

Using *Dungeons and Dragons* Game Rules With The *Shakhàn* Game Setting

Based on the *Shakhàn* 2000 game rules as found at :

http://www.telostic.com/shieldsfamily/shakhan/shakhan_homepage.htm

Foreword

Over the years, the *Shakhàn* design team has received many requests of the following type :

“Gee, you know... we really like the Shakhàn game setting, but the game system that comes along with it is unfamiliar and confusing to us. Can't we just use Shakhàn as the “world” but use the Dungeons and Dragons© game system for things like combat, character development, monster encounters and so on?”

The answer is, “Yes... BUT.” (The last part of the answer is, ahh... rather important.)

Before doing what best we can to provide a satisfactory “translation layer” between *D&D* and *Shakhàn*, we have to consider that these systems evolved in very different ways and were designed to address different gaming requirements.

- *Dungeons and Dragons* evolved gradually over many years and (at least insofar as its traditionally most popular versions are concerned) its game system reflects a number of legacy shortcomings inherited from the earliest versions of the game (for example, the notorious “magic-users can't use a sword” limitation). It was also meant exclusively as a set of game mechanism rules and its Dungeon Master rules specifically state that it does not provide a game setting in which characters can go out and adventure; the *D&D* Dungeon Master Guide goes out of its way to advise new Dungeon Masters that they will have to create their own “fantasy world”, all by themselves. (As any DM can personally attest, this can be a lot of work.)
- *Shakhàn*, conversely, was designed as a complete FRP game system and setting all contained in the same set of rules, taking into account many of the game mechanism lessons learned throughout *D&D*'s formative years. Its game system therefore is considerably more complicated (and accurate... but, arguably, more time-consuming to play) than that of *Dungeons and Dragons* and some aspects of its game setting (for example, spell and monster descriptions) are primarily designed to work within this setting, without much thought having been given towards making it compatible with alternate game systems.
 - For example, *Shakhàn* characters have many more defining characteristic scores (e.g. Agility, Psychic Ability, Mystic Ability, Willpower, Social Class, etc.) that are completely absent from the basic *D&D* rule sets; and character species in *Shakhàn* (for example Arda, Bènlì, Apnié, etc.) are not at all like the Dwarves, Elves, Hobbits etc. that one would find in *D&D*.
 - Also, because the *Shakhàn* combat and magic systems are very different from the *D&D* ones, the combat and magical capabilities of *Shakhàn* monsters are designed much differently than would be the case for an equivalent *D&D* monster. (Note that this issue does not only apply to compatibility with *D&D*; it also applies to systems like GURPS and so on.)

It's easy to see that there are many ways in which the two games (and game systems) that are being discussed here, differ dramatically with each other. Thus, any attempt to provide a "translation layer" is bound to have some shortcomings as well as is likely to leave many things up to "Referee Discretion".

After acknowledging this, we can address how we might make it possible to play *Shakhàn*, but with *Dungeons and Dragons* game mechanism rules. In general, we will establish the principle that where there is a conflict or inconsistency between the *D&D* FRP game mechanism rules and the *Shakhàn* ones, except if it is impossible or unduly difficult to find a plausible outcome, the *D&D* rules will take precedence over the *Shakhàn* ones.

In this context, we first need to answer the following question : “when we say that we are trying to make *Shakhàn* compatible with *D&D*... exactly which ‘*D&D*’ are we talking about?”

This is relevant because the basic *Dungeons and Dragons* game system has undergone a large number of successive revisions since its original introduction in the mid-1970s, to the point now where the game bears only a superficial resemblance to what players of past decades would have recognized as “*D&D*”. (For more information on this, see [this URL](#); as you will quickly appreciate, there have been at least four and arguably five or six major revisions, most of which have only some compatibility with the previous versions.) Significantly, with each revision, the game system has become more and more complex and also the investment needed to play the game in the first place has steadily increased, because the rules books and associated playing aids have become more costly over time.

When this guide was first being developed, our inclination was to base the *D&D* reference version for purposes of comparison with *Shakhàn*, on the latest available edition of *Dungeons and Dragons*... that is (as of January 2024), the 5th edition as of mid-2014 (there apparently will be a 6th edition, supposedly to be released “sometime in 2024”). However, we quickly came to appreciate that the complexity and cost of this edition would, in a real sense, be antagonistic to the purpose of this document, which is (theoretically at least) to provide a less complex, easier way in which to play *Shakhàn*. (E.g., it makes little sense to replace one “involved” game system, with another one of equal or worse complexity.)

The next issue was, “if we are to pick an earlier version of *D&D*... which one?” Each “intermediate” edition of *Dungeons and Dragons* (e.g. 3rd, 4th etc.) has its positive and negative aspects, but importantly, these have mostly become niche products over the past few decades, and we wanted to use a *D&D* version with a simple yet reasonably complete set of rules that are still in wide-scale use.

Based on these considerations, we settled on configuring this document based on the “*AD&D* Second Edition” (“Advanced *Dungeons and Dragons*”) rule set of the 1989 time period. In our opinion, this edition best represents “traditional *D&D*” in terms of game system, rules and supplements availability, and ease of play. Of course, individual DMs are free to substitute other versions of *D&D* if they want; however, in that case, there would be more work for the DM to do in translating between the two game systems.

We do not pretend or claim that what follows, is a comprehensive guide. The *Shakhàn* and *D&D* systems are dissimilar enough so that inevitably a great deal of the decision-making will default to "DM discretion". What we are trying to provide below is a general set of principles to help the DM make the appropriate decisions. (Constructive criticism about the subject would be welcomed.)

The approach that we will take to explain how this might be made to work, is to follow the *D&D* character creation process and then at each stage in this process, provide some notes about how we could achieve the best level of compatibility.

Character Establishment : Species Choice

As noted, the playable character races in *D&D*, given the game's Tolkien-esque (*Lord of The Rings*) parentage, are entirely derived from that fantasy setting; so we have humans, elves, dwarves, hobbits (halflings) and certain other races (e.g. half-elves) derived in one way or another, from the preceding list.

In *Shakhàn*, on the other hand, we have a completely different fantasy setting with (the exception being humans) unique species such as Bènlì, Hlòn, Arda, Ca'ùna, Hàmyé, etc. (along with a few other, more rare types such as Granàyu, Apnié, Nika'Khàdra and so on). There are no elves, hobbits or dwarves, certainly not in the sense as were made famous by the *Lord of the Rings* trilogy.

Clearly, the *D&D* and *Shakhàn* player character races are not compatible and we must choose one or the other.

Recommendation : Players must choose their character species as if playing *D&D*; the native *Shakhàn* races are off limits (except, perhaps, as "one-off" creature encounters, in some deep, dark dungeon?).

Character Establishment : Species Character Class (Profession)

Shakhàn provides a flexible character profession progression system in which (basically) a character can have up to three different professions ("Primary", "Secondary" and "Tertiary"), with the game system encouraging, but not forcing, players to concentrate mostly on the "Primary" class. (There are no arbitrary rules like "if you're a wizard, you can't use a sword".) A player has considerable latitude in terms of which profession will be allocated the bulk of his or her experience points, but it rarely makes sense to build up the "secondary" and "tertiary" professions before doing so for the "primary" one.

D&D, however, has a long list of these kinds of restrictions and has an inflexible set of character profession rules where upon first setting up a character, a *D&D* player must pick a class (e.g. "Thief", "Wizard", "Cleric" etc.) and then stay with it "forever". (There are, admittedly, optional rules for "multi-classed" characters, but these do not apply to all character races and they have many arbitrary limitations of their own.)

Were we to drop these basic character profession restrictions, the rest of the *D&D* game mechanics would quickly become unbalanced, and since the objective here is to be playing *D&D* with a *Shakhàn* backdrop, we have little choice but to use the *Dungeons and Dragons* character profession (character class) system.

There will be many side-effects of this decision but just to name a couple, it necessarily implies that we will be using the *D&D* combat and magic systems (not the *Shakhàn* ones), except where some aspect of the *Shakhàn* game setting rules absolutely require them.

Recommendation : Players must choose their character class (profession) (or professions, in the case of a "multi-classed character") as if playing *D&D*; there are no "Primary", "Secondary" or "Tertiary" professions, as there are in *Shakhàn*.

Also, the *Shakhàn* experience vs. level system is discarded; players should use the *D&D* charts for "how long it takes a magic-user vs. a fighter to reach Level 2", etc. (The DM should use the *D&D* system for awarding experience points, however *at his or her option*, he or she can supplement this with the *Shakhàn* system which provides a somewhat more granular and sensible methodology for rewarding characters for actions other than "killing monsters and getting loot".)

Character Establishment : Character Attribute Scores

This is one of the most important and challenging differences between the two game systems, because (as stated earlier), *Shakhàn* has a far more rich and involved set of personal characteristic scores than does *D&D*. (For example : *Shakhàn* characters have a "Psychic Ability" score whereas this is absent from mainstream *D&D* rules. This is also true of sensory skills which are measured in *Shakhàn* but not in *D&D*.)

Recommendation : Use the table below, to convert between *Shakhàn* and *D&D* characteristic scores (note : the assumption is that we are talking about human characters here; use the *D&D* rules to implement race-specific modifiers for demi-human races).

