki do not want the parentage of any of their tribe members to be in doubt, for to be unsure of one's parents is to have no support. A Rankki cannot increase the honor of his family if they have reason to doubt his heritage, nor can he increase the honor of his tribe. In addition, as an unattached individual he would not be under the watch of any elder. The Rankki usually kill children suspected of being bastards, often making it a sacrifice to a god.

Once the female Rankki has conceived, she carries her children for 11 months. This long and difficult pregnancy results in about 20% of all females dying before or during their child's birth. Most of these deaths occur during the winter, when the female must feed several beings, her energy levels are low, and she is especially vulnerable to predators of all kinds. Her breasts enlarge in anticipation of the birth, her stomach swell, and she begins producing milk.

After the gestation period, the female gives birth to a litter of two to five Rankki children. Like other humanoids, the Rankki are born in litters, but they are also born lacking basic survival skills (like humans). For the first year of their lives, they live off the breast milk of their mothers, both that which she has been saving since before the pregnancy and what she continues to produce. It is possible for the female to give birth to more than five children, but such occurrences are exceedingly rare, and most if not all of the children end up dying of starvation or cold. However, the birth of a single child from a pregnancy is even more rare. The Rankki do not treat children born singly any differently than any other children. However, these tend to have above average strength and stamina because they did not have to share resources with others as young children.

All Rankki children fathered by the same molnakh live together in their father's household until they start their own households or leave for marriage. The females of the household watch over the children and teach them the basics of life in Rankki society. Males and females of all ages live together, though the females take great care to keep violence and abuse to a minimum. The females

teach all children the same basic skills and information, including how to speak Rankki. The molnakh instructs his children, both male and female, in the ways of warfare. The quality of teaching is greatly dependent upon the quality of the molnakh himself, and as a result some families are renowned for producing great warriors, while others have no such reputation. The molnakh focuses his instruction on individual combat techniques, such as the basic use of weapons and armor.

When the molnakh deems a child ready, he or she attends the tribe's school of arms. The average student is 22 years old, but a child may be as young as 15 and as old as 25 when he enrolls. At this school, various instructors teach students how to fight in a unit, how to speak, read, and write Battle Tongue, and how to use their weapons and armor more effectively. The education at the school of arms lasts four years, but students attend classes for only part of the day. The rest of the time they spend in their father's household learning additional skills. The molnakh further instructs his sons in any skills he may possess, he takes them on hunts and teaches them how to track and kill game, and prepare them for founding their own household. Females learn cooking, cleaning, and other domestic skills from the elder females of the house.

A Rankki completes his physical development by age 30, though many Rankki marry before this age. The exact age at which a male may choose a mate or a female may be chosen as a mate is determined by the child's father, but the average is 27. Rankki live a tough life, but if a child reaches adulthood, his life expectancy is actually quite long. About 40% of all children born die at some point during their childhood, most due to starvation. Of those that survive, 80% live to see their 80th birthday, and 35% live over 120 years. Rankki can theoretically live up to 200 years, but this is extremely rare. Less than 1% of all Rankki live over 150 years.

Half-Hobgoblins Among the Rankki

Among the Rankki, half-breeds of any kind are rare. There are two primary reasons for this. First, the Rankki do not have much contact with other races, and thus few opportunities have little time to breed with them. A sizeable half-breed population needs constant interaction between the two cultures, and the Rankki do not have such interactions with any race. Second, the Rankki are extremely proud of their heritage and their family honor. To breed with anything other than a Rankki pollutes one's family bloodline, and this could result in a loss of family honor. Thus, the urge to breed with other races is not very strong among the Rankki, and for such a match to take place requires unusual circumstances.

Nonetheless, some Rankki tribes do include certain types of half-breeds. Most of these are uk-karg, hobgoblin-orc crossbreeds, as the orcs attack the Rankki far more than the humans do (for statistics see Chapter 2: Krangi). The orcs also have a penchant for breeding with everyone and everything they can, and the result is that several tribes end up with a handful of uk-karg in their ranks.

The status of the uk-karg depends entirely upon the hobgoblin parent. A Rankki male may choose to keep his uk-karg offspring as a member of his household. Such children suffer abuse at the hands of their peers, and most live short lives in the service of their fathers. Those who live longer continue their service under the care of their father's heir, if the heir so desires. The Rankki almost never allow an uk-karg to start his own household or marry into another. However, if the father does not wish to support his child, the uk-karg becomes a helot and serves the tribe's interests in general. Uk-karg helots officially have no familial ties any longer, but most individuals still remember who fathered the half-breed.

If the Rankki parent is a female, the female can only choose to keep the child if her husband also agrees to keep it. Because this indicates that the female has been unfaithful to her husband, almost all Rankki males kill uk-karg born to their females, and often they kill the mother as well. The few that the Rankki do allow to live stay with the molnakh and the mother, in an attempt to conceal the shame.

Sil-karg, though less common, receive much greater respect and civility. Many Rankki recognize that sil-karg are often more intelligent and resourceful than either the Rankki or the uk-karg. They also bear a greater resemblance to their hobgoblin parent, and because the humans are civilized, the Rankki see them as a far worthier race than the orcs. Rankki sil-karg inherit the natural toughness of their hobgoblin parent (+2 to Constitution), which they often need because they also receive the lack of mental acuity (-2 to Intelligence). A Rankki sil-karg almost always has a hobgoblin father, and only those fathered by a Rankki are allowed to live with the tribe. They are the only non-Rankki allowed to hold any positions of importance in the tribe. Many work as negotiators or spies for their fathers, and a few even rise to the position of molnakh.

Rankki Habitat

Each Rankki village houses a single tribe, and is the only home to members of that tribe. Therefore, each village must be self-sufficient and able to survive through the very harsh winter months. At the center of the village stands the meeting hall, or lokknar ("hall of feasts" in Merchants' Tongue). This long and thin building has a slanted roof and large eaves. Each end of the building remains open, so that in the summer the wind blows from one end to the other.

In winter, many large animal skins hang at each end to keep the snow out and the heat in. (They succeed to a degree.) The inside of the building consists of one room with a large rectangular table running down the middle. Benches line the long sides of the table, and at one end sits a large chair. The other end remains empty. A small trench about a foot wide runs down the center of the floor. Helots sweep waste into the channel, and from there garbage goes out past the door. The wolgrun and his molnakh use this building for feasts and meetings. When Rankki make boasts and allegiances, they do so here, in the presence of the tribe leaders.

Next to the lokknar stands a smaller, square building where the food for feasts is prepared. This enclosed structure keeps the smell of cooking food within so as not to attract unwanted guests, and to keep the food warm. A small path runs from one end of the lokknar to the kitchen, so that servers can transfer food easily and quickly. A group of women works the kitchen whenever the valbrog meets.

In every Rankki village, the house of the wolgrun lies somewhere near the lokknar. Like the lokknar, this long, rectangular building stands as a symbol of the tribe itself. With thick, sturdy wooden walls, the house has doors at each end instead of large openings. Often a wolgrun builds additional rooms off the side of the main structure, but overall it has the same general shape as the lokknar. The tribe uses the main hall for eating, meetings, and any other activity involving many people. Off the main hall, one finds the larder, an armory, sleeping quarters, a treasury, and a kitchen. Another structure containing living quarters for the wolgrun's helots is sometimes attached to the main hall. When not in the lokknar, the wolgrun works in his home, dealing with the nuances of the government.

The Rankki school of arms is the third central building. This squat, square building has only one room. Inside rows of benches face a stage with a small podium on top, and the walls weapons and armor of all types line the walls. Instructors use the inside of the building for certain classes, but most of the real learning takes place in the yard behind it. Here, teachers set up practice dummies and archery targets so that students can take a hands-on approach to learning. Unlike most hobgoblins, the Rankki students do not practice on each other with real weapons. Rankki populations are too small to be able to absorb the risk and casualty rate inherent in practicing with real weapons on real targets. Such "real weapon" training comes in the form of hunting game, which carries with it a lower risk of death.

The patriarchs make their homes in the area immediately surrounding this central complex. Rankki villages do not have any city planning, and molnakh place their buildings wherever they choose to build them. The houses all have a consistent design, and for the most part they mimic the house of the wolgrun. The main part of the building is a

long rectangular hall with a high, sloping roof. The front end has steps leading to a double door with the symbol of the patriarch on them. Attached to this structure are several side buildings, all square extensions from the main hall. Each addition constitutes one or two rooms and features a sloping roof similar to the main one. The family uses the main hall of the building for its own functions: meetings, eating, instruction, and anything else that involves the family assembling. The side buildings hold sleeping quarters, an armory, a helot's quarter (if necessary), a larder, a kitchen, and a workshop where the molnakh can practice his trade. Single doors cover the entrances to each side room, and windows dot the outside walls of the building.

The village does not have traditional defenses in the form of watchtowers or walls, but each tribe has dotted its surrounding landscape with pits and traps. These obstacles are designed to catch humans, demihumans, and large sized game. A patrol, usually led by a herkal or hokragh, checks the traps daily, removing any captured creatures and resetting sprung or broken traps. If the patrol notices a pattern in their captures, such as the same trap catching a bear every week, they bring the matter up for discussion at the valbrog. Otherwise, the individual captures go unrecorded.

In addition to the static defenses, every male that goes hunting must patrol the surrounding area any time he goes out. This means that patrols happen mostly in the early morning and at dusk. In addition, the trap patrol scouts the surrounding area, especially if their traps have captured a human or demihuman.

Recreation

Despite their busy lives and harsh living conditions, the Rankki do make time for recreation. However, their recreation depends heavily upon their surroundings and their natural environment. For example, when a large snowfall confines all but the heartiest Rankki indoors, they need to be able to pass the time without extensive equipment, space, or set-up. Because time and numbers are scarce, the Rankki also require their recreation to have a practical application. With these criteria in mind, the Rankki have a few favorite pastimes.

Storytelling

The most popular pastime among the Rankki is storytelling, and for good reason. Members of every caste can enjoy storytelling and performers can speak without any special equipment or intricate set-up. In addition, by telling stories of his ancestor's exploits a Rankki can increase his family's honor. Since weather can effectively shut down Rankki activity at any time, storytelling is very popular at

impromptu gatherings and other unexpected recreation times.

Storytelling takes two forms, both of which have a competitive side to them. In the lagnak, contestants recite ancient stories and legends. A panel of judges, selected from the most honorable members of the audience, judges each storyteller on how well he told the story and how interesting the story was. Once all the contestants have told their stories, the judges select a winner. Most contestants use this as an opportunity to increase their family honor and prestige by relating the story of one of their famous ancestors. If they tell their story well, even a losing storyteller can gain honor for his family. Any Rankki may participate in the storytelling, though sometimes the judges restrict the number, so most Rankki do not waste their time on stories not aimed at increasing family honor. Rankki from less prominent families usually tell a classic legend instead of a family history.

The lagnak is the most common type of storytelling competition, but the Rankki also enjoy the inbrogh, or impromptu contest. As for the lagnak, before the competition the audience selects members to serve as a panel of judges. Then, each contestant tells a story that he or she must make up on the spot. The panel judges contestants on both their storytelling technique and the quality of their stories. In this competition, audience approval is an important part of winning, as they can sway the judges with their cheers. Once all contestants have told a story, the judges select a winner. Although a Rankki cannot directly tell the story of one of his own ancestors, they often use fictional members of their own house as a way to increase their family's honor through the story. Later storytellers often react to the stories of the earlier contestants, and some storytellers become famous for using the same fictional character in all of their stories.

The Search

When time and weather cooperate, another favorite pastime of the Rankki is the nalbreck, or "The Search." Though mostly used as a training game for youngsters, Rankki of all ages can participate. The nalbreck teaches wilderness survival skills as well as fostering strength, speed, and cunning in the competitors.

To start the nalbreck, a designated judge takes a special marker or item and hides it somewhere in the nearby wilderness. He then hides himself somewhere near the location of the item. The competitors wait approximately thirty minutes after the judge has left, and then set out into the wilderness to find the item. Any number of Rankki can compete in a single event, and they can take any equipment they own with them. The first Rankki to find the item, as determined by the observing judge, wins the competition. The judge and the victor return to the tribe together

where they beat a drum or blow a horn to signal the end of the event. The victor usually wins the item as his prize, the other competitors receive nothing.

During the search, just about anything goes. Opponents use whatever means they can imagine to attain victory; they may carry weapons and even attack each other, but if a contestant kills another contestant, he is disqualified (if the truth comes out). Similarly, competitors may ally themselves with each other to achieve a team victory. Those participating in the search may not seek the help of those not participating, but they may use any skills or items belonging to any of the participants. Depending upon the skill level of those competing, the judge that hides the item may leave deliberate tracks to his location or may plant misleading clues. The contestants may use any method, including magic, to locate the item, but the Rankki expect that most will attempt to track the judge.

The nalbreck can last only a few hours or persist for several days, depending upon the skill of the judge and the skill of the searchers. Occasionally, if no one finds the item in a reasonable amount of time, the judge returns to the village and signals the end of the competition with no victor. Such events are rare, and mark all the participants with shame, including the judge.

Gladiators

The Rankki hold gladiatorial games, but only in the loosest sense of the term. The Rankki do not have professional gladiators, nor do they have professional slave fighters. They do not possess large arenas or pits for fights. Yet they do fight for the entertainment of others, and they do stage elaborate contests for the enjoyment of the general populace.

The wolgrun selects and supervises all gladiatorial fights, and he designates the location, the equipment, and the participants. The chieftain chooses respected members of the tribe, usually known to be excellent fighters, to participate. Most gladiatorial fights are something of a fantasy fulfillment for the tribe. If two molnakh are both excellent fighters, then the tribe naturally wants to know who is the better warrior. The wolgrun sets up a gladiatorial fight between the two so that everyone can see who fights with superior skill. The Rankki consider selection for such a fight to be a great honor, and no one would ever consider turning down such an invitation.

Rankki never take gladiatorial fights to the death, and it is uncommon for a participant to take significant wounds (reduced to less than 1/3 of his hit points). Often the wolgrun ensures the safety of the participants by giving them blunt or wooden weapons, or forbidding weapons altogether. When real weapons are used, the wolgrun takes great care to stop the fight before a combatant suffers any

serious damage. The gladiators help ensure this as well, preferring to perform intricate maneuvers for the crowd rather than dealing definitive blows. Most gladiators deliberately aim their attacks to delivering minor cuts or injuries, but not significant damage.

Occasionally, the Rankki hold other types of combats, such as pitting a warrior against a powerful beast, but they never use their helots as combatants. In addition, they never place a valuable member of society in serious danger. Occasionally, a gladiator kills an opponent during one of these games, but such events are rare. Severely injuring or killing one of the tribe's great warriors bodes ill for the entire tribe, especially for the gladiator who took the fight "too far".

Diet

The Rankki diet consists entirely of the food that they can grow or kill themselves. They do not have any trading relations, because of their isolation and their stubborn pride that prevents them from accepting "assistance". For these reasons, their diet is comprised mostly of the meat of game animals. Reindeer and caribou are abundant in the Khorren Woods, along with elk, deer, and rabbit. The Rankki also kill and eat wolves, dogs, bears and other predators, as their sturdy digestive system can handle the tougher meat, and hunting such beasts demonstrates their skills and abilities as hunters.

The Rankki do grow some crops, but they are few and far between. They grow potatoes, carrots, and lettuce, but only in small amounts. What grains the Rankki consume come mostly from food acquired through raids. The females and helots do a fair amount of gathering, which brings in berries, roots, and some vegetables. The Rankki use fruits and vegetable only to augment their main courses of meat, and these form only a small portion of the diet.

The Rankki brew several roots and wild herbs to create their alcohol, which is famously strong and bitter. This beer is the most common drink, but they also consume large amounts of water and milk. They obtain wine only through raiding, which makes it very rare, and liqueurs are beyond the capabilities and pallet of the tribe.

The Rankki have two main meals each day. Walgrakh is their morning meal, consisting of cold meat stew or soup, berries and watered down beer. This small and informal meal serves its purpose of helping to wake one up and provide some energy for the day. Bargokh, on the other hand, is a large feast at the end of the day. It includes roasted meat, meat and potato stew, and large quantities of beer. The feasts are served in several courses, each one with a unique meat dish, and can last hours into the night. The tribe takes care of most of its routine business at bargokh.

Clothing

Rankki design their clothing to provide warmth and protection from the weather first, and demonstrate social status second. They make undergarments of thin cotton or wool, and cover these with animal skins and leather. Wolf, bear, and reindeer hides most commonly find their way into clothing, but the Rankki have used all types of animal skins. Animals killed by the wearer are the most prized, and merely wearing the hide of a predatory animal says to a Rankki that the wearer claims to have killed it himself or herself. In addition to coats, pants, and boots, most Rankki have gloves of some kind, and the outermost garments usually have a hood of some kind. The quality of one's clothing reflects social status, as does the condition in which the owner keeps it. Wealthy Rankki can afford several sets of clothing, and can spend time and resources to decorate their clothing with family symbols, trinkets, and fine embroidery. Poorer families have less clothing and less decoration.

