

SEGMENT JORUNE



WELCOME TO SEGMENT JORUNE!

We're back together after last month's short segment, but we still can't cover everything we'd like to in eight pages. This issue will focus on two features:

1. Part II of Amy Leker's continuing series of essays on the history and mythology of Jorune: Guass the Leader/Guass and Maytrish.
2. Forum Jorune, in which a mystery which has perplexed many of you will be cleared up!

GUASS THE LEADER/ GUASS AND MAYTRISH

THE FOOD OF THE GODS

Guass brought his people, a struggling band of colony descendants, into a new era. Although his cultivation of durlig was originally scoffed at, his fellow villagers could not help but notice how healthy, strong, and robust the young man became after he had been eating the foul plant regularly for a few months. They put their faith in him, and put aside their fears of what they had always thought to be a poisonous weed. Cooks began to experiment with the flavor of the plant. One ingenious durlig chef discovered that bocchi leaves could be used to leech out the bitter taste of the plant. Others began to prepare it for their families, and then for sale. The nature of Guass' village changed dramatically. Hunting and gathering were no longer the only ways of survival; an industry sprung up around the cultivation, harvest, preparation, and sale of durlig. The people of Guass grew strong, stronger than any other group of humans on Jorune, because the knowledge of the benefits of durlig was theirs alone. Iscin's name became revered for the first time among a human culture.

GUASS' PEOPLE

But the people of Guass still were burdened with the mutant offspring that their women gave birth to about one quarter of the time. Most of these infants were not given the proper nurturing by their humiliated parents. Many died. The ones that lived, though certainly better off with the durlig, were still proportionately smaller or larger at birth, and very different from the pure-strain humans. They were second class citizens. Those that were significantly different from humans in appearance suffered instant rejection.

As Guass matured into a strong man, his people's respect for him grew. He governed, but with the spirit he found in the writings of Iscin, which he devoted himself to. Iscin had lived in a time when men and women were equal. There was no mention of the "mutants," so Guass could not think of them in the same terms as the fellow humans described by Iscin. He understood that Iscin's people all had a sense of responsibility to their government, as well as a desire to participate in it. Councils were formed by Guass in imitation of his interpretation of the political structure of the Star Dwellers.

MAYTRISH ARRIVES

On one sunny day in Mullen, the people of Guass witnessed a spectacular event. A talmaron, high in flight, was attacked by a monstrous duradon. The injured beast first plummeted, and then recovered over the village with time enough to level-off and smash into a small stand of trees. The people were frightened by the beast; they rarely saw one as more than a shadow that moved over the ground. The largest animals among them had been beagre, and now before them lay a creature almost as big as a hut. Odder still, the creature rolled over as it died, and the crowd beheld a stranger. A human woman, moaning in pain, lay on the ground. The people of Guass had never seen her before. They slowly accepted the fact that she had been brought to them on the back of the beast.

The woman was cared for by Guass' family. When she was well enough to speak, she told them that her name was Maytrish, and that she was from beyond the Liggits, and past the farthest reaches of the Glounda Forest, to the south-east. She was the first foreigner ever to contact the village, and they had trouble understanding her at first. Besides her accent (she was speaking a close form of their own language), she used words they had never heard before, especially in reference to her talmaron. The animal was her first concern, and she wept when she heard of its death, and realized she was stranded with this group of benevolent strangers.

She spent much time with Guass, and each learned much from the other. A flock of children gathered in front of her hut each day, waiting for her to rise. They would ask her over and over what it was like to soar high above the tree-tops on the back of such a tremendous beast; adults in the village were glad that the children asked so much, because they, too, never tired of her stories. Over time the mutual respect and admiration between Maytrish and Guass turned to love. When plans of marriage were announced, the village was overjoyed, and artisans began crafting a gift that they hoped would make Maytrish more comfortable in her new home.

On their wedding day, Maytrish beheld the present that the artisans had prepared. In the clearing in the center of the village stood a talmaron, wings outstretched, ready to ascend. Maytrish had to blink the tears from her eyes when confronted with the life-sized sculpture. The gift made her feel both love for her new people and a longing for the freedom that flight had once given her.

Time passed, and their life together was good. But unbeknownst to all, even Guass, Maytrish looked to the skies each day, awaiting the searchers that she knew in her heart would someday find her. And one day, a day much like the one that had delivered her to Guass, a talmaron flew above the village. She saw it when it was still only a tiny thing high above, and watched it circle down,

attracted by the statue in the Awss. In this way she was re-united with her people; the statue that the villagers had carved to make Maytrish feel settled in her new home was the very symbol that allowed her the chance to be discovered, and thus return to her first home.