Characteristic	Exists in <i>Shakhàn</i> ?	Exists in <i>D&D</i> ?	<i>D&D</i> value (for <i>Shakhàn</i> purposes)	Notes
Strength	Yes	Yes	Roll normally per <i>D&D</i> rules.	
Dexterity	Yes	Yes	Roll normally per <i>D&D</i> rules.	
Agility	Yes	No	Use Dexterity value (which means that Dexterity and Agility will always be equal; optionally, roll them separately).	Half-Elves, Hobbits, Gnomes +1, Elves +2
Constitution	Yes	Yes	Roll normally per <i>D&D</i> rules.	
Intelligence	Yes	Yes	Roll normally per <i>D&D</i> rules.	
Wisdom	No	Yes	Roll normally per <i>D&D</i> rules.	
Charisma	No	Yes	Roll normally per <i>D&D</i> rules.	
Physical Beauty	Yes	No	Use Charisma value.	Half-Elves +1, Elves +2, Half-Orcs -1
Psychic Ability	Yes	No	Use Intelligence value.	Half-Elves +1, Elves +2
Mystic Ability	Yes	No	Use Intelligence value.	Half-Elves +1, Elves +2
Willpower	Yes	No	Use Intelligence value.	Hobbits, Elves +1, Dwarves +2
Vision	Yes	No	Roll 3D6, if necessary.	Half-Elves, Hobbits +1 Gnomes, Dwarves, Elves +2
Hearing	Yes	No	Roll 3D6, if necessary.	Half-Elves, Hobbits, Gnomes, Dwarves +1, Elves +2
Sense of Smell	Yes	No	Roll 3D6, if necessary.	Half-Elves, Hobbits, Gnomes, Dwarves, Elves +1
Sense of Taste	Yes	No	Roll 3D6, if necessary.	Half-Elves, Hobbits, Gnomes, Dwarves, Elves +1
Sense of Touch	Yes	No	Roll 3D6, if necessary.	Half-Elves, Hobbits, Elves +1,

				Gnomes, Dwarves +2
Fatigue Reserve (FPR)	Yes	No	Use (Constitution * 3 + <i>D&D</i> Hit Points), if necessary. (Normally not used.)	Elves, Dwarves +10
Body Damage Reserve (BDR)	Yes	No	Use (Constitution * 2 + <i>D&D</i> Hit Points), if necessary.	Hobbits, Gnomes -5, Half-Orcs +2. In <i>Shakhàn</i> this score is much higher at the start than is the case for <i>D&D</i> hit points; however, in <i>Shakhàn</i> it rarely increases, whereas in <i>D&D</i> it increases with each character level progression.
Hit Points	No (BDR performs same function for <i>Shakhàn</i>)	Yes	Roll normally per <i>D&D</i> rules (per character class).	It is suggested that all beginning characters get the maximum hit points as per class. So for example a Cleric would always start with 6 HP, a Wizard with 4 HP, and so on.
Pain Reserve	Yes	No	This can be calculated using the standard <i>Shakhàn</i> rules; however, the attribute would not normally be used.	<i>D&D</i> basically has no game mechanism to represent "pain" in the way that it is modelled in <i>Shakhàn</i> . The DM should only use it where there is no plausible way in which to avoid doing so.
Critical hits (inflicting and recovering from them)	Yes	No	Should normally not be used. (Same issues relate to similar factors such as "long-term damage to internal organs", "infection" and so on.)	<i>D&D</i> basically has no game mechanism to represent "critical hits" in the way that they are modelled in <i>Shakhàn</i> . The DM should only use this factor where there is no plausible way in which to avoid doing so.

Notes : As we will be using the *D&D* combat rules, *Shakhàn*-specific characteristics such as FPR, Pain Reserve and BDR should only be used if absolutely necessary. Once the above scores have been established for a given character, his or her secondary (or "derived" *Shakhàn* characteristics can be calculated based on the primary ones as illustrated in the table (the derived scores may be necessary for checks such as "Inventiveness Class" and so on).

In general, derived modifiers (example : a Thief character's wall-climbing abilities) from skills or character class, should be based on the *D&D* rules. *Shakhàn*-related derived characteristics (example : psychic powers) are by default not used (although the DM can make an exception if he or she believes it to be appropriate; this might be acceptable for certain basic abilities like "psychic or mystic detection class").

It will be noted that Half-Elves and Elves start with considerable advantages here, but that is inevitable considering their descriptions in the Tolkien works that formed the original inspiration for *D&D*. (For example, Tolkien elves such as Legolas, Galadriel and Celeborn in *LoTR*, were supposedly many thousands of years old, at the time when they appeared in these novels. That is a lot of time in which to perfect one's skills in sharpening swords, aiming arrows or casting magic spells.)

Character Establishment : Character Age, Height, Weight

Recommendation : These can be left pretty much "as is" from the *Shakhàn* rule books, with the exception that references to *Shakhàn*-specific character races (e.g. Agàk, Bèli, Arda etc.) should be ignored. The DM can use either rule set in establishing character height, age and weight, except of course in the case of demi-humans, for whom there are no references in the *Shakhàn* rules.

It is suggested however that the "Telostic to Earth Years" conversion metrics should be retained given the differences in year length between the two planets.

Character Establishment : Character Social Class, Linguistic (etc.) Background

Recommendation : It is recommended that the *Shakhàn* rules for these aspects of a new character's attributes, be retained more or less exactly as they are found in the *Shakhàn* documentation. (This is also true of other *Shakhàn*-specific cultural attributes, for example the character's linguistic abilities, his or her nomenclature and religious affiliations, if any).

It will be up to the DM whether or not to implement *D&D*'s primitive rules for languages and scripts (e.g. "Common" tongue, species-specific languages like "Orcish", "Giant" and so on). Doing this might be necessary to make some of the other *D&D* rules work, but preferably, the DM should try to run the game by using the standard *Shakhàn* rules for languages (e.g. characters should mostly start out speaking "Rocto-CathSinnian", etc. and would, if literate, write in the "Common Rocto-Ardae" script). It should be noted, incidentally, that within the ordinary *Shakhàn* game setting, characters of the "normal" species (human, Bèli, Arda etc.) all speak the common *lingua franca* of the areas in which they live; thus, for example, an Arda character speaks common Rocto-CathSinnian just as a human would, in spite of the fact that one character has four legs and a radically different body-form compared to the other. In the parts of *Ushù'l* in which game play occurs, there really is no such thing as a "species language", at least for the "normal" sapient species (however, this *does* happen in certain other places on the planet, albeit ones that are many thousands of kilometers away).

Also note that most new characters (at least those other than clerics, wizards etc.) will not be able to read or write anyway.

The same is true for character clan-names and given-names; the DM should use the *Shakhàn* rules for this.

Character Establishment : Character Personalities

Recommendation : It is recommended that the *Shakhàn* rules for this aspect of a new character's attributes, be retained more or less exactly as they are found in the *Shakhàn* documentation, however as establishing these might take considerable time (especially if there are multiple players participating), the players and the Dungeon Master should jointly decide if this set of rules will or will not be used (and if so if implementation will be delayed until some later point).

Same issues apply to "Physical and Mental Defects". While these rules are comprehensive and accurate, they might not be popular with players who are not used to *Shakhàn*'s game setting, so the DM should only invoke them if he or she is in a sadistic and / or cynical mood.

Character Establishment : Character Skills

Recommendation : This is one of the more problematic areas as there are equally valid reasons to either use the *Shakhàn* skills system or to discard it.

Basically, the *Shakhàn* system is far more complete and comprehensive than the *D&D* one (where, basically, skills are governed entirely by character class); however, there are certain dependencies to other areas within the *Shakhàn* game system that might require a higher degree of DM judgment.

Overall, we suggest that the *Shakhàn* system be retained, but with the caveat that combat- or magic-related skills be deemed non-accessible (*exception* : at the discretion of the GM, the rules for unarmed *V'rùn-Ché* fighting skills, may be made available).

"Mundane Skills" from the *Shakhàn* system can and should be used as these will likely have little effect on play balance and would not be affected by the *D&D* game system.

Character Establishment and Game Rules : Magic Capabilities

Unfortunately, the *Shakhàn* and *D&D* magic systems are about as different and incompatible, as can be. Thus, given the nature of this exercise, we must pick one or another, and that one must obviously be the *D&D* rules.

The *Shakhàn* system of magic generally makes spell-casters somewhat weaker than their *D&D* counterparts (particularly, at higher levels of experience); for example, in *Shakhàn*, casters have to successfully execute a spell-casting check and if this is failed, either the spell might just "fizzle" or in extreme circumstances, it can even backfire(!), sometimes with disastrous results.

On the other hand, the *Shakhàn* system has some compensating flexibilities, including not having nearly as many required material components for spell-casting, a "pool" of magic energy (mana) points that enabled either casting a lot of weaker spells (or a few more potent ones), the ability to "cancel" a spell being attempted by an opposing magician, "generic" "miracle" spells for priests, "continuum" spells (a single spell that becomes progressively more powerful with additional or different attributes, at higher skill levels), and so on.

For clerics, druids, paladins, illusionists, rangers and other equivalently-themed character classes, while the ordinary *D&D* rules for spell availability per character level should be used, the DM should enforce the game realism restriction that at least one spell chosen per level, must (if possible), align with the "theme" of the cleric's religion (or each other character type's theme).

For example, if a cleric devoted to mighty *Væran* Bssiro reached a level where it was possible to learn a fire-related spell, he or she would have to take that in preference to every other available spell of that level. An illusionist in the same situation would have to pick an illusion-related spell, a druid or ranger would have to pick a woodcraft-related spell, and so on. (Once a second spell slot at a given level becomes available, the character involved could pick any spell that he or she wanted to.)

It can be seen that in this context, a "conventional" magic-user would have an advantage in that he or she can pick any spell that he or she wants (the above-mentioned restriction does not apply to "ordinary" wizards), but perhaps this is appropriate given the game setting.