In addition to their clothing, most Rankki carry with them some equipment. Almost every Rankki carries a weapon on his or her person, and those venturing out into the wilderness also wear armor. Rankki prefer dual use weapons, such as axes or knives, that have uses in combat and non-combat situations, but most common types of weapons abound. In addition, most also carry survival gear such as water, rations, blankets, and the like, as it is easy to be lost and stranded in the wilderness. If a Rankki's profession also requires some specialized tools or equipment, it he or she likely carries it on his or her person at all times.

The wolgrun has no formal dress or uniform, but he tries to present as impressive a spectacle as possible. They carry weapons with them at virtually all times, also, for both appearance and protection, as the Wild Lands are a dangerous place. The appearance of strength is often as good as strength itself in Rankki society, so wolgrun often wear the skins of large, ferocious animals, such as bears or wolves. They also wear many fine pieces of jewelry, and possess fine items. Rankki can gain honor by owning valuable possessions, but giving away an expensive item garners even more.

Like the wolgrun, the molnakh try to dress in a manner appropriate to their station. They carry fine, jeweled weapons with them at all times. They often have fine clothes, expensive jewelry, and trophy items from fallen foes and great beasts. The molnakh also make a point of displaying, if possible, any item given to them by the wolgrun as a sign of their allegiance. Such items bring honor to the wearer, as they indicate he is one of the wolgrun's chosen.

Neither the randrag nor the herkal or hokragh have a uniform. The Rankki do not use dress as a way to identify caste, as most tribes are small enough that everyone knows everyone else. If a tribe has an actual dedicated temple, the

randrag of that temple wear the vestments of his faith when acting in an official function. A randrag may also wear them when he performs rites in someone's home, though this varies from tribe to tribe and faith to faith. The herkal and hokragh tend to avoid fancy or non-functional clothing, but what they choose to wear varies greatly. They are usually identified by the amount of survival equipment they carry with them and their heavy furs and cloaks.

The women dress in a manner similar to the men, with a few minor differences. When in the home, they usually wear warm boots, heavy pants and a heavy tunic with sleeves. They may add an apron when cooking or when tending to the children. They usually braid their hair and wear it long, as it helps to provide warmth and protection from the wind. When outside, they add furs and long cloaks. They rarely carry weapons with them, as a child could easily grab one and misuse it, but if they do, they wear a small dagger on their belt.

Helots dress in warm clothing provided by their masters, including a tunic with sleeves, heavy pants, and boots. They have only one set of clothing, so it quickly gets dirty and worn, but it does an adequate job of keeping out the cold and moisture.

Medicine and Healthcare

The Rankki are the most progressive hobgoblins when it comes to caring for their own population. This is due to circumstance rather than a respect for life, however. Rankki tribes survive because each member of the society fills many roles and handles many responsibilities. The Rankki support as many hobgoblins as they can feed, but even at maximum capacity they need every able body to work for the tribe. This means that every adult has duties crucial to the survival of the tribe, and renders any healing that can return a worker to his job that much more valuable. Only children and those who cannot be healed face wounds or illnesses without every effort made to get them well. Unfortunately, even for those who do receive treatment, Rankki medical technology remains limited, their healing is restricted to magical healing from a handful of divine spellcasters and basic herbal remedies. Thus, even the healthiest tribe has its medicine stretched to its limits.

The number of randrag, herkal, and hokragh a tribe possesses limits the amount of magical healing available. These spellcasters face responsibility for tending to all of the wounded members of a tribe, but they prioritize members of their own family first. Once they have tended to their immediate family members, any other tribe member may approach them for healing. If it is within the spellcaster's power to heal the individual, he does so. If it is not, the petitioner must return when the spellcaster has more power, or find another healer. All tribes can heal injuries sustained in

battle or in the wild, as well as any other traditional damage to hit points or subdual damage. When it comes to disease or poisons, however, not everyone has enough skill to heal these ailments. The Rankki healers cast those whom they cannot help out into the wilderness to fend for themselves. The Rankki cannot afford to feed a tribe member that cannot work.

When multiple people require the services of a single healer, he uses their social caste ranks to determine the order of healing. This may result in ignoring a more seriously wounded individual to tend a less wounded but higher-ranking individual. In such cases, if the higher ranking individual is not mortally wounded, the Rankki consider it a sign of great honor to refuse healing until a more seriously wounded subordinate receives help. This sometimes comes down to a judgement call, as a Rankki who makes too much of this status might be seen as making false attempts to increase his own honor.

Outside of magical healing, all the Rankki can rely on are the skills of their tribe members. Any Rankki with ranks in Heal is expected to help others in need, but not at the expense of his or her other duties. For the most part, fighters, rangers, scouts, and others provide only first aid, keeping the wounded and unconscious from dying. Only the more sedentary classes provide long term care. As with magical healing, if the mundane healers cannot treat a patient or he comes too close to death, the tribe sends him into the wild to die. Practitioners prioritize non-magical healing by social caste just as the spellcasters do, with members of the healers family coming above all others.

During battle, healing efforts work in much the same way, except that generally healing becomes considerably harder to find. Unlike other people, the Rankki cannot afford to leave their healers behind the lines. They need every able fighter in the front where the fighting is, and clerics, druids, shamans, rangers and others rarely have time to heal a wounded soldier. They use almost all their healing magic upon themselves, and the only healing readily available to others are potions that the healers may have brewed beforehand.

Relations with Other Races

Although the Rankki dwell in isolated locations, they do have contact with the outside world. Of the major races, the Rankki encounter only the humans and orcs with any regularity. They maintain their racial hatred of dwarves and elves, but have only limited interaction with these races. The hobgoblins drove most of the elves out of the Khorren Woods when they moved into the area, and the remaining settlements are small and isolated. The dwarves of the Byth Mountains are similarly scarce, and they have little reason to

venture into the woods. The Rankki encounter other races randomly, and no particular race with any regularity.

Any relations the Rankki do have tend to be quite violent. By the very nature of the Wild Lands, tribes can be cut off from all other civilization without warning, and thus the Rankki villages are self-sufficient out of necessity. This means that they need not actually trade acquire goods needed for survival, so only individual desire for other items motivates them to trade in the first place. The Rankki see little point in trading simply taking what they want in a raid can be equally effective. Convincing them that a trade could be more profitable than a successful raid is almost futile. Thus, the Rankki only trade occasionally, and never establish long term trading agreements, even with other Rankki tribes.

Humans

The nearest settlements to the Rankki belong to the Fhokki of the Torakki plains. Like the Hobgoblins, these humans have learned to survive the tough weather on their own, and thus have little desire or incentive to trade with the Rankki. The Rankki find this situation perfectly acceptable, as they have no desire to trade with the humans. Instead, when food levels are low or when the soldiers are anxious, a Rankki tribe raids a nearby Fhokki tribe. The two races match each other in terms of martial skill and determination, and so these raids are failures for the Rankki as often as they are successes. If victorious, the Rankki take all portable food supplies as well as any animal skins, cloth, weapons, or tools they can find. Aside from this, however, the Rankki minimize the damage they inflict. They seek to acquire supplies, and they kill only those humans that resist. The Rankki try to avoid killing off an entire village or leaving it so depleted that it cannot survive. A human village that dies is one less target to raid.

Because of the similarity between the Rankki and the Fhokki, battles between the two sides run long and costly. Though the Rankki may surprise the humans with their arrival, honor demands that they let them assemble their soldiers before attacking. In addition, the Rankki cannot use the natural terrain or weather much to their advantage, for the Fhokki are as experienced with it as they are. The winning side usually has more soldiers in that particular battle, and as such, the Rankki carefully assemble large forces before they mount such attacks.

Though the Rankki do not have many helots, they try to capture humans whenever they can. Humans, especially Fhokki from the surrounding area, are hardy enough to survive the weather, they can perform a wide range of tasks, and many possess useful skills that the Rankki do not. Any Rankki raid on a human settlement seeks to take as many male slaves as it can safely acquire, usually between five

and ten men. The Rankki avoid taking any women and children as helots because they believe they will die without providing much useful work.

Orcs

Most of the orc settlements are located too far away to make good raid targets for the Rankki, but the orcs frequently send their own raiding parties into human and hobgoblin controlled areas. Thus, the Rankki encounter the orc raiding party more often than any other group. Too cowardly to attack a Rankki tribe directly unless they have far more troops or are extremely desperate, orc raiding parties usually pester Rankki scouts or raiders outside of a tribe's borders. These encounters occur at random, and often the meeting comes as a surprise to both sides. A coordinated Rankki attack typically drives off the orcs temporarily, but eventually they return. Orc raiding parties are extremely common in Rankki lands, and a scouting group may need to drive off two or three in one day.

Orcs scare easily, and the hobgoblins have a reputation of military prowess, so most confrontations with orcs end with an orc retreat. The orcs prefer to fight only when they have a severe advantage, and so they only attack the Rankki if they outnumber them by three to one and can set up an ambush. If the Rankki and the orcs stumble upon each other accidentally, as is often the case, the orcs almost always flee. If they have the numbers, the orcs may regroup for an ambush or a counter attack, but only rarely do they stand up to a full Rankki assault. As such, most battles between the orcs and the Rankki become a series of attacks and counterattacks interrupted by the orcs fleeing or regrouping.

The Rankki care far less about capturing orcs as they are with other races. Orcs are dumb and stubborn, and their natural violent tendencies make them a threat to their fellow slaves and their masters. They rarely have any useful skills, and are only good at mindless manual labor. If the opportunity arises, the Rankki might take orcs as helots, but they never make much of an effort to do so. As such, orcs make up only a small percentage of the Rankki helot population, despite being their most numerous foe.

Other Races

The Rankki do not have consistent contact with other races, but they view all outsiders with extreme suspicion, and most likely attack them first and ask questions later. They always attack elves or dwarves on sight. The Rankki endured a long conflict with the elves when they first migrated to the Khorren Woods, and they have passed the lessons of those battles down through the generations in all the tribes. The elves used guerilla tactics and hit-and-run attacks to hit the Rankki weak points and sabotage supplies

and food. With these tales in mind, the Rankki are quick to attack any elven outpost they find and burn it to the ground as soon as they can. Clearings that once held such outposts dot the Khorren Woods, now clear-cut or burned.

The Rankki and the dwarves have occasional skirmishes in the foothills of the Byth Mountains, but these are not serious affairs. The Rankki lack the proficiency at mining that their Krangi ancestors had, and the dwarves see little value in the woods, so such conflicts remain confined to little more than border disputes. The dwarves and Rankki are evenly matched in battle, however, and both races are quite stubborn, so the few battles that do occur usually last a full day before one side finally retreats. The Rankki value the dwarves as helots, so they actively try to capture as many as they can during battle.

The Rankki treat gnomes much like they do dwarves, as gnomes tend to dwell in the same areas, and often fight together with the dwarves. The Rankki capture several as helots if they can, but they never sacrifice their chances of victory to do so. The gnomes tend to be less sturdy and warlike, so battles with gnomes are shorter than with dwarves.

The hobgoblins rarely have difficulty defeating the small, scattered groups of kobolds, bugbears, and other goblinoids in the area. Only ogres, who have a sizeable population in the Jorakk Mountains and occasionally wander into Rankki territory, force them to muster what they consider a concerted effort. Ogres are too destructive to confront casually, and the Rankki formulate an attack plan before taking down a group of ogres. The Rankki deal with other races, known to them or not, on a case by case basis based on current behavior, but the Rankki most likely attack anything that they think they can defeat.

Trade and Tribute

Trade

Each Rankki tribe has developed as a self-sufficient unit, so the Rankki rarely trade even among their own kind. However, they do occasionally exchange goods and services, and they all follow the same general procedures when doing so. The Rankki choose to trade for one of two reasons: Either as an easier way of acquiring something the tribe needs, or as a way for a powerful member of the tribe to get an exotic thing that he wants.

The most common trading arrangement is between one Rankki tribe and another. Usually tribes that are more distant make these types of trade pacts so that they involve a variety of goods. The tribes do not formalize such agreements in any way, and they usually do not determine ahead of time what specific goods to exchange. Instead, the trade pact indicates that one tribe will exchange its excess of

certain goods with the other tribe, and vice versa. When one tribe has a surplus in goods, they send a trading delegation to the other tribe to exchange what they can. The most commonly traded goods include animal pelts, as one tribe may have access to types of furs the other tribe does not. Rankki villages trade just about any good, but they rarely exchange food or weapons, as no tribe often has an excess of these. About the only thing the Rankki never trade are trophies taken from enemies.

As rare as trade is between Rankki tribes, they even more rarely trade with another race, but it does happen on occasion. Only certain groups of humans have shown a willingness to trade with the Rankki, and only some of the human tribes risk actually doing it. The Rankki much prefer to raid a human settlement that has something that they want. If they simply do not have the force to take settlement or don't wish to face severe Rankki casualties, a wise wolgrun sends a trade delegation. A Rankki trade delegation, including a large number of warriors, arrives at the human settlement with its tribe's surplus goods. They exchange whatever items they can for human food, clothing, weapons, and tools. Anything they cannot trade they haul back with them. If the humans refuse to trade, the Rankki retreat and consider an attack. Usually the traders must return home unsuccessful and doubly shamed (they would not have negotiated were an attack considered feasible). Occasionally, the Rankki still try to take what they need by force despite the risk.

Tribute

Unlike trading, collecting tribute is common among the Rankki. Most major Rankki tribes collect tribute from smaller tribes, in exchanged for some amount of protection. The Rankki also exact tribute from other races, though this requires a larger display of force, and thus only the very largest of Rankki villages find this practical.

Exactng tribute from another Rankki tribe takes a firm yet delicate hand, and many wolgrun do not try to collect tribute from smaller tribes because it requires such careful maneuvering. Most small tribes refuse to submit to the idea that they do not number among the major forces in Rankki society. Their pride makes them unable to accept being protected by anyone else, even if it would ultimately make them safer. They are loath to allow anyone else to take the honor of defending their own village. Only tribes that experience constant, damaging attacks even consider accepting an arrangement of protection. Such attacks can come from orcs, humans, wild animals, or any other race, but they must be seriously affecting the tribe's prospect for survival. If the wolgrun can identify such a tribe, he must send a military force to the smaller village. Even choosing the size of this force is extremely delicate, as the force must be large enough to convince the village that it can destroy

the invaders, but must not threaten the village itself. If the larger tribe can demonstrate that it has the ability to protect the smaller tribe, it can demand payment in return. Thereafter, as long as the larger tribe prevents all attacks on the smaller tribe, it can regularly demand payments of food, weapons, supplies, helots, or just about anything else it may desire. If the payments get too large, the smaller tribe ceases to pay, and if they are too small, the larger tribe finds the protection scheme not worthwhile. Settling on the right amount of tribute is also delicate, and yet crucial to both sides. Most tribes fulfill their protection requirement by stationing a group of troops in the smaller tribe's village, which the smaller tribe supports.

When it comes to collecting tribute from foreign tribes, the process is a little more traditional. Such tribute arrangements generally follow an extended period of raiding on the part of the Rankki. After several successful raids, most settlements agree to pay a tribute to avoid the constant attacks. Then, instead of leading a regular raid on the settlement, a military commander simply leads his troops to the enemy village, surrounds it, and demands a certain amount of goods. Unlike collecting tribute from a Rankki tribe, in this case the Rankki can (and frequently do) ask for a large amount of goods. They never formalize these agreements in writing, however, and inevitably sooner or later the Rankki ask for too much, the village refuses, and the Rankki must begin raiding once again. Once a settlement has reneged on a tribute arrangement, the Rankki raid it repeatedly until they destroy the place, in contrast to their general policy.

Language

The Rankki language, also called Rankki, grew out of the Krangi spoken by the first settlers in the Khorren Woods. It still bears many similarities to its mother tongue, but it has evolved into a separate language. Speakers of modern Krangi may recognize some similar words, but they cannot fully understand the language. Like Krangi, Rankki also has many similarities with dwarven, the tongue from which originally descends. When spoken, it has a rough, harsh sound, and uses many hard syllables.

As part of its evolution away from Krangi, the Rankki language dropped many of the superfluous words, and now has only 35,000 to 40,000 words. It keeps the simple grammar, however. The Rankki tongue has no articles and considers all words masculine. Verb conjugation is simple, but Rankki has an additional verb tense that Krangi never possessed. When boasting, the Krangi use a future tense that suggests not only that a thing will be done, but that it has, in effect, already been done. Non-hobgoblin scholars often refer to this future-past as the boasting tense. To

the Rankki, it indicates a firm commitment to action in the future.

All the castes in Rankki society speak the same dialect of Rankki, so members of different castes need no translation to communicate. However, members of higher castes use the informal version of verbs when speaking to a member of a lower caste, and a formal version when speaking to members of their own caste or of a higher caste. The Rankki consider addressing another with the wrong verb form, either intentionally or unintentionally, a serious insult to one's honor.

The Rankki also teach their citizens Battle Tongue, which has remained relatively unchanged since they left the Krangi empire. Since every Rankki learns Battle Tongue as part of their childhood upbringing, they speak the language in several non-battle situations as well. For familiarity purposes, they use Battle Tongue for most combat instruction.