After much commotion and celebration, her kinsman asked her if she was prepared to return to her family. She told Guass that another talmaron would be sent for him in a week's time, and they would be re-united in Her land.

MAYTRISH'S PEOPLE

Near the ruins of another colony sight far south east of Guass, other descendants of the Star-Dwellers had flourished. They had learned early on to co-exist with the abundance of animals that shared their land, and they had been domesticating certain species for several generations. Others, especially the thombo, they tended as livestock, and therefore had no need to develop the hunting skills that had kept the people of Guass well fed. They foraged for the vegetation they needed, and regarded the foul tasting durlig as a poisonous plant. Their fertile coastline naturally produced enough food for their needs and the grazing of their herds. Since life was relatively easy, there was little competition for food and survival. The mutant babies they produced were no hardship to the pure strain humans, as there were many tasks that enabled them to pull their own weight in the community. Infanticide and neglect were crimes to the people of Maytrish. Her impressions of the people of Guass had been generally good, and she loved them, but she was inwardly revolted at the callousness the people of Guass had towards their own offspring if they were "different." She was unable to comprehend the humiliation that women felt for giving birth to such creatures, and the harrassment they were subjected to if they truly cared for their mutant offspring. Concealing the level of revulsion she felt over this matter was difficult, but necessary. She knew that condemnation would only serve to alienate those she had learned to love. It was her dream that in time she could help bring about a change in their ways by example, not disapproval.

only to respect these mutants, but to learn from them as well! It took only a few demonstrations to change attitudes that had existed for centuries. For here was a well-educated, well-spoken boccord who had figured out a way to do something they had never thought possible: completely harvest a durlig plant without breakage, and without excruciating physical labor. A rig was attached to the plant at the base, and a team of thombos was driven forward with enough strength to uproot the plant. The durlig could then be dragged or carried by a thombo-driven cart to a preparation site.

GUASS PUBLICALLY ACCEPTS HIS SON

Once Michael had been accepted based upon his merits and his gift, Maytrish confessed her secret. At first Guass was furious and ashamed for his family, but he had already begun to see the sense and humanity of the ways of his wife's people. He called his village to their Awss, and said: "The bringer of the great gift is a son Maytrish carried twenty years ago back to her homeland. He was raised there in secrecy so as not to disgrace my family. If he had been raised here, in our old ways, we would never have had the chance to benefit from his talents. Accept him as my son, and as one of our people. Look to the humanity of the people of Maytrish as a guide; you no longer need be ashamed of your own children."

THE REALITY

Change was gradual, but the class distinctions grew less and less over the years. Some of Guass' people continued to be wary of that which was different. They were glad that so many muadra and boccord relocated to the land of Maytrish; those mutant human races were destined to remain minorities among humans even to the present day. The boccord found it easier to eventually meet with acceptance, while the muadra's relationship with the pure strain humans grew more fragile as they came into possession and control of their dysa powers; Ardothian politics have always been clouded by the fear of muadra power, as history revealed many reasons for mistrust.

End of part II. Next issue, part III:
The Legend of Caji Gends and Sho-Copra Tra

FORUM JORUNE

In the course of reading the voluminous stacks of mail that our players send, one common thread seems to run through virtually all the questions at the top of our players' minds: **WHAT IS SLAP HANDS??!**

SLAP HANDS, ONCE AND FOR ALL:

This is a very useful skill. It is not only a measure of one's dexterity, but can be a measure of one's status among friends as well.

It IS what you think.

FOR THOSE OF YOU WITH NO IMAGINATION, BUT VERY GOOD TECHNICAL READING SKILLS:

Imagine the following: Player A is the offensive player. Player B is playing defense. Player A places his palm face up in front of his opponent. Player B places his hand on or above player A's hand, palm facing down. Player A then attempts to move his hand above player B's hand and strike it with a downward motion. Player B attempts to remove his hand before it can be slapped. Player A remains on the offensive until he misses, at which time the players change roles. **CAVEATS:** It is not desirable to injure your opponent. Dirty tricks or false gestures can increase the excitement of play, but can lead to a violation of the first caveat. For the game to end properly it must be by mutual agreement.

VARIATIONS: Try playing with both hands.

NOTE: The Ardothian Slap-Hands crew will be happy to demonstrate at any conventions at which we appear, as opposed to those we do not attend, provided there is a volunteer foolish enough to tangle with the Skyrealms team.

