



# JÖRÐGARÐ



**Players Guide**  
**Book 2**







A Fantasy Role Playing world

## Players Guide

Version 1.0

The *Players Guide* is dedicated to

**Ray Bradbury, Poul Anderson  
and J.R.R. Tolkien**

Product Code: JW2-0001

**Authored by the *Vintyri*<sup>TM</sup> Project**

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If there's one more town  
I'll be a goin'  
A fight for the winnin'  
I'll be there  
If there's one more song  
I'll be a singin'  
I'm always goin'  
But I don't know where

- John Stewart



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Steigerwald EDV™ Verlag, Am Hasenlöhle 12, 91481 Münchsteinach, Germany  
E-Mail: [info@vintyri.org](mailto:info@vintyri.org)  
Internet: <http://www.vintyri.org/>

*Fractal Mapper 8* from NBOS Software is the official mapping program for the **Vintyri** products. For more information on this product, please see the NBOS web site in Internet:



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Verantwortlich für Inhalt: Mark E. Oliva

Am Hasenlöhle 12

Ortsteil Altershausen

91481 Münchsteinach

Deutschland/Germany/Allemagne

USt-ID-Nr.: Keine - nicht gewerblich

Telefon: +49-9166-995410

Internet: <http://www.steigerwaldedv.de>

E-Mail: [info@steigerwaldedv.de](mailto:info@steigerwaldedv.de)

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**This Players Guide  
is dedicated to Poul Anderson,  
Ray Bradbury and J.R.R. Tolkien.**

**The works of Anderson  
and Bradbury  
hover between  
the worlds  
of fantasy  
and science fiction.  
Nonetheless,  
their contributions  
to modern fantasy literature  
are exceeded perhaps  
only by the works  
of Professor Tolkien.**

- The Vintyrí Project

# Foreword

## What Kind of a Game am I Playing?

*Jörðgarð* is a setting for a so-called *fantasy role-playing game*, often abbreviated as simply *Fantasy RPG*. If this is your first experience with such a game, please read on. If not, make a jump to Section 2 below.

A Fantasy RPG is not a board game, a card game or anything of similar nature. It is instead a game where you create a character in a mythical world and a mythical time frame. In the case of *Jörðgarð*, that time frame probably will have elements similar to the Dark and Middle Ages of our own real world, and the things you'll find in that world will have roots in mythologies similar to those found in various parts of our own world.

If you already have a *Jörðgarð* gaming group, one member of your group probably has identified him- or herself with a title like *game master*, *narrator*, *referee* or the like. He or she is a person apart from the others in your game. We'll use this term *game master*.

In a fantasy RPG, each member of the gaming group except the game master creates a character, or to be more specific, in game terms a *Player Character*, usually abbreviated as *PC*. You will assemble all kinds of statistical data about your PC's abilities, choose weapons, armor and supplies for him or her, etc. It will be your job to play the role of the character you create, somewhat as though you were acting the part in a radio play.

The game master is responsible for all of the other characters – those who aren't PCs – in your adventure. In game terms, these creatures are called *Non-Player Characters*, usually abbreviated as *NPC*.

Your job is to decide what the character you are playing does and then inform the game master what that is. Sometimes, when your character undertakes certain actions, you need to make a dice roll to determine what the results of those actions are. In most such cases, you'll use a special RPG 20-sided commonly called a *d20*.

It's the job of the game master in your gaming group to tell you and your fellow adventurers where you are, what you see and what's happening around you. If you have an encounter with other creatures of some sort (i.e. NPCs), the game master also is responsible for taking the in-game actions necessary to determine what these other creatures do in response to you.

For instance, the game master may roll some dice and then tell you that the NPCs you encountered are friendly and are willing to give you some help. In other cases, the game master may determine that the encountered creatures are withholding judgment upon you and your fellow adventurers. Depending upon what you do, they could react in either a friendly or hostile manner to you or continue be neutral in their attitude toward your party.

In most adventures, however, the chances are greatest that the creatures you encountered are hostile and they're ready to begin battling with you and your companions. In this case, you and the other adventurers in your group will make your own decisions on how you deal with these hostile beings, and you will make dice rolls to determine whether you succeed. At the same time, your game master will be making similar dice rolls to determine the outcome of your hostile foes' actions.

