



CHAPTER ONE:

SADURIAN LIFE

HISTORY

Saduria is an Empire, comprising the five large provinces of Sadur, Maxovony, Duisenburg, Röerheim and Kassellingstedt, together with a few small and scattered colonies around the world. What are now the provinces were once independent kingdoms under separate kings, all alternately at war and peace with each other. The human inhabitants of these kingdoms drove all the non-human races out to the fringes of the kingdoms, or into the deep dark places where humans chose not to go. Villages and towns were built; castles and other fortifications sprang up as local lords tried to expand their territory at the expense of their neighbours.

Eventually, in the south, one kingdom gained a crucial advantage when, against centuries of prejudice and xenophobia, it began trading with the strange mountain race, the dwarves. The kingdom of Sadur traded cloth and food to the enigmatic and elemental dwarves in return for precious metals and steel. This dwarven steel was of a strength and quality that far outshone human-made steel and the weapons and armour manufactured from it enabled the kingdom of Sadur to conquer its neighbours. This so-called 'Southern' steel (so-called as to not to inflame the xenophobic prejudices still held by many in the kingdom) made better weapons and stronger, lighter armour, and was a crucial technological advantage. Finally, all the kingdoms were brought under the rule of the king of Sadur, who was proclaimed Emperor of the new Empire of Saduria.

To the East, the barbarian Ruse kingdoms were too fragmented and fluid to be conquered and Saduria settled instead for a series of uneasy truces with the various nations. The Ruse lands were not agriculturally productive enough to make invasion worthwhile, and the Ruse tribes were too disorganised to pose a real threat. Therefore, the Sadurian emperors to this day have pursued a policy of secretly interfering in the political affairs of the local Ruse tribes in order to prevent them from uniting.

In the north, the series of inhospitable hills and mountains formed a natural barrier to expansion, though many exiled or displaced Sadurian lords emigrated to the lands now called Bragan. Bragan, a country of tiny petty

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kingdoms and wandering gypsies, has never posed a threat to Saduria, and, for now, the mountains have dissuaded Saduria from expanding northwards.

The only thorn in the side of successive emperors is the Darkanthian Peninsula, an isolated mountainous land connected to Kassellingstedt by the narrowest of causeways. The lords of the peninsula have never made any move to leave their precipitous realm, but have made it abundantly clear that they will resist any attempts to bring them into line with the rest of Saduria. Violent storms, rogue currents and rugged coastlines mean that a sea-borne invasion is impossible, and the easily-defended causeway makes a landward invasion far too risky. The Darkanthian lords and the Empire have reached wary neutrality, although successive Sadurian emperors have optimistically claimed the peninsula for the Empire.

GEOGRAPHY

Climate

Saduria is a temperate land with moderate rainfall and other precipitation. Precipitation is higher on the coasts, and snowfall is more common in the north of the empire, where temperatures are generally lower than in the south. Extreme weather conditions, such as hurricanes and snowstorms, are very rare except for in the northwest corner where a peninsula known as the Darkanthian Peninsula attracts coastal gales and lashing rainstorms.

Terrain

The Sadurian Empire is mainly flat and gently rolling plains. There are a few areas of low hills, and even some large hills that reach the size of small mountains. Larger mountains exist to the north, but these are mostly within the Badlands in the extreme north and form the Empire's northern border. Coastal areas vary from gentle beaches to craggy and dangerous cliffs; those few areas where natural harbours exist have long been developed and are now established settlements.

Forest and swamp have mostly been cleared to make way for farmland, but there are still a few areas where the swamp or forests have defeated the best efforts of the populace. The most notable forest is the huge expanse which forms the border between Saduria and the Ruse barbarian kingdoms to the east.

Flora and Fauna

Woodland in Saduria is predominantly broad-leaved and deciduous, with oak, beech and ash amongst others. Where they have not been cleared for building or agriculture, open woodlands are a common feature of the landscape. Woodcutting is responsible for the demise of most woodland around settled areas, wood being the primary raw material of Sadurian society. Aside from trees, there are enough edible berries and other wild

plants to sustain those who know where to look, and plenty of wild herbs both to flavour food and produce herbal concoctions. The large swamps areas are home to some exotic and valuable herbs much sought after by alchemists, herbalists and mages; seeking out these herbs can be a lucrative, if highly dangerous, livelihood.

Saduria, having been settled for many centuries, has little in the way of large wildlife. Forests preserved for the hunting pleasure of nobles harbour deer, boar and other animals, but most such creatures have long been hunted out or driven to more remote areas. Towns, cities and large villages will have enough human activity that wild animals stay away, but smaller villages may suffer occasional raids from wolves, or have a herd of deer wander close enough for a lucky yeoman to bring one down.

Wild monsters are very rare in Saduria, though a little more common in the Badlands. Intelligent monsters and those who can blend in with human society are occasionally found, but are by no means normal.

SOCIETY

General

Sadurian society is based upon the yeoman farmer. It is still primarily an agricultural culture, and the towns and cities that support the arts and industry rely on the villages for their food.

The basis of this agricultural tradition is the manor; the land belonging to the lord of the manor (traditionally and often a knight) that usually includes a village and manor house, and sometimes some woodland, quarry or mine. Villagers may own their home and some agricultural land, and will rent more land if they can work it. These farmers are the yeomen, occasionally financially independent of the lord of the manor, but usually paying him rents for their houses, land and rights to grazing, collecting firewood etc. Farm labourers own or rent little or no land of their own, but are paid to work the land of someone else.



A yeoman couple, typical of those found working the land all over Saduria.

Urban settlements are towns and cities. They are usually part of the estate of a powerful noble, but will often have either partial or full independence if the lord in question has granted them a charter to run their own affairs in return for rents and taxes. The urban equivalent of the yeoman farmer is the townsman or citizen, a freeman who will usually be an artisan of some description.

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Above the common yeomen and townsmen are the gentry and nobles; they are the major land owners but increasingly this does not necessarily mean that they are the richest in the Empire. The merchants of Saduria are in an enviable position in that their money may buy the gratitude and favours of their social betters, and they might therefore be extremely influential individuals.

The Manor

At the heart of the Sadurian system is the manor. The manor is the smallest area that is ruled over by a lord, historically a landed knight, and individual manors form the basis for larger estates and holdings. A typical manor comprises:

- A village (or rarely two) with a population of 20 to 1000. The village is properly known as a hamlet when it supports orchards rather than fields. The headman of the village is the reeve, a man of considerable local power who is often given the power to make magisterial judgements on petty crime within his village.
- Agricultural land, whether crop fields, grazing or orchards. Grazing land is more common where the lord has introduced sheep (for wool), but it will also designate smaller villages, as the local farmers will have less agricultural land for fields.
- Common land, where most farmers, for a nominal rent to the lord, are allowed to graze their animals. This may include some open woodland where the woods are not used as a source of timber (but see below).
- Timber woodlands, mines or quarries. These are important sources of income, and will be protected jealously. Local farmers will usually not be allowed to graze animals in the woods as livestock eat growing "cordage", the thin new tree growth harvested every few years for charcoal, poles, wheel spokes and so on and which provides the most frequent income from the woods. Collecting firewood may be allowed (for a fee), but this is usually discouraged as it often leads to the surreptitious cutting of growing wood! Larger forests are almost certainly owned by a local noble, and used as a private hunting reserve. In this case, a forester or two will live in the forest and administer it for that noble.
- Water source. Mainly streams and ponds. Ponds could be a source of fish or waterfowl, streams will be a source of water for everything! Wells may be dug where a convenient stream does not exist.
- The manor house or castle, which is the home of the lord, though few lords actually live on their manor all year round and most own or rent town houses. True castles are far less commonly found than smaller manor houses, the normal manor house being a large house with little fortification. Fortified manor houses (high walled and with small windows on the ground floor) are much more usual in areas where there is historically likely to be trouble, either from foreign invaders, local brigands or raiding neighbours

Culture and Language

Saduria is a large collection of different, but racially related, peoples. Each kingdom had its own traditions, culture and language before being invaded and made part of the Empire, and these have largely remained even now. The different traditions kept by these provinces are detailed in their separate description.

The culture and language of Saduria can be compared to that of northern Europe of the early renaissance (about 1450-1500AD). More northerly provinces are the equivalent of English, Dutch and Danish kingdoms of that time, with similar names and intonation in their language. The southern province of Sadur itself is firmly Germanic in nature, and its influence has spread north to meet the other traditions.

Languages, Dialects and Accents



Sadurian is the language of the Empire, with each province having a distinct and recognisable provincial dialect with local words and phrasing. Anyone speaking to a Sadurian from a different province will have to concentrate to fully understand them. Each provincial dialect is counted as a slightly different language and speakers of one will only have a Comprehension level of *Accented* in regards to other provincial dialects. Characters wishing to have *Native* comprehension in the dialect of another province should pay an addition 1 point per provincial dialect that they wish to understand.

Regional accents also exist within each province, but are easily understood by speakers of the same language and dialect and so do not require separate consideration. On the eastern border lie the great forests that form the border with the barbarian kingdoms of Ruse, and here the language of the locals is thick with an accent shared by their Ruse neighbours. This accent is considered a characteristic of the simple rural woodsmen, and anyone who speaks with such an accent will be automatically thought of as such.

Finally, the ancient language, Bregumi, is the “standard” ancient classical language of Saduria. The alphabet is unusual and uses non-standard symbols, but many scholars learn to read and write the language in order to study ancient texts. Not widely spoken for nearly 1500 years, a very few dedicated scholars have painstakingly learnt to speak Bregumi. The practical use of this is questionable, though it may be of use to necromancers...!

For more information on languages see B(4th)23).

Calendar

Many Fantasy RPG settings spend a great deal of time and effort creating elaborate calendars, with exotic month and day-names. Most players in my experience, however, find the new systems tedious and confusing. With this in mind, Saduria conveniently uses the same months and days as we do in our TL7 world. In addition, the year numbering system is conveniently the same as our own, with Saduria currently in the year 1530. A timeline can be found in Chapter 3.

MAJOR POLITICAL FACTIONS

The Nobility

The absolute ruler of the Sadurian Empire is the Emperor, currently Maximillian IV, Duke of Sadur. Beneath him are the rest of the Sadurian nobility; kings, princes, dukes, counts and barons. The nobility of Saduria are jealous of their position and it is extremely unusual for a member of the gentry to rise into their ranks (and unheard of for a commoner to do so).

Each province within the empire is ruled semi-autonomously by its governor, and the most of the lesser nobility govern estates of varying size. The richest might have cities or towns and many manors within their estates, while an unfortunate few (though their numbers are increasing rapidly) impoverished nobles have no estate at all.

Sadurian nobles have certain rights enshrined in law that date back to the time when the Sadurian provinces were feudal kingdoms. A great many of these laws and rights have been eroded and withdrawn over the years, but some still exist. The main effect of these laws is to protect the nobility from the unwanted attentions of the common people, making any crimes against the nobility more serious than those against people of lesser status.



A noble lady, whose family can probably date its pedigree back centuries.