AND NOW, MORE ANSWERS TO THE QUESTIONS OF JORUNE FANS FROM ALL OVER THE GLOBE:

Q. On the revised version of the character sheet is indicated the existence of the athletic skill "slap hands," but it's not described any where.

A. See the definitive word on "Slap Hands" in this issue.

Q. On the rules supplement, p.4, it is stated that no characteristic can exceed 18, and that they are rolled on a 3D6. Does this apply for non-human races?

A. Yes, that's right.

Q. Can non-human races attempt Drenn-ship? How many Drenn points must they collect?

A. Yes! The Drenn-point issue will be addressed at length in an upcoming Segment.

Q. What fanzines carry articles on Jorune?

A. We believe you must be speaking of **WHITE WOLF**.

The above questions were from Sergio Mascaneuitas, of Lis Boa, Portugal

Q. In which step are interference and unweaving bought, and how many levels?

A. They are bought in step 2, at 1.1 level. The referee may allow an occupational group or skill group that includes interference or unweaving that can be chosen in step 1.

Q. In the occupational groups, Caji Infantry can get Wall. How is it so when it is two levels higher than shield? And do you only have to learn one dysha to full competence before choosing from a higher level, even if there are more than one dyshas in that lower group? If wall is wrong, what is the replacement?

A. In the occupational groups listings, prerequisites are centered, and the skills learned are printed flush to the left. Caji who choose the Caji Infantry occupational group must have a color of at least 13, and have the color groups Ebba, Gobey, and Launtra. Caji become skill level 5 with Power Orb, Shield, Wall, Healer, and Night Eyes after being trained in the caji infantry.

Q. The skill Set Up Camp is mentioned in Militia, but no where else. If it is no longer a skill, what is its replacement?

A. The description for Set Up Camp was inadvertently deleted from from the 8/87 Rules Supplement. We will print its description in the next issue of **WHITE WOLF**.

Q. To buy Burdothian Military, does it cost 8 pts?

A. Yes, and to become a member of the Burdothian Military you must first belong to the militia.

The above questions were from Alan Prewett of Unley, Australia

Dear Skyrealms,

I wrote several weeks ago about obtaining a copy of Companion Jorune: Burdoth, and it was delivered to me just a couple of days ago. I can't tell you how thrilled I was --- I made exciting yelping noises and did a little dance on the front porch. Thank you **SO MUCH** (Amy's note: Burdoth is currently sold out. If you really need one, write us a letter and we **MAY** be able to help).

A few questions have come to mind. Segment Jorune in **WHITE WOLF** said that a writer could address a specific Jorune personality, and so I'd like to see if my ancient Entren (character) is not below the notice of the Naull of Sho-Copra Tra, Sholari of Tashka, and/or of the Eelshon She-evid itself:

Q. Are the Eelshon She-evid's eyes pupil-less or sealed shut?

ANSWER BY THE NAULL OF SHO-COPRA TRA: "The twelve of our race who created the evid did so for one purpose only: to rid us of the scourge of the Lammori who we had once openly accepted from the sky. The lammori were much despised by our people not only for their own blankness, but for their unspeakable transgression against the balance of Sho-caudal. They wished our world to become as blank as they themselves were. The Eelshon She-evid is an isho structure designed in a form to bring terror to the enemy. The appearance of "eyes" is merely illusion, as the evid can sense the presense of the lammori merely by examining the isho of a place."

Q. The explanation of the Warp Walker says that "They created a creature..." Do shanths create beings often, and how did the general shanthic populace feel about this process with the twelve sholaris?

SHO-COPRA TRA ANSWERS: "The evids are created only out of necessity, and then by the most respected of our race. The evids must function perfectly to be able to distinguish between our enemies and those whom we welcome. We did not find it necessary to eliminate the underlings of the lammori. The ramian, thriddle, croid and corastin we allowed to survive, as we did with many of the cleash and scarmis who fled to the Trinnus or the Gilthaw. The evids become very powerful with time, and it becomes difficult to control them. We allowed them to roam for too long; when there was no longer a need, we were no longer a people of such strength as we had been. In these times the evids still appear, uncalled, causing great damage to whatever lies on the end of the warp it exits. No evid has been created since the great Eelshon Shevid, although many of our race wished to give form to one who would control the humans who spread out so flagrantly in their early times."