Recommendation : It will be up to the DM to decide which, if any, of *D&D*'s baroque and sometimes irrational magic-related rules (e.g. "writing spells down in a spell book from which they disappear once used", physical spell components, etc.), will be in use, during this type of campaign.

It is also suggested that a few changes be made to make spell-casting more in line with the basic assumptions of the *Shakhàn* game rules covering this subject.

One example of how to do this would be to have a "house rule" that magic-using characters can cast any number of spells of a given allowed level, per day. That is, a wizard with recourse to three different level 1 spells, could cast Magic Missile three times (but then he or she could not cast any other spell of that level) in a given day, or two Magic Missiles and one of whatever other level 1 spell that he or she has learned, as long as the *total* number of spell slots per day, is not exceeded.

Game System : Items Available For Purchase

Recommendation : To maintain compatibility with the combat system in use, the *D&D* system and tables should be used for purchases of armor, weaponry and other combat-related items.

However for most other items (e.g. beverages, food, clothing and so on) it is recommended that the *Shakhàn* system be retained as this will integrate better into the game setting.

Game System : Adventures

Recommendation : Either system can be used, as rules of this nature (e.g. "who does the party encounter while walking down the streets of a city") are largely if not completely "setting-agnostic".

With that having been said, it is recommended that the *Shakhàn* city and wilderness travel adventure systems be retained (with DM judgment. in cases where these rules make *Shakhàn*-specific references; for example, where a "monster encounter" is indicated, the DM should use the *D&D* rules) as this will integrate better into the game setting. In the case of underworld (dungeon) adventures are concerned, the DM will have to decide which rules will be easiest to use, however we recommend the *Shakhàn* ones.

A special note should be made here regarding "hazards" that might be encountered as the characters go on an adventure.

Specifically, the amounts of body damage specified in the *Shakhàn* game system for hazardous events (for example, "character falls off horse and injures self") are based on the assumption that the character's BDR ("Body Damage Reserve") was established by the *Shakhàn* character development system; so, typically, a Level 1 human male character with a Constitution score of "11" would have a BDR of 28 -- more than enough to survive (say) a fall from a horse that inflicted 6 points of damage.

In *D&D*, however, this is not the case, as a character could start the game with as little as **one (1)** hit point (!) (assuming an unlucky roll on the hit dice characteristic), meaning that even just tripping over one's shoe-laces might be fatal. Because of this, DMs should use a large degree of discretion in applying these kinds of damage, and should reduce the results to give beginning *D&D* system players, a fair chance of survival.

Character Establishment : Miscellaneous Game-Related Factors

Recommendation : The following table provides general guidance as to how to resolve differences between the *Shakhàn* game setting and the basic *D&D* game mechanics rules.

Character attribute or class	Exists in <i>Shakhàn</i> ?	Exists in <i>D&D</i> ?	Notes / explanation
Level	Yes	Yes	<p>Both <i>Shakhàn</i> and <i>D&D</i> use the concept of "level" to govern character development and progression (also monster danger), although the <i>Shakhàn</i> system is somewhat more granular.</p> <p>Players should use the <i>D&D</i> system to maintain compatibility with the combat and magic systems, etc. (although there are some exceptions, for example if a <i>Shakhàn</i> monster is encountered, its "level" can simply be referenced from the <i>Shakhàn</i> rules).</p>
Religion	Yes	Sort of*	<p><i>D&D</i> never had a requirement to specify a cleric's actual religion as it did not have a properly-documented campaign setting (you could be a "cleric" without worshipping a specific god, in fact). This is incompatible with the <i>Shakhàn</i> setting where religion plays a very important part.</p> <p>Therefore, new characters in the <i>Shakhàn</i> game setting must choose a personal religion, either from the <i>Khùl-Tlassù</i> ("good" faiths), or the <i>Khùl-Mhazàshii</i> ("neutral" faiths) or the <i>Khùl-Nolgùn</i> ("evil" faiths) or (not recommended, but possible) a "Non-Mainstream" religion.</p> <p><u>Note that there are no other religions (nor are there other deities), allowed in the <i>Shakhàn</i> setting.</u> Thus is impossible to worship Zeus, Crom, Set or Cthulhu... they are simply "not here".</p> <p>The DM will have to decide if other mythological beings from the standard <i>D&D</i> rules, for example demons like Demogorgon or devils like Asmodeus, Dispater etc., will be allowed. (This could be problematic however... what happens if for example a demon like Orcus, tries to intrude into the temple grounds of a Telostician deity like mighty <i>Væran Rssà-Urutàngk</i>? The DM will have to figure out how to resolve such titanic, though improbable, disputes, but we guarantee that Orcus would come out on the losing end of such a contest.)</p> <p>As a related note, most "native" <i>Shakhàn</i> gods and demigods are far too powerful to ever be challenged by even the most high-level and well-equipped player</p>

			characters; players should be advised of this right at the start, to avoid too many suicide missions.
Alignment	Yes (but)	Yes	<p>The <i>Shakhàn</i> alignment system is simpler than that of <i>D&D</i> in that it recognizes only three alignments, "good", "neutral" and "evil". Thus there are no "neutral goods" or "lawful evils".</p> <p>The <i>D&D</i> system should thus be used, with DM judgment. used as necessary (for example, many <i>Shakhàn</i> religions of the <i>Khùl-Nolqùn</i> would be considered "lawful evil"... although perhaps H'òngg-Hélé or B'àbb-B'bògg might be thought of as "chaotic evil" or "neutral evil" respectively).</p>
Difficulty modifier (DMod)	Yes	No	<p>A "Difficulty Modifier" or "DMod" is perhaps the most central, core aspect of the <i>Shakhàn</i> game system. It basically represents a character's ability, if any, to successfully execute any action that could not reasonably be said to be "routine" or easily-done without any concentration or significant effort. (Thus, for example, "tying ones shoelaces" would probably not require a DMod check; "tying the shoelaces of a sleeping Giant so he trips over his own feet upon waking up", likely would require such a dice roll.)</p> <p>A DMod is typically calculated by multiplying one or more characteristic scores (for example, "Intelligence + Eyesight") by a fractional number (like, "1.5") to identify a hidden trap, so if the character involved had an Intelligence score of 12 and an Eyesight of 11, the final chance of seeing the trap would be $(12+11=23) * 1.5 == 34.5$ (if the character rolls less than 34 on the percentage dice, he or she notices the trap; if the roll is higher than 34, the trap remains undetected).</p> <p>As <i>D&D</i> has essentially nothing corresponding to DMods or the game realism functions that this mechanism enables, it is strongly recommended that the <i>Shakhàn</i> system be retained here. The DM will have to decide when to use DMods and when to use <i>D&D</i>-style "saving throws" but note that the players get to use one or the other... not both (no double dipping as it were).</p>
Divine intervention	Yes	Sort of*	<p>It is recommended that the <i>Shakhàn</i> rules be used in this area, as they are much more complete and in keeping with the game setting, than are the <i>D&D</i> ones.</p> <p>Players should be advised not to rely on Divine Intervention as a means for cheating death. As the <i>Shakhàn</i> rules clearly state, most deities couldn't care so much as a rat's ass about the fate of any particular mortal, and by far the most likely "response" to a call for Divine Intervention is "please leave a message and we'll get back</p>

			to you, any century now".
Currency	Yes	Yes, but not in the same way	<p>In the areas of northern <i>Ushù'l</i> where game play takes place, the following currency is in circulation : 1 <i>Anògron</i> (ahn-oh-GROWN) (a large gold coin)* = 10 <i>Ogròn</i> (oh-GROWN) (a small gold coin); 1 <i>Yagàr</i> (yah-GARR) (a small steel coin)* = 2 <i>Ogròn</i>; 1 <i>Ogròn</i> = 10 <i>Afhivé</i> (ahf-hee-VAY) (a medium-sized silver coin); 1 <i>Afhivé</i> = 10 <i>Samà</i> (sahm-AHH) (a small copper coin).</p> <p>The <i>Ogròn</i> is thus the closest equivalent that <i>Shakhàn</i> has to the <i>D&D</i> generic "gold piece" ("GP") unit of currency; however, in <i>Shakhàn</i> the economy is conducted mostly in <i>Afhivé</i> (silver pieces), so for purposes of pay rates, cost of items bought and sold, etc. the DM should inform the players that just because they are using only silver as opposed to gold coins, this does not mean that they are being short-changed!</p>
Dragons	Yes (but)	Yes	<p>The standard <i>Shakhàn</i> game setting does indeed have Dragons (the much-feared, shape-changing <i>Chàngalà</i>), but for various reasons these would be difficult to integrate into a <i>D&D</i>-oriented game.</p> <p>Use the <i>D&D</i> Dragon rules instead.</p>
Melee Round	Yes (only 5 seconds per)	Yes (a full 60 seconds per)	<p>The normal unit of time in which combat is measured in <i>Shakhàn</i> is 5 seconds as opposed to 60 in <i>D&D</i>... in other words, the <i>Shakhàn</i> unit of time is 1/12th of what it is in <i>D&D</i>.</p> <p>This was, of course, one of the most important <i>Shakhàn</i> realism-enhancing improvements over the <i>D&D</i> combat system (it is like everything in <i>D&D</i> is in permanent slow motion!).</p> <p>As we will not normally be using the <i>Shakhàn</i> combat system, the huge dissimilarity here should not be a problem; however, if ever it becomes necessary to resolve actions or combat on the <i>Shakhàn</i> system, the DM should adjust the number of actions that can be executed within a given <i>D&D</i> Melee Round, at a ratio of 12 to 1 compared to the <i>Shakhàn</i> system (note this applies both to player characters as well as NPC's and monsters).</p>
Action Points	Yes	No	<p>This factor exists in <i>Shakhàn</i> (it regulates issues such as "how many discrete actions of what type, a character can try to execute within a short amount of time") but does not really exist in the same way, in <i>D&D</i>.</p> <p>Action Points are not used in <i>D&D</i>-centric campaigns.</p>
Morale checks	Yes	Yes	Either system can be used but it is suggested that the <i>Shakhàn</i> one be retained.
Initiative checks	Yes	Yes	Either system can be used but it is suggested that the