Urban Councils

The growing financial power of large urban settlements means that the various urban councils are an increasing power within Saduria. Though the town or city may be part of a noble's estate, in most cases the noble will have granted the place a charter in return for taxes and other payments. These charters vary in scope, but several common principles appear on the edicts of most. The original boundaries of the charter were the town walls, but many

towns do not have walls any more and the boundaries are now set by tradition, agreement and council decree:

- The town can hold markets. The tax offers a valuable form of income, and is a jealously guarded right of chartered towns.
- The town may elect its own governing council. Usually, a town's inhabitant must be a law-abiding citizen (living and working for a year in the town) before being allowed to vote.
- The council may impose its own by-laws. These by-laws may not interfere with or supersede Imperial Law, and are generally limited to being Minor Crimes. Council imposed laws are known as civic laws.



Council members. These men are amongst the most politically powerful in any city or town.

- The council may impose what taxes as it wishes, as long as the noble granting the charter receives his annual payment. In general the council will protect those important for the well-being of the town. Guild members on the council will almost always try to reduce taxes that affect members of their guild, and this can lead to some very unfair subsidies when one guild dominates a council.
- The town may employ its own militia and troops. These are both to protect its own interests (both from crime and military raids), and the town is often required by the charter to supply the noble with troops when he requires them.

Urban councils will usually comprise:

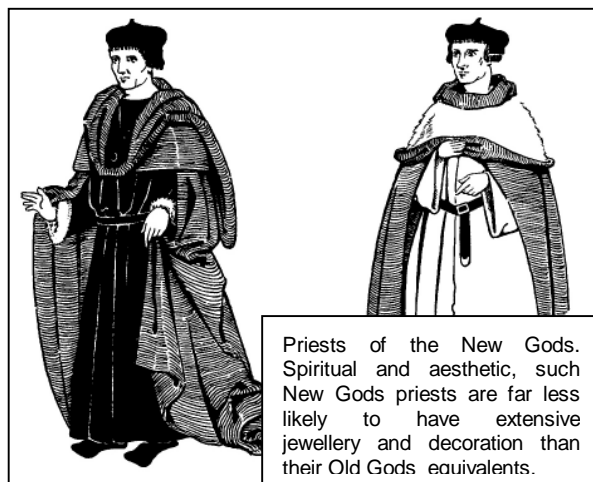
- A mayor elected by the council from within its ranks and supposedly the first among equals on that council. Usually holds the casting vote (only voting to split an otherwise drawn motion).
- Civic councillors, varying in number from four to around a dozen or more. It is common for councillors to be given particular responsibility for one or more aspects of the council's business.
- Civic officials. Non-voting members of the council who do all the paperwork and ensure that the council's decisions are carried out. Officials are not elected, but are appointed by councillors. Bribes and nepotism usually accompany these appointments, as the officials often make a lot of money on the side from their own bribes and other "perks". Expect to have to offer the clerk a bribe of at least 5 shillings

(and sometimes far more) to have any petition brought before the council within the same month.

The Churches

In a world of active gods, the church (usually referring to the worshippers and priests of a given god or goddess) is a potent force in people's lives and is often at loggerheads with the local secular authority. Three pantheons are officially recognised within Saduria; the New Gods, Old Gods and Nature Gods, though many smaller religions exist. The highest authority within each of the pantheons (Supreme Patriarch, Lord High Theologian, and Arch Druid) is given status almost rivalling that of the Emperor himself, and high rank within the church is a good way for a commoner to gain high status.

Pantheon of the New Gods



Worshipped by the Emperor, and therefore politically a rising star, the New Gods pantheon is the latest of the three Sadurian pantheons to emerge. The New Gods teach earthly restraint and self-discipline in order to concentrate on proper spiritual worship.

The New Gods are politically the most influential pantheon, with its priests enjoying high status and local favour. This influence is most

significant in the south of the Empire, and lessens somewhat as you travel north until the midway point where the Old Gods have equal standing. In the far north, the position of the two pantheons is effectively reversed.

Pantheon of the Old Gods

The Old Gods are older and more established than the New Gods, and are still the most widely worshipped pantheon in Saduria. They promote very earthly values and are seen as both more approachable and somewhat more understandable than the rather distant New Gods.

The Old Gods are losing influence to the more politically acceptable New Gods. In the north of the Empire, however, the Old Gods still hold sway. Many people active politically will profess to worship the New Gods, but usually turn to the tried and tested Old Gods in times of real need.

Pantheon of the Nature Gods

The Nature Gods, an ancient and primitive pantheon, are very quickly being sidelined as a religion. Many people wonder whether the Nature Gods are

really acceptable as an official religion, and they treat its worshippers as simple-minded and unsophisticated. The Nature Gods are tied to nature itself, and have little time for civilisation and its trappings. Indeed, the Arch Druid himself spends much of his time wandering the wilder countryside, to the intense frustration of those in the bureaucracy who require his attention in Sadur City.

Even though they have far less influence than the New or Old Gods, the continuing political authority of the Nature Gods is a mystery to many. It may be that the Emperor recognises that the pantheon holds great raw power, or possibly he secretly admires their freedom from social and political constraint.

Minor Political Factions and Secret Societies

Politics and the playing of the political game are fundamental to Sadurian courtly life, and may apply equally to the nobility, court officials, civic officials, or internal religious positions. Rising players attract their own followers, eager to benefit if their candidate gains high office but just as quick to deny all association if something goes wrong. The people with the most real power are often the ones behind the office, those to whom the office holder owes his position (or maybe a lot more). Although men are almost always the holders of official posts, women are just as likely to be the ones pulling their strings. Indeed, in many ways this “puppet-play” is the only way women can manipulate Sadurian politics and they are keen players.

Political factions may be overt, declaring their support publicly, or covert. The covert ones are far more common, and many go to extraordinary lengths to maintain their anonymity. Secret societies devoted to the support of people or ideals spring up like wildflowers, and often fade just as quickly. Most believe that they are dangerously subversive, and would be surprised to learn that the authorities are not only aware of their existence, but are often the very people who founded them! After all, it is better to have your potential enemies where you can see them....

SOCIAL CLASS

Sadurian society has three broad social classes; the nobility, the gentry and commoners. Each of these classes is determined mainly by birth, though it is just about possible to move between them through exceptional circumstance.

Historically, the social classes in Saduria have cycled through being very flexible and open, to being extremely tight and unassailable. When Saduria was composed of many small tribal kingdoms, in much the same manner as Ruse is today, the social class you held was determined by your wealth. Wealth usually meant owning land, and owning land meant having the favour of the tribal king. In this way, those close to the king and his family would become wealthier, and therefore more powerful, than the others in the tribe.

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As tribes became large feudal kingdoms (which later became the Imperial provinces), the social class a given family held became crystallised through the generations. Feudalism helped to keep people in whatever social strata they were born, and moving between classes was almost unheard of. Although a very few commoners might be knighted and thus inducted into the gentry, almost no movement between social classes occurred. Even where the gentry lost so much money and land as to theoretically reduce them to level of commoners, they were still born of the gentry, and expected by society to be treated as such.

Modern Saduria is something of an amalgam of the two. In general, people tend to stay in the social class to which they are born; this is as much due to the lack of opportunity to better oneself as to social inertia. Money, however, is an increasingly important part of the Sadurian social scene and many people and families overcome the existing hurdles to social advancement through financial acumen. In a large number of cases, simply having money itself is the key. The gentry and nobility may have titles, but many have little money or land. Lending money to cash-strapped nobles or buying their land is a realistic option for successful merchants or others who have become wealthy. In both cases, it takes little extra effort to secure social recognition from the grateful (or desperate) noble in question and thus advance into the gentry. These “new” gentry are often known as burghers or bourgeoisie, especially in urban areas. In more rural areas, a rich landowner who manages to become the lord of a manor will often attract the honorific title of “squire”, even though they have little in common with the true knight’s squire.



A gentleman and his lady. Members of the gentry, the gentleman may be a landed knight but is increasingly likely to be a wealthy merchant who has improved his social lot.

Only the nobility itself is still an exclusive class where those not born to noble blood are unwelcome. The only realistic ways to enter the nobility are marriage into the noble class or ennoblement from the Emperor, no matter how much money a person has. Even under these limitations, it is only ever the gentry who may advance and “first generation” new nobles are rarely fully accepted.

Society in General

Military

Saduria is united under the Emperor, but its population is widespread both geographically and culturally, and conflicts of ideas inevitably occur. In most cases, these arguments are limited to political maneuvering and popular

bigotry, but just occasionally war will break out. These conflicts are limited in nature and span, as the Emperor will intervene if the peace of the Empire is seriously threatened, but they are common enough to warrant the maintenance of large numbers of mercenaries by the nobility.



Halberdier of the Imperial Guard. These soldiers are the Emperor's traditional bodyguard, and are found guarding his palaces.

Regular soldiers, those directly paid and maintained by nobles or knights, are becoming fewer in number but are considered the most reliable troops. They perform such duties as garrisoning castles and forming the personal retinue of their lords, and it is considered part of the duty of a noble or knight to maintain such troops on behalf of the Emperor.

Mercenary troops are now the most common form of soldier to be used and found in the Empire. The best are disciplined and extremely effective, loyal to their employer and equipped with the best weapons and armour available. The worst are little more than brigands who are happy to change sides mid-battle if the price is right, and equipped with whatever they can steal. Most mercenary bands fall somewhere in between the two. Unemployed mercenaries are the scourge of the Empire, and it is not uncommon for a lord to hire one band of mercenaries to defeat another band of mercenaries who have been terrorising and plundering an area.

Whilst the position of knight was originally a military rank, most modern Sadurian knights are not trained or prepared for battle, and would far rather spend silver to hire troops than lead their personal retinue into combat. Still, some knights do carry on the military tradition, and even higher-ranking nobles may occasionally don their armour and mount up to lead soldiers in battle. Sometimes, the battle in question may actually be on behalf of a neighbour, friend or relative, and it is difficult to differentiate between these noble-minded leaders and simple mercenary captains. These more martial minded knights delight in taking part in tourneys when no fight presents itself.

Social Ranking

Saduria is no longer a feudal society, but some of the old traditions live on. One such tradition is that of primogeniture, the passing of titles along the male line, usually (but not exclusively) to the eldest son. Wives and daughters share a little of the title's advantages, but to a lesser degree. Immediately under the Emperor are the rulers of the provinces, formerly the kingdoms that Sadur conquered to form the Empire. Beneath the provincial rulers are the rest of the nobility, holding the title to cities, towns and large rural estates. It is common for a noble holding title to towns and cities to grant that town or city a charter, which allows it to effectively rule itself in return for a regular tax paid to the noble.

The Nobility: Kings, Princes, Dukes, Counts and Barons

At the very top of the social ladder is the Emperor himself, currently Maximillian IV of Saduria, Duke of Sadur. The title of Emperor grants several other privileges and titles, the Duchy of the province of Sadur being just one of them.

Unique within Saduria is the kingdom of Maxovony, the only independent kingdom within the Empire, and therefore the only one to have an independent king. The Emperor rules most provinces through his appointed nobles, who are theoretically dependent on him for their continued position.



Noble ladies of the court. Rich and socially secure, these women are likely to spend their leisure time engaged in gossip and political intrigue. Woe betide a noble who has to leave the court for any length of time, for they are sure to be the target of any new rumour.

The title a noble holds depends entirely on where it was first

acquired. Princes have a direct blood relationship with the Emperor, or are the immediate family of the king of Maxovony. The title of 'prince' only denotes this relationship, and it comes with no holdings so the prince will often hold a second or third title, being the duke, count or baron of an estate. The title of duke is granted to the family by the Emperor himself and it is held at the Emperor's pleasure. Duchies are usually held by members of the Imperial family, or whose ancestors were part of it. The title of Count is given to a family by the Emperor as a reward for services or favours, and is the highest social ranking most nobles can expect to attain. The eldest son of a Count is a viscount.