Numbers

The only pure holdover from Krangi is the number system, which the Rankki still use today. Though they have renamed the numbers, the concept remains the same. A distinct one-syllable word represents each of the numbers one through ten, and multiple syllable words represent powers of ten. Two mathematical operations, addition and multiplication, are represented by how the syllables are combined. Numbers that are part of the same word are multiplied together, while numbers separated by a hyphen are added to the total. All multiplication takes place first, followed by addition.

The Rankki use the numbers for everything on which they require a specific count. Weapons, tools, food, drink, and helots all use the Krangi numbering system. They only use military unit names to count large groups of people.

Warfare

Though the Rankki do not have as much opportunity as the other subraces to display their prowess, they are formidable in the arts of war. They must defend themselves from the wild beasts that inhabit the Khorren Woods, they must repel human and orc raids upon their settlements, and they must prove themselves worthy fighters in order to maintain their power. Perhaps most importantly, they must prepare for their eventual conquest of the Wild Lands, and then the world.

Military Structure

The Rankki military has survived with far less structure than other hobgoblin militaries, primarily because of its

small size. The military structure mirrors the social caste system, and many military ranks have the same name as the social rank. The hierarchy is small and simple. The upper ranks give orders that the lower ranks must execute or delegate to their own subordinates, but the entire atmosphere is much looser than that of most hobgoblin militaries. On the other hand, since social rank determines military rank, changes in rank are infrequent, and the hierarchy changes little through the years.

The basic military unit is the *molvak*, which consists of a *molnakh* and all the members of his household that he brings to the battle. The *molnakh* decides who in his family is ready for battle, who he can take away from their other duties, and how strong his unit must be. The *molnakh* must also provide arms and armor for himself and his family members, though this rarely causes him a problem. All Rankki carry weapons on their person, and *wolgrun* seeking to boost their own honor usually make gifts of armor or weapons to the *molnakh* who support them. Some *molnakh* prefer to equip their entire unit with one type of weapon, while others prefer to diversify. A *molvak* never splits into a smaller unit on the battlefield, but it may function as part of a larger unit.

Within a *molvak*, the *molnakh* holds full responsibility for dispensing the *wolgrun*'s orders to all his soldiers. He may, however, promote one or more of his sons (and only his sons) to the rank of *ragnakh* (translated as "sergeant" in Merchant's Tongue) to help him with this duty. Officially, the *ragnakh* must lead a portion of the *molnakh*'s troops into battle, so that the *molnakh* himself does not need to supervise everyone in his *molvak*. In reality, however, the *molnakh* usually entrust their sons with far greater power, allowing them to command the entire *molvak*, issue orders, devise strategy, or act as a military advisor. Each *molnakh* delegates the exact powers and responsibilities as he sees fit, and just about anything goes – no laws or traditions restrict him in this. The rank of *ragnakh* does not grant any boost in social rank, but among the sons of a *molnakh*, it may indicate whom he favors as his heir. Many families follow the tradition of promoting the heir to the rank of *ragnakh* to afford him experience leading a group in battle. However, a *molnakh* may never send a *ragnakh* in his place. After all, the patriarch himself, and not his son, who swore direct allegiance to the *wolgrun*.

Since the *wolgrun* heads a family in addition to ruling the tribe, he commands his own family in a special kind of *molvak*, known as a *wolvak*. The *wolvak*, which translates roughly as "command squad," function exactly like a *molvak*, except that the *wolgrun* gives the orders instead of receiving them. The Rankki expect the *wolvak* to lead the other squads into battle, and this unit will always be in the thick of things. Any Rankki not aligned with a family fight in the *wolvak* with the *wolgrun*.

As the smallest unit, the *molvak* operates mostly as part of a larger force. Even for minor raids, a single *molvak* is too small a unit to be successful on its own. Though the size can vary depending upon the size of the family it represents, most *molvak* have between four and eight regular members, including the *molnakh*. As a result, the Rankki use a larger squad known as *vurlbag* for most raids. The *vurlbag* contains two *molvak* and the *molnakh* from the larger family commands the unit. The same *molvak* always combine into the same *vurlbag*, though the exact composition of the unit may change for each operation. Though the *molnakh* of the larger family technically commands the entire squad, most *molnakh* command the soldiers from their *molvak*, and let the other *molnakh* handle his soldiers unless necessity dictates he give direct orders.

When the entire tribal army takes the battlefield, the Rankki do not group the *molvak* into *vurlbags*. The *vurlbag* is a raiding unit, designed to work independently on small operations. For the most part, this means raiding small settlements, but an entire *vurlbag* may be sent out on patrol or to scout a dangerous location.

For larger operations, the Rankki combine two *vurlbag* into a *forbak*, or brigade. Most military encounters with Rankki involve the *forbak*, as a unit this size is most likely unit to operate on its own. The *forbak* contains four *molnakh* and all their family members, and it averages from 35 to 40 soldiers. The *molnakh* from the largest family commands the entire unit, and he is responsible for issuing orders to the rest of the *molnakh*, who then pass the information on to their subordinates. Unlike the *vurlbag*, the Rankki attach significant responsibility to leading a *forbak*, and the Rankki expect the *molnakh* in charge to make important decisions. The other *molnakh* certainly advise him, but the success or failure of any strategy belongs to him and him alone. The Rankki use the *forbak* for medium-sized raids, collecting tribute, and fending off minor attacks against the tribe. Should they mobilize the entire army of the tribe in one place, the Rankki do not necessarily group the *molvak* into *forbak*. In such cases, the *wolgrun* sets up the organization and division of forces for that specific instance.

Standard Equipment

The Rankki army does not have a standard uniform or set of armaments. Instead, each *molnakh* equips the members of his family. This means that a soldier's equipment and its condition depend greatly upon the wealth and expertise of his *molnakh*. However, because of the climate and the materials available, some weapons and armor are more common than others are.

The most common type of armor is hide armor. Hide armor has few metal parts to freeze in the cold, the materials to make it are found in abundant supply in the Wild Lands,

and it keeps the wearer warm in addition to providing protection. The Rankki make most of their armor from wolf and bear hides, but reindeer, caribou, deer, and elk are also available, as well as monsters and other uncommon beasts. Between 80% and 90% of a tribe's warriors use hide armor. Most that do not wear hide have leather, padded, or studded leather armor. Rankki only wear these types of armor when they cannot afford or lack the materials to make hide armor for some reason.

Molnakh and wolgruns may wear heavier armor than hide if they have taken it from a foe as a trophy. These leaders could wear chainmail, breastplate, lamellar, splint mail or banded mail, but they must add a thick layer of padding to these mostly metal armors to protect from the cold. They are also heavier, and restrict the wearer's movement more, factors, which can quickly become a liability in the wilderness. Consequently, only the most determined warriors risk wearing one of these heavier armors, and they tend to be quite rare. The Rankki do not know how to make or work steel, so they must loot or steal any steel armors or weapons.

The Rankki use a wide range of weapons on the battlefield, but as they cannot make their own steel weapons, they construct them of iron, bronze, or bone. Iron and bronze weapons suffer a -1 penalty to attack and damage rolls, while bone or worse weapons suffer a -2 penalty to attack and damage rolls. The Rankki most commonly use weapons that have uses outside the battlefield as well as on it. The battleaxe stands out as the most popular, as it is a fine weapon and a useful tool for chopping wood or clearing a path. Halfspears also see a lot of action, as they are useful for hunting game as well as combat. Most troops carry a chopper (see *Kingdoms of Kalamar Player's Guide*, p. 121-2) as a backup weapon, because it can withstand a lot of abuse and is excellent for removing obstructing foliage. Rankki warriors typically carry two to three weapons, however, and the longsword, shortsword, shortbow, longbow, mace and light flail all find their advocates. Most troops have a combination of missile and melee weapons unless their molnakh specifically segregates missile troops and melee troops (which few do). If possible, weapons have wooden shafts or handles to decrease the amount of metal and to make the weapon easier to hold in the biting cold.

Every tribe possesses some steel weapons, mostly acquired through raids and looting. These weapons are very valuable, and the wolgrun gives them as rewards to his best, most favored warriors. A lower ranking warrior might take a steel weapon from a foe, but most Rankki give such weapons to the wolgrun as a sign of their loyalty. In exchange, the wolgrun gives them a fine gift. The most common steel weapons a Rankki warrior might carry are longswords, shortswords, and battleaxes. As these come from various lands, no two appear identical.

Tactics

For hobgoblins, the Rankki military tactics remain quite underdeveloped and frankly rather primitive. Still, as a race they have great untapped potential. However, because of their small numbers and relatively few battles, they have not needed to tap into this potential yet. An intelligent military leader that could unite the Rankki tribes would have great power at his command, but so far, no one has emerged. It is really only a matter of time, however, before the right hobgoblin comes along.

The Rankki do have a few general beliefs that influence their behavior in combat. As individual fighters they are quite strong, and they believe that if they can outmatch their opponents one on one or gain even a minor numerical advantage, they must win. As such, they design most of their maneuvers to isolate parts of the enemy force. One of their favorite tactics involves attacking part of their enemy's force with a small diversionary force, and then surrounding the forces farthest from the diversion. If the enemy commits their main strength to combat the diversion, then the Rankki should be able to isolate the other part of the force easily. The Rankki also use inclement weather and terrain features to conceal the size of their force and to sneak troops around enemy lines. The Rankki try to coordinate their attacks so that they occur during a snowstorm or other bad weather just for this purpose.

The Rankki also use their relatively loose command structure to their benefit. The wolgrun issues general orders to the molvak, but these forces act largely on their own. This makes the Rankki hard to influence as a group. A concentrated attack might send one molvak into retreat, but such an action does not cause the entire force to retreat. It also allows the Rankki army to react quickly to events as they happen. If an individual molvak sees an opportunity open up, it can seize the moment, rather than waiting for an order to come down the chain of command. Molvak maneuver at will for the most part, and with generally strong military minds in charge of the units, the Rankki have enjoyed great success in relying on the minds of their molnakh.

The one thing common to all Rankki attacks is the brognaz. Before a battle starts, the molnakh in the Rankki force steps out from their unit one by one and boasts about the deeds he and his troops will perform in the upcoming battle. The molnakh usually gestures or waves with his weapon while he speaks. When he completes his boast, the rest of his molvak roars with approval and bangs their weapons and armor together. Once the din subsides, the next molnakh steps forward to issue his boasts. Molnakh try to outdo those that have come before them, and they perform this boasting as much for the Rankki as for their enemy. They consider such boasting in front of the enemy

an affirmation of one's allegiance to the wolgrun. Any molnakh who does not perform such a boast harms his reputation and risks his family honor.

Once all the molnakh complete their boasts, the wolgrun himself steps forward and addresses the enemy. He explains that his warriors are valiant and ready to do battle, often referencing various boasts. He then offers to accept the surrender of the enemy, and he lays out the specific terms of surrender. This usually involves providing the Rankki with food, treasure, and helots. If the enemy accepts (which they rarely do), the Rankki take what they have demanded. Otherwise, the wolgrun tells his enemies to prepare for battle, and then returns to his troops. The Rankki attack begins shortly thereafter.

Religion

Unlike most of the other hobgoblin subraces, the Rankki as a whole do not favor one god over all the others. Instead, they approach religion in a more polytheistic way. Each god has dominion over various aspects of life, and a Rankki prays to or makes sacrifice to the god that influences the particular domain in which he currently seeks assistance. A ranger might pray to the Blacksoul before starting his nightly hunt, or a molnakh might offer a sacrifice to the Storm Lord to protect his house and family from a blizzard. Some Rankki do choose to worship one god exclusively, but the majority of them view the gods as beings to appease when in hopes of averting wrath or to bargain with for a favor.

The Rankki do recognize the Blacksoul as their creator, and most place him in a place of reverence above the other gods. They also believe in the standard creation myth, including the notion that the hobgoblins once ruled of the world. However, they do not feel the same urge to conquer everything in the name of the Blacksoul, mostly because they have enough trouble merely surviving in the Wild Lands. The daily challenges of finding food, shelter, and safety have replaced some of that religious fervor and desire to conquer.

Despite this, the Dark One remains the most commonly worshipped god. Most Rankki consider him the patriarch of the divine family, and thus ask him for aid in all matter of things. Luck, prosperity, fertility, and honor all fall under purview, and the Rankki worship him for just about everything else as well. When they can find no suitable god with power over a particular area, the Rankki worship Blacksoul. For military matters, the Rankki pray to the Old Man, the second most commonly worshipped god. Kruk-Ma-Kali favored him almost as much as the Blacksoul, and this tradition remains with the Rankki. The Storm Lord has become the third most popular deity because the Rankki believe he can offer them protection from the winter

storms. Most Rankki pay him some homage before leaving on a raid.

All of the lawful evil gods have some presence among the Rankki, though they have few, if any, full time worshippers. Of them, the Flaymaster is the most popular, because he can protect against the cold. In addition, the Locust Lord and the Bear receive some form of homage, the Locust Lord in times of famine, and the Bear when traveling in the wilderness.

Most clerics in Rankki tribes are Knights of the Black Pit, as the Blacksoul is the most respected god and has the most followers. Unless the tribe can support a dedicated temple, and only a few tribes are large enough to do so, a cleric lives with his father or brother. He travels to the family homes to perform his services, and acts as a spiritual advisor to the tribe members he serves. Even those tribe members that chiefly pray to another god will consult with a cleric of the Blacksoul, for all Rankki consider these priests wise and knowledgeable in many areas. Just about every tribe has a Knight of the Black Pit. Of the other deities, only the Flaymaster and the Old Man have clerics who worship them. These clerics fill a role similar to the Knights of the Black Pit, except that members of the tribe consult with them only on those matters directly related to their god.

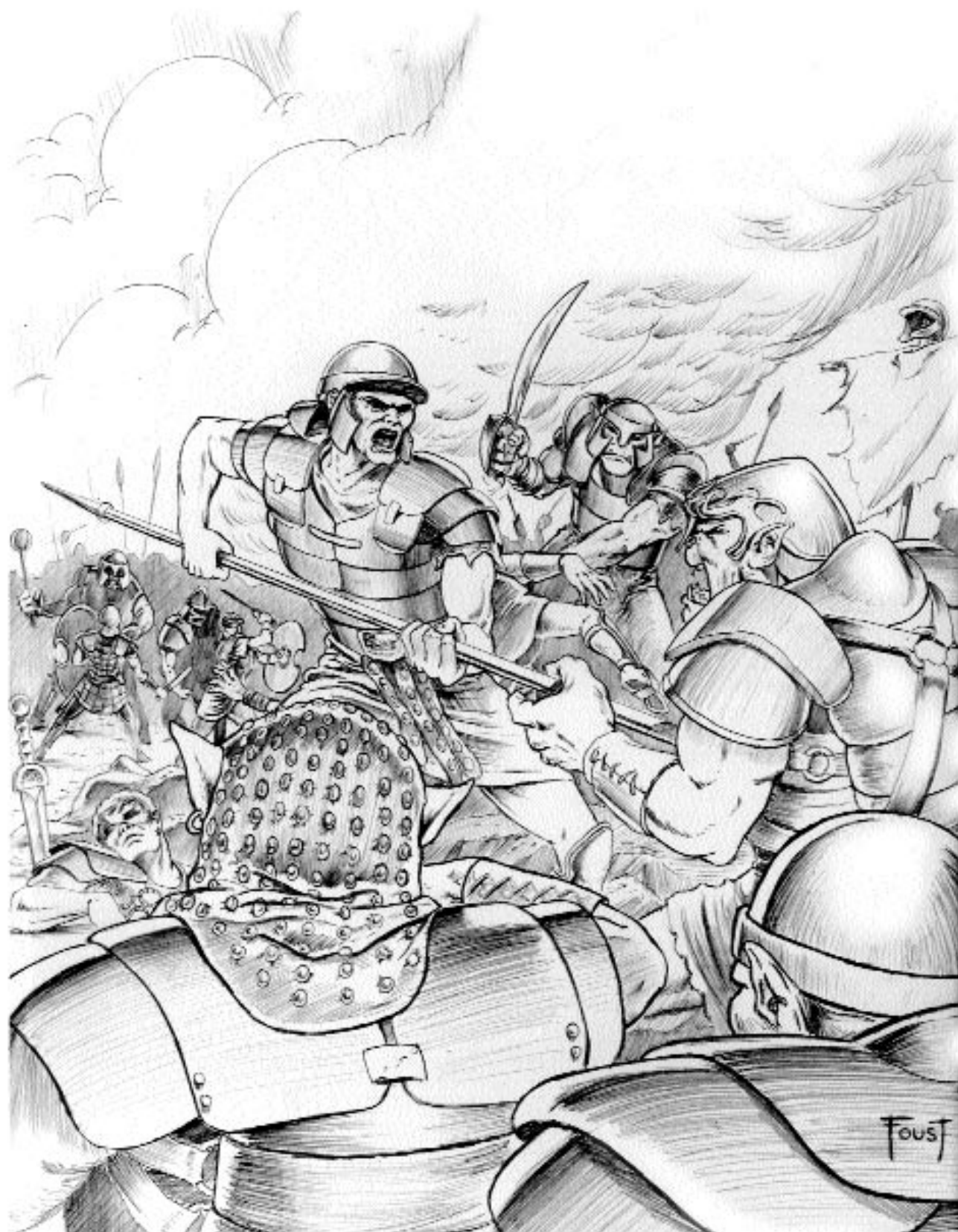
Rituals

The Rankki honor tradition greatly, and they have lived the same way for hundreds of years. Over that time, many rituals have developed to consecrate special events. The Rankki base many of these rituals upon Krangi rituals that the first settlers brought with them to the Khorren Woods. Others have developed out of the Rankki social system. The following descriptions detail a few of the most important rituals. Individual tribes do alter minor parts of these rituals, and some perform the parts in a different order, but the bulk of the ritual remains the same among all the Rankki.