			<i>D&D</i> one be retained.
Combat Factor (CF)	Yes	Sort of*	<p>This aspect of a character's relative fighting ability is sort of governed by the character's "THACO" (chance "To Hit Armor Class 0"), plus relevant "to hit" dice roll tables depending on character class and level, in <i>D&D</i>. However this system is very abstracted and addressing its shortcomings was a major factor in the design of the later <i>Shakhàn</i> combat mechanism.</p> <p>Use the <i>D&D</i> rules (note this includes combat-related rules for unarmed combat, brawling and martial arts).</p>
Strike location (table)	Yes	Not really	<p>Either system can be used for "aimed shots", but the <i>Shakhàn</i> one is quite a bit more sophisticated, so it is recommended that one be used. (Note that hit location determination is a normal part of the <i>Shakhàn</i> combat system but not the <i>D&D</i> one, except in the special case of "aimed shots".)</p>
Weapon proficiency	Sort of	Yes (but often not used)	<p>The concept of weapon proficiencies was a later add-on to the original <i>D&D</i> game mechanism and is often not used by Dungeon Masters as it is quite complex and can slow down the combat resolution process. Meanwhile, in <i>Shakhàn</i> this topic is covered by various other factors such as "Weapon Training Bonus" and so on.</p> <p>The DM should specify whether or not weapon proficiencies will be used under the <i>D&D</i> rules; regardless of this, <i>Shakhàn</i>-based rules in this area are out of bounds.</p>
Armor Protection Value (APV)	Yes	No	<p>This aspect of a character's relative ability to avoid damage is governed by the character's "AC" or "Armor Class". The difference is that the <i>D&D</i> AC abstracts both the character's ability to avoid a hit in the first place, as well as the ability (if any) of his or her armor to avoid body damage.</p> <p>In contrast, in <i>Shakhàn</i>, the APV is only relevant if a combat roll has previously determined that the character was in fact hit. Also, the APV can vary according to where the character was struck, unlike in <i>D&D</i> where the AC is assumed to apply to the entire body.</p> <p>Use the <i>D&D</i> rules.</p>
Tactic Card Allowance (TCA)	Yes	Sort of	<p>This key aspect of the <i>Shakhàn</i> combat system governs how many discrete combat-related actions (particularly, against a combat-capable opponent) that a given <i>Shakhàn</i> character can execute, in a given amount of time. It is basically entirely absent from <i>D&D</i>, which does however have a limited system of "multiple attacks per Melee Round" governed by factors like character class and level.</p> <p>Use the <i>D&D</i> rules.</p>

Missile Factor (MsF)	Yes	No	<p>In the <i>Shakhàn</i> system, one's "Missile Factor", which governs the ability to strike a target with missile fire such as a thrown stone or bow and arrow, is largely derived from factors such as eyesight, dexterity and so on.</p> <p>In <i>D&D</i> the same issues are resolved on the normal combat tables, at considerable cost in plausibility.</p> <p>Use the <i>D&D</i> rules.</p>
Saving throw	Yes (but)	Yes	<p>In <i>Shakhàn</i>, "saving throws" are much less frequently-encountered than they are in <i>D&D</i>, and <i>Shakhàn</i> saving throws (if indeed any are allowed in a particular situation) tend to be specifically crafted for that situation, for example, "to avoid falling off the cliff after dodging that rockfall from above, roll under (Agility x 3 DMod)".</p> <p>In <i>D&D</i> saving throws are one of the most important aspects of the system and they fall into well-defined classes, e.g. "save against spells", "save against petrification" and so on.</p> <p>Use the <i>D&D</i> rules except where there is a risk (peril) situation that cannot be plausibly fit into the <i>D&D</i> saving throw system; in such cases, the <i>Shakhàn</i> one can be used.</p>
Fighter / warrior	Yes	Yes	<p>This is the character class that is the most closely equivalent between the two systems (and would be the easiest to convert between <i>Shakhàn</i> and <i>D&D</i>).</p> <p>Use the <i>D&D</i> rules.</p>
Paladin	Sort of*	Yes	<p>The only "paladins" in the <i>Shakhàn</i> game setting are (for "good" alignment) warrior-priests of <i>Væran</i> Ro'sènnpâdr, or (for "evil" alignment), warrior-priests of <i>Væran</i> Rssà-Urutàngk. A starting character who wants to be a Paladin must choose one of these two religions.</p> <p>Note that there are no "Paladins" as such for the Temple of warlike <i>Virya</i> Tiryé-Habéla, even though in many respects Her religion incorporates the same doctrines about personal valor in combat as do the other two referred to above. The same is true of other faiths, even those (for example, cruel <i>Væran</i> Hnélo-Tràniss) whose Temples do field religious fighting legions which include many very experienced and skilled warriors and warrior-priests.</p> <p>The Referee will have to decide if he or she will allow (evil) "anti-Paladins" as these are not part of the basic <i>D&D</i> game system (they were a later add-on).</p> <p>In general, use the <i>D&D</i> rules.</p>
Ranger	No	Yes	<p>A "ranger" in the <i>Shakhàn</i> game setting would simply be a</p>

			<p>fighter with a full set of woodcraft skills.</p> <p>A ranger using the <i>D&D</i> rules would have to declare religious affiliation with one of the "good" faiths (e.g. the <i>Khùl-Tlassù</i>) although <i>Vimein</i> Karènn-R'Làché or <i>Virya</i> J'Ràlrishé-Slé would perhaps be preferable given the themes of their religions.</p> <p>Some of the Temples of the <i>Khùl-Tlassù</i>, incidentally, are not well-aligned with a ranger's lifestyle; for example, the Temple of <i>Væran</i> Ro'sènnpâdr would probably demand that the ranger give up the woodlands and become a soldier in a religious fighting legion, and so on. (The DM will have to decide what is and is not "reasonable" here.)</p> <p>Otherwise, use the <i>D&D</i> rules. Any spells that the ranger somehow learned to use, should be themed to outdoors purposes, in a manner similar to the situation with druid characters.</p>
Cleric / priest	Yes	Yes	<p>All clerics and priests (obviously) must choose a single religion to follow, upon starting play.</p> <p>For clerics and priests, the <i>D&D</i> rules for spell availability should be used, with the caveat that at least one spell chosen per level, must (if possible), align with the "theme" of the cleric's religion.</p> <p>For example, if a cleric devoted to incandescent <i>Væran</i> Bssìro reached a level where it was possible to learn a fire- or heat-related spell, he or she would have to take that in preference to every other available spell of that level. (Once a second spell slot at a given level becomes available, the cleric can pick any spell that he or she wants to.)</p>
Druid	Sort of*	Yes	<p>A "druid" in the <i>Shakhàn</i> game setting would simply be a cleric with some woodcraft skills as well as a set of outdoors-related magical abilities.</p> <p>Thus, a "druid" using the <i>D&D</i> rules would have to declare religious affiliation to deities such as <i>Vimein</i> Karènn-R'Làché or <i>Virya</i> J'Ràlrishé-Slé, although <i>Virya</i> Fèftian-Ithé would also be allowed.</p> <p>The <i>D&D</i> rules for spell availability should be used, with the caveat that at least one spell chosen per level, must align with the "theme" of the druid's religion. For example, if a druid devoted to mysterious <i>Virya</i> J'Ràlrishé-Slé reached a level where it was possible to learn a spell related to animal control, he or she would have to take that in preference to every other available spell of that level. (Once a second spell slot at a given level becomes available, the druid can pick any spell that</p>

			he or she wants to.)
Magic-user / wizard	Yes (but)	Yes	<p>While there are some general similarities between "wizards" in both games, the <i>Shakhàn Anratschèldor-haii</i> are really very different from the kinds of "magic-users" envisioned in the basic <i>D&D</i> game mechanics; therefore, the <i>D&D</i> rules should be used here (therefore there are, sadly, no "<i>Anratschèldor-haii</i>" on the face of Telostic).</p> <p>The <i>D&D</i> rules for spell availability should be used for magic-users, with no modifications. (Note : An adventurous DM <i>could</i>, at least in theory, try to adapt the Brotherhoods of the <i>Anratschèldor-haii</i> to the <i>D&D</i> game rules, but this is likely to be a very complex and time-consuming process.)</p> <p>It should be noted that on "real" <i>Ushù'l</i>, magic-users are rare compared to clerics; the ratio would likely be approximately 1 to 100 at the very least.</p>
Illusionist	Sort of*	Yes	<p>See comments as per "Magic-user / wizard".</p> <p>The <i>D&D</i> rules for spell availability should be used for illusionists, with no modifications.</p>
Thief	Sort of*	Yes	<p>In <i>Shakhàn</i> (at least in northern <i>Ushù'l</i>), organized thievery is exclusively managed by the Society of the <i>Pyazé-em-Hhèmmh-em-Ggòmlg</i> (although unguilded street thieves indeed do exist).</p> <p>It is recommended that the <i>D&D</i> rules be used for this character class without any modifications, although if a thief character wants to establish a "Thieves' Guild" then he or she would need to answer to the above-noted organization.</p>
Assassin	Sort of*	Yes	<p>In <i>Shakhàn</i>, (at least in northern <i>Ushù'l</i>), organized extra-judicial murder is exclusively managed by the Society of the <i>Ssòchar-al-Alàmanarck</i> (and woe to anyone who tries to do this as a "freelancer").</p> <p>The one exception is the priesthood of the Temple of Dread <i>Væran H'òngg-Hélé</i>, who do occasionally engage in ritual assassination for religious purposes; this is, reluctantly, tolerated by the Assassin's Society. (When disputes between these two groups have broken out in the past, the results were, to say the least, very unpleasant; it was a good idea to flee the cities involved for somewhere safer, such as for example the bottom levels of the nearest Underworlds.)</p> <p>It is recommended that the <i>D&D</i> rules be used for this character class without any modifications, although if an assassin character wants to establish an "Assassin's Guild" then he or she would need to answer to the above-noted</p>