There isn't much "*hardware*" necessary to play this game. All you really need is this book and a set of six dice, with four, six, eight, ten, twelve and 20 faces, respectively. However, your game master may choose to add some additional material to his or her campaign. Here are some things that often are encountered:

- Maps and/or dungeon plans.
- A board of some sort that shows a dungeon plan or encounter layout. Small miniature figures representing you and your fellow adventures and also the creatures you're encounter stand on the board, ready to be moved to show you a bit better how the fantasy scene before your characters' eyes looks.
- A digital projector with screen that shows the same thing as the board mentioned above, but that allows for more flexible displays and quicker movement of figures than a board with miniatures.

- A laptop computer network that shows you the same thing as the digital projector, but even more efficiently. The game master feeds information from his or her laptop to the players' laptops.

You may wonder when such encounters occur what kind of creatures you'll meet. They could be other humans. Elves, giants and dwarves also are possible, although elves and dwarves are seen only rarely. Usually you'll run into giants only in their own homelands.

There also are many kinds of so-called *monsters* or *beasts*: Dragons, orcs, trolls, ogres and the like as well as undead creatures such as vampires and ghosts. There also are a wide variety of natural animals, like those found in the real world. Your game master will inform you exactly whom and what you meet, when you have such encounters, and your job is to say how you respond.

## What are the Rules?

Only your game master can answer that for certain. This book is for a free rules system known as the *Dungeons Daring™* game. But your game master might instead choose to use another of many popular role-playing games. Some of the most popular rules systems are:

- *Pathfinder®*, a trademark of Wizards of the Coast in Renton, Washington, USA. If your game master is using the *D&D 3.5* rules, you also will need to acquire the *Pathfinder Core Rulebook*.
- *Dungeons & Dragons® 3.5*, a trademark of Wizards of the Coast in Renton, Washington, USA. If your game master is using the *D&D 3.5* rules, you also will need to acquire the *Dungeons & Dragons 3.5 Players Handbook*. However, this may be difficult, because Version 3.5 is not the current *Dungeons & Dragons* edition. There is no *Jörðgarð* product release for later *Dungeons & Dragons* editions.
- *13<sup>th</sup> Age*, a trademark of Pelgrane Press in London. If your game master is using the *13<sup>th</sup> Age* rules, you also will need to acquire a *13<sup>th</sup> Age Core Rulebook*.
- The *OGL 3.5 System*, based upon *Dungeons & Dragons 3.5*. If your game master is using *OGL 3.5* rules, you also will need to acquire the players' handbook that he or she recommends

This list is but a small sampling of the rules systems available to your game master. If he or she has chosen a system *other* than the *Dungeons Daring™* rules, it's time for you to put this book down and to open instead the *OGL 3.5 Players Guide*. Once you've done that, using that book and your game master's guidelines, create the character you intend to use in your adventure upon the *jörð*.



**Countryside scene somewhere upon the *jörð***

# I. The Jörð

The *Jörðgarð* campaign setting assumes that player characters are a bit knowledgeable about the world in which they live ... but perhaps just a bit. This book describes what player characters usually know of their world. Most game masters will assume that you know considerably more about the parts of the world where you were born and raised and where you have been since that time, and they usually will supply you with such information.

We'll take a look now at some specific and perhaps useful information about the gaming world itself. It is called the *jörð*, which could be pronounced like *yearth*, in other words, like *earth* in English with a *Y* added at the beginning. The word stems from the old tongue, the first one spoken in the *jörð*, which is known as *Aldmál*.