The Kintu-Rag

The kintu-rag ritual determines the wolgrun of the tribe. Though the position carries much prestige with it, most Rankki find satisfaction at the level of molnakh, and so the wolgrun of a tribe changes considerably less often than similar leadership positions among other hobgoblin subraces. Still, wolgrun age and die, and a few ambitious Rankki always eagerly seek to reach the top spot.

Whenever someone wishes to challenge the current wolgrun for his position, he invokes the kintu-rag. Only other molnakh may challenge for the position of



Chapter 7: Rules

Making and Playing a Hobgoblin PC

The hobgoblins of Tellene constitute one of the major races of the Kingdoms of Kalamar setting. Unlike many worlds, in which hobgoblins may be little more than just a slight variation on some other PC-bait, Tellene's hobgoblins form nations and societies every bit as complex and varied as those of dwarves, humans, elves, or gnomes. Players and DMs should consider the ramifications of this fact carefully. It is certainly not unheard of for a hobgoblin to appear in most towns or cities, and while the populace may react with prejudice against them, they generally do not think of them as savage brutes.

What draws a player to a hobgoblin PC should be the challenge and the intrigue of an unusual race, not the mechanical advantages to scores. First and foremost for any hobgoblin character, PC or otherwise, is the concept of honor. No hobgoblin society exists without an overriding concept of honor. This should be a big part of what draws a player to such a character. Adventurers are always exceptional in some way, but if you wish to play a hobgoblin as an honorless cur, you need to understand the ramifications. That could make life even more difficult than it is already likely to be for a hobgoblin adventurer.

The people of Tellene, even those who despise and fight hobgoblins, expect hobgoblins to behave with honor. The hobgoblin nations are orderly places and the hobgoblins do not break their sworn word. In some ways, this can provide an advantage to a character, as it allows hobgoblin PCs to gain a measure of trust immediately. However, it also means that others hold them to a higher standard, even perhaps than that to which they hold themselves, and that a hobgoblin who breaks his word, even once, will soon become notorious. Also, many hobgoblins might see the elimination of such a creature as a powerful duty: they expect little of the inferior races, but a hobgoblin who turns against his heritage becomes a grave matter. So the

hobgoblin must choose his words carefully, and may be better off as a silent figure much of the time.

One difficulty in playing a character bound by honor is the very real possibility of an early, if honorable, death. Hobgoblins generally do not stand to fight creatures unless they are willing to fight to that honorable end, and they certainly will not fight dishonorably. While they do not wish to be slain, dying with honor does prove their superiority, in a way. However, proving one's honor in this way does not correlate well to a long-standing PC. Finding that balance between the code of honor and the common adventurer motivation for self-preservation can be difficult, but it can also be very rewarding for those who seek a role-playing challenge. Hobgoblins are fascinating creatures and fierce warriors. Even those who follow a non-martial career path tend to think in strategic and tactical terms, whether they have been cast out or fled their traditional homelands or not. While a PC hobgoblin need not follow any stereotypes, a player should know the basic elements of most hobgoblin customs before he diverges from them.

Many hobgoblin adventurers do not hail from a hobgoblin society originally. It is highly unlikely that adventurers are welcome in their homelands. Adventurers tend to be extremely disorderly for society and disrupting to rulers. Thus, most hobgoblin PCs have fled or been cast out, which is considered a significant penalty by hobgoblin authorities. Another possibility could be that the hobgoblin adventurer is born of other hobgoblins who fled, but such groups (or pairs) form only a statistically insignificant part of the population.

Any hobgoblin character seeks honor. He may also seek treasure, glory, and victory, of course, but this motivation drives many others. The mere acquisition of wealth does not equate to gaining honor, but it does indicate some kind of success, and this is usually a mark of honor. Thus, many outcast hobgoblins acquire vast quantities of wealth to prove to themselves and others that they can survive outside

Hobgoblins are not slow and ponderous fighters, nor are they wild and untamed. They are fierce, determined, and quick. Many qualify for feats with Dexterity requirements.

Prestige Classes for Hobgoblins

Hobgoblins of any subrace can be members of any standard class, though keep in mind certain characteristics of background (such as Dazlak shaman and druids, who must be outcasts from their society). Nothing prevents a qualified hobgoblin character from taking any prestige class for which he qualifies, but they tend to be better suited towards certain careers. Warlord is among the most popular choices, but others are hardly unknown. Still, Dungeon Masters should seriously consider this recommended list before allowing a hobgoblin character to take a different prestige class.

Kalamar Player's Guide: Bounty Hunter, Order of the Slayer, Restorer, Slaver, Warlord

Dungeon Master's Guide: Assassin, Blackguard, Shadowdancer.

Masters of the Wild: Bloodhound, Exotic Weapon Master, Forsaker, Tempest, Watch Detective.

Krangi Racial Traits

- +2 Dexterity, +2 Constitution, -2 Intelligence, -2 Wisdom, -2 Charisma. Krangi are impressive physical specimens, but they are deficient in many mental areas.
- Medium-size: As Medium-size creatures, Krangi have no special bonuses or penalties due to their size.
- Krangi base speed is 30 ft.
- Darkvision: Krangi can see in the dark up to 60 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- Proficient in short sword, halfspear, longsword, dagger, crossbow and javelin. Proficient in light and medium armor and shields. During their childhood, all Krangi are instructed in the ways of war. They are taught the six weapons of the Blacksoul, how to wear armor and use shields, and are expected to be proficient in their use.
- +2 racial bonus to Listen and Spot checks. Years of fighting have honed Krangi senses and made them exceptionally alert creatures.
- Automatic Language: Krangi and Goblin. Bonus Languages: Krangi typically speak Merchant's Tongue, Orcish, Kalamaran, and Brandobian.
- Favored Class: Fighter. A multiclass Krangi's fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

Tome and Blood: Dragon Disciple, Pale Master,

Kargi Racial Traits

- +2 Dexterity, +2 Constitution, -2 Intelligence, -2 Wisdom, -2 Charisma. Kargi have developed a hardy physique due to their harsh environment, but they lack development in the mental areas.
- Medium-size: As Medium-size creatures, Kargi have no special bonuses or penalties due to their size.
- Darkvision: Kargi can see in the dark up to 60 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- Kargi base speed is 30 ft.
- +2 racial bonus to Listen and Spot checks. The Kargi are exceptionally alert creatures.
- +4 racial bonus to Hide checks. Years of hunting and being hunted have made the Kargi adept at not being seen.
- Automatic Language: Kargi and Goblin. Bonus Languages: Almost all Kargi speak Svimohzish fluently, as well as Merchant's Tongue, Brandobian, and Orcish.
- Favored Class: Fighter. A multiclass Kargi's fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

Kors Racial Traits

- +2 Dexterity, +2 Constitution, -2 Intelligence, -2 Wisdom, -2 Charisma. Kors train rigorously to improve their physical conditioning, but often at the lack of their mental development.
- Medium-sized: As Medium-sized creatures, Kors have no special bonuses or penalties due to their size.
- Kors base speed is 30 ft.
- Darkvision: Kors can see in the dark up to 60 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- +2 racial bonus to all Appraise checks when dealing with armor, weapons, and raw metals. Due to their background in mining and warfare, the Kors know their metals and weapons very well.
- +4 racial bonus to all Hide checks. The Kors have a natural instinct when it comes to staying out of sight.
- Automatic Language: Tikor and Kalamaran. Bonus Languages: Merchant's Tongue, Dwarven, Orcish, Goblin, and Draconic. The Kors are familiar with the languages of their enemies and allies, who are often one and the same.
- Favored Class: Fighter. A multiclass Kors' fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

Spellsword.

Song and Silence: Dungeon Delver, Spymaster.

Sword and Fist: Cavalier, Duelist, Lasher, Master of Chains, Master Samurai, Red Avenger, Warmaster, Weapon Master.

Defenders of the Faith: Church Inquisitor, Consecrated Harrier, Hospitaler, Hunter of the Dead, Master of Shrouds, Sacred Fist, Templar, Warpriest.

Hobgoblin Stats

Most hobgoblins mature physically at similar rates, but years spent in certain specific environments have quickened the pace for some. Consult the tables on this page for random starting age, aging affects and random height and weight of the different hobgoblin subspecies.

Hobgoblin Skills

Bluff

Bluffing is a lot like lying to a hobgoblin. They very, very rarely resort to Bluff attempts. This very rarity, though, can be an advantage.

Diplomacy

Hobgoblins only negotiate from a position of strength. While they do have diplomats, they tend to see verbal sparring and compromise as a kind of battle in its own right.

Intimidate

A hobgoblin who outranks another can choose to impose a +4 circumstance bonus on Intimidate checks. He must do so before rolling, however, and if he chooses this option he risks a loss of honor on failure. As honor has no direct measure, the DM must consider the matter carefully. Honor loss should be significant, but also appropriate to the situation. Attempting and failing to Intimidate a kronagh's guard, for example, would result in a greater loss of honor than failing to Intimidate a lower-ranking soldier from a unit he did not lead. Still, no loss of honor to a lower-ranking hobgoblin is insignificant.

Innuendo

Characters trained in military bearing and discipline may be allowed a +2 circumstance bonus when attempting to

Dazlak Racial Traits

- +2 Dexterity, +2 Constitution, -2 Strength, -2 Intelligence. Living in the desert has toughened the Dazlak, but the harsh life saps both the strength and the mind of these beings.
- Medium-sized: As Medium sized creatures, Dazlak have no special bonuses or penalties due to their size.
- Dazlak base speed is 30 ft.
- Darkvision: Dazlak can see in the dark up to 120 feet. Darkvision is only in black and white, but it is otherwise like normal sight.
- +2 racial bonus to Survival checks when in the desert. The Dazlak have adapted and thrived in the harsh desert climate and as a result are very skilled at surviving there.
- Energy Efficient: Dazlak require only half the normal amount of food and water that a human needs to survive. In addition, Dazlak can function for 48 continuous hours without food, water, or sleep, and suffer no penalties.
- Automatic Language: Dazlak. Bonus Languages: Goblin, Deji (choose dialect), Reanaarese, Merchant's Tongue.
- Favored Class: Ranger. A multiclass Dazlak's ranger class does not count when determining whether he suffers an XP penalty for multiclassing.

Rankki Racial Traits

- +2 Strength, +2 Constitution, -2 Dexterity, -2 Intelligence. The cold weather of Torakk favors the strong and tough, but limits how quick and nimble, both mentally and physically, the Rankki are.
- Medium-sized: As Medium sized creatures, Rankki have no special bonuses or penalties due to their size.
- Rankki base speed is 30 ft.
- Low-light Vision. Rankki can see twice as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.
- +2 racial bonus to Survival checks when dealing with weather. Surviving in the wild lands means knowing when bad weather is coming.
- +2 racial bonus to Spot, Search, and Listen checks. The Rankki have honed their senses through generations of hunting and tracking game.
- Automatic Language: Rankki and Fhokki. Bonus Languages: Goblin, Deji (choose dialect), Kalamaran, Merchant's Tongue.
- Favored Class: Fighter. A multiclass Rankki's fighter class does not count when determining whether he suffers an XP penalty for multiclassing.

communicate tactical or strategic information using the Innuendo skill.

Sense Motive

A hobgoblin with superior honor, and therefore rank, over another gains a +2 circumstance bonus when attempting to use Sense Motive on that individual.

as their primary concern is living Dazlak, it takes some time for them.

Alignment: All Dazlak Purgers are neutral evil through and through.

Religion: Purgers follow the Emperor of Scorn and despise all other clerics even more than they despise other deities.

Background: The Purgers mark those Dazlak with “the gift” as early as they can, usually years before the Purger receives training in hatred and scorn. Purgers must dedicate themselves to their religious practice. Becoming a Dazlak Purger requires several years of additional, grueling training that gives those who succeed (the survivors) a special place in Dazlak society and a number of abilities. Dazlak purgers add 2d4 to their starting age if determined randomly.

Races: Only Dazlak may become Dazlak Purgers.

Other Classes: Dazlak Purgers consider all other classes inferior. They hate those who fail to live up to Kortak-Tuvaghaz’s standards. This category includes all creatures that are not Dazlak Purgers.

New Classes

Dazlak Purger

The clerics of Hatemonger dominate Dazlak society. They control all aspects of life in the hazbargs, maintaining a tight clique of their own kind. Within their clique, Dazlak Purgers receive specialized training in the ways of their god, who grants them a number of unique gifts.

Adventures: Dazlak Purgers adventure solely to support the cause of their god and their higher-ranking priests. Each also seeks to maximize his own power within the organization of his priesthood, though those of higher rank rarely fall, largely due to their (quite justified) paranoia concerning the other members of that organization. They must train new Dazlak Purgers fully because Kortak-Tuvaghaz and the continuity of their society demands it, but they do strategize to prevent underlings from overcoming them.

Characteristics: Dazlak Purgers rule their societies through fear, manipulation, magic, and devotion. While they undergo some combat training, their power comes from the divine magic of life and death. This power forms the basis of their control, and though they need not demonstrate it constantly, they are always willing to utilize it. Dazlak Purgers also have the ability to channel negative energy to rebuke or control undead creatures, but

Table 7 – 1: Random Starting Age

Subrace	Adulthood	Barbarian, Gladiator, Rogue, Sorcerer, Warrior	Fighter, Infiltrator, Ranger	Adept, Cleric, Druid, Expert, Monk Shaman, Wizard
Krangi	22	2d6	3d6	10d6
Kargi	25	2d6	3d6	8d6
Kors	15	2d6	3d6	10d6
Dazlak	30	2d6	3d6	6d6
Rankki	27	2d4	3d4	7d6

Table 7 – 2: Aging Effects

Subrace	Middle Age	Old	Venerable	Maximum Age
Krangi	80	120	160	+3d20
Kargi	90	130	180	+3d20
Kors	80	120	160	+2d20
Dazlak	80	130	170	+3d10
Rankki	70	100	140	+3d20

Table 7 – 3: Random Height and Weight

Subrace	Base Height	Height Modifier	Base Weight	Weight Modifier
Krangi male	5'3"	+2d12	140 lbs.	x (2d4) lbs.
Krangi female	5'0"	+2d12	125 lbs.	x (2d4) lbs.
Kargi male	5'1"	+2d12	150 lbs.	x (2d4) lbs.
Kargi female	4'8"	+2d12	135 lbs.	x (2d4) lbs.
Kors male	5'1"	+2d12	150 lbs.	x (2d4) lbs.
Kors female	4'8"	+2d12	135 lbs.	x (2d4) lbs.
Dazlak male	4'9"	+2d8	125 lbs.	x (2d4) lbs.
Dazlak female	4'7"	+2d8	115 lbs.	x (2d4) lbs.
Rankki male	5'2"	+2d12	165 lbs.	x (2d4) lbs.
Rankki female	5'0"	+2d12	155 lbs.	x (2d4) lbs.