			organization.
Bard	Sort of*	Yes	<p>The closest thing that <i>Shakhàn</i> has to "bard" characters would be clerics devoted to either <i>Væran</i> Henns, or (less probably), <i>Væran</i> Ya-Epré or <i>Væran</i> Bà'altschavùu.</p> <p>Use the <i>D&D</i> rules, if the DM allows this character class.</p>
Sage	Yes	No	<p>Most "sages" in <i>Shakhàn</i> are at least nominal devotees of <i>Vîrya</i> Nîa or <i>Vîrya</i> Hé-Enriath, but the character class does not exist in basic <i>D&D</i> game rules.</p> <p>Use the <i>D&D</i> rules, if the DM allows this character class.</p>
Alchemist	Yes	No	<p>Alchemy is considered a learnable skill in <i>Shakhàn</i>, but alchemists as such were not accepted as a playable character class in the basic <i>D&D</i> rule sets (this only became possible in later <i>D&D</i> editions).</p> <p>Use the <i>D&D</i> rules, if the DM allows this character class.</p>
Merchant	Yes	No	<p>This is a playable character class in <i>Shakhàn</i> but to the best of the author's current knowledge, it was never made a playable class in <i>D&D</i> (certainly not in the "canon" rule sets).</p> <p>It is recommended that this character class be dropped (not available to players), but if it is allowed, the DM will have to design a set of skills and level progression tables (perhaps loosely styled on the equivalents for clerics, but without the magical abilities).</p>
Monk	Sort of*	Yes	<p>In <i>Shakhàn</i>, there are no "monks" in the sense of being a dedicated character class (as later versions of <i>D&D</i> incorporated); however, <i>Shakhàn</i> clerics belonging to off-shoot cults of certain religions (<i>Væran</i> Vo'Hlakànss, <i>Væran</i> On, <i>Væran</i> Hnélo-Tràniss and – oddly – the "Non-Mainstream" "Cult of the Prophet"), do have a regimen and skill system that closely resembles what one would have with a <i>D&D</i> monk.</p> <p>For example, all of these cults train their acolytes in unarmed <i>Vrùn-Ché</i> fighting skills. Also, some branches of the Temple of <i>Vîrya</i> Nîa do teach <i>Vrùn-Ché</i> fighting, but with an emphasis only on the "defensive" aspects of this martial art.</p> <p>If the DM agrees to have the monk character class in the campaign, then it is recommended that any such character would have to be at least a lay priest in one of the above-mentioned religions.</p>

* While Illusionists, Thieves, Assassins, Monks and Bards do exist in the *Shakhàn* game setting, they are not generic character classes and are instead associated with specific game religions, guilds and clans.

Game Setting : Alignments of Telostician Deities

Recommendation : The following table provides general guidance regarding what "alignment" (in terms that would be familiar to a D&D DM) we could assign to the various deities of the area in which new characters (particularly, clerics) would start play.

New characters in the *Shakhàn* game setting should choose one religion, either from the *Khùl-Tlassù* ("good" faiths), or the *Khùl-Mhazàshii* ("neutral" faiths) or the *Khùl-Nolgùn* ("evil" faiths) or (not recommended, but possible) a "Non-Mainstream" religion. (Note : There actually are many other religions on the *Ushù'l* continent – a few "good" ones, some that appear to be neither "good" nor "bad", and quite a few more that are as evil, or more so – than any of those denominated below. For reasons of brevity, we have had to leave describing these to a later revision of this document, although many of them are described in the *Shakhàn* game setting material.)

Not choosing a religion is an option (albeit, not a very advisable one, as such a decision precludes calls for Divine Intervention) for characters other than clerics, priests, rangers, monks, druids, paladins (including anti-paladins) and others whose class presupposes a religious affiliation.

Note that with the singular exception (see below) of steadfast *Væran Za-R'hàak*, no character can profess to be a worshipper of more than one deity (not even in the case of deities, for example stern *Væran Ro'sènnpâdr* and ever-pure *Vîrya Nanyë*, who are depicted in eschatological texts as often working together) at the same time.

Attempts to do this in the past, have always turned out to have been a very bad idea.

Deity	Alignment	Morality	Notes / explanation
<i>Vîrya Fèftian-Ithé</i> ("Gentle Mother of the Peasant")	Neutral	Good	This Temple would be considered "lawful" but it has a problem with secular authority, so "neutral" is more appropriate as far as alignment is concerned. It is also by far the most popular religion in northern <i>Ushù'l</i> (having, probably, about 40-60% of all religious adherents in the area; the lower figure would be for urban areas whereas the higher one would apply to the countryside).
<i>Væran Ro'sènnpâdr</i> ("Crusading God-King")	Lawful	Good	This religion, otherwise the patron of paladins, has an intolerant streak, particularly as concerns its own internal affairs (it is infamous for "inquisitions" and other similar purges). This has been considered "evil" by some observers. It is a very elitist faith and has relatively few followers.
<i>Vîrya Nîa</i> ("Wisest One in All the Heavens")	Lawful	Good	This is the patron deity of sages and alchemists. It is primarily an urban religion but does not really have a large following (adherents have to be literate, which severely limits the percentage of the population that could theoretically qualify).
<i>Væran Za-R'hàak</i> ("Guardian of the Peaceful Dead")	Lawful	Good	As the patron deity of defence against the undead, this religion would be the preferred choice for players wishing to "turn" undead monsters. It is a very popular "secondary" religion (see below) but does not have many followers otherwise.

			<p>This is, as far as is known, the only situation where a player can have a religious affiliation to two deities – a first one (to another deity of the "good" or "neutral" faiths) and then a secondary devotion to serene <i>Væran Za-R'hàak</i>.</p> <p>Otherwise, multiple affiliations are not allowed and will likely bring disaster on the adherent, due to having irritated one or more jealous deities.</p>
<p><i>Væran Bà'altschavùu</i> ("Who Brings the Ever-Full Tankard")</p>	Lawful	Neutral	<p>The patron deity of prosperity, money, trade, merchants and barkeepers.</p> <p>It is very popular in urban areas, having perhaps half of all religious adherents who do not worship <i>Vîrya Fèftian-Ithé</i>.</p>
<p><i>Væran / Vîrya Kikiri</i> ("Lewd Whore of the Many Worlds")</p>	Chaotic	Neutral	<p>A Temple known for its ribald, riotous festivities, this religion is regarded as "evil" by some due to its (rare, but notorious) cruel, sexually-themed rituals.</p> <p>None the less, it is a poor fit into the <i>Khùl-Nolgùn</i> for various doctrinal and historical reasons, so it has always been considered a "neutral" faith.</p> <p>It is quite popular in urban areas.</p>
<p><i>Vîrya Tiryé-Habéla</i> ("Ever-Victorious Queen of War")</p>	Lawful	Neutral	<p>This Temple is sometimes considered to be among the <i>Khùl-Tlassù</i> (e.g. the "good" faiths), but such claims are angrily denied by the priests of the "official" "good" war-god, <i>Væran Ro'sènnpâdr</i>.</p> <p>Also, the doctrines of the Temple of <i>Vîrya Tiryé-Habéla</i>, while similar in some ways to those of the other "good" faiths, also include some elements (for example "not taking prisoners" and "war for war's sake") that cannot be reconciled with a "good" religion.</p>
<p><i>Væran Bssîro</i> ("Master of Red Roaring Flame")</p>	Lawful	Neutral-Evil	<p>This religion is formally a member of the <i>Khùl-Nolgùn</i> (e.g. the "evil" faiths) but it maintains a more restrained doctrine outside of the Shadowed Empire and hence is sometimes considered a "neutral" religion.</p> <p>However it is very unpopular and is usually banned in urban areas, since many of its adherents are pyromaniacs.</p>
<p><i>Vîrya Hé-Enriath</i> ("Mistress of the Darkest Arts")</p>	Lawful	Neutral-Evil	<p>One of the three religions (the other two being <i>B'àbb-B'bògg</i> and The Nameless One) known to sometimes use undead monsters as its slaves, this is an ancient but very "evil" faith, mainly due to its rituals involving powerful curses, the sending of nightmares to drive a victim insane and human</p>