Finally, barons are simply those whose ancestors have carved out their own place in the nobility. By acquiring vast estates and power, knights form baronies that can often rival and exceed that of the higher nobles. Largely independent of Imperial favour, the barons are often seen as the real power in the provinces as they are the key to a higher noble's power base, and their social superiors relentlessly seek their support.

The Gentry

Between the nobility and the base commoners are the gentry. The gentry were originally knights and their families, from household (or bachelor) knights who hold no land of their own but work for a more powerful lord, up to knight bannerettes who are the top level of the gentry, and may be almost as powerful as lesser barons. Household knights aside, knights hold one or more manors. Each manor consists of a village, manor house and land. Some

larger manors may have a few smaller settlements within their boundary, and might even have more than one village, though this is rare. The title of



A gentleman and his lady. Wealth is becoming more important than family title in the new gentry. When this couple's child is born, it will inherit a status increasingly achievable by skilled commoners.

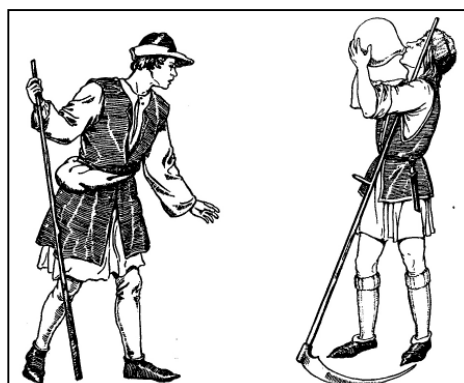
“squire”, though traditionally referring to the close companions and servants of knights, may also be granted to members of the gentry who have acquired an estate of their own despite not being knighted.

Although not knights (not having been knighted by a noble), powerful or wealthy common folk may also become gentry. These commoners include wealthy yeoman farmers, burgesses (town council members) and powerful guild merchants (the term “gentleman” originally referred to someone who did not have to perform physical labour). Whether or not the rest of the local gentry accept them depends on how they deport themselves and on how traditional are the attitudes held by those gentry. The

non-knight gentry are often known as the bourgeoisie in urban areas, and may be called squire in the country if they are lord of the manor. The established knights may disdainfully refer to such wealthy commoners as “new money”, or “monied tradesmen”. It is more usual, however, for these “common” gentry-folk to be accepted, not least for their money, something that many knighted gentry are short of.

Commoners

Some rare common folk may actually hold more influence and money than either the gentry or even the nobility, but in the main the common folk have neither. Whether rural (a yeoman) or urban (townsman or citizen), the common man works hard for his money but is no slave or serf. Gifted, rich or lucky commoners may climb the social ladder and the opportunity for advancement is greater than ever before. Some may even rise to become town mayors, guild masters or leading churchmen.



Yeoman farmers: rural commoners whose lot has changed little in centuries.

Social Status

Examples of Status by Rank

To achieve the Ranks shown, both the corresponding Social Status and the Rank itself must be bought, as the Rank confers the Status in Sadurian society and it would be highly unusual to have one without the other.

Status	Titled/Nobility/Gentry (for comparison)	Commoner (rank)	Guild/trade Rank	Religious Rank	Military Rank
8	The Emperor				
7	Independent king, prince or duke, (provincial ruler)			4. Supreme Patriarch, Lord High Theologian	
6	Count			4. Arch Druid	6. Lord High Marshal
5	Baron, viscount	3. Mayor of provincial capital	4. Merchant prince	3. Patriarch, Cardinal	5. General
4	Knight bannerette	3. City mayor	3. Guildmaster	3. Grand Druid	4. Commander
3	Knight	3. Large town mayor	2. Guild official	2. High priest, Bishop	3. Captain
2	Household (bachelor) knight	3. Provincial town mayor	1. Wealthy guildsman	2. High druid	2. Petty captain
1	Squire, Lady in Waiting	2. Village reeve 2. Civic councillor	2. Master artisan	1. Priest, druid	
0		1. Civic official	1. Guildsman 0. Non-guild tradesman	0. Lay worshipper 0. Novice or Acolyte	1. Sergeant 0. Soldier
-1			0. Apprentice		

Rank (for all ranked categories) coexists with status, Rank 2-4 grants +1 status and Rank 5-7 grants +2. It therefore costs 5 points/rank.

The associated social Status must be bought before the Rank is achieved. *Wealthy* adds +1 Status as normal.

Remember that any additional Cost of Living from the status gained purely from Rank need not be paid for, as it is assumed that those granting the Rank meet associated costs.

Titled/Nobility/Gentry

Nobles have Status 5 and above, below that are the gentry and commoners. Wives and child heirs of titled nobles and gentry have an effective social status one below that of their husband, other children have an effective status two below (minimum of 0) until they come of age and inherit their own position. Note that impoverished nobles may have a lower status than their title suggests, though this will rarely bring their status lower than 2 below the norm.

The Emperor.

This refers to the Sadurian emperor. Obviously, only one such post exists!

King.

In Saduria, only King Ludwig of Maxovony holds this title as only Maxovony has managed to retain a measure of its independence in the Empire. It can, however, also refer to the kings of larger nation states that visit or have diplomatic relations with Saduria.

Prince or duke.

Nobles who are titled princes or dukes rule the provinces and major cities, or have extensive holdings scattered around the empire. The actual title means little in terms of the noble's actual status, but rather indicates the noble's relationship to the Emperor:

- ❖ Princes are the heads of those families who are directly related to the Emperor by blood. Most will also hold a second or third title due to holding those estates. In most cases, other members of the family will be dukes, barons or simply members of the higher gentry.
- ❖ Dukes are nobles who are either currently part of, or whose ancestors were once part of, the Imperial family.

Count.

Counts and countesses are nobles close to the Emperor who have been granted their title and estates as a reward for their support and services.

Viscount.

The eldest son of a count is a viscount. Although some are granted their own estates before coming into their family lands, most are landless and dependent upon their fathers for money.

Baron.

Barons are self-made nobles who have carved out large territories through warfare or their political skills but have not necessarily been granted a title by the Emperor. The baronies generally include at least one town or city. Many barons actually control more wealth than nobles with higher status, but they do not have the political influence to raise their own position. Every baron eyes his neighbour warily, for estates have been known to change hands through invasion or diplomacy on the slightest pretext. Though baronies can be reduced in size to little more than a manor, the noble will usually proudly maintain his title even though he is the baron of very little.

Barons are the lowest ranking of the nobility proper; below them are the gentry. The sons of barons are usually knights (and most likely knight bannerettes if his father has enough land to grant him an estate); the heir will become a baron himself but the others are limited to remaining in the ranks of the gentry.

Knight bannerette.

The highest rank of the gentry, the knight bannerette is a landed knight who has been recognised by a member the nobility and granted bannerette status. Literally, this means that the knight can display a shortened banner (the bannerette) as a mark of his status. More practically, the title of knight bannerette is usually accompanied by the granting of a rich estate. Knight bannerettes almost always hold several manors and may even eventually gain a barony by acquiring enough territory and through the recognition of their superiors and peers.

Though not an official title, those knight bannerettes who are the younger sons of barons are sometimes referred to as baronets.

Landed knight.

Landed knights are knights holding estates of their own. They may be the sons of the lower nobility or of gentry, in which case their fathers or liege lords may have granted them the estates. Although in times past a

commoner could occasionally be knighted through feat of arms on the battlefield, in practice this has now all-but died out. Instead, a knighthood may now be “earned” by a successful military leader through accumulating enough favour with the nobility, usually through the application of money!

Household knight.

If a knight has no estate of his own, he may become a household knight. By swearing fealty to a higher-ranking knight or noble, he is generally given an income and accommodation within his lord's estates (often the lord's castle itself). In essence, the household knight becomes an employee or tenant, though this vulgar term is never used.

The term bachelor knight refers to the fact that most household knights are unmarried, having little in the way of wealth to offer a prospective bride.

Squire.

Coming almost exclusively from the younger sons of the gentry or nobility, the knight's squire is the all-purpose knightly aide. Though knights and nobles will employ all manner of servants, the squire is considered to be in charge of the knight's weapons, armour and warhorse before anything else (quite a responsibility given their value). In times of peace, the squire acts as his master's primary manservant and is in charge of valets and so on. Although originally seen as an occupation for the young knight-in-waiting, the squire is increasingly a permanent job for those men without the wealth to equip themselves as knights. The sons of knights who are not knighted are automatically titled squires when they acquire their own estate, even if they do not have a knight to serve.

In addition to “true” squires, rural commoners who accumulate enough wealth and influence may join the gentry and be titled “squire”. This often happens when they become rich enough to buy the land and manorial rights from the knight who previously owned them, and thus become lord of the manor.

Lady in Waiting.

An unmarried daughter of the families of the gentry or nobility, the Lady in Waiting fulfils many roles for her mistress; confidant, personal shopper, chaperone and dresser. A Lady may have many mundane maids and servants, but the Lady in Waiting is different because of her own high status, and will often have servants of her own.

Commoner

Commoners of rank (i.e. of social status above 0) may be known as burghers or burgesses if they live in a town or city. Those of status 0 are townsmen, citizens or yeoman, depending on where they live.

Mayor.

The mayor is a civic title granted by the town or city council in a vote. In those cases where the elected mayor comes from the gentry or nobility, the title used is Lord Mayor. This is more common for mayors in provincial capital cities. Note that the mayor of Sadur City (the empire's capital) does not hold a greater formal status through his city's position, but does wield greater political influence.

The mayor is the chairman of the civic council and is often the de facto ruler of a town or city, the council having been granted a charter from their noble overlord.

Civic councillor.

Nobles may own the land on which cities and towns stand, but most nobles want their holdings to earn money. Experience has shown that the best way to do this is to allow the people of the city or town run the place for them. By electing civic councillors and a mayor, economic decisions affecting the city or town are made according to what will generate the most money. A percentage of this money is paid to the Lord of the city or town as a tax in return for the council being allowed to rule themselves.

The citizens of a town or city vote for their civic councillors, being eligible to do so if they are men of good standing who have lived in the town or city for more than a year. Many civic councillors are also high-ranking guild officials, gaining their votes through guild influence. This makes the civic council

subject to guild bias. Only citizens may stand as councillors.

Civic official.

Not a voting member of the civic council, the civic official nonetheless has influence thanks to his position within the council structure. The civic officials make up the bureaucracy that ensures the council runs smoothly, taxes are collected, civil applications are taken and seen by the appropriate people, and so on. Most are open to bribes to ensure that an application is processed swiftly or a minor infringement of civic rules is overlooked. Civic officials are appointed by the civic council.

Village reeve.

Villages are almost always part of the estate owned by a knight or noble. Each village, however, needs a head man to ensure its day-to-day running, and this is the village reeve. Some reeves are appointed by the lord of the manor and some reeves are elected by their own villagers, but they are all given the power to run their village in the same manner as a mayor runs a town. In practice, this means that the reeve hears applications for everything from requests for aid through to disputes of ownership and accusations of criminal behaviour. Minor and petty crimes may be judged by the reeve himself, anything more serious will be deferred to a local magistrate.

Townsmen or yeoman.