## 1. Open Questions

*Your game master knows the answers to most of these questions. After all, it's his or her world! In most cases, he or she will give you more specific answers to some of these questions, based upon the location from which your player character comes, the places that your PC has been and the experiences that he or she has had.*

### Q. Is the world flat, round, a cube or what?

A. There's nothing really rounding about the surface of the *jörð* when one walks upon it. Nonetheless, many wise men and sages claim that the *jörð* is a globe, like the Earth, our real world. They also claim that we live in the western half of that globe, and that there is an eastern half where no human from the west ever has been known to go. Other wise men and sages claim that the *jörð* is a flat disc with edges, from which one can fall into oblivion. They also warn against foolish attempts some sea captains might make to sail forth and find the answers to this question. One who does so is in grave danger of sailing off the edge of the *jörð* into death and oblivion. There also are those non-sages who perhaps are less wise, who argue that the *jörð* is a cube. Furthermore, they contend, one can go over the cube's various edges only with the help of magic.

### Q. How does the current age of the *jörð* correspond to the historical ages of the real world of Earth?

A. There is no 1:1 relationship. Generally, the main lands of the *jörð* are similar to the Dark and Middle Ages of real world Europe, but there are exceptions. The greatest exceptions are:

- Functioning magic plays a genuine role upon the *jörð*, albeit less of a role than in some other fantasy RPG settings and campaigns.
- Religion plays a lesser role upon the *jörð* than it did in Middle Ages Europe, but again less of a role than in many other fantasy RPG settings and campaigns.
- The *jörð* still is in a bronze age. Iron is mostly unknown.
- There are many kinds of creatures upon the *jörð* that cannot be proven to have existed in Middle Ages Europe.

### Q. What other kinds of creatures populate the *jörð*?

A. That's too big a question even for your game master. A wise game master will keep the option open of introducing new creatures later that he or she hasn't even imagined yet. But any intelligent inhabitant of the *jörð* knows or has heard of the following:

- There once were several different types of intelligent, somewhat human-like folk: Humans, half-sized humans known as halflings, elves, dwarves and giants. There also are tales of mixed blood offspring of human and elven parentage known as half-elves.

- Many doubt that there still are elves upon the jörð. Some sages contend that there still are elves, but they are well hidden from the human realms. If they still do exist, it is doubtful that most player characters ever will see one.
- Most people still believe that there are stone giants in the mountains. The human folk have passed down many tales of mountain giants, along with the knowledge that most giants are hostile to humans. Fear of the giants is one of the main reasons that humans until recently have shunned the mountains. How many giants still are in the mountains is unknown. It is said that there is a large desert in the center of the known lands that is home to another strain of giants, fire giants.
- Humans are pretty much divided on the question of dwarves. Some sages claim that they are myths, that dwarves never really existed. Those who believe in dwarves say that they are a folk that dwells in subterranean halls deep below the jörð's surface. In the east, few doubt the existence of dwarves. The seagoing merchants of Escarland claim to have made contact with dwarves and to have begun limited trade with them.

The folk also speak of other creatures, some of which became all too well known in the aftermath of the Great Wars in the northwest, where they were a substantial part of the evil host:

- Draugs were a key force of evil in the Great Wars. Draugs are human souls occupying non-living bodies, or, in the case of ghosts and shades, no bodies at all. They are neither alive nor dead. Undead, some call them. There is little doubt that they still exist, above all in the ruins of the wars, in the ruins of what once was known as the Æsir Empire. Draugs sometimes raid populated areas.
- Orcs and ogres also played a large role in the forces of evil during the Great Wars, and they still are known to exist in large numbers in many mountain areas that giants once inhabited. They also sometimes raid populated areas. There is no doubt that they exist.
- Trolls are considered to be evil creatures of fables by some and a real threat by others. Trolls are said to be huge giant-like creatures that dwell in the northeast of the jörð. According to the tales, they are night walkers. If they are struck by daylight, they turn to stone.
- Dragons are the subject of many tales, although there seldom have been claims of sightings since the Great Wars, in which they are alleged to have taken part. Sages claim that some dragons are allied with good and others with evil.
- Monsters also are an apparent reality, although the word *monster* says little about such folk. These simply are creatures of varying degrees of intelligence that appear to be of unnatural origin and that are sighted and even encountered at times. They can be good, evil or neutral.
- Natural animals and plants also live upon the jörð, as they do in the real world. They can be friendly or hostile and beneficial or harmful, just as plants and animals upon the Earth are.