			<p>sacrifice to demons.</p> <p>However, the Temple of great <i>Vîrya</i> Hé-Enriath does have a less sinister side; it is known for philanthropic activities such as teaching literacy to the downtrodden, particularly females who are often second-class citizens otherwise. Some of its most powerful "witch-priestesses" have been women.</p>
<p>Væran Hnélo-Tràniss ("He Who Wields the Russet Whip of Agony")</p>	Lawful	Evil	<p>This religion is quite "evil" but it is also highly "lawful" (regimented), perhaps to an extent that exceeds any other faith. (Its rules are very strictly enforced, and one does not want to know what happens to those who transgress...)</p> <p>It has a strong following within the upper or ruling classes throughout northern <i>Ushù'l</i>, even in areas where the <i>Khùl-Nolgùn</i> are otherwise banned.</p>
<p>Væran Rssà-Urutàngk ("Master of the Crushing Black Mace")</p>	Lawful	Evil	<p>This Temple, the "evil" mirror image of the Temple of <i>Væran</i> Ro'sènnpâdr, is the patron of evil anti-paladins.</p> <p>While it is an "evil" faith, it maintains a strict internal code of conduct and expects its adherents to battle courageously to the death, in a fair fight against the followers of <i>Væran</i> Ro'sènnpâdr. All other goals are considered to be "unworthy".</p> <p>This religion is quite popular in some military and police units of the Shadowed Empire, but it has little following elsewhere.</p>
<p>Vîrya / Vimein Karènn-R'Làché ("Maiden of the Forest Glade")</p>	Chaotic	Good	<p>This deity is sometimes considered to be just a demigod(ess).</p> <p>It is a reclusive, rarely-encountered religion about which little is really known and it has no Temples anywhere near populated areas.</p>
<p>Vîrya Nanyë ("Divine Lady of Purity")</p>	Lawful	Good	<p>In the same manner as with <i>Væran</i> Ro'sènnpâdr (with which faith, <i>Vîrya</i> Nanyë is closely associated), this Temple has an intolerant streak which has in the past caused it to act in a cruel manner. None the less, it is known for its otherwise impeccable morals and also for its potent supernatural powers against the undead.</p> <p>It is highly elitist and accepts only females into its clerical ranks. Its Temple does have some following within the upper classes of society but otherwise has very few adherents.</p>
<p>Væran Vo'Hlakànss ("Wind-Lord")</p>	Neutral	Neutral-Good	<p>This religion has elements both of "neutral" and of "good" doctrines and practices, within it. It is more of a "good" religion than a "neutral" one, however.</p>

			Its Temples are often hard-to-reach areas in the high mountains and other than this it has very few followers.
Væran Hadda-Làtonn ("Who Maketh the Sweet Waters to Flow")	Lawful	Neutral	<p>This religion superficially would seem to be a member of the <i>Khùl-Tlassù</i>, however its doctrines include certain practices (like human sacrifice, which is rare but does happen, particularly in emergencies like droughts) that are not compatible with that grouping.</p> <p>It is the state religion of the minor kingdom of Ascòrcan (as well as within fisherman clans elsewhere) but does not have a lot of worshippers outside of these areas.</p>
Væran Henns ("Messenger of the Gods")	Chaotic	Neutral-Good	<p>This religion – based on the patron deity of actors, musicians and certain related urban guilds – has elements both of "neutral" and of "good" doctrines and practices, within it.</p> <p>It is more of a "neutral" religion than a "good" one, though.</p>
Vîrya J'Ràlrishé-Slé ("Lady of the Silvery Moons")	Lawful	Neutral	<p>This religion is poorly understood as it mostly stays away from civilization (it has no Temples anywhere near populated areas).</p> <p>What little documentation exists, suggests that it is relatively "lawful" in organization but this is not known for sure.</p>
Væran On ("Principle of Grey on Grey")	Neutral	Neutral	The classic "pure neutral" Temple, this obscure, enigmatic faith is quite rare in the areas where players will start (it is much more popular south of the mountains).
Væran Wròb-Riàhyal ("Sinister Dweller in the Deepest Seas")	Neutral	Evil	<p>Very little is known about this religion so estimates as to its real alignment are really just guesses. There are only a very few references to its clerics ever having been sighted in the areas of northern <i>Ushù'l</i> where players will begin the game.</p> <p>However, it is said that this deity "waits to drag the unwary to a watery grave" and it has been blamed for many shipwrecks, imposed upon those brave (or reckless) enough to venture out on to the high seas.</p>
Væran H'òngg-Hélé ("Who Swings the Cudgel of Hatred")	Chaotic	Evil	<p>One of the most "evil" religions, this faith is infamous for internal fractiousness and random murders carried out seemingly for no good reason.</p> <p>It is therefore not popular even in "evil" regions and is often banned (but none the less still has a sizable underground following in many urban areas).</p>

<p>Vîrya Yog-Ròthe ("Dread Mistress of the Frozen Hell")</p>	<p>Neutral</p>	<p>Evil</p>	<p>Another poorly-documented religion that, while definitely "evil", might be "lawful", "neutral" or "chaotic" (nobody really knows).</p> <p>Its Temple buildings are rare and are said to be very dangerous to approach.</p>
<p>(“The”, “It”) B'àbb-B'bògg ("Foul Bringer of Pestilence")</p>	<p>Chaotic</p>	<p>Evil</p>	<p>A very "evil" religion which could be considered to be either "chaotic" or "neutral" evil depending on one's point of view, this faith is infamous for bringing plagues and causing catastrophic crop failures.</p> <p>It also has a bad reputation of unleashing the undead on those without strong magical protections.</p> <p>The worship of ghastly B'àbb-B'bògg is often banned even in "evil" regions, though its cults can be found underground almost everywhere. It is nominally a member of the <i>Khùl-Nolgùn</i>, but many claim it is actually a “Non-Mainstream” religion.</p>
<p>The Nameless One ("Terror From Beyond the Grave")</p>	<p>Chaotic</p>	<p>Evil</p>	<p>This – the patron deity of the "greater", spectral undead – is perhaps the most "evil" religion of all and the mere mention of it, strikes terror to human hearts throughout all the lands.</p> <p>Well-known folk-legends speak of entire kingdoms having been exterminated by this deadly being, with no survivors at all, in a day (or less).</p> <p>Thus, its worship is banned even in areas otherwise sympathetic to "evil" faiths, and it is known that certain other faiths of the <i>Khùl-Nolgùn</i> have at times fought alongside the <i>Khùl-Mhazàshii</i> and even the <i>Khùl-Tlassù</i>, just to drive this horrific entity back to the Abyss from whence it came.</p>
<p>Væran Ya-Epré ("Inscrutable Master of the Hidden Arts")</p>	<p>Chaotic</p>	<p>Neutral</p>	<p>This deity is sometimes thought of as "evil" due to its association with exploration of the Planes Beyond and with demonology (risky practices at the best of times); some of its followers' experiments in these areas have gone disastrously wrong, over the centuries.</p> <p>Væran Ya-Epré is thought to be the patron deity of wizards and spellcasters, although (interestingly), these types of characters are often not welcomed by clerics of the religion.</p> <p>The deity's real motives and actions are difficult to understand and it has never been formally added to the <i>Khùl-Nolgùn</i>.</p>

Game Setting : Monsters and Creature Encounters

As noted above, despite the fact that the *Shakhàn* rules incorporate a rich and detailed corpus of setting-appropriate "monsters" (to use the *D&D* vernacular), given that the *D&D* game system rules (particularly, combat- and magic-related ones) are in use, except in extraordinary circumstances, we will be using only the *Dungeons and Dragons* rules covering creatures, monsters, animals and so on.

None the less, some DMs and players may want to retain the ability to encounter a *Shakhàn* monster (or, alternatively, just use the entire set of *Shakhàn* monster descriptions, either as a substitute for the *D&D* ones or as an adjunct to the latter).

In this case, rules for converting the monster descriptions in the *Shakhàn* rules, to make them compatible with the *D&D* combat and magic systems, will be needed.

Please keep in mind that this process will inevitably result in some distortions. For example, in *Shakhàn* it is possible to have a monster with a very limited number of hit points (e.g. hit dice) but a high chance of successfully landing a strike, where this is basically impossible when using the standard *D&D* combat mechanisms. Also, in *Shakhàn* a character can be struck but not have his or her armor penetrated, whereas this is impossible in *D&D*. Finally, characters (and most monsters) in *Shakhàn* can either collapse from exhaustion and / or blood-loss (e.g. running out of Fatigue Points) or can be crippled or killed by unlucky Critical Hits.

These very basic aspects of Melee Combat are entirely absent from *D&D* and cannot easily be converted into a *D&D*-centric fantasy campaign.

Recommendation : Refer to the following table to enable conversion of *Shakhàn* monster (and other nonplayer-character) statistics, to *D&D* equivalents.