Q. Do you know why the Lammori make no appearance in Jorune's current affairs?

SHO-COPRA TRA ANSWERS: "There are longer any lammori on Jorune to interfere with the affairs of any race. The traces they left behind them still trouble us, and will surely bring chaos in the near future. All our race knows this, and there are others who suspect the times to come. Much isho has been expended in order to maintain the sanctity of Sho-Caudal."

Q. Where do thivin come from? Are they yet another descendent of some space-faring race, and if they can only digest durlig tops (properly), what did they eat before the colonists came? Are the thivin an Iscin race from the earth rams?

THE SKYREALMS TEAM ANSWERS: Speculation has it that the thivin are either a cruel joke played by Iscin or perhaps an offshoot of the still-mutating human race back in the times of Guass. The ramian race may not have been without

its own mutant generations in their beginnings on Jorune; after all, it was then that they first experienced the horror of "chiveer," which was forever to change their culture. Until this topic is covered in depth in future supplementary material (and it will be), you may continue to speculate on your own.

The above questions were from Shawn Gately, of Medford, Oregon.

Dear Skyrealms,
Hello once again! My reason for writing to you has its roots in a very fundamental problem: one of the greatest difficulties in becoming a Sholari is that of single-handedly developing the many aspects of Jorune that are only inferred or are just not covered as yet in any of the texts. One hesitates to add things based on one's own creativity, for fear that a new supplement would be contradictory.

It is thus that over the course of time spent adventuring in Jorune, my players and I have gradually collected a pile of questions concerning Jorune mechanics and cultures.

Q. If a person or creature dies, does he/she/it lose all Isho for the purposes of detecting or seeing it with Tra-sense or boccord-scanning?

A. Death is the complete dissolution and dissipation of all isho that the living creature carried. Dead creatures cannot be examined with tra-sense. As their bodies deteriorate, their form will not even show as a "cut out" in the isho landscape.

Q. Once an Earth-Tec item has been powered up by a human finger-print, can it then be used by anyone? How is it powered down?

A. Andrew assures us that this issue will be addressed in an upcoming essay in Segment Jorune. Meanwhile, suffice it to say that the items are "powered up" by energy, and their continued activation requires the input of the fingerprint of a living being that the item accepts as valid. This is not the rule for those items that have been "illegally" altered.

MAYTRISH'S DECISION

In the first week Maytrish spent with her family, she realized that she carried Guass' child. She knew that she couldn't take the chance of giving birth to a mutant child in his land, and resolved to bear her child in the supportive cloak of her family. Guass was not to know unless the child was a pure-strain human. Even as she loved him, she knew that his reason had been tainted by the prejudices of his people. And his was a family very proud of its purity; he was not to be told.

TWO CULTURES MEET

Guass was amazed at the civilization he encountered when he landed. Here were large numbers of mutants living and working alongside the pure-strain humans without malice or prejudice. There was a separate neighborhood for the smaller of the mutants (the "muadra"), and another for the larger strain (the "boccord"). These neighborhoods were designed for the convenience of those who lived there, not to separate them from the "true" humans. There was also a community-run care center for nursing the radically aberrant children born to the village. This institution was to endure as the first child-rearing klade.

MICHAEL, SON OF GUASS AND MAYTRISH

After Guass had visited for a month, Maytrish asked him to return home and promised to follow within six months time. Thus they parted once again, and she gave birth to their child Michael, a boccord, in secrecy.

Maytrish rejoined Guass as promised, but spent almost as much time with her people as she did with Guass for the two years that followed. After, she continued to spend one or more seasons every year with her family. She wanted to rear her child as someone she, her husband, and the people of Guass could be proud of and respect. She planned to reveal her son to them someday, when he was ready.

TWO CULTURES MINGLE

With airborne travel a possibility, the two peoples had the occasional chance to visit. Both sides were shocked and amazed at the types of progress the other had made. Animals were introduced into

Guass for domestication and practical training. Maytrish was heralded as the bringer of change, and beloved as the wife of the leader, Guass. Her people were very interested in the writings of Iscin and the magic of durlig. They soon grew as healthy as their neighbors, and a good trade was established. Boccord and Muadra from Guass often chose to emigrate to Maytrish's land when they could; they had never before known a life without prejudice. The people of Guass welcomed the chance to be rid of the minorities they felt were a blight on their society.