## 2. Common Knowledge

### The Origin of Mankind

The tale of humanity's beginning has been passed down over the ages and is relatively uniform in the telling throughout the jörð. It goes like this:

The first humans were born in a land in the northeast known today as the Midlands (*Miðgarð*). As the human folk began to multiply, it named itself *maður* and called its family, the first tribe, the Vanir (*Vanes*). With time, some of the Vanir migrated eastward, but Miðgarð remained the center of mankind as well as its cradle.

In the time when Njörð was king of the Vanir, he traveled to the hidden land of Álfheim (*Elfhöme*) to meet with the Dáin, the king of the light elves. In his absence, Njörð handed over the rule to his brother, Æse, who provoked an unjust war with the stone giants of Jötunnheim (*Gianthöme*).

When Njörð returned to Vanaheim, as his kingdom was named, and learned of his brother's treachery, he ordered Æse and his followers, known as the Æsir, to leave the kingdom. Æse led his Æsir across the desert into the northwest. In the desert, the Æsir battled against the fire giants who inhabited it, and Æse was slain. His son, Bor, then led the folk onward into the new homeland, which with time grew into the great Æsir Empire.

During Bor's reign, he and two of his sons, the princes and later kings Vilji and Vé, had come to terms with their exile and came to love their new homeland. They abandoned thoughts of reclaiming their old homelands in Miðgarð, and they sought no revenge against Surtr, the king of the fire giants in the Muspell Desert, although they maintained a strong defense against Muspellheim in the event that Surtr might choose to attack them.

However, Bor's third and eldest son, King Óðinn (*Odin*), had the temper and disposition of his fallen grandfather, Æse. Óðinn had vowed silently upon his departure from Vanaheim to return to Miðgarð and retake the old homeland from his uncle, King Njörð. In addition, after the bloody battles in the Muspell Desert, Óðinn had vowed again to himself to slay Surtr and destroy his fire giant folk.

As the Æsir Empire rose with Bor, it also fell with his death. As the eldest son, Óðinn was the rightful heir to Bor's crown as emperor, but he refused. Instead he abandoned his Æsir Kingdom of Austamæraland and led his folk back eastward, intent upon conquering Vanaheim, the Miðgarð kingdom of Njörð. Other Æsir factions also migrated out of the empire, the most important of them the followers of druidic Slován, who founded Vétrnývlast (*Windland*) to the south.

It was at that time that war broke out between the remaining brothers, kings Vé and Vilji, which brought about the eventual fall and destruction of the great Æsir Empire. Most of those few Æsir who survived also fled into other lands.

Óðinn's Æsir marched upon Vanaheim in the east, where they were doomed to defeat by the mighty magic and more powerful host of the Vanir. Instead, however, Njörð yielded his homeland to Óðinn without battle and led his own Vanir onto their great fleet of sailing vessels, with which they departed Miðgarð and journeyed to their new homeland in the southwest which at first was called Nýr-Vanaheim (*New Vanehome*) but since is known simply as Vanaheim.

Njörð has never explained to folk other than his own Vanir why he chose self-exile rather than facing his nephew Óðinn in battle. There are tales, which may or may not be true, that come from the land of Südkap (*South Cape*), which claim that Njörð sailed upon the wish of a legendary and perhaps real creature known as the Jörðmóðir (*Earth Mother*). Südkap is populated by Vanir emigrants, and it is the only land of the jörð with which the Vanir have relations.

Be all that as it may, it is clear that many humans descended directly from the Vanir, and the remainder descended indirectly from the Vanir and directly from the Æsir.

## Climate, Seasons and Seasonal Holidays

The jörð is slightly more distant from its sun than the earth is from its sun, and it circles a slightly smaller sun. As a result, a year is somewhat shorter than our own, and average yearly temperatures at any given latitude are about 5°F/3°C lower than they are in the real world. Put in another context, the equator of the jörð is a bit cooler and the northern and southern boundaries of the area where winter life can be downright unpleasant for humans is about 350 miles/560 km closer to the equator than in the real world. Few humans live beyond latitudes of 50°N and 40°S.