Attribute	Exists in <i>Shakhàn</i> ?	Exists in <i>D&D</i> ?	<i>D&D</i> value (for <i>Shakhàn</i> purposes)	Notes
Number appearing	Yes	Yes	Use the <i>Shakhàn</i> values.	<i>Shakhàn</i> does not differentiate between "in lair" and "wandering", so DM may want to adjust for this in <i>D&D</i> .
Body form	Yes	Sort of	In general, use the <i>Shakhàn</i> settings.	<i>D&D</i> 's body form rules are more abstract than <i>Shakhàn</i> , in that they class monsters only as "small", "medium" and "large" and so on. It should not be difficult for a DM to decide which category a given <i>Shakhàn</i> monster falls into.
Moral alignment	Yes	Yes (but)	In general, use the <i>Shakhàn</i> settings.	<i>Shakhàn</i> has only "good", "neutral" and "evil" as alignment values and does not include the "lawful to chaotic" spectrum. The DM will have to decide this for each monster, as appropriate (e.g. most animals will be "neutral", most of the undead <i>Mêm-Uhùryo</i> will be

				"chaotic evil" and so on).
Aggressiveness	Yes	Sort of	Use the <i>Shakhàn</i> settings.	This is not a specific attribute in <i>D&D</i> ; instead, monster aggressiveness (if any) is listed in the monster description. In any event, the <i>Shakhàn</i> settings can safely be used here.
Monster level	Yes	Yes	In general, use the level values established in the <i>Shakhàn</i> rules, as the equivalent level values for <i>D&D</i> (e.g. level V <i>Shakhàn</i> monster == 5th level <i>D&D</i> monster).	Unlike in standard <i>D&D</i> , individual <i>Shakhàn</i> monsters can vary in level (e.g. an <i>Es'Flògha</i> could be from level III to VI). This should not pose too much of a problem for <i>D&D</i> (simply roll for it upon encounters). DM should adjust <i>D&D</i> "hit dice" upward for really dangerous <i>Shakhàn</i> monsters.
Height and weight	Yes	Sort of	Use the <i>Shakhàn</i> settings.	This attribute can be used by the DM to decide which category (e.g. "small" to "large") a <i>Shakhàn</i> monster best fits into.
Movement capability	Sort of	Yes	In the <i>Shakhàn</i> rules, movement is governed by factors such as the (adjusted) Agility score plus character size and so on. Some monsters have special movement capabilities, for example flight or "sprint" or "charge" movement. These are typically detailed in the written monster description.	Use <i>D&D</i> values for the closest equivalent monster. For example, a <i>Shakhàn Chklàth</i> (flying undead) might be closely comparable to a <i>D&D</i> Harpy or Gargoyle.
Tactic Card Allowance (TCA)	Yes	Sort of	Use the <i>D&D</i> rules (e.g. TCA is dropped as a combat mechanism factor), except as noted to the right.	The abstracted <i>D&D</i> combat system is poorly-configured to simulate <i>Shakhàn's</i> much more detailed and accurate combat system. With that said, TCA is such an essential part of the <i>Shakhàn</i> system that it does have to be represented in some manner. It is suggested that the DM either <u>multiply</u> a monster's <i>D&D</i> "attacks per Melee Round" by the <i>Shakhàn</i> TCA, or (to be more lenient on the players), just <u>add</u> the TCA to

				the "attacks per Melee Round".
Attacks per (TCA) card	Yes	Sort of	Use the <i>D&D</i> rules for "number of attacks per Melee Round".	In <i>D&D</i> , this attribute is usually determined by character class and level, whereas in <i>Shakhàn</i> it is primarily governed by attributes like agility and training. Use the <i>D&D</i> rules, subject to the notes about "TCA" as provided above.
Fatigue Point Reserve (FPR)	Yes	No	Not used for <i>D&D</i> purposes.	Normally this attribute should be dropped; however the DM may want to use it for unusual situations where realistically, a player character could not maintain strenuous activity for prolonged periods of time.
Body Damage Reserve (BDR)	Yes	No	Not used for <i>D&D</i> purposes. Use <i>D&D</i> hit points and hit dice instead (or, use the <i>Shakhàn</i> monster levels as # of <i>D&D</i> hit dice, e.g., "Level V" <i>Shakhàn</i> monster == "5 hit die <i>D&D</i> monster).	If it is necessary to calculate the <i>D&D</i> -style "hit dice" of a <i>Shakhàn</i> monster, find the monster's BDR score via the <i>Shakhàn</i> rules and then divide this number by 6. The result is the number of <i>D&D</i> hit dice (for example, a <i>Shakhàn Nayòma</i> has 24 BDR points; therefore its <i>D&D</i> hit dice is 4).
Armor Protection Value (APV)	Yes	No	<i>Shakhàn</i> APVs must be converted to <i>D&D</i> "Armor Class".	<i>Shakhàn</i> APV 0 is roughly equivalent to <i>D&D</i> AC 10, but the increments are somewhat different. Thus (per <i>Shakhàn</i> Armor Protection Table) <i>Shakhàn</i> APV 10 = <i>D&D</i> AC 9, <i>Shakhàn</i> APV 20 = <i>D&D</i> AC 8, <i>Shakhàn</i> APV 30 = <i>D&D</i> AC 7 and so on. <i>Shakhàn</i> APV 100 is thus roughly equivalent to <i>D&D</i> AC 0. (The equivalent of AC -1 or lower is normally only available in <i>Shakhàn</i> by powerfully enchanted equipment.)
Combat Factor (CF)	Yes	No	This is another more granular and flexible <i>Shakhàn</i> value that will have	Use <i>D&D</i> "monster chance to hit by hit dice" tables instead.

			to be dropped. Use the <i>D&D</i> "monster hit dice" value instead.	
Melee weapon, melee weapon damage	Yes	Yes	Use the <i>D&D</i> values, where available; otherwise use <i>Shakhàn</i> values.	<p>If equivalent <i>D&D</i> values are not available, the <i>Shakhàn</i> values can be used.</p> <p>However as <i>Shakhàn</i> innately has some damage types (e.g. "critical hits") not normally simulated in <i>D&D</i>, the DM may want to add 1D6 to 2D6 worth of body damage to the listed damage-inflicting capabilities of <i>Shakhàn</i> monsters that engage in combat.</p>
Missile weapon, missile weapon damage	Yes	Yes	Use the <i>D&D</i> values, where available; otherwise use <i>Shakhàn</i> values.	<p>If equivalent <i>D&D</i> values are not available, the <i>Shakhàn</i> values can be used.</p> <p>Note that intelligent <i>Shakhàn</i> monsters will (especially if having surprise or initiative advantages) almost <i>always</i> open fire with missile weapons first, before engaging in melee with an opposing party.</p>
Special attack, special defence	Yes	Sort of	Use the <i>D&D</i> values, where available; otherwise use <i>Shakhàn</i> values.	Both game systems include certain kinds of monster "special" defences and attacks that are not present in the other. The DM will have to figure out how (if at all) to translate from the one to another, on a case-by-case basis.
Treasure	Yes	Yes	Use the <i>D&D</i> values, where available; otherwise use <i>Shakhàn</i> values.	Treasure is generally somewhat less commonly-found in <i>Shakhàn</i> than it is in <i>D&D</i> . It is up to the DM to decide whether or not to manually adjust the <i>D&D</i> rules to represent this.

Game Setting : Maps, Kingdoms, Dungeons, Scenarios etc.

As previously stated, one of the core design goals of the *Shakhàn* rules was to provide a fully-integrated set of game mechanics, alongside of a game setting that would allow new DMs and players to start play as quickly and easily as possible. Indeed, being able to use the latter is perhaps the most important reason for reading and implementing what is provided elsewhere in this document.

None the less, there are some issues regarding using the *Shakhàn* game setting, that should be kept in mind by the DM. These are explained as follows; note that some of this commentary would apply whether or not a DM is running a "standard" *Shakhàn* campaign (e.g. one with the "standard" *Shakhàn* game mechanics) or is running a hybrid system using the *Shakhàn* game setting with *D&D* game mechanics.

First, we need to mention some general comments on the setting content that was provided as part of the original *Shakhàn* game set.

The maps (both city-wise and kingdom-wise) that were included in the 2000 edition of *Shakhàn* were in fact just a small subset of those that are actually done for the game. The main reason for the small sample was practical; at the time that *Shakhàn* was published (mid-2000) color desktop publishing, while available, was very expensive, particularly for print output at high resolutions (e.g. greater than 300 dpi). In addition, for timing reasons (the game had to be ready for CanGames convention use, in the same month as it was to be printed)... this forced some hard decisions about what content could safely be "in" and what had to be left "out" and in turn forced some compromises on the game designers.

These compromises were imposed in four main areas : one, the maps were reproduced and printed at relatively low resolutions (restricting the amount of detail that could be shown); two, the map scales were not consistent across the set (making it challenging to compare distances on one map against another); three, the quantity of maps provided had to be severely limited (in effect leaving more work to develop the campaign setting, in the hands of the DM; in particular, it had been desired to provide at least one Underworld map, but this proved impossible due to the factors referenced above); and four, only one city map (that of Ròlon) could be included in the set (many more are in fact in the repository of unpublished material).

The developers acknowledge that this was (and is) not an ideal situation and it is planned to do a much more complete job, in any future editions of *Shakhàn*.

Second, while in fact there *was* a great deal more material developed to cover the political and cultural situation of the Rocto-Ardæ Imperium (hundreds of pages, in fact...), this was integrated into an as-yet-unpublished, strategic-level wargame provisionally entitled *Strategic Telostician Campaign*. This simulation covered every aspect of kingdom-level economics, politics and warfare, and was mainly intended as a vehicle by which *Shakhàn* characters who had reached high profession levels (e.g., "you're a 20th-level warrior") could "graduate" to the strategic level and decide the fates of kingdoms and so on.

It is hoped to provide a "bridge" from *Shakhàn* itself to *Strategic Telostician Campaign*, or, alternatively, to just fork-lift some of the game systems from the latter into the former, at some future time.

Finally, it had been hoped to include a "starting scenario" for all new *Shakhàn* DMs and players to use, as introduction to the game setting and system. This would have included pre-rolled characters and a simple, relatively low-hazard scenario for the players to try out, before venturing out into the "real world" as it were.

Unfortunately, due mainly to the production deadline issues noted above, this had to be left out of the standard *Shakhàn* 2000 rule set; however, the DM should note that the CanGames 1996 scenario, *Streets of Rolon Revisited*, (also available from the *Shakhàn* Website) does closely resemble what the *Shakhàn* introductory scenario would have looked like, so the it can be safely used for this purpose.