The vast majority of people are simply free townsmen and yeoman. The difference between the two is really based on where the person lives; a freeman lives in a city or town and a yeoman lives in the country. Freeman and yeoman may own property and usually have a job, though most will pay rent or have a lease. A man of good standing living in a town or city for longer than a year can become a citizen, and thereby become eligible to vote and stand for civic positions.

Farm labourer.

A farm labourer has little or no land of his own and so works the land of another in return. Farm labourers are often, but not always, the sons of poorer yeoman who work for a wage when their own family does not possess enough land to need extra hands.

Servant.

This refers to skilled and semi-skilled servants; housekeepers, chamberlains, cooks, valets, ladies maids, heralds and the like, who are expected to come into regular direct contact with their employer. Although in service, the servant holds a respectable position and is usually valued by their employer. A strict ranking system exists in the household, and each servant is expected to know precisely where they are in the pecking order.

Low servant.

Low servants hold unskilled positions in the household. They may be scullery maids, grooms, bootboys or whatever, doing menial work and are rarely actually seen by their employer. Many will be working to improve their position to that of a more skilled servant.

Bonded labourer.

The bonded labourer is a criminal sentenced to work for their bond holder as a punishment. They are given food and shelter but are not allowed to own property, marry without their bond-owner's consent or leave their area of work. In all respects they are slaves, lower even than the old feudal serfs, but at least they usually have the knowledge that their sentence is finite and that someday they will be free again.

Beggar.

Beggars own nothing but the rags they squat in and maybe a begging bowl and walking staff. How they sank to the position of beggar differs from person to person, but beggars are often disabled in some way. Charities exist in most towns to help the poor, but generally these only scratch the surface of the problem. In rural areas the beggar must rely on the generosity of villagers, or be forced to steal food from farms.

Slave.

Slave owning is illegal in the empire, but slaves may accompany foreigners from slave-owning countries when they visit the empire.

Guild/trade

Merchant prince.

When a merchant becomes so successful that his wealth exceeds that of the local nobility, he becomes known as a merchant

prince. The nobility often court merchant princes because of their wealth; money means power and nobles often need loans and good deals on purchases. The nobles get money and the merchant prince gets influence and political power, so the situation is beneficial for both parties.

Guildmaster.

The head of a guild is the chairman of the guild council for a region (usually a city or town and its immediate environs). As such, he wields great commercial power and his favour is sought by anyone seeking commercial advantage. Guildmasters often sit as civic councillors and may exert political power out of all proportion to their civic position.

Guild official.

Guild officials sit on the local guild council and vote to make and alter local guild laws and rules.

Guilded merchant.

Merchant guilds only exist within cities and towns and oversee all aspects of trade within its boundaries. Though trade guilds control their own members, buying and selling the goods they produce is controlled by the merchant guild. In effect, the merchant guild acts as a sort of controlling authority over and above the trade guilds.

Wealthier merchants usually hold greater power because they are able to buy monopolies from the civic council, or offer higher rates to traders to buy certain goods and thus control the supply.

Master artisan.

Master artisans are the guild officials of their trade. More than just highly skilled craftsmen, they are also powerful political figures within their trade, but do not wield any real power outside that trade.

Guildsman/artisan.

When a tradesman is deemed skilled enough (at least skill 12), they will be allowed to purchase guild membership. This entitles him to set up in business in his own right. To trade without guild membership or permission is to risk the wrath of the guilds; the civic council will usually be on the side of the guild,

perhaps even being made up largely of guild officials, and will usually turn a blind eye to any punishments (short of murder) meted out.

Non-guild tradesman.

Apart from the risky option of trading without guild permission, a tradesman without guild membership may work as a skilled assistant to a guilded tradesman.

Apprentice.

The traditional schooling for young men in cities and towns, apprentices act as general assistants to guild members. In return for bed, board and training, the apprentice works for as long as his master dictates and is treated as well or as badly as his master chooses. Apprentices who run away run the risk of being declared outlaw, as they are considered the property of their masters during their apprenticeship.

Most cities and towns have large numbers of apprentices, and stopping them from causing trouble on public holidays is often a full-time task for the local watch.

Religious

The Old Gods.

The Supreme Patriarch, Patriarch, High Priest, Priest and Novice are ranks within the pantheon of the Old Gods. Within Sadur City, the pantheon of the New Gods has taken a strong hold and the effective social Status of each Rank of the religion is reduced by one point (minimum 0).

The New Gods.

Lord High Theologian, Cardinal, Bishop, Priest and Acolyte are ranks within the pantheon of the New Gods.

The Nature Gods.

Arch Druid, Grand Druid, High Druid, Druid and Acolyte are ranks within the pantheon of the Nature Gods. The social Status of these various Ranks is less than that of the other major religions thanks to the lower standing of the Nature Gods in the Empire.

Military***Lord High Marshal.***

The Lord High Marshal is based in Sadur City and is the Emperor's military advisor as well as the head of the Imperial army. The Lord High Marshal does not take the field with the army and it is not a field rank.

General.

Of all the commanders on the field, the one with the most influence with the Emperor (or Lord High Marshal at least), is usually the general. He may also act as commander to his own division, or may simply concentrate on the army as a whole. The general may appoint a commander to be his lieutenant-general, or second-in-command. This is usually done on a social and nepotistic basis.

Commander.

Each division of the army (Van, Main and Rear) is led in the field by a commander. In times past, the commander was almost always a noble but the increasing appointment of mercenary commanders threatens to destroy this practice. Commanders may appoint captains to be their second-in-command.

Captain.

Regiments are raised by captains, wealthy individuals who equip their own forces and often lead them into battle. Such regiments will bear the name of their captain (e.g. Lord Bagshott's foot). Most such individuals take the field at the head of their regiments, but the less martial are allowed to grant the leadership of those regiments to whosoever they choose, the appointed leader temporarily taking over the rank of captain. Many captains are actually mercenaries, leading their own mercenary regiments. In this case, the regiment often chooses a name that it likes the sound of. Captains may lead anything from 50 to 1000 men in their regiment as the numbers are fixed by the success of their recruitment and not by statute.

Petty Captain.

Petty captains lead companies; from 50 to 150 men within a regiment who are usually equipped in the same manner. The maximum size of the company is limited by the number

of soldiers that can be controlled on a battlefield by sound signals, usually horns.

Sergeant.

Sergeants are in charge of a “banner” of twenty or so soldiers, the maximum number a single man can effectively control on the battlefield. Regimental captains or their petty captains appoint sergeants, but will often allow the men to select their own. Sergeants are usually grizzled veterans, often more experienced than their captains. Sergeants on the battlefield usually carry polearms as a sign of their rank, even if their company is armed with different weapons.

Soldier.

Soldiers may be employed by nobles, guilds, towns, civic organisations or may be mercenaries. Most people view soldiers with some suspicion, as many troops (especially unemployed mercenaries) are little better than brigands.

Life Stages and Events

Even with university-education physicians, wise-women and magical healing, infant mortality is tragically high in Saduria. One of the most common causes of death for adult women is complication during childbirth, which almost always results in the death of the child as well. Even after birth, children are very vulnerable to disease, accident and health problems associated with malnutrition and unhealthy living. Most parents ask the local priest to perform an induction ritual over the new baby in order that their god will recognise and protect the new child.

Once a child has managed to survive his or her childhood, the first major event of his life will be when he starts work. For most common folk this will be at the age of seven or so, when the children will be used as animal minders, message runners, sweepers and so on. In the course of their work, the children will be expected to start learning the rudiments of their parent's professions for the time when they will do a full job. Some children may be “lent” to a neighbour with no children or with a different profession. In this way a family can ensure a diversity of skills that will ultimately benefit them. The children of the rich will usually be entrusted to a tutor or nanny during their childhood, and will hopefully gain an education along the way.

At the age of twelve, children are considered ready to do a full day's work. Boys in rural areas will take on jobs on the land; those in urban areas may become apprentices if they can find a guild craftsman willing to take them on. Girls will either help their mother at home or go into service for a rich household. Although unusual, children can be married at twelve. This is

usually restricted to political matches amongst the rich, as a married couple are expected to support themselves and few children have any sort of income.

Children are considered youths from fifteen to twenty, and adult at the age of twenty. Youths are treated with suspicion by more sensible adults until they prove themselves reliable and sober, which few do! Certainly, it is extremely rare for a guild to grant membership to a youth.

The first real life event a Sadurian citizen can expect is marriage. Unmarried adults are viewed with some suspicion unless they have good reasons to remain single, as married people are considered more stable and less open to bad influence. Sadurian weddings require only that the two people are unmarried and that their peers recognise the marriage. In practice, most couples prefer to have their marriages blessed with appropriate rituals by a priest. Local authorities also prefer that couples register their wedding, as this enables records to be kept up to date (mainly for tax purposes).

Divorce is a serious business in Saduria, and banned by the New Gods altogether. Where allowed, divorce is essentially the reverse of the marriage ceremony (and may be accompanied by similar celebrations!) in that it really only requires that the local community recognises the divorce. Divorcees, however, attract a stigma unless the marriage was clearly doomed. Few will find a new partner, and most communities are loath to recognise a second marriage. The church will not lend the dignity of their recognition to those divorcees wishing to marry again, though this does not hold true for the Nature Gods who do not really care for formal arrangements anyway.

Death is sadly a common occurrence in Saduria. Apart from the obvious, death has serious implications for the community of the dead person. The spirit of the deceased is now free of the body, and will normally enter the Spirit World where representatives of their pantheon will escort the spirit to the afterlife. However, malicious spirits, Devils, necromancers and other malign powers will happily capture the new spirit for their own ends. In addition, should the newly dead person have a strong enough reason to remain in the mortal world, the spirit may become an apparition, ghost, revenant or so on. To help the spirit find its way safely to the afterlife, various rituals and spells can be employed. Those dying suddenly, however, may be far from such help and are most at risk of dangers to their spirit.

What happens to the bodies of the dead depends on the pantheon; the New Gods teach that the body should be carefully prepared and buried or entombed, the Old Gods teach that the remains should simply be disposed of respectfully in a manner appropriate to local custom, and the Nature Gods teach that the spirit cannot properly depart until the body is first destroyed (usually by fire or by wild scavengers).

Disease

Saduria is rife with all manner of disease, and the common man is more likely to succumb to disease than either old age or injury. Adventurers are no

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different, and as travellers, may be responsible for passing contagious diseases from village to village. Player characters are assumed to be above petty diseases (except in an ultra-realistic campaign), but players ought to be aware of common afflictions so they can recognise what ails others.

See GURPS B(4th)442 for more information on disease.

The following ailments are known in Saduria. Players and GMs should note that this mirrors popular Sadurian lore, and is not meant as any sort of list of real diseases. The list is not exclusive, but gives a representative range of examples:

Name. The name by which the ailment is known in Saduria.
Vector. The method by which disease is spread.
Resistance. The resistance roll to avoid the ailment, and to avoid taking damage once the ailment is contracted. Made once for every cycle to avoid taking damage. A critical roll to avoid contracting the disease may mean natural immunity.
Delay. The delay between contracting the ailment and any symptoms or cycles of damage.
Damage. The damage caused each cycle if the resistance roll is failed. A random roll always has a minimum damage of 1 point.
Cycles. The time between one occurrence of the sufferer making resistance rolls and taking any damage, and the next. Note that the symptoms will persist between these cycles.
Duration. How long the ailment usually lasts.
Symptoms. Physical symptoms and game effects. Note that any penalties to rolls do not affect the resistance roll.