Table 7 – 4: Skills Table

SKILL	Kargi Legionnaire	Kors Negotiator	Krangi Gorukh	Dazlak Purger	Dazlak Runner	Raider	Untrained	Key Ability
Appraise	cc	cc	cc	cc	cc	cc	Yes	Int
Balance	cc	cc	cc	cc	C	C	Yes	Dex*
Bluff	cc	C	cc	cc	cc	C	Yes	Cha
Climb	C	cc	cc	cc	C	C	Yes	Str*
Concentration	cc	cc	C	C	cc	cc	Yes	Con
Craft	C	C	C	C	C	C	Yes	Int
Decipher Script	cc	cc	cc	cc	cc	cc	No	Int
Diplomacy	cc	C	cc	cc	cc	cc	Yes	Cha
Disable Device	cc	cc	cc	cc	cc	cc	No	Int
Disguise	cc	cc	cc	cc	C	cc	Yes	Cha
Escape Artist	cc	C	cc	cc	C	cc	Yes	Dex*
Forgery	cc	C	cc	cc	C	cc	Yes	Int
Gather Information	cc	C	cc	cc	C	cc	Yes	Cha
Handle Animal	C	cc	cc	cc	cc	C	No	Cha
Heal	cc	cc	cc	C	cc	cc	Yes	Wis
Hide	cc	cc	cc	cc	cc	C	Yes	Dex*
Intimidate	C	C	cc	C	C	C	Yes	Cha
Jump	C	cc	cc	cc	cc	C	Yes	Str*
Knowledge (ancient languages)†	cc	cc	C	cc	cc	cc	No	Int
Knowledge (arcana)	cc	cc	C	C	cc	cc	No	Int
Knowledge (architecture and engineering)	cc	cc	cc	cc	cc	cc	No	Int
Knowledge (art/music)†	cc	cc	cc	cc	cc	cc	No	Int
Knowledge (art of war)†	C	cc	cc	cc	cc	cc	No	Int
Knowledge (dungeoneering)	cc	cc	cc	cc	cc	cc	No	Int
Knowledge (fighting styles)†	C	cc	cc	cc	cc	cc	Yes	Int
Knowledge (geography)	cc	cc	cc	cc	cc	cc	No	Int
Knowledge (history)	cc	cc	cc	cc	cc	cc	No	Int
Knowledge (local)	cc	cc	cc	cc	cc	cc	No	Int
Knowledge (military logistics)†	C	cc	cc	cc	cc	cc	No	Int
Knowledge (military tactics)†	C	cc	cc	cc	cc	cc	No	Int
Knowledge (military training)†	C	cc	cc	cc	cc	cc	No	Int
Knowledge (monsters)†	cc	cc	cc	C	cc	cc	No	Int
Knowledge (nature)	cc	cc	cc	C	cc	cc	No	Int
Knowledge (nobility and royalty)	cc	C	cc	cc	cc	cc	No	Int
Knowledge (races)†	C	C	cc	cc	C	C	No	Int
Knowledge (religion)	cc	cc	cc	C	cc	cc	Yes	Int
Knowledge (the planes)	cc	cc	cc	cc	cc	cc	No	Int
Knowledge (all skills)	cc	C	C	cc	cc	cc	No	Int
Listen	cc	cc	cc	cc	cc	C	Yes	Wis
Move Silently	cc	cc	cc	cc	cc	C	Yes	Dex*
Open Lock	cc	cc	cc	cc	cc	cc	No	Dex
Pantomimet	cc	C	cc	cc	cc	cc	Yes	Wis
Perform	C	C	C	C	cc	cc	Yes	Cha
Profession	C	C	C	C	C	cc	No	Wis
Read/Write Language†	cc	C	C	cc	C	cc	No	Int
Ride	C	C	cc	cc	C	C	Yes	Dex
Search	cc	C	cc	cc	C	cc	Yes	Int
Sense Motive	cc	C	cc	cc	C	C	Yes	Wis
Sleight of Hand	cc	cc	cc	cc	cc	cc	No	Dex*
Speak Language	C	C	C	C	C	C	No	Int
Spellcraft	cc	cc	C	C	cc	cc	No	Int
Spot	C	C	cc	cc	C	C	Yes	Wis
Survival	cc	cc	cc	C	C	C	Yes	Wis
Swim	C	cc	cc	cc	cc	C	Yes	Str
Tumble	C	C	cc	cc	C	C	No	Dex*
Use Magic Device	X	X	X	X	X	X	No	Cha
Use Rope	C	C	cc	cc	C	C	Yes	Dex*

* Armor Check penalty applies

C – Class skill

cc – Cross-class skill

† – Skill taken from the Kingdoms of Kalamar Player's Guide

of hobgoblin society. These types use their wealth for the pursuit of more important endeavors, but merely possessing it is important as well. Typically, hobgoblins prefer more traditional forms of treasure: gold and gems that they can use to acquire arms and armor.

Just as each subrace varies somewhat in its approach to honor, adventure, and war, so do individual hobgoblins vary from each other. Nothing says that you must play a hobgoblin in a certain way. However, most hobgoblins receive training and have upbringings very similar to their comrades. This leads many to think and act in similar ways, more than other characters of different races. This in no way restricts your character, but may help determine his background and past experiences.

The most important question for a hobgoblin PC, as for most adventurers, is a question of origin: what drove him to this lifestyle? Is it the necessity of an outcast, a simple thirst for mercenary work, or is the character seeking answers about his past? Hobgoblins present intriguing characters and numerous opportunities for role-playing.

Game Mechanics: Playing a Hobgoblin

With slightly different statistics for different subraces, it would be a mistake to make universal statements about the best classes to choose for a hobgoblin. All get a Constitution bonus, which does not hurt any class but rarely affects your class's primary ability score. All but the Rankki gain a Dexterity bonus, which can be useful for the hobgoblin rogue. With penalties to Intelligence, Wisdom, and Charisma, spellcasting classes may at first seem a bad choice for hobgoblins. However, those who choose this path can make up much of what they lack in natural ability with discipline and practice. The DCs to save against their spell may be slightly lower, and hobgoblin spellcasters rarely number among the elite in the world, but they do work together to maximize the impact of their spell effects. Most of these spellcasters can also hold their own in melee, a fact likely to surprise the inexperienced who expect a wizard to be easily knocked out.

Table 7 –5: Dazlak Purger

class	Base Attack	Fort	Ref	Will	
Level	Bonus	Save	Save	Save	Special
1	+0	+2	+0	+2	Domain spells, domain powers
2	+1	+3	+0	+3	
3	+2	+3	+1	+3	Rebuke/command undead, Channel Negative Energy feat
4	+3	+4	+1	+4	
5	+3	+4	+1	+4	Inspire Hatred
6	+4	+5	+2	+5	
7	+5	+5	+2	+5	
8	+6/+1	+6	+2	+6	
9	+6/+1	+6	+3	+6	
10	+7/+2	+7	+3	+7	Inspire Extreme Hatred
11	+8/+3	+7	+3	+7	
12	+9/+4	+8	+4	+8	
13	+9/+4	+8	+4	+8	
14	+10/+5	+9	+4	+9	
15	+11/+6/+1	+9	+5	+9	
16	+12/+7/+2	+10	+5	+10	
17	+12/+7/+2	+10	+5	+10	
18	+13/+8/+3	+11	+6	+11	
19	+14/+9/+4	+11	+6	+11	
20	+15/+10/+5	+12	+6	+12	

Table 7 –6: Dazlak Purger Spells

Class	Spells per Day									
	0	1	2	3	4	5	6	7	8	9
1	3	1+1	-	-	-	-	-	-	-	-
2	4	2+1	-	-	-	-	-	-	-	-
3	4	2+1	1+1	-	-	-	-	-	-	-
4	5	3+1	2+1	-	-	-	-	-	-	-
5	5	3+1	2+1	1+1	-	-	-	-	-	-
6	5	3+1	3+1	2+1	-	-	-	-	-	-
7	6	4+1	3+1	2+1	1+1	-	-	-	-	-
8	6	4+1	3+1	3+1	2+1	-	-	-	-	-
9	6	4+1	4+1	3+1	2+1	1+1	-	-	-	-
10	6	4+1	4+1	3+1	3+1	2+1	-	-	-	-
11	6	5+1	4+1	4+1	3+1	2+1	1+1	-	-	-
12	6	5+1	4+1	4+1	3+1	3+1	2+1	-	-	-
13	6	5+1	5+1	4+1	4+1	3+1	2+1	1+1	-	-
14	6	5+1	5+1	4+1	4+1	3+1	3+1	2+1	-	-
15	6	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1	-
16	6	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1	-
17	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1
18	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1
19	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1
20	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	4+1	4+1

Most hobgoblins are warriors or fighters, of course, or want to be. Hobgoblins make excellent fighters because of their natural inclination and typical upbringing. They usually build their feats and skills to complement their abilities, rather than acquiring such talents willy-nilly. A hobgoblin soldier has a plan as to which feats he will take as his abilities grow. This type of care leads to very adept characters in certain aspects of warfare. For example, a hobgoblin fighter who begins with Power Attack and Cleave feats is not going to pick up Point Blank Shot at 3rd level – he is going to improve melee skills that he has already studied. He may take Dodge at 3rd level to improve his AC and Great Cleave as his 4th level fighter bonus feat.

Game Rule Information

Dazlak Purgers have the following game statistics.

Abilities: Wisdom determines how powerful a spell a Dazlak Purger can cast, how many bonus spells he can cast, and how difficult it is for targets of his spells to resist the effects. A high Constitution score reflects his inherent toughness and a high Charisma score improves his ability to rebuke undead.

Alignment: Neutral evil.

Hit Die: d8

Class Skills

The Dazlak Purger class skills (and the key ability for each) are Concentration (Con), Craft (Int), Heal (Wis), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (monsters) (Int), Knowledge (nature) (Int), Knowledge (religion), Perform (Cha), Profession (Wis), Speak Language (Int), Spellcraft (Int) and Survival (Wis).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the Dazlak Purger.

Armor and Weapon Proficiency: Dazlak Purgers are proficient with all simple weapons. They are proficient with light and medium armor, but most prefer light armor (if any) due to the climate conditions in the Arajyd Hills and Khydoban Desert. They are also proficient with shields. The Purger's favored weapon is the club.

Aura: All Dazlak Purgers have a powerful aura of neutral evil due to their devotion to Kortak-Tuvaghaz.

Spells: A Dazlak Purger casts divine spells drawn from the cleric spell list. However, he cannot cast spells with a good alignment. He must prepare his spells in advance.

To prepare or cast a spell, the Dazlak Purger must have a Wisdom score equal to 10 + the spell level (Wis 10 for 0-level spells, Wis 11 for 1st-level spells, and so forth). The Difficulty Class for a saving throw against the Dazlak Purger's spell is 10 + the spell level + the Dazlak Purger's Wisdom modifier.

The Dazlak Purger can only cast a certain number of spells per day. His base daily spell allotment is given on Table 7 – 6: Dazlak Purger Spells. He also gets one spell from one of his domains at each spell level. That slot can only be filled by a domain spell.

The Dazlak Purger gains his spells through prayer and the strength of his own faith. He must spend 1 hour at dusk in supplication to the Emperor of Scorn to prepare any spells. Time resting has no effect on this. He may prepare any non-good aligned spell on the cleric spell list provided he can cast spells of that level, but he must choose which to prepare during his prayer time.

Through Hatemonger, Dazlak Purgers have access to the Evil, Knowledge, Strength, and Hatred domains. Each Dazlak Purger must choose two of these domains from which he draws his domain spells. Regardless of which of his domains he uses to prepare his domain spells, he can only prepare one domain spell at each spell level each day.

Spontaneous Casting: A Dazlak Purger deals with and lives in negative energy, and he can deliberately "lose" an already memorized spell to cast an inflict wounds spells of the same level.

Good Spells: A Dazlak Purger cannot cast any spell with "good" as a descriptor.

Rebuke Undead: A Dazlak Purger gains the ability to rebuke undead creatures at 3rd level by channeling and focusing his divinely inspired hate. He forces the undead to cower in awe. Undead who would be destroyed are actually commanded, obeying the Dazlak Purger's every word. Dazlak Purgers rebuke undead as clerics 2 levels lower than their Dazlak Purger level, so at 3rd level the character rebukes as a 1st-level cleric, at 4th level as a 2nd-level cleric, and so on.

Inspire Hatred (Sp): As a standard action, once per day, the Dazlak Purger can inspire racial hatred in a group of creatures. This ability has a range of 20 feet and affects creatures in a 20-foot cube. They must be able to hear and understand the cleric, as he must incite them verbally. Targeted creatures must make a Will save at DC 12 + 1/2 the Dazlak Purger's level. Those who fail will immediately attack the nearest creature of the race chosen by the cleric. They receive a +1 profane bonus to attack and damage rolls while attacking a member of this race. This effect lasts for 1 minute per purger level, and any target may willingly choose to fail his saving throw. Creatures that are told to hate their own race receive a +5 circumstance bonus to the saving throw to resist the purger. This is a Mind-Affecting ability. At 10th level, this ability becomes Inspire Extreme Hatred. The Dazlak Purger can affect creatures in a 40-foot cube at a range of up to 40 feet, and the DC rises to 16 + 1/2 the Dazlak Purger's level.

Channel Negative Energy feat: At 3rd level or higher, a Dazlak Purger can take the Channel Negative Energy feat. This allows him to trade one usage of rebuke undead for one use of the Rejection ability, up to his maximum number of rebukes per day. Up to one living creature per Dazlak Purger level within a 60-foot long, 40 feet wide at the base cone suffers a –1 morale penalty to attack rolls, weapon damage rolls, Skill checks and saves.

Ex-Dazlak Purgers

All ex-Dazlak Purgers are corpses. A Dazlak Purger who violates his code of conduct by disobeying a superior or showing mercy to an inferior race is quickly tried, convicted, and executed by the House of Scorn from his hazbarg.

Prestige Classes

Dazlak Runner

The Dazlak runner serves as a messenger and a special agent for his hazbarg. He is also one of the few non-Dazlak Purgers trusted by those priests. Using his unique abilities, the Dazlak runner crosses the wide stretches of wilderness between the Dazlak settlements and keeps the sensitive information of his tribe safe.

Hit Die: d8.

Requirements

To qualify to become a Dazlak runner, a character must fulfill all the following criteria:

Race: Dazlak

Saves: Fort Save +3

Skills: Intuit Direction 6 ranks, Survival 6 ranks

Feats: Endurance, Run, Track

Special: Must have traveled alone across at least 25 miles of wilderness (preferably desert).

Class Skills

The Dazlak runner skills (and the key ability for each) are Balance (Dex), Climb (Str), Craft (Int), Disguise (Cha), Escape Artist (Dex), Forgery (Int), Gather Information (Cha), Intimidate (Cha), Intuit Direction (Wis), Knowledge (races) (Int), Profession (Wis), Read/Write Languages (Int), Ride (Dex), Search (Int), Sense Motive (Wis), Speak Language (Int), Spot (Wis), Survival (Wis), Tumble (Dex), and Use Rope (Dex).

Skill Points at Each Level: 4 + Int Modifier

Class Features

All of the following are class features of the Dazlak runner prestige class.

Weapon and Armor Proficiency: The Dazlak runner is proficient with light armor, shields, and all simple weapons.

Cover Difficult Terrain (Ex): At 1st level the Dazlak runner can run at maximum speed (x4 speed) even over difficult terrain, and pays no movement penalty when crossing such terrain. This includes all terrain commonly found among the Arajyd Hills and the Khydoban Desert.

Quick Turn (Ex): At 2nd level the Dazlak runner can turn while moving without losing any speed. This allows him to count all diagonal movement as 5 ft, and allows him to move diagonally around corners.

Photographic Memory (Ex): At 3rd level the Dazlak runner has developed his memory to increase its capacity. After only one reading, the Dazlak runner can remember completely up to two pages or 2,000 words of text. This memory technique extends only to written words, and the runner cannot apply it to names, faces, locations, or spells.

Resist Torment (Ex): At 4th level the Dazlak runner gains a +4 bonus to all dice rolls to resist any type of torment, mental or physical. This applies to any skill rolls or saving throws to resist giving up sensitive information.

Heat Resistance (Ex): At 5th level the Dazlak runner does not suffer subdual damage from heat. At 8th level, the Dazlak runner has inherent heat and fire resistance 5.

Improved Photographic Memory (Ex): At 6th level the Dazlak runner can use his photographic memory technique to memorize up to 20 pages or 20,000 words of text. He can recall the information completely and accurately after only one reading. The runner can also memorize images, including diagrams, maps, and illustrations in the same way, adhering to the twenty page limit. He still cannot memorize things not written or drawn on a page, and he cannot memorize spells.

Survivor (Ex): At 7th level the Dazlak runner can go without water for 2 days plus a number of hours equal

Table 7 –7: Dazlak Runner

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+2	+0	Cover difficult terrain
2	+1	+0	+3	+0	Quick turn
3	+2	+1	+3	+1	Photographic memory
4	+3	+1	+4	+1	Resist torment
5	+3	+1	+4	+1	Heat resistance
6	+4	+2	+5	+2	Improved photographic memory
7	+5	+2	+5	+2	Survivor
8	+6	+2	+6	+2	Heat resistance 5
9	+6	+3	+6	+3	Superior photographic memory
10	+7	+3	+7	+3	Mindwipe

Table 7 – 8: Kargi Legionnaire

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+0	+0	Strict discipline
2	+2	+3	+0	+0	Damage bonus (+1), Hammer and anvil feat (bonus)
3	+3	+3	+1	+1	Attack bonus (+1)
4	+4	+4	+1	+1	Fear immunity
5	+5	+4	+1	+1	Move as one
6	+6	+5	+2	+2	Damage bonus (+2)
7	+7	+5	+2	+2	Attack bonus (+2), opportunist
8	+8	+6	+2	+2	Finisher
9	+9	+6	+3	+3	Close ranks
10	+10	+7	+3	+3	Damage bonus (+3), quick strike

to twice his Constitution score. After that, he makes Constitution checks normally, but even if he fails he suffers only 1d4 points of subdual damage. The runner can also go without food for 6 days. After this, he must make the standard Constitution check or suffer 1d4 points of subdual damage.

Superior Photographic Memory (Ex): At 9th level the Dazlak runner can memorize up to 100 pages or 100,000 words of text after only one reading. He can recall the information completely and accurately, and can include any number of images and diagrams. The runner can also use his memory technique to memorize names of people or places, the layout of locations, or anything else he may see. If the runner has any spellcasting capability, this technique allows him to memorize one additional spell (total) of any spell level he can cast. While he has an extra spell memorized, he can only memorize 20 pages or 20,000 words of text. This only applies to those that memorize spells, not those that cast spells spontaneously, like the sorcerer. This technique cannot be used in the scribing of scrolls.

Mindwipe (Su): At 10th level the Dazlak runner can force himself to forget any information that he has memorized. This is a supernatural ability that takes a full round to complete. After using his mindwipe ability, the runner is treated as if he never knew the information in the first place. The runner chooses what information he forgets.