In most other respects, the jörð and our earth are similar but not identical. A jörð year is only 336 days long, about a month shorter than an earth year. It is divided into 12 months, each with exactly four weeks. A week is seven days long, and a day is 24 hours long.

The moon goes through a full lunar phase once a month upon the jörð, compared to approximately 14 lunations each year upon the earth. The last day of the old month and the first day of the new month begin a new lunar cycle at new moon. Between the seventh and eighth days of the month, the first quarter moon is reached. Between the 14<sup>th</sup> and 15<sup>th</sup> days, full moon is reached. Between the 21<sup>st</sup> and 22<sup>nd</sup> days, the last quarter moon is reached. And then, between the last day of the old month and the first day of the new, it is again new moon.

The winter solstice, when the days begin to lengthen, is the first day of a year. Years and seasons are measured with the solstices and equinoxes: The winter solstice is the beginning of winter, the vernal equinox is the beginning of spring, the summer solstice is the beginning of summer, and the autumnal equinox is the beginning of autumn. However, some warmer lands observe a fifth season. They consider summer to begin on the first day of the fifth month, high summer to begin on the first day of the seventh month, and autumn to begin on the first day of the 10<sup>th</sup> month.

Most lands observe the two solstices and the two equinoxes as holidays. There also is an important winter holiday period that begins on the winter solstice and continues through the following 12 days. This is an unusual period in winter. On the first day after the solstice, the days begin to be longer due to later sunsets. However, sunrise keeps getting later each day. Only on the 12<sup>th</sup> day of this holiday period do the sunsets began to start earlier. In addition, there are various local and regional holidays in different lands.

## Languages

Unlike in the real world, humans (and some other folk) are or were born with the knowledge of a language. A baby needs only grow to the point where it has developed oral and verbal skills to use its lingual knowledge. Thus, the jörð has a universal language of sorts, the old and original tongue of the elves known as Aldmál (*the old tongue*). Most humans understand Aldmál to a certain degree, although many can neither read nor write it.

Many human nations also developed local tongues, in the beginning as secret languages to prevent being understood by foes. These tongues usually became the main local language. They also are the languages that humans are most likely to learn to read and write.

## Trade

Buying, selling and just paying one's bill can be difficult in some parts of the jörð. Some of the more advanced locations have started minting coins of gold and silver. Gemstones sometimes also may be offered in payment. But in much of the world, people have no interest in either. Barter and services are the methods used to pay for things. Inside smaller settlements, people have no use for gold, silver and the like. They can buy nothing with it. They measure payments in hours of labor, cords of firewood, sheaves of wheat, sacks of flour, chickens, eggs, etc. That can be a serious problem for adventurers traveling off the beaten path.

On the beaten path, one still often finds that one gets less than full value for coins or gems, even when they are accepted. Outside of cities and larger towns in the more advanced lands, a landlord, artisan or other person providing goods or services will insist that coins are examined by the local merchant before they are accepted. The merchant usually is a local who has the abilities of an assayer. He or she can examine coins, determine whether they are genuine and determine what the value of their weight in silver or gold is. However, a merchant's services usually cost a fee.

The only people who will accept gold or silver in areas where they are not common methods of payment are those who buy things at somewhat regular intervals from trade caravans that accept such payments. If a person needs to do business in an area where coins are accepted only reluctantly, he or she may require the further services of a merchant. In many towns, a merchant is something like a banker. He or she writes legally honored notes of indebtedness. As a part of his or her business, the merchant usually also has a number of notes of indebtedness that belong to him or her.

An example of how this business can work would be a case where a person coming through town wants to buy something but can pay only with coins. The merchant is paid to examine the coins and determine if they are genuine, but the person who is to be paid has no need or desire for coins. He needs a sack of flour. The merchant then keeps the coins himself and gives the person to be paid a note of indebtedness for a sack of flour. He or she now can go to the note's debtor and collect the flour, while the person paying for wares or services must pay the merchant an additional fee. This system usually can be employed anywhere where the local rule is able to enforce payments of notes of indebtedness, or where the merchant has mercenaries who can enforce such things for him.