Ague

Vector: Respiratory **Resistance:** HT-3 **Delay:** 1 day
Damage: 1d-3 **Cycles:** 6 hourly **Duration:** 1 week

Symptoms: Sneezing, shivering, sweating, high temperature, aches, painful throat and photophobia.

All skill rolls and Dodge at -4, move x0.5. Roll Will-2 to avoid being "Stunned" by any sudden new situation.

Brain fever

Vector: None **Resistance:** HT-2 **Delay:** 1 week
Damage: 1d-1 **Cycles:** daily **Duration:** 2 weeks

Symptoms: High temperature, lethargy, unresponsiveness, photophobia, skin rash.

All skill rolls at –10, no movement possible without help. Will roll at –4 to notice or react to surroundings, on a failed will not even react to immediate danger except to cry out in pain.

Cancers

Vector: None **Resistance:** HT-9 **Delay:** 1 month
Damage: 1d **Cycles:** weekly **Duration:** Lifetime
Symptoms: Intense pain, weakness.

At HT/2, ST is –2 and double all fatigue losses. At HT/3, ST is halved and triple all fatigue losses.

Cholera

Vector: Bodily wastes **Resistance:** HT-4 **Delay:** 1 day
Damage: 1d-1 **Cycles:** hourly **Duration:** 2 weeks
Symptoms: Weakness, uncontrollable diarrhoea and/or vomiting.

At HT/2, ST is –2 and double all fatigue losses. At HT/3, ST is halved and triple all fatigue losses. Failing a resistance roll each hour means violent diarrhoea and/or vomiting in addition to the damage.

Coughs

Vector: Respiratory **Resistance:** HT-3 **Delay:** 2 hours
Damage: 1d-3 Fatigue **Cycles:** ten minutes **Duration:** d3 days
Symptoms: Hacking cough, possibly leading to coughing up blood.

More annoying than dangerous, coughs make it nigh on impossible to perform any intricate tasks or stealth.

Devils' finger rash

Vector: Touch **Resistance:** HT-5 **Delay:** 6 hours
Damage: 1d-4 **Cycles:** daily **Duration:** 1 week
Symptoms: Red, itchy blotches with small pustules. High temperature and fever.

The rash makes wearing anything next to the skin highly uncomfortable. A Will roll is required each 30 minutes to move about in anything but the softest of clothing. Wearing armour makes this roll Will-DR.

Fever, mild

Vector: Air **Resistance:** HT **Delay:** 1 day
Damage: 1 **Cycles:** 6 hourly **Duration:** 3 days
Symptoms: High temperature, shakes, sweating, delirium.

All skill rolls and Dodge at –2, fatigue costs x1.5.

Fever, moderate

Vector: Air **Resistance:** HT-1 **Delay:** 1 day

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Damage: 1d-4 **Cycles:** 6 hourly **Duration:** 5 days

Symptoms: High temperature, shakes, sweating, delirium.

All skill rolls and Dodge at -3, fatigue costs doubled, roll Will+2 to avoid being "Stunned" in any sudden new situation.

Fever, severe

Vector: Air **Resistance:** HT-2 **Delay:** 1 day

Damage: 1d-2 **Cycles:** 6 hourly **Duration:** 1 week

Symptoms: High temperature, shakes, sweating, delirium.

All skill rolls and Dodge at -4, move x0.5, fatigue costs doubled. Roll Will to avoid being "Stunned" in any sudden new situation.

"Green sickness"

Vector: Touch **Resistance:** HT-2 **Delay:** 2 days

Damage: 1d-3 **Cycles:** 12 hourly **Duration:** 1 week

Symptoms: Vomiting, especially of bile. Extreme stomach cramps, high temperature and sweating.

At HT/2, ST is -2 and double all fatigue losses. At HT/3, ST is halved and triple all fatigue losses. Failing a resistance roll each hour means violent diarrhoea and/or vomiting in addition to the damage.

Plague

Vector: Blood **Resistance:** HT-6 **Delay:** 1 day

Damage: 1d **Cycles:** hourly **Duration:** 1 week

Symptoms: Dark bruising under skin, large pustules, swollen glands, weakness.

At HT/2, ST is -2 and double all fatigue losses. At HT/3, ST is halved and triple all fatigue losses.

Quinsy

Vector: Respiratory **Resistance:** HT-5 **Delay:** 6 hours

Damage: 1d-4 **Cycles:** hourly **Duration:** 2 weeks

Symptoms: Swelling at the top of the palette, possible blood poisoning.

Any critical failure of resistance roll means blood poisoning has set in. Treat as gangrene, see Infection rules B(4th)444).

Stones

Vector: None **Resistance:** HT **Delay:** 2 weeks

Damage: 1d-4 **Cycles:** daily **Duration:** 1d weeks

Symptoms: Intense abdominal pain. Possible internal infection.

All rolls at -3 (-1 for High Pain Threshold). Any critically failed resistance roll means an infection, damage becomes 1d-2 for the duration of the disease.

Worms “gnawing in the belly”**Vector:** Food**Resistance:** HT-3**Delay:** 3 hours**Damage:** 1d-3**Cycles:** 6 hourly**Duration:** 2d days**Symptoms:** Intense stomach pains, acid taste in the mouth, possibly vomiting blood.*HT-4 roll to keep food down (so possible starvation effects). All rolls at –3 from stomach pains.***Criminal Justice**

Sadurian justice originates from the Emperor, or more accurately from his Minister of Justice. As the representatives of the Emperor, his provincial governors are given Imperial authority to administer his justice within their own provinces. The governors, in turn, appoint Imperial magistrates to upkeep laws around their provinces. These Imperial magistrates act with the Emperor's own authority when ruling on Imperial law, but may also administer Civil law when acting within the jurisdiction of a civil authority.



An Imperial magistrate.

Levels of Crime

Crime is rated according to its seriousness: petty, minor, major and capital. These ratings affect both how much effort will be put into pursuing and arresting the accused, and how serious will be the sentence if found guilty. Though crime is broadly treated the same throughout the Empire, some districts may consider certain crimes to be of different seriousness thanks to particular local circumstances. Damaging a water supply, for example, will be viewed with particular severity in arid areas.

Crimes marked with an ^R are religious crimes and may be tried by a religious court at their request. The penalties for religious crimes are often harsher.

Crimes marked with a ^C are civil crimes (made illegal in their district by the civil authorities rather than by the Emperor). Penalties are more likely to be fines or unpaid work for the authorities, as councils are out to make money, not to damage their workforce.

Seriousness	Example
Petty	Beating a spouse or child whilst drunk. Brawling where no real injury occurs. Cheating at games of chance. Disturbing the peace through drunken behaviour. Failure to observe a lesser religious doctrine ^R . False trading of goods worth less than 20 silver. Lewd or otherwise obscene public behaviour.

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	<p>Ogling a noblewoman.</p> <p>Ogling a priestess ^R (except priestesses of Andriesia).</p> <p>Prostitution without a wearing yellow sash.</p> <p>Trespass on the property of a commoner or gentry.</p> <p>Using obscene language in a public place.</p>
Minor	<p>Attempting to bribe a Rank 1 civic official ^C.</p> <p>Beating an animal not owned by you.</p> <p>Brawling where serious injury occurs.</p> <p>Causing damage to property likely to result in injury.</p> <p>Deception in order to gain monetary or political advantage.</p> <p>Obstructing a civic official, including watchmen.</p> <p>Recklessly riding a horse or vehicle in urban areas ^C.</p> <p>Rudeness to a civic official ^C.</p> <p>Rudeness to a noble by a commoner.</p> <p>Rudeness to a priest by a non-priest ^R.</p> <p>Theft of goods worth less than 5 shillings.</p> <p>Trespass on the property of a noble.</p> <p>Unarmed assault where little damage is caused (under 5 HP).</p> <p>Wearing weapons or armour where it is banned.</p>
Major	<p>Armed assault with intent to wound.</p> <p>Arson in rural areas.</p> <p>Attempting to bribe a senior civic official (Rank 2+) ^C.</p> <p>Causing damage to property likely to result in death or serious injury.</p> <p>Drawing weapons where wearing them is banned.</p> <p>Entering a temple with intent to commit a crime ^R.</p> <p>Forgery.</p> <p>Harbouring or aiding a major or capital criminal.</p> <p>Sexual assault upon a commoner or gentry.</p> <p>Spying to gain monetary or political advantage.</p> <p>Theft of goods worth from 5 shillings to 500 shillings.</p> <p>Unarmed assault upon commoners or gentry that inflicts serious damage (5+ HP).</p> <p>Using sorcery or similar powers where such use is banned.</p>

Capital	Armed assault with intent to kill. Arson in urban areas. Assaulting a priest ^R . Banditry or brigandage. Cannibalism. Demonology, Devil-worship, or Necromancy ^R . Forging or deliberately defacing Imperial currency. Heresy ^R . Murder. Rape. Sexual assault upon a noble. Spying for a rival political power. Theft of goods worth more than 500 shillings. Treason. Unarmed assault upon a noble that inflicts serious damage (5+ HP).
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Arrest and Gaol

Once a magistrate, or a duly appointed officer acting on his behalf, has issued an arrest warrant the defendant must appear at the court for the trial. In some cases, he will be locked in a gaol until the trial but this is only really reserved for major and capital crimes, or when a defendant has previously proved himself unlikely to appear. The time taken for the case to come before the magistrates depends on its severity: petty 1 day, minor 1d days, major 2d days, capital 3d days. The delay is for the relevant reports to be prepared and for both sides to prepare their cases.

Whilst in gaol, a prisoner is fed by the state, though as the gaoler keeps whatever he does not use of the ration he is issued most prisoners do not receive their proper share. Bribing the gaoler a few shillings will ensure the full share or allow a prisoner to have food brought in (at his own expense, of course). A large bribe of 20 to 50 shillings will secure better accommodation and messages may be sent to friends on the outside. Larger bribes may raise the gaoler's suspicion that the prisoner wants to escape. If this is the case a Reaction roll should be made, together with a bribe of between 50 and 200 shillings. A *Good* or better reaction will mean the gaoler is momentarily distracted or becomes a little unobservant for a few minutes. A larger bribe still (and a *Good* reaction) of between 200 and 1000 shillings may have the gaoler actually actively help in some minor way, such as leaving a door unlocked. 1000 shillings or more, plus a *Good* reaction will have the gaoler wishing the escapee good luck as he opens the door and waves the ex-prisoner goodbye.

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When attempting a bribe, any neutral Reaction rolls mean the gaoler wants (1dx10%) more as a bribe. Any Reaction rolls worse than neutral mean that the gaoler refuses that and any future bribes, and also treats the prisoner even worse. A *disastrous* Reaction roll will result in at least a beating!

Noble prisoners will usually be allowed to stay on parole, promising on their honour to appear for the court but not otherwise being imprisoned in any way. Only those accused of capital crimes will have their liberty restricted, but even then in the most civilised way, and they will certainly not be thrown in the common gaol. More likely, noble prisoners will be confined to a palace or manor, though rarely their own. In some cases, such nobles may be the target of rescue attempts by supporters. Armed groups may actually storm the house that the noble is being held in, and the guards are usually correspondingly numerous.