Tullum's Kargi Legionnaire

Some soldiers are born and some are made. Some must be forged from the finest raw materials to rise above all other forces. These warriors must be born with the right instincts AND the ability to learn finely honed techniques developed by their predecessors down through the centuries. Such individuals must be found early and watched closely, for even those who seem to be made of the right stuff do not always develop into good candidates to become living, fighting tools of the nation of Ul-Karg. Those who are chosen endure a crucible of fierce, intense and difficult training. Not all survive, but those who do gain the honor of serving as Kargi soldiers.

The Kargi Legionnaire has trained under the famed swordsman Tullum and epitomizes all of the classic virtues of the hobgoblin of Ul-Karg. He lives and dies for honor. He trains 8 hours a day, unless on campaign (in which case he still trains as much as possible). Many strive to be chosen for the specialized training involved, despite the intensity and difficulty, but few achieve it. A Kargi Legionnaire is the pure expression of the strength and sheer toughness of the hobgoblin warrior. Kargi Legionnaires fight in the most elite company in the military of Ul-Karg, under the command of Tullum. They hold a special place of honor among those already honored by serving the noble cause. Sometimes

Kargi Legionnaires serve as officers for groups of regular soldiers; such units are considered at least "semi-elite."

Hit Die: d12.

Requirements

To qualify to become a Kargi legionnaire, a character must fulfill all the following criteria:

Race: Kargi

Alignment: Lawful neutral or lawful evil

Base Attack Bonus: +6

Fortitude save: +5

Feats: Weapon Focus, Iron Touch of Kruk-Ma-Kali

Special: The Kargi must defeat in single combat a current member of Tullum's legion.

Class Skills

The Kargi legionnaire class skills (and the key ability for each) are Climb (Str), Craft (Int), Handle Animal (Cha), Intimidate (Cha), Jump (Str), Knowledge (art of war) (Int), Knowledge (fighting styles) (Int), Knowledge (military logistics) (Int), Knowledge (military tactics) (Int), Knowledge (military training) (Int), Knowledge (races) (Int), Perform (Cha), Profession (Wis), Ride (Dex), Speak Language (Int), Spot (Wis), Swim (Str), Tumble (Dex) and Use Rope (Dex).

Skill Points at Each Level: 2 + Int modifier.

Class Features

All of the following are class features of the Kargi legionnaire prestige class.

Armor and Weapon Proficiency: Kargi legionnaires are proficient with light, medium and heavy armor and shields. They are proficient with all simple and martial weapons.

Strict Discipline (Ex): Kargi legionnaires train so intensely that neither mind nor body can be swayed easily by outside forces. They gain +2 inherent bonus all saves against fear, mind-affecting spells, and magic that attempt to control a victim's actions (such as hold person).

Fear Immunity (Su): At 4th level, the Kargi legionnaire is immune to fear of any kind.

Damage Bonus (Ex): As he advances in level, the Kargi legionnaire gains the listed damage bonus with any weapon or unarmed, so long as he fights alongside at least one other Kargi legionnaire.

Attack Bonus (Ex): As he advances in level, the Kargi legionnaire gains this attack bonus with any weapon or unarmed, so long as he fights alongside at least one other Kargi legionnaire.

Hammer and Anvil (Ex): At 2nd level the Kargi legionnaire gains the hammer-and-anvil feat as a bonus.

Move as One (Ex): Tullum's legion has total mobility on the battlefield. At 5th level, if a Kargi legionnaire has a

fellow Kargi legionnaire covering his flanks (one on the right and one on the left), he gains an extra attack of opportunity each round.

Opportunist (Ex): At 7th level, a Kargi legionnaire receives a +2 inherent bonus to all attacks of opportunity.

Finisher (Ex): At 8th level, a Kargi legionnaire can make a free 5-foot step to follow an opponent, even outside his normal initiative and even if he has already moved that round. This five foot step must be taken immediately after the opponent retreats, and may not be taken at any other time.

Close Ranks (Ex): At 9th level, Kargi legionnaires working together can effectively have a face of 2 1/2 feet by 5 feet, allowing them to squeeze two soldiers per square with no penalty. A character attempting to tumble past ranks of Kargi legionnaires faces a DC at +2 for each soldier that threatens his space as he moves.

Quick Strike (Ex): At 10th level, a Kargi legionnaire can make attacks of opportunity against creatures entering (as opposed to leaving) a threatened area. They may still only make one attack of opportunity on any given opponent.

Kors Negotiator

The Kors negotiator takes on missions that many think impossible. Through elaborate agreements, promises and threats (veiled or otherwise), they attempt to better the situation for all their kind on Tellene. Kors negotiators are hard-nosed, respected individuals with a reputation for getting difficult jobs done and returning with great successes for their people. Unlike most negotiators of other races, they are also somewhat physically intimidating and unlikely to back down from a fight.

Hit Die: d6.

Requirements

To qualify to become a Kors negotiator, a character must fulfill all the following criteria:

Race: Kors

Alignment: Any lawful

Skills: Bluff 8 ranks, Diplomacy 8 ranks, Intimidate 4 ranks

Feats: Alertness

Special: Must have negotiated at least one contract or peace in rather difficult conditions.

Class Skills

The Kors negotiator's skills (and the key ability for each) are Bluff (Cha), Craft (Int), Diplomacy (Cha), Escape Artist (Dex), Forgery (Int), Gather Information (Cha), Innuendo (Cha), Intimidate (Cha), Knowledge (nobility and royalty) (Int), Knowledge (races) (Int), Knowledge (all skills) (Int), Pantomime (Wis), Perform (Cha), Profession (Wis), Read/Write Languages (Int), Ride (Dex), Search (Int), Sense Motive (Wis), Speak Language (Int), Spot (Wis), Tumble (Dex) and Use Rope (Dex).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All of the following are class features of the Kors negotiator prestige class.

Weapon and Armor Proficiency: The Kors negotiator is proficient with light armor and all simple weapons.

Maximize Diplomacy (Ex): The negotiator receives the indicated enhancement bonus to all Diplomacy skill checks.

Detect Lie (Ex): This ability functions as a discern lies spell that the negotiator can use simply by concentrating on the speaker.

Skilled Negotiator (Ex): At 3rd level, the Kors negotiator gains a +2 bonus to Bluff and Sense Motive checks.

Table 7 – 9: Kors Negotiator

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+0	+0	+0	+2	Maximize Diplomacy +3, Polyglot feat (bonus)
2	+1	+0	+0	+3	Detect Lie (1/day)
3	+2	+1	+1	+3	Skilled Negotiator, Maximize Diplomacy +6
4	+3	+1	+1	+4	Bonus feat, Brave
5	+3	+1	+1	+4	Superior Bluff, Detect Lie (2/day), Maximize Diplomacy +9
6	+4	+2	+2	+5	
7	+5	+2	+2	+5	Maximize Diplomacy +12
8	+6	+2	+2	+6	Bonus feat, Detect Lie (3/day)
9	+6	+3	+3	+6	Detect Chaos, Maximize Diplomacy +15
10	+7	+3	+3	+7	Outsneak

Table 7 – 10: Krangi Gorukh

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1	+0	+0	+0	+2	Blood Magic (Fortitude)	+1 spellcaster level
2	+1	+0	+0	+3		+1 spellcaster level
3	+1	+1	+1	+3	Sense Life	
4	+2	+1	+1	+4	Blood Magic (Reflex)	+1 spellcaster level
5	+2	+1	+1	+4		+1 spellcaster level
6	+3	+2	+2	+5		
7	+3	+2	+2	+5	Blood Magic (Will)	+1 spellcaster level
8	+4	+2	+2	+6		+1 spellcaster level
9	+4	+3	+3	+6	Blood Curse	
10	+5	+3	+3	+7		+1 spellcaster level

Brave (Ex): At 4th level, the Kors negotiator gains a +4 on saves against fear effects.

Superior Bluff (Ex): At 5th level, the Kors negotiator gains a +3 bonus on Gather Information checks.

Detect Chaos (Ex): This ability functions as a detect chaos spell, except that the negotiator need only concentrate on the target. Using this ability is a standard action.

Outsneak (Ex): At 10th level, the Kors negotiator takes no additional damage from a successful sneak attack.

Krangi Gorukh

While magic is an accepted tool of military might, some spellcasters are more ghastly than others. The Krangi gorukh is feared across the land, especially in his homeland. He uses the energy of living creatures, including his own, to cast his spells to devastating effect. Even those he serves must respect and perhaps fear his unique and dangerous power.

The gorukh, which translates roughly as “blood mage” in Merchant’s Tongue, is a small cult within Norga-Krangrel. A wizard known as GravaK-Vra-Krodog founded the cult after the death of Kruk-Ma-Kali. GravaK believed that the blood of Kruk-Ma-Kali had magical powers and that upon his death, that magical power was distributed throughout the Krangi race. He began experimenting with using his own blood to power his magic, and after several successes, began teaching willing students. Since then, the Krangi military has begun using the gorukh to supplement their forces.

Hit Die: d4.

Requirements

To qualify to become a Krangi gorukh, a character must fulfill all the following criteria:

Race: Krangi

Spellcasting: A character must be able to cast 3rd level arcane spells before becoming a Krangi gorukh.

Feats: At least one metamagic feat.

Special: The Krangi gorukh must spend a year training with a senior gorukh.

Class Skills

The Krangi gorukh class skills (and the key ability for each) are (Con), Craft (Int), Knowledge (ancient languages) (Int), Knowledge (arcana) (Int), Knowledge (all skills) (Int), Perform (Cha), Profession (Wis), Read/Write Languages (Int), Speak Language (Int), and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

Table 7 – 11: Blood Magic Effects

Roll	Effect
1	Caster suffers 1 point of damage.
2	Caster suffers 2 points of damage.
3	Caster suffers 1 point of damage per spell level.
4	Caster suffers 1 point of Strength damage.
5	Caster suffers 1 point of Constitution damage.
6	Caster suffers 1 points of Wisdom damage.
7	Caster suffers 1 point of Dexterity damage.
8	Caster suffers 1d4 points of damage per spell level.
9	Caster permanently loses 1 point of Charisma.
10	Caster permanently loses 1 point of Intelligence.
11	Caster permanently loses 1 point of Wisdom.
12	Caster permanently loses 1 point of Dexterity.
13	Caster permanently loses 1 point of Strength.
14	Caster permanently loses 1 point of Constitution.
15	Caster suffers effects of enervation spell.
16	Caster permanently loses 1d4 points of Charisma.
17	Caster permanently loses 1d4 points of Intelligence.
18	Caster permanently loses 1d4 points of Wisdom.
19	Caster permanently loses 1d4 points of Dexterity.
20	Caster permanently loses 1d4 points of Strength.
21	Caster permanently loses 1d4 points of Constitution.
22	Caster suffers energy drain, acquires 2d4 negative levels.
23	Caster permanently loses 1 hit point per spell level.
24	Caster loses an additional 100 XP per spell level (which may drop him in character level).
25	Caster suffers the effects of a slay living spell (no save).
26	Caster’s essence is magic jarred into the nearest possible receptacle (no save).
27	Caster and all creatures within a 5-foot radius suffer the effects of a slay living spell (no save).
28	Caster suffers effects of a slay living spell and his corpse is re-animated as a zombie (no save).
29	Caster suffers the effects of a disintegrate spell (no save).
30	Caster disintegrates along with all matter in a 5-foot radius (no save).

Class Features

All of the following are class features of the Krangi gorukh prestige class.

Armor and Weapon Proficiency: Krangi gorukh are not proficient with any type of armor or shields. They are proficient with club, dagger, heavy crossbow, light crossbow, and quarterstaff.

Blood Magic (Su): A Krangi gorukh can choose to cast any spell using part of his life essence. This effort costs 50 XP per spell level and can leave the caster with permanent damage, so they do not do this lightly. However, the effort does result in the spell being especially potent. Depending on the Krangi gorukh’s level, the target may not get a chance to make any saving throw, and such victims are treated as if they have failed their saves. By expending an additional 100 XP per spell level, the Krangi gorukh can also reduce the target’s spell resistance by 5. He cannot spend XP if it would put him below the level needed to cast the spell.

Blood Magic improves as the Krangi gorukh advances in level. At 1st level, he can negate only Fortitude saves. At 4th level, he adds Reflex saves to his options. At 7th level, the Krangi gorukh can negate any type of save (Fortitude, Reflex, or Will) using his blood magic ability.

Whenever he chooses to use this ability, he must roll a d20. Add the spell level and consult Table 7 – 11: Blood Magic Effects (roll twice if he reduces spell resistance). These effects occur in addition to the normal effects of the spell used. Whatever else results from the spell, these experience points are permanently lost. Of course, the mage can still acquire experience points normally thereafter.

Sense Life (Su): The Krangi gorukh can detect the state of a creature's life essence as a standard action. The creature must be within 10 feet. The mage can tell if the creature is alive, dead, or undead, and if it suffers from curses, diseases or other afflictions.

Blood Curse (Su): At 9th level, a Krangi gorukh can use the last of his life energy when dying to issue a curse that will be fulfilled. There is no defense against this curse, no save DC and it can entail virtually any effects imaginable. The dying Krangi gorukh can speak his curse for up to 6 seconds (1 round). Legend has it that such curses include new race-specific diseases and fomenting major wars. While the blood curse must take effect, other characters may be able to take action to isolate or minimize its effects (such as quarantining a disease-infested area or mitigating a war by negotiating a peace before it spreads to its full potential). This curse is not reversible by any spell, including remove curse or wish.

Raider

Raiders are specially trained fighters who hit caravans and merchant trains. They excel at tracking, ambushes, and quick strikes, lurking unnoticed until the last moment. When they spring forward, they take supplies and attack guards, but they rarely fight to the death. The raider has specific targets in mind.

Hit Die: d10.

Requirements

To qualify to become a raider, a character must fulfill all the following criteria:

Race: Any Hobgoblin or Half-Hobgoblin

Base Attack Bonus: +5

Reflex save: +6

Skills: Spot +6, Survival +6

Feats: Track

Special: The character must lead a successful raid.

Class Skills

The raider class skills (and the key ability for each) are Balance (Dex), Bluff (Cha), Climb (Str), Craft (Int), Handle Animal (Cha), Hide (Dex), Innuendo (Wis), Intimidate (Cha), Intuit Direction (Wis), Jump (Str), Knowledge (races) (Int), Listen (Wis), Move Silently (Dex), Ride (Dex), Sense Motive (Wis), Speak Language (Int), Spot (Wis), Survival (Wis), Swim (Str), Tumble (Dex) and Use Rope (Dex).

Skill Points at Each Level: 4 + Int modifier.

Class Features

All of the following are class features of the raider prestige class.

Weapon and Armor Proficiency: Raiders are proficient with light and medium armor, as well as shields. They are proficient with all simple and martial weapons.

Fast Movement (Ex): A raider adds +10 feet to his base movement speed.

Presence (Ex): At 2nd level, a raider gains an intimidating presence. Opponents must make a Will save at DC 10 + the raider's Charisma bonus. Those who fail must flee as quickly as possible. If they cannot flee, they suffer a -2 morale penalty on attack rolls, weapon damage and saving throws for one round. The raider may use this ability a number of times per day equal to his Charisma modifier.

Superior Tracking (Ex): At 2nd level, a raider gains a miscellaneous bonus equal to 1/2 his raider level to all Survival checks related to tracking.

Superior Hide (Ex): At 3rd level, a raider can Hide in any terrain, even those without normal concealment or cover.

Woodland Stride (Ex): At 5th level, the raider can pass through natural thorns, briars, overgrown areas, and similar terrain at his normal speed. This is exactly like the druid ability of the same name.

Evasion (Ex): At 6th level, the raider can evade damage with almost superhuman agility. If he succeeds at a Reflex save against an attack that normally deals half damage on a successful save (such as a fireball), he actually takes no damage.

Hide in Plain Sight (Ex): At 9th level, a raider can use the Hide skill even when being observed.

Table 7 – 12: Raider

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	+1	+2	+2	+0	Sneak Attack +1d6, Fast Movement
2	+2	+3	+3	+0	Presence
3	+3	+3	+3	+1	Superior Hide
4	+4	+4	+4	+1	Sneak Attack +2d6
5	+5	+4	+4	+1	Woodland Stride
6	+6	+5	+5	+2	Evasion
7	+7	+5	+5	+2	Sneak Attack +3d6
8	+8	+6	+6	+2	
9	+9	+6	+6	+3	Hide in Plain Sight

New Skills

Knowledge (Hobgoblins) (trained only) (Int)

This specialization of the Knowledge (races) skill allows a character to know very detailed information about the various subraces, their cultures, and their tactics.

Sense Honor (Wis)

This skill allows a character to judge the honor rank of another, quickly determining whether the individual is above his own station, about equal, or lower. The skill only works on generally humanoid creatures but can be useful in determining whether a character can be trusted or not.



The standard DC is 10, but can be modified by several situations.

Condition	DC modifier
Target is chaotic	+2
Target is not a hobgoblin	+1
Each level of Size category difference	+2

Synergy: A character with 5 or more ranks in Sense Motive gains a +2 bonus on all Sense Honor Skill checks.