MICHAEL GROWS UP

As the years had passed, Maytrish returned home often to care for her child, especially in the clumsy years of boccord adolescence. As he grew to adulthood, her son proved his aptitude at animal handling, but Maytrish also provided him with a special knowledge. She taught him about the growth cycle of the durlig, mainstay of his father's land. She told him of the labor of harvesting the plant that grew so deeply beneath the surface ground. She asked him to think of a way in which animals could help with this task that currently the strongest boccord were obliged to undertake, for only they barely had the strength as a team to uproot a plant. Michael gave much thought to the problem at hand. He began working with thombos, used by his people only as livestock. They were enormously strong, but dim-witted and very skittish. They were considered so problematic that no-one had yet attempted to master them as beasts of burden. Michael worked with the thombos until he had trained a pair that he could handle. By his twentieth year, he had a team of thombos at his disposal, and was ready to make his pilgrimage to Guass in order to present himself and his gift.

MAYTRISH REALIZES HER DREAMS

When Michael and his team rode into Guass, they created quite a commotion. Here was a gang of unknown boccord herding the largest animals ever seen into the growing city of Guass. Maytrish came out to greet him warmly, a gesture that caused snickers and whispers of disdain. She called the people of Guass together in their awss, and said "This is Michael. He and his friends have brought you a valuable gift. Treat them with respect, for they can show you a better way." It was a difficult notion for the humans to accept. They were not

Q. If solid crystals are repelled by molten crystal, then why don't regular crystals or crystal dust float around? It is just a special type of crystal found inside Skyrealms that floats? Or are they merely Isholess crystals?

A. In the vicinity of Skyrealms the crystal dust does float and it is repelled. Elsewhere, regular crystals do not float, nor does crystal dust, except when it is stirred by the winds. Daijic often release handfuls of crystal dust into areas where they suspect illegal dysha usage. The air-borne dust will become charged with the remnant isho of any such activity.

Q. Exactly which parts of the body are protected by a suit of armor, and is the same true for all special types of armor (Thalierian, B.E.D., etc.)?

A. A suit of any type of armor protects every part of the body except the hands, feet, neck, and head.

Q. How big (in length and weight) is a durlig plant, and how long will it and its leaves stay fresh?

A. A durlig plant takes about four months to mature, will then weigh approximately seventy pounds and stand 1.5 meters above ground. Its root structure can spread as wide as a meter and as deep as two and a half meters, below any topsoil and sometimes winding through fissured rock. Leaves and stalk make up most of the plant, but these rot within two days of harvest if not prepared. Of far more importance is the tuberous root beneath the surface; its flesh will keep for up to two weeks, and it is a far more potent source of nutrients than the plant's upper portions.

Q. Can half-strength dyshas be woven? The example of combat on page 38 infers that it can be done. However, the the section under USING DYSHAS on page 16 says that the number of Isho points given is the MINIMUM amount which may be used. If half-strength dyshas are possible, would they do half the injury roll, or just one less? I tend to like the idea of half-strength dyshas which do half the injury roll made, but I'd like to know what you think.

A. Half-strength dyshas are more difficult to weave than full-strength, and require additional training. The damage they create is flexible, depending upon the desired effect. A good rule of thumb is to subtract 3 from the injury roll.

Q. Is there such a thing as a thombo-driven cart or wagon, or are they simply too skittish to be reliable?

A. Such carts are available, but it takes an uncommonly good handler and animal team to provide a smooth, steady ride. Thombo are better adapted to such tasks as durlig harvesting, where a good lurch forward will get the job done almost as well as a gentle, steady pull.

Because Skyrealms is, though quite good, not a widely known game, many JORUNE players are left in isolation from another. I would like to provide a means by which JORUNE players nationwide could communicate and perhaps meet one another. Of course, any help that you could give would be appreciated.

Thank you,

Brian La Cour, Sholari

(The above questions were from Brian, of Harvey, Louisiana)

Answer to Brian and open invitation to all players: If you would like your names and addresses published in Segment Jorune in a clearing-house type listing, we can provide that service. Please state what area you are located in, or what type of communications you would like to embark upon with fellow Sholaris, tauther, Drenn and other miscellaneous Jorune types.

EARTH/JORUNE

We appreciate any feedback you may have concerning the Segment. Please address all correspondence to: SKYREALMS/WW
PO BOX 5543, Berkeley, CA, 94705
415-381-8129

Written and produced by Amy and Andrew Leker

SKYREALMS OF JORUNE is a trademark of Skyrealms Publishing, Inc. SEGMENT JORUNE, published within WHITE WOLF magazine, is copyright 1988 by Skyrealms Publishing, Inc.

SKYREALMS of
Jorune™
LEAVE YOUR WORLD BEHIND