Magistrate Demeanour and Honesty

Imperial law is set centrally so that justice is the same for everyone, where a given crime attracts the same sentence Empire-wide. Of course, this system assumes that every magistrate thinks the same way and has identical prejudices. This is obviously not the case, as magistrates are human and have all the associated human variations in temperament. Their demeanour is determined using the following chart:

<i>Roll</i>	<i>Demeanour</i>	<i>Effect</i>
3	Sadistic	+3 to <i>Sentence</i> roll
4-5	Cruel	+2 to <i>Sentence</i> roll
6-8	Harsh	+1 to <i>Sentence</i> roll
9-12	Neutral	Normal <i>Sentence</i> roll
13-15	Tolerant	-1 to <i>Sentence</i> roll
16-17	Benevolent	-2 to <i>Sentence</i> roll
18	Forgiving	-3 to <i>Sentence</i> roll

In addition to the demeanour of the magistrate, his honesty should also be randomly rolled. This will determine how open the magistrate is to bribes and how much the bribe will influence his verdict. Bribery is a common part of Sadurian trials, though it would never be admitted openly, and the bribe is expected to be both subtle and circumspect.

Bribes should be between 100 and 1000 shillings and accompanied by a *Good* or better Reaction roll. Higher bribes will have no further effect, except to make the magistrate suspicious of such excess vulgarity.

Religious magistrates in religious courts add +2 to the *Honesty* roll as they are acting for their church and often feel themselves above such grubby practices as accepting bribes.

Where expressed +/-, the modifier to the verdict roll is added for circumstances in favour of the defendant, and reduced for circumstances favouring the prosecution, -/+ works in the opposite manner. *For example, a prosecuting lawyer bribing an honest magistrate might result in a +2 verdict roll as the magistrate is now suspicious of the prosecutors.*

Roll	Honesty	Effect
3	Corrupt	Will automatically find against anyone <i>not</i> offering a bribe. Will happily accept up to 5000 shillings as a bribe.
4-5	Dishonest	+/-3 to <i>Verdict</i> roll for the highest bribe.
6-8	Greedy	+/-2 to <i>Verdict</i> roll for the highest bribe.
9-12	Neutral	+/-1 to <i>Verdict</i> roll for the highest bribe.
13-15	Principled	Normal <i>Verdict</i> roll. Will refuse bribes.
16-17	Honest	Anyone offering a bribe will attract a -/+2 <i>Verdict</i> roll.
18	Puritanical	Anyone offering a bribe will attract a -/+4 <i>Verdict</i> roll, and be accused of the major crime of bribing a magistrate.

Lawyers and the Trial

Defendants may either defend themselves or hire a lawyer (known as an “advocate”) to fight their cause. As lawyers charge a fee of (*Professional Skill* – *Lawyer* x5) in shillings per day, most people only hire a lawyer for major or capital crimes.

The trial is a test of two skills. Each side rolls as a contest of the skill in question. The winner of each test may add or subtract 1 from the magistrate’s final *Verdict* roll:

- *Law* To ensure that the charge and proceedings are technically correct.
- *Fast-talk* To sway the magistrate with persuasive argument and cross-examine any witnesses.

Note that the skill *Professional Skill* – *Lawyer* is not used in the trial but may be used to recognise the demeanour and honesty of a given magistrate, and allows a lawyer to avoid looking like a complete amateur in the courtroom.

The Verdict

The magistrate listens to the arguments (and accepts the bribes), and then gives his verdict.

The verdict is rolled on 3d, with the following modifiers. Where expressed +/-, the modifier to the verdict roll is added for circumstances in favour of the defendant, and reduced for circumstances favouring the prosecution:

- Any modifiers from lawyers' contests of skills.
- +/-1 for each competent eyewitness (to a maximum +/-3).
- -4 for an open-and-shut case (caught red-handed, for example).
- +/-1 for a *Good/Poor* reaction roll from the defendant*.
- +/-2 for a *Very Good/Bad* reaction roll from the defendant*.
- +/-3 for an *Excellent/Very Bad* reaction roll from the defendant*.
- -4 for a *Disastrous* reaction roll from the defendant*.

* Most magistrates are unimpressed by either Rank or Status, so ignore these Reaction modifiers. Where multiple defendants are on trial, use the largest Reaction modifiers, whether positive or negative.

<i>Roll</i>	<i>Verdict</i>	<i>Effect</i>
3	Guilty	Go to <i>Sentencing</i> . +1 to <i>Sentence</i> roll.
4-8	Guilty	Go to <i>Sentencing</i> .
9-11	Undecided.	Retrial ordered.
12-17	Not Guilty	Defendant is set free.
18	Not Guilty	Defendant is set free. Accuser may be charged with maliciously trying to blacken the defendant's character.

The Sentence

If found guilty, the defendant is sentenced. Each level of crime has its own sentencing table. Roll 3d for the appropriate level of crime, adding any modifiers from the magistrate's demeanour or the verdict.

Religious crimes tried by a religious court add +2 to the *Sentence* roll, *unless* the defendant is a priest (i.e. has Clerical Investment) of the same pantheon.

Civil crimes will often substitute a fine or unpaid labour for the usual sentence, as they are regulated by civic councils who are more interested in accumulating money than in locking away or disabling one of their tax-payers.

Roll	<i>Petty Crimes Sentence</i>
3-4	Made to wear a distinctive item of humiliating clothing for a day (there are many local variations, such as pair of donkey ears or a grotesque false nose).
5-8	1 day in the pillory or stocks.
9-12	1d days in the pillory or stocks.
13-16	3 strokes with the cane (inflicting a total of 1 HP damage).
17-18	Fined a day's wages or made to work unpaid for the local authority for a day.

Roll	<i>Minor Crimes Sentence</i>
3-4	Fined 3 days' wages or made to work unpaid for the local authority for a week.
5-8	Fined a week's wages or six strokes of the cane (inflicting a total of 3 HP).
9-12	Fined 2 weeks' wages or a whipping inflicting 1d HP damage.
13-16	Fined a month's wages or a whipping inflicting 2d HP damage.
17-18	Branding, inflicting 2d HP burn damage and leaving a scar. A bribe of 10 shillings and a Good reaction roll may persuade the executioner to put the brand on a hidden body location.

Roll	<i>Major Crimes Sentence</i>
3-4	Fined 3 days' wages or made to work unpaid for the local authority for a week.
5-8	Branding, inflicting 2d HP burn damage and leaving a scar. The brand is intended to be seen, and will always be placed in an obvious place.
9-12	Minor mutilation. Cutting off of a body part. Inflicts 2d damage and permanently removes an ear, nose, finger, etc.
13-16	Major mutilation. Cutting off of a body part. Inflicts 3d damage and permanently removes a hand or foot.
17-18	Sentenced to bonded labour for 5 years.

Roll	<i>Capital Crimes Sentence</i>
3-4	1d x 10 years of bonded labour. Nobles may instead negotiate exile for the term of the sentence.

Roll	<i>Capital Crimes Sentence</i>
5-8	A life of bonded labour. Nobles may instead negotiate exile.
9-12	Death. A noble close to the magistrate or Emperor may be able to negotiate exile instead. Common folk will be hanged, gentry executed with an axe, nobles executed with a sword.
13-16	Torture and slow death. This may include burning, crushing or gradual disembowelment.
17-18	Hanged, drawn and quartered. If the crime was committed against powerful nobles or the Emperor, the defendant's family may also be punished (not necessarily executed).

Religion

Everybody in Saduria believes in deities of one sort or another, whether part of the official pantheons or not. It is hard to be an atheist in a world of actively demonstrated divine powers.

Saduria has two major pantheon religions, known as the Old Gods and the New Gods, and also has a small number of Nature Gods worshippers who still cling to their ancient religion. In addition to these official pantheons there are also those who choose the dark side of religion and follow devil worship, those who are mad enough to worship demons and Old Ones, and those who worship other, more minor, spirits, from ancestors to local demigods and spirits.

Priests usually follow a set god, or church, from their chosen pantheon (the Nature Gods pantheon is an exception). Because there is a limited congregation available, most areas only have one priest to represent them, and this inevitably leads to the promotion of a single god or goddess as the local priest encourages his or her own church. In the main, these churches will be those concerned with the local economy or livelihood, especially agriculture and fertility gods in rural areas. Only in those areas where the population is large enough for the support of many priests will the more obscure churches be widely followed.

Not all priests will have priestly magic, and even fewer priests will have a large number of spells. Many priests will use ritual magic, but this tends to be useful only in a purely religious sense. This means that only a small number of priests will resort to using magic to aid their congregation through their mundane lives, and most will resent being used simply as "quick-fix" magical first aid. Instead, priests will offer a variety of other practical skills associated with their church; priests of agriculture gods, for example, will probably be excellent mundane farmers in their own right.

Most of the population of Saduria follows a church, but does not let it run their life! These lay worshippers show the gods respect and try to live their lives as

taught by their chosen church, acknowledge the spiritual guidance of the local priest, and pay 10% of their income as tithes. None of this, however, interferes much with their daily life, as the Sadurian populace is notoriously practical in outlook. A tiny minority of people, though, take their religion far more seriously. These fanatics live and breathe to follow and promote their church, and will happily set aside practical comforts if they think it will improve their spirituality. In most cases religious fanatics are treated with nervous tolerance, but some may become serious threats to the livelihood or even life or those around them.

The church gains its income in two ways. This first are tithes, a sort of religious tax paid to the local priest monthly and generally running to 10% of a person's income. This may be paid in coin or goods, and in farming communities it is usually paid in produce. In many cases the priest will look sympathetically upon those who are financially struggling, but may expect some payment in kind in exchange, often in the form of labouring for the church. Richer members of the congregation are expected to help pay donations to support church charities or appeals. The local priest keeps a record of who has paid their tithes; non-payment may result in a withdrawal of religious support. The second means of income is the selling of divine services: blessings, healing and so on. Not all churches have as much to sell as others, but all will charge for their services when they can.

Most people within Saduria are tolerant of those who worship one of the different official pantheons, even if they may disagree with that pantheon or church's teachings. Followers of the Nature Gods are treated a little warily, as the pantheon and its worshippers are seen as somewhat backward. However, those who worship devils, demons and Old Ones are viewed with hostility and not a little fear. As well as being illegal, such blasphemous worshippers very often act against their neighbours in ways that would attract antagonism whatever their religious views.

Finally, although the Old Gods are still the most popular pantheon in Saduria, the more recently formed New Gods are gaining recognition, largely thanks to the Emperor worshipping them. Because they have Imperial patronage, members of the influential nobility have changed their religious allegiance to the New Gods, and so it has become standard practice for anyone wanting political power to be seen to support them.

The Daily Round

Most people rise a little after dawn, but servants, apprentices, bakers and many farmers get up even earlier as they have duties to attend to before most people wake. The idle rich may not rise until nearly noon (especially if they have been partying the night before), and it is not thought considerate to call upon them until then.

Morning ablutions depend on your status. Most commoners will splash a bit of cold water on their head and face to refresh themselves, but no more. Richer

Chapter 1. Sadurian Life

people might bathe (in a bath drawn by their servants) and then perfume themselves. Hygiene is not strictly adhered to but neither do people walk about covered in filth. Soap is a luxury for most, however, and is reserved for a weekly or monthly bath. Perfumed soap is considered a rare treat. A bath for most common folk means a trip to the local bath house or river. The bath house provides a communal bath with warm water, and is often used as a regular social activity by those who can afford it (normally 10 pennies entry, or a shilling if a small cake of soap is required). Vendors with food and drink circulate. Most bathhouses have separate male and female baths, but a few have mixed bathing and these are often little better than brothels.