Shakhàn game setting component	Comments / notes
<p>Maps of Rocto-Ardae Imperium (and map scale)</p>	<p>This is provided both in a political / "fief-based" depiction as well as a hex-grid system that provides exact locations of major landmarks like cities, rivers, forests, mountains and so on.</p> <p>To give DMs and players a sense of scale, the distance from the eastern limits of the Shadowed Empire, going (westward) across Roctien and Ardtien to the western reaches of the Javvré Imperium, would be roughly the same as the distance from the southern edges of Spain, across Western and Central Europe, to the eastern edges of Poland in Eastern Europe (roughly 3800 km. by road). A journey from one end of the area to another would likely take months, even if undertaken largely on one or more of the few well-paved roads available. (A trip from Roctien to the southernmost realms of the <i>Ushù'l</i> continent, meanwhile, would be like trying to cross all of Asia, on Earth... on foot.)</p> <p>The distance across Roctien itself is roughly 50% of the above, thus, it would be around 1600 kilometers. Each hex on the map provided of the Rocto-Ardae Imperium, would be approximately 25-30 km. from side to side, so a journey from Ròlon to the cities of Zeikàz or Hailònia would be about 150 km... not impossible, for sure, but not something that one would do for a nice day trip!</p> <p>Furthermore, the distance across the huge <i>Mùya Vsbòà</i> ocean to the east of the Shadowed Empire, to the first available landing-point in the legendary continent of <i>Dsshàmikah</i> on the other side of the ocean, would be approximately the same as going across the Atlantic Ocean from Halifax in the Canadian Maritimes, to the Atlantic-facing coastline in France.</p> <p>These are not insurmountable distances; but the DM should remember that we are talking about societies where most people still travel on foot, or, in the case of sea travel, in relatively primitive, wind-driven ships (at a Middle Ages level of technology). Thus it would have to be a highly-motivated adventure party who would want to travel (say) to the Javvré empire, or across the great ocean(s) for parts unknown.</p>
<p>Maps of Shadowed Empire</p>	<p>This is provided in a political / "fief-based" depiction. The DM should note that the Shadowed Empire is actually much smaller in terms of surface area, than is the Rocto-Ardae Imperium, being approximately a third the size of the latter. For some reason, however, this has not significantly diminished the risk posed by "East Roctien", to the rest of the world!</p> <p>The so-called "Depression of Red Teardrops" (a desolate area in the Shadowed Empire, marked by an expanse of maroon-tinted, near-desert flatlands where nothing lives or grows, in the middle of this state) is off-limits to all but the most senior clerics of the <i>Khùl-Nolgùn</i>. Anyone other than they who may be fool-hardy enough to enter the Yìlra-Uuha "fief" central to this region, simply "disappears" and is never heard from again.</p>

<p>Maps of Ardtien</p>	<p>This is not provided as such, although some of the areas involved are shown on the western edge of the Rocto-Ardae Imperium maps.</p> <p>The area is mostly in political turmoil and has a kind of "wild west" reputation in Roctien, although it is actually further to the east than the real far-western lands of Javertien.</p>
<p>Maps of Javertien</p>	<p>This is provided in a political / "fief-based" depiction.</p> <p>See the basic <i>Shakhàn</i> game setting notes for a description of this empire. In general, the Javvré Imperium is less unified than that of Roctien. Note also that a completely different language is spoken in this region, as well.</p>
<p>Areas to the west of Javertien (off-map)</p>	<p>As one travels west into the wilderness outside of the bounds of the Javvré Imperium, eventually one comes upon the Bight of Heshìga, which is a huge gulf of stormy, cold seas. Past this point there are many ruins of what was previously a large and sophisticated empire, which came to mysterious ruin, many centuries ago.</p> <p>It is a place of many perils... beware!</p>
<p>Areas to the north of the Shadowed Empire (off-map)</p>	<p>To the east of the Shadowed Empire is an ocean, but to the north of the Shadowed Empire's northern borders, on the other side of a ridge of mountains, lie the savage, cold and forbidding lands of <i>Ulschéshòsh</i>.</p> <p>This is a place of warlike and cruel barbarians, braving the long and brutal winters of the north with a combination of tribal knowledge, innate toughness and savagely-violent traditions.</p> <p>It is an area where even the sinister legions of the evil Shadowed Empire, seldom dare to intrude.</p>
<p>Areas to the north of the Rocto-Ardae Imperium (off-map)</p>	<p>As is easy to see from the maps of the Rocto-Ardae Imperium, this state is bordered on the north by a wild, untamed sea, which (past the relatively sheltered waters of the Bight of Roctien) is often plagued by hurricane-force gales and other marine hazards (such as gigantic sea-monsters).</p> <p>Very few Roctiennae sailors will venture far from safer coastal waters, but the handful who have done so (and lived to tell the tale), say that there are a few small, windswept islands in the middle of the "Great Sea Inlet", but that if one ventures sufficiently far north – into seas frequented by icebergs and such – eventually, one encounters the shores of a vast, ice-bound continent, the depths of which are unexplored to this very day.</p> <p>There are also stories of entire cities, frozen forever under the ice. Only the bravest (or most fool-hardy) of adventurers, would ever go to such places!</p>
<p>Areas south of Nòlan Oblé (off-map)</p>	<p>For all intents and purposes, the DM should rule out travel to the very large sections of <i>Ushù'l</i> that lie to the south of the <i>Nòlan Oblé</i>, both on the grounds of practicality (the standard <i>Shakhàn</i> game system covers these areas only superficially), as well as due to the risks of</p>

	<p>such a trip (the two mountain passes that can theoretically be traversed, are frequented by bandit-gangs and hostile tribesmen as well as some even more dangerous creatures... like "huge dragons", for example.)</p> <p>The rest of the <i>Nòlan Oblé</i>, at least the part of it that is reachable from Roctien, is made up by mountain peaks (think of the highest peaks of the Himalayas) that are far too tall and forbidding, for ordinary player-characters to attempt crossing. (Characters would succumb to freezing cold, bitter winds, avalanches and lack of oxygen, long before they got anywhere near through the mountain-range.)</p> <p>There are, of course, rumors of more easily-travelled passes to the far west, but the locations of these are mostly unknown.</p> <p>It is also said that certain of the great Underworld-complexes found in the northern faces of these high mountains, may actually extend the many-score kilometers distance to the lands south of the <i>Nòlan Oblé</i>. However trying anything like this would undoubtedly be even more hazardous than the known mountain-passes, as one would likely have to descend to the deepest reaches of each dungeon, to find such a passage.</p>
Starting place for new characters	<p>It is strongly suggested that the city of Ròlon (which is in Hex # 1323 of the hex map of the Rocto-Ardæ Imperium) should be used as the starting place for new characters (although, of course, the DM may use any city or settlement within this Imperium).</p> <p>We suggest that more distant areas, for example Javertien or the Shadowed Empire, not be used, particularly for newer DMs who are not familiar with <i>Shakhàn</i>.</p> <p>There are many reasons for this, but especially, the cultural setting for the game is set in the Rocto-Ardæ Imperium. Cultural norms and practices differ somewhat in the Shadowed Empire and differ dramatically in Javertien, and for this reason a DM running a <i>Shakhàn</i> campaign in these areas would have more work to do.</p>
Underworld (dungeon) complexes and maps	<p>The areas of northern <i>Ushù'l</i> represented by the maps that are included with the <i>Shakhàn</i> game setting rules abound with "Underworld" complexes.</p> <p>Most of these are relatively small, having but a couple of corridors and a few-score rooms. Usually they served some mundane purpose such as being part of a military fortification or being part of a burial-catacomb. Such places can be found in and around many of the Imperium's cities and settled areas.</p> <p>However there are also limited numbers (perhaps 8 to 16 in total) of much larger, more enigmatic Underworld areas, sometimes dating to truly ancient times. These have a wide range of configurations, including but not limited to being temple-complexes for some of the "evil" religions (and other faiths or causes, now lost to the mists of time) or to being the lairs of deadly creatures; but for many of these</p>

areas, the original purpose of the complex – if, indeed, there ever was one – is now unknown.

Some Underworld complexes are huge, with hundreds of passageways, rooms and other underground features, and often such "dungeons" extend to great depths under the surface.

The most (in)famous of these is the Dark Halls of *Meph'èl*, a gigantic, millennia-old Underworld-area that can be entered via the north-facing slopes of the *Nòlan Oblé* just to the south of the small city-state of Ascòrcan; many more adventurers have set off to explore this place, than have come back to tell about it. *Meph'èl* is significantly larger than most "dungeons" found in publicly-available *D&D* content (think of Moria, but much larger), having many-dozen levels which occupy several kilometers of surface map space.

There are other dungeons of slightly smaller size that are less well-known, for example one in the low mountains separating northern Roctien from the central Imperium and also another, in the mountains to the west of Ouut-Nèwar (the Imperial capital).

It is said that some of these have been used up to present times as Temple-areas, by certain of the *Khùl-Nolgùn*... and by other, even less pleasant (!) religious cults. Even so, the "evil" faiths are careful to restrict their comings and goings to well-charted and garrisoned parts of the Underworld, as earlier attempts – even by the largest and most sorcerously-powerful groups – to stray off-course have often resulted in disaster.

The DM should note that the precise location of the entrances to these Underworld areas is **not** common knowledge in Rocto-Ardæ society; if asked, the few citizens who have any knowledge at all about the subject, will likely just state "that's a bad place, you should not go there" and will leave it at that.

Miscellaneous / Acknowledgements

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