New Feats

Attentive

You pick up on numerous cues, verbal and non-verbal, conscious and otherwise. This allows you to learn things people are trying to hide and even other observers might miss.

Prerequisite: Kargi, Krangi, Kors.

Benefit: You gain a +2 bonus on all Sense Motive and Spot checks.

Child of the Desert

You have become toughened to the hardships of the environment.

Prerequisite: Dazlak, Con 13+.

Benefit: Your DC to save against starvation or thirst begins at 5 (+1 for each previous check) instead of 10.

Special: You may only take this feat as a 1st-level character.

Exotic Armor Proficiency

You know how to take full advantage of the qualities of exotic armor.

Prerequisite: Base Attack Bonus +3, heavy armor proficiency.

Benefit: You suffer no penalties when wearing exotic armor and can utilize all of the maneuvers allowed by such.

Extended Darkvision

You have a gift for seeing in the dark.

Prerequisite: Hobgoblin.

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Benefit: Your darkvision extends 60 feet beyond that of normal members of your race.

Special: You may only take this feat as a 1st-level character.

Indomitable

You do not easily submit to outside influences. Even when such influences have already been established, your will works to free itself from any kind of domination.

Prerequisite: Krangi, Kargi.

Benefit: You gain a +4 enhancement bonus on Will saves against any kind of Charm or mental domination effects. Also, if such power does affect you and attempts to force you to act uncharacteristically (against your alignment or blatantly out of character, such as attacking a cohort or trusted adventuring companion), you gain an additional save against the effect. This save is at the same DC as the original saving throw, and includes all bonuses to your Will save as well as any circumstance bonuses the DM allows (usually up to +2).

Inner Compass

You rarely lose your way.

Prerequisite: Rankki, Dazlak, or Kargi; Wis 11+.

Benefit: You gain a +4 enhancement bonus on Survival checks. Also, Survival is always considered a class skill for you.

Kruk's Demeanor

You were born with the spirit of ancient hobgoblin leaders in you.

Prerequisite: Krangi

Benefit: You gain a +4 inherent bonus on Intimidate Skill checks when dealing with goblinoids and a +2 inherent bonus to Intimidate Skill checks when dealing with humans or demi-humans.

Special: You may only take this feat as a 1st-level character.

Martial Instinct

You were born with a strong knack for military skills and can learn them easily.

Prerequisite: Hobgoblin.

Benefit: The Knowledge (art of war), Knowledge (fighting styles), Knowledge (military logistics), Knowledge (military tactics), and Knowledge (military training) Skills are always considered class skills for you.

Benefit: You gain +2 on Intimidate, Knowledge (military training), and Knowledge (military tactics), and Leadership skill checks.

Special: This feat must be taken at 1st level.

Never Say Die

You have an unusual ability to shrug off non-lethal damage.

Prerequisite: Hobgoblin, Con 13+.

Benefit: You have 3/- damage resistance to subdual/non-lethal damage.

Racial Enmity

Your hatred for one particular race exceeds the normal feelings of hobgoblin superiority so much that you actually gain advantages when fighting them.

Prerequisite: Hobgoblin.

Benefit: When fighting your hated enemy, you gain a +2 inherent bonus to initiative and a +1 circumstance bonus to attack rolls. On the other hand, any Skill check roll for a Bluff, Diplomacy, or Intimidate against your hated enemy suffers a -4 circumstance penalty because you cannot hide your enmity.

Spell Resistor

You have an unusual ability to resist spell effects.

Prerequisite: Hobgoblin.

Benefit: You gain a +2 inherent bonus when saving against any sort of spell that directly targets you, such as a ray or mind-affecting enchantment. You need not be the only target of the spell (such as with a fireball), but you do NOT gain this bonus if the magic affects your surroundings (such as a transmute rock to mud or earthquake spell).

Touched by the Black soul

You are born to work in darkness.

Prerequisite: Krangi, Kargi, Kors; Blind-Fight

Benefit: The lighting conditions are always considered one degree better for you, with regards to combat penalties, percentage chance to miss a target, and so on, according to Table 8—10 Concealment in the PHB. Thus, nine-tenths concealment due to lighting conditions is reduced to three-quarters, three quarters to one-half, etc.

Natural Leader

You have a natural knack for leading others.

Prerequisite: Hobgoblin.

New Equipment

Exotic Arm or

Bladed Armor

Bladed armor is specially constructed full plate bristling with spikes, blades and hooks designed to inflict horrendous and painful damage on opponents. It also frees the wearer from the need of holding a weapon separate from his armor. Full utilization of the armor's capabilities requires the Exotic Armor Proficiency. This allows the wearer to use his attack bonus (Base Attack Bonus and Strength bonus) to attack an opponent (instead of one of his normal attacks) for 1d6 points of damage (20/x2 critical) without risking the armor's protective qualities. A character without the Exotic Armor Proficiency must be extremely careful with each movement. This prevents him from fully benefiting from the armor's capabilities. He only gains only a +4 armor bonus and cannot use the armor to attack (though it will function as spiked armor for grappling purposes).

Cost: 2,000 gp Weight: 58 lbs.
 Armor bonus: +8 Max Dex Bonus: +1
 Armor Check Penalty: -7
 Speed: (30 ft.) (20 ft.)
 20 ft.* 15 ft.*

*When running in heavy armor, you move only triple your speed, not quadruple.

Amphibious Armor

This armor has a special design utilizing plates, leather, and cloth to allow the wearer some mobility in water. Thus, it reduces armor check penalties by half when swimming. It allows troops, usually small teams of special forces, to cross rivers more easily and surprise enemies.

Cost: 500 gp Weight: 58 lbs.
 Armor bonus: +5 Max Dex Bonus: +1
 Armor Check Penalty: -6
 Speed: (30 ft.) (20 ft.)
 20 ft.* 15 ft.*

*When running in heavy armor, you move only triple your speed, not quadruple.

Weapons

Long pike

21-foot long awl pike (two-handed exotic weapon), 10 gp, 1d6/x3, can reach 2 or 3 squares (10-15 feet), Race: hobgoblin, 11 lbs., P, minimum Strength 15 to wield.

Alchemical Mixtures

Kahranak'gott

DC to make: 25 Market Price: 300 gp

This concoction is a special mixture usually carried by special agents and spies. Such characters, devoted to the cause, refuse to suffer the indignity and dishonor of capture. A single dose of kahranak'gott paralyzes every muscle in the body and almost always brings death. The hobgoblins consider such a death to be honorable, as the pain is quite severe. The concoction is specifically designed to work on hobgoblin anatomy, though it also works on sil-karg. On those without hobgoblin blood, the poison has no effect. Hobgoblins do not deign to allow lesser races to have an honorable death and will never use this concoction, or even mention its existence, except in the most dire of circumstances.

Creating a single dose takes 4 days and a successful Craft (Alchemy) check against DC 25.

No subrace keeps this concoction in an obvious place, or even discusses it amongst themselves much. The Krangi and Kargi are most likely to keep and supply kahranak'gott for their special troops on exceptionally dangerous or difficult missions. The Dazlak Purgers keep small supplies, but often go years at a time without accessing it. Rankki never make kahranak'gott, and have lost all knowledge of its manufacture. The Kors no longer make it or even discuss it with their Kalamaran masters, for fear of letting out a potent weapon for use on their people.

Kahranak'gott - Ingested DC 30, Initial Damage 3d6 Con, Secondary Damage 3d6 Con.

New Spells

Affect Normal Fires

Transmutation
 Level: Sor/Wiz 1
 Components: V, S
 Casting Time: 1 action
 Range: Close (25 ft. + 5 ft./2 levels)
 Duration: 1 minute/level
 Area: 10-ft. radius spread
 Saving Throw: None
 Spell Resistance: No

This spell enables the wizard to cause already existing non-magical fires, from as small as a torch or lantern to as large as the area of effect, to reduce in size to the brightness of mere coals or increase in light to become as bright as full daylight. The spell allows the caster to increase the illumination of such a light source to double the normal radius. Note that this does not affect either fuel consumption or

damage caused by the fire. However, the fire does actually extend to its new dimensions, so other combustibles in the area will ignite.

The caster can affect any or all fires in the spell's area. He can alter their intensities with a single gesture as long as the spell remains in effect. The spell lasts until the caster cancels it, all the fuel is burned, or the duration expires. The caster can also extinguish all flames in the area, which expends the spell immediately. The spell does not affect fire elementals, similar creatures or magical fires (such as continual flame).

Call of Honor

Transmutation

Level: Clr 2, Sor/Wiz 3

Components: V, S, F/DF

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Duration: 1 round/level

Area: Up to 2 hobgoblins per level in a 30-ft. radius spread

Saving Throw: None

Spell Resistance: No

By calling on the inherent honor and tradition of hobgoblin-kind, the caster boosts the morale of a certain number of troops. He can affect a number of hobgoblins (or sil-karg) equal to twice his caster level. Each recipient gains a +2 morale bonus to attack and damage rolls.

This spell has no effect on those without hobgoblin blood.

Arcane/Divine Focus: A banner or symbol of the hobgoblin soldiers' religious or political affiliation.

Continual Darkness

Evocation [Darkness]

Level: Clr 5, Sor/Wiz 5

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Object touched

Duration: Permanent

Saving Throw: None

Spell Resistance: No

This spell causes the object touched to shed absolute darkness in a 60-foot radius for a very, very long time. Even a creature (such as a baatezu) able to see within the area of a deeper darkness cannot see while in the area of a continual darkness spell, unless its Hit Dice or level equals or exceeds that of the caster. Light-generating spells and effects must total six spell levels to counter the continual darkness, and

even then the prevailing light conditions exist in that area only until the light-generating spell's duration ends. Thus, a cleric would need two daylight spells, a sorcerer three, etc. Of course, the continual darkness is subject to a dispel magic, but the caster must succeed at a caster level check to end it.

Eternal Darkness

Evocation [Darkness]

Level: Sor/Wiz 9

Components: V, S

Casting Time: 1 action

Range: Touch

Area: Up to 5-ft. radius sphere per caster level

Duration: Permanent

Saving Throw: None

Spell Resistance: No

This spell creates an area of absolute darkness up to a five-foot radius per level of the caster. The dimensions are chosen when casting, but the spell effects are permanent thereafter.

This darkness prevents all forms of vision from functioning, even powerful darkvision or other abilities that allow one to see. No light of any kind can penetrate the blackness. Light-generating spells and effects of lower than 9th level cast into the area are simply absorbed within the spell's area (though the magic of, for example, a continual flame torch is not dispelled). No number of light-generating spells can change this, if the individual spells are of 8th level or lower. A spellcaster with a light-generating spell of 9th level must make a successful caster level check against the level of the original caster of the eternal darkness, as must a caster attempting to dispel the effect. In either case, the prevailing light conditions then take effect.

Magic Items

Special Abilities:

Honor: An honor weapon is +1 in the hands of any non-hobgoblin. For a hobgoblin who is at an appropriate state of honor (determined by the DM), it functions as a +2 weapon in all ways. Even so, should a wielder of an honor weapon be disgraced or dishonored in a serious way (again, at the DM's discretion), the former wielder suffers twice the weapon's standard damage and it will fall to the ground. Under no circumstances will a dishonored or disgraced character ever be able to touch the weapon.

Market Price: +3,500 gp.



Appendices

Appendix A: Language

Table A – 1: Hobgoblin Words

Word	Language	Meaning	Chapter
Abbrak	Tikor	"Slave Fighter"; A Kors gladiator.	4: Kors
Adsakh	Rankki	"Unarmed Warrior"; A Rankki monk.	6: Rankki
Aggrat	Kargi	A Kargi wheat beer.	3: Kargi
akh'		The Kargi name for the numeral 0.	3: Kargi
Akkmarg	Dazlak	"Soldier"; The Dazlak name for a soldier	5: Dazlak
Akkorg	Krangi	"Axe"; The Krangi name for a battleaxe.	2: Krangi
Akkra	Tikor	"Patrol"; The basic Kors military unit consisting of five soldiers.	4: Kors
Ankagh	Krangi	"Law Maker"; The Krangi government rank beneath the kruk, also known as princes or magistrates.	2: Krangi
Argakh	Kargi	"Infiltrator"; A Kargi infiltrator.	3: Kargi
Arkkad	Kargi	"Captain"; A Kargi captain.	3: Kargi
Arkogh	Dazlak	"Honored Priest"; The Dazlak name for the second rank of clerics.	5: Dazlak
Arzmak-Kel	Krangi	"Sun Killer"; A Krangi cleric of Sun Slayer rank.	2: Krangi
Azzabrak-Kathal	Battle Tongue	The Rotlord	3: Kargi
Bakrag	Tikor	"Wise Warrior"; A Kors sergeant.	4: Kors
Bargokh	Rankki	The Rankki evening meal.	6: Rankki
Batak	Tikor	A Kors thief, but can apply to rogues, infiltrators and brigands.	4: Kors
Batuk-Karg	Kargi	"The Hunt"; A favorite Kargi form of recreation involving hunting and killing helots.	3: Kargi
Begkhari	Krangi	"public warrior"; A Krangi gladiator.	2: Krangi
bek'	Kargi	The Kargi name for the numeral 2.	3: Kargi
Bod-Kazzak	Kargi	"Angry Warrior"; A Kargi barbarian.	3: Kargi
Braadrok	Krangi	"Future World"; A black glass ball used in the Krangi ritual to determine the Nightmaster.	2: Krangi
Brog	Kargi	The Kargi word for squad.	3: Kargi
Brog-Karg	Kargi	"Squad of High Men"; The Kargi high council.	3: Kargi
Brog-Kronagh	Kargi	"Squad of Captains"; The Kargi ruling council.	3: Kargi
Brog-Turand	Kargi	"Squad House"; A Kargi military barracks.	3: Kargi
Brog-Urkka	Kargi	"Squad of High Priests"; The Kargi sacred council, which consists of all clerics of Nightmaster and Sun Slayer rank, plus the highest ranking cleric from each tribe.	3: Kargi
Brogdaz-Gul	Krangi	"The Misguided"; The lowest Krangi religious caste, made up of clerics of faiths other than the Church of Endless Night.	2: Krangi
Broggurk	Krangi	"Free Man"; A Krangi member of the lower caste.	2: Krangi
Brognaz	Rankki	"The Boasting"; A Rankki ritual where the patriarchs take turns boasting to the enemy.	6: Rankki
Brokhal	Kargi	"Breeding House"; The Kargi house for women.	3: Kargi
Brokkgar-Had	Krangi	"Thundering Tooth"; The axe of the Krangi back-breakers army.	2: Krangi
Dagfek	Kargi	A Kargi corn-based alcohol.	3: Kargi
Dakmorg	Rankki	"The Awakening"; The Rankki ritual marking the beginning of spring.	6: Rankki
Dakrag	Tikor	"Under Warrior"; A Kors corporal.	4: Kors
Dangurk	Rankki	"Feast Hall"; The Rankki communal hall for feasts.	6: Rankki
Dantu-Gul	Rankki	"Feast"; A social gathering of the Rankki.	6: Rankki
Darok-Khari	Krangi	"secluded warrior"; A Krangi monk.	2: Krangi
Dharukh	Krangi	"Lesser General"; The second highest Krangi military rank, equivalent to Major.	2: Krangi
Dorzar	Kargi	A Kargi military unit comprising two roznar, or 40 soldiers.	3: Kargi
Drakkra	Tikor	"Double Patrol"; A Kors military unit of 10 soldiers, including one sergeant and one corporal.	4: Kors