Dressing is easy for the common man, who may only have two outfits and only one of those a working one! The rich, however, may spend some time trying different combinations of clothing, with servants running back and forth with clothing for an hour or more. Women who wear laced corsets (a fashionable but impractical garment) require help to dress as the corset laces up tightly at the back. Even SLO women may have a serving girl to help and those without one will probably live with their mother, sister, daughter or whatever. Men would certainly not be invited to help their wives dress!

Breakfast is not a formal meal, but most people will break their fast with a chunk of bread or perhaps any cold leftovers before setting out to work. Later in the day, usually about midday, is time for dinner. This is usually seen as the



A fashionable young man of some financial means. An adventurer enjoying the spoils of his latest mission perhaps?

main meal, and is substantial where possible. A yeoman, or someone else who works long hours away from a kitchen, will have a cold dinner and a hot meal later, but most people will visit a tavern or inn at dinnertime and eat hot food. The final meal of the day is supper, taken in the evening after work.

With little good artificial light, most people will not work past dusk. This is the time to spend with the family, or maybe to go out for a drink at the tavern. With an early start the next day the general populace will retire to bed not long after sunset. Servants may have a few more chores to perform before they can turn in, but few people work into the night.

After dark, the only people who are legally abroad are the night soil collectors (emptying cesspits), lamp-lighters (where a town has them), the night watch and some priests serving gods whose activities include the night hours. Whilst few towns have formal curfews, being out at night is usually considered suspicious.

Fashion in Saduria

The fashions of Saduria inevitably start with the nobles in Sadur City, and then slowly filter their way down through the rest of Sadurian life. Practicality usually only rears its restraining head when the fashion is taken up by the common people, those who actually have to work whilst wearing it! This applies equally to male and female fashion, and in Saduria the men are as active in following fashion as their womenfolk, and sometimes even more so.

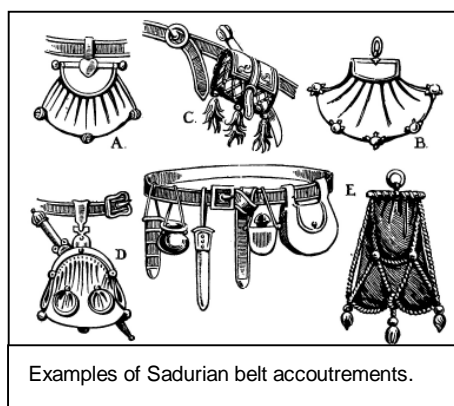
Current Sadurian fashion is for slashed sleeves, which shows off the rich material of the shirt. Understandably, this is more common where the wearer actually wears shirts of good quality, and it is as much a means to flaunt wealth as anything else.

Men still wear full hose, but sometimes with the addition of small breeches, short baggy trousers that either just cover the hips or (more rarely) reach down to the knee. The rich may have slashed breeches to show off the lining. Sleeves are long and full, with tight tunics and hose. Where no breeches are worn and the tunic is short, a codpiece is worn for decency's sake.

Women's fashion includes full skirts, usually kept full with numerous layers of petticoats and possibly a bumroll (a padded horseshoe shaped 'hoop' to artificially widen the hips), farthingale (stiffened underskirt to hold out the outer skirts) and stiffened corset! Note that the impracticality of Sadurian fashion is deliberate; if you are dressed in an outfit in which you cannot possibly perform physical labour then you are demonstrating that you do not have to do such labour. In other words, you are rich enough to have others perform your menial labour. The combination of restrictive garments thus makes it very difficult for a character of status to be physically active – something for referees and the players of such characters to remember. See below for the restrictive side-effects of fashion.

Both sexes will wear as much decoration and jewellery as they can afford (this is included in the cost of the outfits), though some prefer to wear "costume" jewellery on their everyday outfits in case of robbery.

Finally, cloaks and capes are popular to protect expensive clothing from the



Examples of Sadurian belt accoutrements.

elements. Women usually wear full cloaks, often with deep hoods. Men usually (but not exclusively) prefer a cape, or half cloak, which makes their sword more accessible. The wearing of civilian swords is often permitted to the gentry and above, but many towns discourage the wearing of rapiers because of the rise of duelling, especially impromptu duels in the streets! The smallsword is a fashionable alternative and is seen as being less aggressive than the rapier.

The Side-Effects of Fashion; Restrictive Clothing

Characters of status, and female adventurers especially, are going to have to make a frustrating choice when it comes to clothing.

- ❖ Dress for practicality and comfort but thereby become scandalously and noticeably unfashionable (attracting a *Social Stigma-Inappropriately dressed*) where relevant).
- ❖ Dress fashionably but restrict themselves physically (-1 to 3 to all DX skills and abilities, except where freedom of movement is unimportant).

The level of restriction of fashionable clothing depends largely on the status at which they are dressing for. Penalties are imposed on *all physical activities requiring freedom of leg movement (including move, active defences and melee attacks, but not riding, unless a female outfit without using a sidesaddle)*.

Status up to 1

- Male outfits have no activity penalties.
- Female outfits mean extensive petticoats but little other restriction: -1

Status 2 up to 4

- Male outfits have tight hose, bulky sleeves and restrictive tunics. -1
- The female outfits add a bumroll and farthingale: -2

Status 5 and up

- Male outfits add bulkier sleeves and heavier accessories. -2
- Females have a stiffened corset, which makes breathing difficult -3. The corset will, however, grant 1DR to the lower abdominal area.

All penalties are increased by one point for SL 0-4 "Court" and "Winter" versions of the appropriate outfit, and reduced by one for all travelling outfits.



A status 6 (noble) lady wearing her petticoats, bumroll, farthingale and stiffened corset. Worn in addition to her long sleeves and dress, it is easy to see why she would be at -3 to any active physical skills.

Obviously, fashion only matters when mixing with other people. It is not really going to matter what you wear if out tomb raiding!

Dressing Beneath Your Station

A character wearing clothing of a status below their own will attract negative attention, and likely a *Social Stigma-Inappropriately dressed* of a level equal to **half the difference in status** between the outfit and the character's social level. Any woman who wears male clothing to overcome the impracticality of the socially acceptable clothing that she is expected to wear, is likely attract a -1 to -3 *Odious Personal Habit-Scandalous dresser*. The penalty depends on exactly how the woman deports herself and how much she reveals; wearing tight hose and a loose shirt is usually worse than pantaloons and a tunic. This penalty is as well as any *Social Stigma* for dressing beneath her station!

Leisure Time and Recreation

Many people in Saduria have a little leisure time, even if it just an hour, and the idle rich have a whole lifetime to devote to their recreation.

What people do in their spare time depends largely on their social position, though some entertainments are universally popular.

Being seen

When you are in the social scene it is essential that you are seen or talked about regularly. One of the best ways of doing this is simply to promenade, to walk slowly in fashionable places. In many cases noblemen and women will plan a whole day of promenading with a friend, or even with a lover. With no mass media, the more influential people who notice you, the better chance you have of being remembered by them. When groups of young men promenade it often leads to duels, as each group exchanges insults and jibes to compete in the contest to appear dominant. Other (and safer) ways to ensure you are seen are to frequent popular entertainments (and maybe even watch them while you are there), to hold and attend parties, and simply to associate with someone more famous or infamous than you are.



A fashionable dandy and his lady. This couple are obviously out to make a statement with the way they are dressed. Although not shown, the man would usually carry a fencing sword (sidesword, rapier or smallsword) when out in the city.

Dancing

From the elaborate and formal steps of the nobles to the wild and enthusiastic folk dances of the common-folk, dancing is a social art that should not be underestimated. Young socialites will rarely advance socially without being at least a competent dancer, and an eligible lady will not consider the courtship of any man who cannot accompany her in the latest steps. At the other end of the social scale, local village dances are an excellent way for young yeoman to meet potential spouses, but those who do not dance with a partner have few alternative choices to respectably meet them.

Drinking

Most people restrict their social drinking to after the working day is complete, but the idle rich and those whose love of alcohol is greater than their sense of responsibility may spend all day at the tavern. Even the wealthy will usually drink at a tavern, enjoying the social interaction as much as the drink itself. In the evening, the tavern is a hub of the population's social life and is seen as suitable recreation for men, women and even older children. Naturally, with alcohol comes drunkenness and all the trouble and wild behaviour that accompanies it.

Fencing A pastime for the gentry and nobility, fencing is considered an essential skill for the socially aware man. Attending fencing lessons is *de rigueur* and has the added advantage of being both good exercise and possibly life-saving. Duelling is a necessary evil for those who are not soldiers but nevertheless wish to maintain their honour and demonstrate their bravery. Young and drunk nobles regularly fight in the streets, endangering passers-by and causing mayhem. Though banned by many urban authorities, the status of many of the duellers is usually sufficient to avoid legal trouble. Women are not expected to be able to fence (though some do), and are certainly not encouraged to attend fencing lessons.

See the following section on Urban Duelling for more information on the problems of fencing in the streets.

Games Widespread and popular games are bowls, quoits and target archery. Tavern games such as dice, cards and backgammon are also popular, all generally accompanied by some level of gambling. The skill of *gaming* is practically universal, and it would be a highly unusual Sadurian who could not play or indulge in one game or another. Winning money by gambling on such games is another matter, you can be a good gamer without necessarily being a good gambler.

Gambling Most Sadurians love gambling, whether at cards in a tavern or simply betting on who can throw a turnip the furthest. Wagers accompany most contests, though generally only small sums are involved. When larger bets are regularly made professional gamblers and the wealthy (even nobles) are attracted. It is not uncommon for popular ratting contests or bear baiting events to see knights, barons and even counts attending.

Shopping Shopping is not strictly a recreation unless you are rich enough to buy what you want rather than what you need, but a visit to the market is still an event with numerous street entertainers and exotic goods to keep your attention, and an opportunity to exchange gossip. The rich will send their servants to buy mundane items (and will rarely carry their own purse), but may visit a market for expensive luxury items or to be seen by their peers.

The tailors When the wealthy spend money on clothing, they may make their trip to the tailors or dressmakers a social event. Friends, relatives and servants will accompany a social climber to pass comment on the clothing, to give advice on fashion and generally show how important the person is by the size of their retinue. Refreshments may be bought and consumed in the shop. Naturally, the tailor's workshop should be designed to accommodate such wealthy patrons if he wishes to attract those of higher social status. The higher nobility will usually have the tailor visit them, possibly for a prolonged period!

The Arena Many large towns have an arena where both gladiatorial contests and sporting events are staged. Whether the entertainment is a foot race, men staging a demonstration combat with wooden staves or a gladiator struggling for his life against a lion, the arena is always well attended.

Urban Duelling

Duelling at this stage has not reached the highly ritualised stage seen in later TL4 societies. This is no one-on-one encounter at dawn in the park with matched weapons; rather it is a full-scale brawl involving as many of the duellists' faction as happen to be present. There are none of the formal rules by which such fights are later governed, though certain informal ones have emerged. These codes by which duels are usually fought are as follows:

- Care is taken not to injure bystanders not directly involved in the fight. People still get hurt (and sometimes killed), but only “accidentally”. Often, the duellists may send cash as compensation for damage and injury (and to avoid any awkward social or legal repercussions).
- Killing an opponent in cold blood is avoided where it is possible. Serious injury and death still occur, of course, but wounded and incapacitated fighters are not slain unless they insist on still posing a threat. To deliberately kill a fallen opponent may lead to revenge killings, and open up a vendetta of murderous consequence complete with poisons and black-clad assassins.
- Participants do not seek revenge for losses or injuries through the law (though duelling is illegal and charges of murder or assault may theoretically be brought).
- Commoners are not encouraged



A duel with greatswords. This is likely to be a staged fight, or possibly a practice at an academy; greatswords are rarely seen in urban duels.

to become involved. Duels are usually between members of the nobility, or more rarely the gentry. This is simply because the fights are most often between the opposing factions built up around young nobles, and commoners are not part of this social scene, having better things to do with their time!

Remember the penalties from wearing higher SL outfits, most full-time fighters will discard the large tunics and improbable sleeves of a full outfit; many bravos walk about flaunting their military-style undress, showing both a disregard for social niceties and a practical dress sense for their chosen activity. This lack of fashion generally attracts a reaction penalty from the more socially conservative.

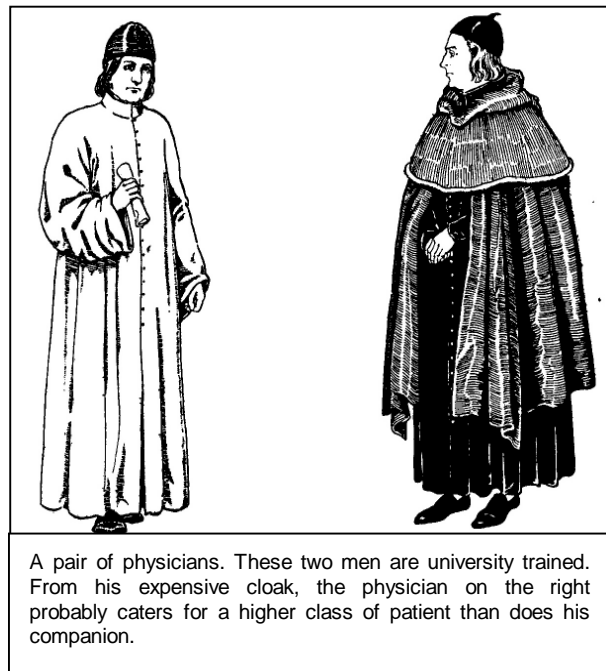
Health Care

It is not only wounded adventurers that require medical help. Daily mundane illness and injuries are common, and a yeoman will want help with his toothache as urgently as an adventurer wants his wounds stitched.

Physicians are the most common professional medical help available. University educated and trained in the latest (i.e. TL4) techniques, Sadurian physicians are competent and usually reliable. Surgeons, who may or may not also be physicians, are also university trained and many people actually survive an encounter with their scalpels. Both physicians and surgeons charge a reasonable fee for their services, but this may be beyond what the poor can afford to pay. Some charities exist to help those who cannot buy medical attention, and there is always the free option to be examined or operated on by a university student rather than a trained graduate.

If the patient cannot afford the physician or surgeon's fee, and does not want or is unable to, take up the option of a charity or university hospital, he may always turn to a barber surgeon. These relics of the pre-university medical profession are trained by other barber-surgeons or even self-taught, and use TL3 techniques and unsanitary equipment. They are cheap and quick, however, and are popular for very simply procedures (like pulling a tooth or closing a wound).

In rural areas there are always wisemen and women who dispense folk remedies and herbal balms. Often effective, they are nevertheless only an option for minor problems.



Magical healing might be the best option for the sick of Saduria, but it is usually very hard to come by. The Old Gods church of Linmeth offer healing for a high price, and the medical attention is accompanied by extensive preaching. Divine healing for all but the most trivial injury is generally beyond the price of most people. Charity foundations do look after the poor, but they can only scratch the surface of the healing required and tend to concentrate upon the local faithful. Some mages are able to cast healing spells, but refuse to do so as it not only interferes with their studies but also encourages sick people to seek them out.

The Place of Women in Saduria



With a full list of domestic tasks to attend to, most Sadurian women of the common class have little time to devote to the luxuries of high fashion.

Women in Saduria occupy an unusual position in society. On the one hand they are treated with respect and courtesy, yet they are also patronised and rarely taken seriously. Whilst not treated like property (as happens in Salta, for example), women are certainly expected to obey their fathers and husbands in public and in matters of importance. Rebellion is not unusual, but it is usually so limited in nature that society barely takes notice. The daughters of the gentry and nobility are officially expected to remain chaste until married. This is partly to ensure a good marriage, but chastity is also an important virtue taught by the influential New Gods. In consequence, unmarried young women are chaperoned when in public or when being courted by potential suitors. In reality, it is not at all uncommon for unmarried women to have affairs and liaisons, either by eluding their

chaperones or even by securing the chaperone's help.

Most jobs are theoretically open to women in Saduria, but there are certainly 'traditional' jobs more usually performed by women. A woman in a 'man's' job faces mistrust and potential social stigma, even if she is as competent as a man. A major bar to women in such positions is the lack of guild support, and even an outright refusal by the guild to admit them. However, the widow of a guildsman has a sort of honorary position within the guild. If sufficiently skilled, she will be allowed to carry on her husband's career with guild recognition. If unskilled, she will be allowed to hire non-guild assistants to do the actual work.

Finally, women who expect to perform active physical jobs may find that the fashionable female Sadurian clothing of full skirts and corset is a real handicap (*penalties to most DX skills and abilities*). Women who wear hose to get around this should take an Odious Personal Habit (-1 to 3 reaction)! See the section above *Sadurian Fashion* for more details.



By contrast to the female commoner, a woman of wealth is free to indulge in fashion. Freedom from social expectations, however, is harder to find.

Running a Household

Even SLO folk will usually have some domestic help, even if it only the youngest daughter of their neighbours who sweeps the house and prepares the vegetables in return for a few eggs each day. The gentry will be expected to have personal servants as well as household help, and the nobility have a small community of domestic servants to keep their estates running.

The following is shamelessly taken from Maggie Secara's excellent Compendium of Elizabethan England. Links are on the website.

Servants

Grooms are generic household serving men; grooms of the stable, chamber, etc. Females of the same order are called *maids* or serving maids: of the kitchen, chamber, still room, etc.

Most of the servants in any household are men.

A valet is "a man-servant performing duties chiefly relating to the person of his master; a gentleman's personal attendant."

Female equivalents are *waiting gentlewoman* or maid, depending on the rank of the relevant parties. A lady might refer to her gentlewoman or her maid. (Only the higher nobility has *Ladies in Waiting*.)

As a verb, say that you serve, or wait upon, or attend (but not "work for") someone; or that you are waited on or attended to by someone.

A servant in a fine house expects (if he is clever) to rise in the world, improve his fortunes, and create an even better place for his children. A stable groom might aspire to become butler or steward in the same or a greater house. The pot boy might hope one day to be chief cook.

Servants take money from anyone. They will accept a *vail* (tip) for any service rendered. ("Here's a penny to drink my health.") Or a *douceur* (sweetener) for favors requested. They expect to be vailed for delivering a gift or message. Their masters are aware of this, and do it themselves to other people's servants. It is not considered dishonest unless loyalties become confused and compromised.

The good servant, like a good waiter, is attentive. The best servant is a little bit psychic. He is there when you need him but never hovers. He finds some virtuous occupation when you disappear. He is neither lewd nor vain, but maintains a respectable countenance, to the credit of his master. He is modest but never craven, humble but never base, candid but not insolent.

The good master is proud but never despotic. He is patient, governing his household with fatherly care. He does not twist your sincere desire to serve into a sincere desire to punch him out. He lets you do your job. He maintains

his superior station, as God has given it him, by honourable behaviour, not by argument.

Servant Rankings

Within a household, servants maintain a strict hierarchy between themselves, it is one that their employers are aware of but rarely feel the need to make anything of. If a game concentrates on the servants of a household (perhaps the same noble employs all the PCs), then it might be worth using the *Rank* advantage to differentiate between them. Otherwise, such minutia of the serving classes will have little effect on play and is best dealt with accordingly, possibly by using the *Courtesy Rank* advantage.

Most domestic servants *start* with a status of -1 due to their social origins. This is the default assumption and is used in the following table. The status given below includes the bonus for Rank.

Rank	Status	Title	Duties and responsibilities
8	2	Steward of the Household	Overall responsibility for a great household and estate. Should have <i>Administration</i> skill at 12 as a minimum, and preferably <i>Finance</i> as well.
7	1	Secretary	Correspondence and legal matters. Needs <i>Administration</i> and <i>Law</i> .
6	1	Gentleman of the Chamber	Runs the domestic staff.
5	1	Gentleman of Horse	Runs the stables, also organises outdoor activities such as hunting.
4	0	Yeoman of the Chamber	Deputy to the Gentleman of the Chamber, will have his duties in smaller households. Later becomes the butler. In larger households he is in charge of the male staff.
3	0	Housekeeper	In charge of the female staff and the day to day petty finances in smaller households.
3	0	Chief cook	Commands the kitchen staff.
2	0	Master of -	Appointed to be in overall charge of some important aspect of the household. Examples are Masters of Hounds, Carriages, Arms, Dancing and Music.
2	0	Brewer, Baker, Pastry-chef, Sous-chef, Vintner, Carver, Head Gardener, Falconer, Ostler, etc.	Skilled individuals working on an important aspect of the household that requires a craft or special skill.
1	-1	Grooms, Valets, Ladies Maids, Ushers, Stable hands, Gardeners, Upstairs Maids, Chambermaids, etc.	Experienced servants who expect minimal contact with the masters of the house.
0	-1	Boot boys, Scullery Maids, Stable boys, etc.	Unskilled and inexperienced servants who do not expect to see or meet the masters of the household.

Tech Level

Saduria is early Tech Level 4; that is, it lies somewhere between TL3 and 4. Largely medieval in technology (TL3), Saduria has a number of advances in medicine and other areas that are from TL4. Examples include:

- Advanced coin design (with milled edges).
- Advanced steel making.
- An understanding of human physiology and advanced medicine.
- Fencing weapons.
- Mechanical printing press.
- Primitive spectacles (reduce Bad Sight penalties by half).

Gunpowder

TL4 suggests that gunpowder has been invented and this is true, but it has been forgotten about again! All the alchemists that have discovered the explosive black powder have disappeared, some from the intervention of mages and some thanks to the unfortunate effect that exploding gunpowder has on the dimensional fabric around it.

When gunpowder is burnt or exploded, it has a similar effect on the dimensional fabric as a catastrophic magical critical failure. Roll 3d each, and every, time a quantity greater than a pinch of gunpowder is ignited, adding 1 to the roll for each pound used: on a roll of 18+ a demon or other malign spirit is summoned! This is not true summoning in the magical sense, but the power released by the gunpowder attracts a demon in the same way as magic use does and the explosion itself weakens the dimensional fabric sufficiently for the demon to appear with no effort on its part. It is very rare for a demon to show any sort of gratitude for being “summoned”.

Mages and more learned priests are rightly terrified that the use of gunpowder would spread if its existence was widely known, and that the potential consequences could be disastrous. On the one hand, therefore, they wish to prevent gunpowder’s development and use, but on the other hand they cannot enlighten people to the risks without broadcasting the fact that gunpowder can be developed in the first place!