Appendices

Ergazh	Tikor	"First Warrior"; The Kors chieftain.	4: Kors
ers'	Kargi	The Kargi name for the numeral 8.	3: Kargi
Fakhta	Krangi	"Sprint"; A Krangi short-distance footrace.	2: Krangi
Fakkbrag	Krangi	A hot Krangi soup of meat, bread and broth.	2: Krangi
Fekkagh-Mord	Kargi	"Animal Food"; The Kargi name for vegetables.	3: Kargi
Fenghaz	Dazlak	"Raid Leader"; A Dazlak lieutenant.	5: Dazlak
Forbak	Rankki	"Brigade"; The Rankki military unit consisting of two vurlbag.	6: Rankki
Ga-Rugach	Tikor	"Preaching Peasant"; A Kors cleric.	4: Kors
Gabrorg	Dazlak	"Sacred Men"; The third and lowest rank of Dazlak clerics.	5: Dazlak
gaf'	Kargi	The Kargi name for the numeral 4.	3: Kargi
Gargnökk	Krangi	"Brigade"; A military unit made up of one company of each unit type; approximately 500 soldiers.	2: Krangi
Garnakh	Krangi	A Krangi infiltrator.	2: Krangi
Gerkagh	Krangi	"Task Maker"; A Krangi department manager.	2: Krangi
Gethrok	Kargi	"Weakling"; A member of the Kargi commoner caste.	3: Kargi
Gethrok-Gul	Kargi	"Weaklings"; The commoner caste as a whole.	3: Kargi
Ghaz	Battle Tongue	"Wild man"; The term for an uncivilized hobgoblin.	1: Introduction
Githmak-Ragi	Krangi	"Problem Solver"; A Krangi secretary of a department.	2: Krangi
Glakh	Krangi	"Fighting Man"; A trained Krangi soldier.	2: Krangi
Glarbakh	Tikor	The Kors evening feast.	4: Kors
Goli	Kargi	"Cut Bag"; The loose cotton tunic worn by many poor Kargi.	3: Kargi
Golma-bek	Kargi	"Holy Ones"; The name for the Kargi cleric caste.	3: Kargi
Golmagh	Kargi	"Priest"; A member of the Kargi cleric caste.	3: Kargi
Graz-Kazzak	Kargi	"Slave Fighter"; A Kargi gladiator.	3: Kargi
Grazmak-Bek	Krangi	A Krangi cleric of Pitmaster rank.	2: Krangi
Grokka-Marg	Kargi	"Group of Leaders"; The Kargi officer caste.	3: Kargi
Gulak-Narg	Rankki	"War School"; The Rankki school of arms where advance military training takes place.	6: Rankki
Guldarr-Thorbrog	Battle Tongue	The Seller of Souls	2: Krangi
Gurgbarg	Tikor	"Walking Roar"; The Kors low growl meant to intimidate enemies before a battle.	4: Kors
Gurkrok	Krangi	"Office"; The Krangi name for one of the departments of the government.	2: Krangi
Gurkrok-Karg	Krangi	"Office Man"; A Krangi worker in one of the government departments.	2: Krangi
Gurokh	Krangi	"Blood Mage"; A name for the Krangi wizard that casts spells using his own blood.	7: Rules
Hagdrik	Dazlak	"Fight Commander"; A Dazlak general.	5: Dazlak
Hagkhari	Krangi	"Warrior"; A trained Krangi soldier.	2: Krangi
Hakknar	Dazlak	"Wind of Swords"; The Dazlak word for a harsh desert windstorm.	5: Dazlak
Hakkurul	Tikor	The Kors name for balitaki, a spice common to Tarisato.	4: Kors
Hazbarg	Dazlak	"Desert Shelter"; A Dazlak community.	5: Dazlak
Hekrok	Tikor	"Hills Man"; A Kors druid.	4: Kors
Herkal	Rankki	A Rankki druid.	6: Rankki
Hofgrog	Kargi	A Kargi traditional beef stew.	3: Kargi
Hoklhor	Dazlak	"House of the Hateful One"; The large central temple in a Dazlak lair.	5: Dazlak
Hokragh	Rankki	A Rankki shaman.	6: Rankki
Hordlakh	Krangi	"Possessed One"; A Krangi sorcerer.	2: Krangi
ilk'	Kargi	The Kargi name for the numeral 5.	3: Kargi
Inbrogh	Rankki	"Impromptu Contest"; A Rankki storytelling competition where competitors make up the stories.	6: Rankki
Irtokh	Kargi	"Monk"; A Kargi monk.	3: Kargi
jot'	Kargi	The Kargi name for the numeral 6.	3: Kargi
Kali	Battle Tongue	"Chosen"; The name for the hobgoblin race as a whole.	1: Introduction
Kalvak	Krangi	"Squad"; A Krangi military units consisting of eight glakh, one khasglakh, and one rhisglakh. The smallest unit in the Krangi army.	2: Krangi
Karg	Battle Tongue	"High man" or "ascended man"; The name for civilized hobgoblins.	1: Introduction
Kargi	Kargi	"First men"; The name for the hobgoblins of Ul-Karg.	1: Introduction
Karognakh	Krangi	"Scout"; A Krangi ranger.	2: Krangi
Karukh	Krangi	"General"; The highest Krangi military rank.	2: Krangi
Karukh-bagh	Krangi	"Generals"; The Krangi name for a common boardgame in Norga-Krangrel.	2: Krangi
Kathrak	Kargi	"King", "General"; The ruler of the Kargi.	3: Kargi
Kazzak	Kargi	"Warrior"; A trained Kargi soldier.	3: Kargi
Kazzak-Marg	Kargi	"Group of Warriors"; The name for the Kargi soldier caste.	3: Kargi
Kelbrand	Krangi	"Thief"; A Krangi brigand that is not a part of the military.	2: Krangi
Kelgrun-Mar	Krangi	"Plague-Bringer"; The Krangi sword of the plague-bringer army.	2: Krangi
Kha-Glahkka	Krangi	A Krangi cleric of Darknight rank.	2: Krangi
Kha-Mukkra	Krangi	A Krangi cleric of Darkdeath rank.	2: Krangi
Kha-Thalarz	Krangi	A Krangi cleric of Darkrider rank.	2: Krangi
Khielshor-Dazul	Krangi	A Krangi cleric of Night Holder rank.	2: Krangi
Kintu-Rag	Rankki	"Honor Challenge"; The Rankki ritual to determine the chief.	6: Rankki
Kloragh	Rankki	"Morale Raiser"; A Rankki bard.	6: Rankki
Kolmarg	Tikor	"Landowner"; A Kors lord.	4: Kors
Korgon	Kargi	The Kargi midday meal, served in the early afternoon.	3: Kargi
Kortak-Tuvaghaz	Battle Tongue	The Emperor of Scorn	5: Dazlak
Korzal-Gurkrok	Krangi	"Council of Offices"; The meeting between the kruk, ankagh, and githmak-ragi to make Krangi laws.	2: Krangi
Kotrek-Kel	Krangi	"Moon Killer"; A Krangi cleric of Moon Slayer rank.	2: Krangi

Kraadak-Bog	Tikor	"Rock Smashing"; A Kors mining sport.	4: Kors
Krag	Tikor	"Warrior"; A Kors trained soldier.	4: Kors
Kragnak	Tikor	"Wild Warrior"; A Kors barbarian.	4: Kors
Kramnok	Kargi	A Kargi military unit comprising of two dorzar and a command squad; about 100 soldiers.	3: Kargi
Krogan	Krangi	"Company"; A Krangi military unit consisting of 1-4 shorkbag, all of the same unit type; from 50 to 200 soldiers.	2: Krangi
Kroguk-Ragul	Krangi	A Krangi cleric of Dark Friend rank.	2: Krangi
Kroka-gul	Kargi	"Leader Fight"; The name for the Kargi Rite of Leadership.	3: Kargi
Kroka-mal	Kargi	"Honor Fight"; The name for the Kargi Rite of Superiority.	3: Kargi
Krokurgar	Dazlak	"High Council"; The council of Dazlak leaders.	5: Dazlak
Kronagh	Kargi	"Captain", "Grand Duke"; The King's advisors and chieftains of major Kargi tribes.	3: Kargi
Kruk	Krangi	"King", "Lord"; The Krangi king.	2: Krangi
Kurgaz	Kargi	"Under Generals"; A Kargi commander.	3: Kargi
lad'	Kargi	The Kargi name for the numeral 9.	3: Kargi
Lagnak	Rankki	"Legend Contest"; A Rankki storytelling contest involving legends or other known stories.	6: Rankki
Lakkal-Ghazi	Krangi	"High Faithful"; The upper Krangi religious ranks, from Darkknight to Pitmaster.	2: Krangi
Lazzak-Morg	Kargi	"Mountain Fist"; The intelligent longsword of the King of Ul-Karg.	3: Kargi
Lergbakh	Tikor	The traditional Kors meat stew.	4: Kors
Lokknar	Rankki	"House of Feasts"; The large central feast hall in Rankki villages.	6: Rankki
Lordakh	Tikor	The Kors midday meal or lunch.	4: Kors
Makbrog	Krangi	The Krangi first meal, served in the morning.	2: Krangi
Mardlakh	Krangi	"Learned One"; A Krangi wizard.	2: Krangi
Marguk-Glakh	Krangi	"Warrior Honor Fight"; The Krangi ritual combat to determine military rank.	2: Krangi
Marnokh	Krangi	"Rogue"; A Krangi rogue.	2: Krangi
Mekkal-Ghazi	Krangi	"Working Faithful"; The lower Krangi religious ranks, from Dark Friend to Darkrider.	2: Krangi
Mekromakh	Tikor	"Treasure Hunt"; The Kors competitive exploration game.	4: Kors
mod'	Kargi	The Kargi name for the numeral 3.	3: Kargi
Molnakh	Rankki	"Honored Man"; The head of one of the Rankki households; a patriarch.	6: Rankki
Molvak	Rankki	"Family Squad"; A Rankki military unit consisting of all the members of one family.	6: Rankki
Monkragh	Kargi	The Kargi evening meal.	3: Kargi
Morkagh	Krangi	"Justice maker"; A Krangi judge.	2: Krangi
Mravroshkha-Khielshor	Battle Tongue	"The Dark One"; The Blacksoul.	1: Introduction
Mukrok	Kargi	A Kargi thief, which can include members of the rogue or brigand class.	3: Kargi
Nagraz	Kargi	"Company"; A Kargi military unit comprise of five kramnok and commanded by a kurgaz; approximately 500 soldiers.	3: Kargi
Nalbreck	Rankki	"The Search"; The Rankki game of searching for hidden item.	6: Rankki
Nazkarg	Krangi	"Bloated or Fat Man"; Krangi slang for government men.	2: Krangi
Nokkrang	Krangi	"Defeat Warning"; The Krangi tradition in which the Krangi officer offers to accept the surrender of the enemy.	2: Krangi
Norahk	Tikor	"Wilderness Warrior"; A Kors ranger.	4: Kors
Norgmag	Dazlak	"Honored Soldier"; A Dazlak sergeant.	5: Dazlak
Norgukh	Krangi	"Captain"; The third highest Krangi military rank.	2: Krangi
Norpragh	Krangi	"Forest Defender"; A Krangi druid.	2: Krangi
Nosrakh	Kargi	A Kargi herbal brew that heals dehydration and heat fatigue.	3: Kargi
Nurkakh	Kargi	"Child House"; The Kargi communal barracks for children ages 10 to 25.	3: Kargi
Ogkh-Brogand	Tikor	"Beast Fight"; A gladiatorial game that pits helots against beasts.	4: Kors
okk'	Kargi	The Kargi name for the numeral 7.	3: Kargi
Ordrag	Rankki	"Gladiator"; A Rankki gladiator.	6: Rankki
Orrkagh-marg	Krangi	"Time of Chaos"; The period after Kruk-Ma-Kali's death before the founding of Norga-Krangrel; approximately 20 years.	2: Krangi
Orvark	Tikor	"Magic Wielder"; A Kors sorcerer or wizard.	4: Kors
Partukh	Tikor	The Kors name for pirudil, a sweet spice from Tarisato.	4: Kors
Pasrak	Kargi	"Victory Fight"; A Kargi ritual combat between generals of opposing armies.	3: Kargi
Plontakh	Kargi	"Wizard"; A Kargi wizard.	3: Kargi
Rag-Kazzak	Kargi	"Honored Warrior"; A Kargi sergeant.	3: Kargi
Rag-Urkka	Kargi	"Honored High Priest"; A Kargi sacred council member that is also a Sun Slayer.	3: Kargi
Raghal-Bak	Tikor	"Rite of Leadership"; The Kors ceremony to determine the chieftain.	4: Kors
Raghal-Gon	Tikor	"Rite of Superiority"; The Kors ritual combat to determine military leadership.	4: Kors
Raghal-Mal	Tikor	"Rite of Lordship"; A version of the Kors Raghal-Bak that is for lords and is non-binding.	4: Kors
Ragma-Glakh	Krangi	"Leader Honor Duel"; The Krangi ritual where the Blacksoul chooses the kruk.	2: Krangi
Ragma-Khielshor	Krangi	"Dark Honor Duel"; The ritual to determine the Krangi Nightmaster.	2: Krangi
Ragnakh	Rankki	"Honored Son"; A Rankki sergeant.	6: Rankki
Rakraz	Kargi	"Battle Din"; The Kargi tradition of banging swords on shields before a battle begins.	3: Kargi
Randhark	Dazlak	"Faithful"; The Dazlak commoners.	5: Dazlak
Randrag	Rankki	"Temple Man"; A Rankki cleric.	6: Rankki
rog'	Kargi	The Kargi name for the numeral 1.	3: Kargi
Rokk-Barg	Kargi	"Group of Things"; The name for the Kargi helot caste.	3: Kargi
Rokki	Kargi	"Thing"; A Kargi helot.	3: Kargi
Rokki-Turand	Kargi	"Helot House"; A Kargi jail and helot quarters.	3: Kargi
Rokkto	Krangi	"Long Run"; A Krangi long-distance footrace.	2: Krangi

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Roshkha-Naz	Krangi	""; A Krangi cleric of Duskmaster rank.	2: Krangi
Roznar	Kargi	"Fighting Group"; A Kargi military unit consisting of 20 men; a squad.	3: Kargi
Rugach	Tikor	"Peasant"; A Kors serf or peasant; a commoner.	4: Kors
Rungrag	Krangi	"God Chosen"; A Krangi litter containing only one child.	2: Krangi
Shorkbag	Krangi	"Combined Unit"; Five squads of the same unit type; approximately 50 soldiers.	2: Krangi
Sil-	Battle Tongue	"Half", "lesser", "lower"; A prefix used to denote inferiority.	1: Introduction
Sil-Ghaz	Krangi	"Lesser Wild Man"; The Krangi name of an honorless one; a member of any other race.	1: Introduction
Sil-Kazzak	Kargi	"Lesser Warrior"; A member of the Kargi commoner caste that fights in large wars or campaigns.	3: Kargi
Sil-Kinshor	Kargi	"Lesser Priest"; A Kargi adept.	3: Kargi
Sillka-Naz	Krangi	"Serpent's Kiss"; The Krangi sword of the widowmakers.	2: Krangi
Skarbogh	Dazlak	"High Priest"; The head Dazlak cleric.	5: Dazlak
Skoldak	Rankki	"Infiltrator"; A Rankki infiltrator.	6: Rankki
Snograkh	Rankki	"The Snow Feast"; The Rankki ritual before the coming of winter.	6: Rankki
Tomrakh	Tikor	"Company"; A Kors military unit containing all the drakkra under the command of a lord.	4: Kors
Tugguk	Kargi	The Kargi morning meal.	3: Kargi
Tukknaz	Kargi	A traditional Kargi meat pie, served for the midday meal.	3: Kargi
Ugguh-Brakka	Kargi	"Slave Brawl"; A Kargi gladiatorial fight between two slaves.	3: Kargi
Uk-Karg	Krangi	The Krangi name for an Orc/Hobgoblin crossbreed.	2: Krangi
Ul-Karg	Kargi	"Man home", "race home"; The Kargi word meaning homeland.	1: Introduction
Ur-Drakkra	Tikor	"High Squad"; A Kors command squad.	4: Kors
Ur-Karukh	Krangi	"High General"; The military rank of the Krangi kruk.	2: Krangi
Ur-Norgmag	Dazlak	A Dazlak administrative sergeant.	5: Dazlak
Ur-Roznar	Kargi	"High Squad"; A Kargi command squad made up of unusual troops.	3: Kargi
Urbrok	Kargi	"High Soldier"; A Kargi lieutenant.	3: Kargi
Urgalk	Rankki	"Thief"; The Rankki name for anyone that steals, including some brigands and rogues.	6: Rankki
Urg haz	Kargi	"Teacher of Wild Men"; The Kargi Nightmaster.	3: Kargi
Urka	Kargi	"High Priest"; A member of the Kargi sacred council.	3: Kargi
Uruk-Khielshor	Krangi	"Mouth of the Dark One"; The name of the Krangi Nightmaster.	2: Krangi
Uttvahk	Kargi	"Nature Son"; A Kargi shaman.	3: Kargi
Vaadrik	Krangi	"Witch"; A Krangi adept.	2: Krangi
Vakbarg	Krangi	The sword of the black tide army.	2: Krangi
Valbrog	Rankki	"Family of Leaders"; The Rankki tribal council.	6: Rankki
Vengrag	Rankki	"Ranger"; A Rankki ranger.	6: Rankki
Vodmaagh	Rankki	"Rage Warrior"; A Rankki barbarian.	6: Rankki
Vradhka-Khor-Vredi	Battle Tongue	The Old Man	2: Krangi
Vruolk	Kargi	"Wilderness Guide"; A Kargi ranger.	3: Kargi
Vurlbag	Rankki	"Double Squad"; A Rankki military unit consisting of two molvak.	6: Rankki
Vutbarg	Kargi	A Kargi herbal paste that partially sterilizes meat.	3: Kargi
Waghkhari	Krangi	"Berserker"; A Krangi barbarian.	2: Krangi
Walgrakh	Rankki	The Rankki morning meal.	6: Rankki
Warkagh	Krangi	"Shaman"; A Krangi shaman.	2: Krangi
Widbrakh	Tikor	"Spirit Man"; A Kors shaman.	4: Kors
Wolgrun	Rankki	"Great Father"; The Rankki chieftain.	6: Rankki
Woltrak	Krangi	The Krangi evening meal.	2: Krangi
Wolvak	Rankki	"Command Squad"; A Rankki military unit lead by the chief and consisting of the warriors from the his house.	6: Rankki
Zokkugh	Tikor	The first Kors meal of the day.	4: Kors
Zorgrand	Dazlak	"Honor Duel"; The ritual combat that determines military rank.	5: Dazlak

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