Gems usually are accepted for payment only in cities and towns where there is a jeweler who can examine them, determine whether they are genuine and what they are worth and who is willing to buy them. Few persons will accept gemstones as direct payment. The use of gold and silver coins is a relatively recent event in the jörð.

In the east is the nation of Escarland, which is somewhat known throughout the jörð, because its sailing merchants have docked in many ports. The Escar were the first to mint coins, which slowly are gaining acceptance in cities and towns in other lands. Most coins in circulation in the jörð today are not minted by national governments but rather by cities, towns and merchants leagues.

## Religion, Deities, Clerics and the Like

Religion upon the jörð differs substantially from the handling of deities, pantheons and faiths in most other fantasy RPG settings. Gods of the jörð are human creations, and usually only humans worship gods. Only humans have the ability to create gods. They do this through massive belief and worship. The deities of the subjects of that belief do indeed gain the abilities that their believers attribute to them – within reasonable bounds - as long as they and their believers remain within the deity's domain. There are no universally worshipped human deities in the Western Hemisphere.

This has substantial effects upon an RPG campaign upon the jörð. It is the main reason why the duties performed by clerics in most RPG settings are spread among other groups in the *Jörðgarð* setting. A standard OGL 3.5 cleric would have considerable difficulty operating outside of his or her own deity's domain. He or she would lose all abilities attained directly through the deity, including – first and foremost – spells. No deity has any deific power outside of his or her domain.

## II. Human Life upon the Jörð

The Vanir have become an isolated folk, living in the distant southwest of today's jörð, but they also were the first human folk. Although there are some substantial differences among the world's peoples today, many traditions that come from the Vanir still can be found well-rooted in the practices of many of the folk who descended from them. Above all, one finds traditions that grew out of the old druidic teachings of the light elves in the early days of man.



*Skáldar with bagpipes and symphonia - music can be found in all human societies*

No human folk today, not even the living deity Njörð and his followers in distant Vanaheim, still practices pure elven druidism. Some folk still practice so-called traditional druidism, which in its essence is elven druidism embellished with new ideas and practices introduced long ago by the Vanir. In these areas, which have become relatively rare, white, green and blue druids still play a key role and perhaps even the ruling role in shaping their lands' policies.

Most folk, however, have distanced themselves somewhat from druidism. Nature druids and rangers who live to a certain extent like hermits, away from population centers, are all that remains of the old way. In some societies nature druids are respected as fonts of philosophical wisdom. In others, they are persecuted. This often is the case among those folk who worship deities. In most societies today, people give druids and druidism little thought.

Regardless of the state of druidism in a land today, its folk still are likely to do many things that grew out of old druidic traditions. Upon the jörð, men and women are fully equal in all respects, much more so than ever has been the case in any land of the real world. Neither sex is stronger or weaker than the other. That notwithstanding, men and women consider it a woman's right and duty to withdraw from her regular work and to devote her time to a newborn child as long as she still is nursing. This principle traces back to the druidic teachings of the light elves.

The elves taught that the sun and the jörð are the center of all things, centered in the person of the Jörðmóðir (*Earth Mother*). That teaching changed among the Vanir, who had closer binds to the jörð than to the sun. They considered the Earth Mother to be the center of all things beyond the Darkness.

## Life in the Middle Ages of the Real World

The Vintyri Project attempts to develop RPG material that is parallel to the mythologies of the real world rather than being pure fantasy. For that reason, we usually use photos rather than drawings to illustrate our texts. However, to portray human life in a time several hundred years past, we can use only photos of contemporary people emulating the past. For that reason, we're including on the following page a few copper etchings made by a 16<sup>th</sup> century predecessor to the photographer, the famed Nuremberg artist Albrecht Dürer, showing human life as he saw it in his own time.

There are few inns or taverns upon the jörð where men brew beer or ale. This has nothing to do with elven druidism. In the teaching of the early Vanir druids, *mothering* itself became sacred. Drinks brewed from water, yeast and grain such as ale and beer also had something of a supranatural nature in the druidic philosophies of the Vanir. For that reason, the druids taught that they must be *mothered*. Therefore, according to these teachings, only women could brew ale or beer properly. As a result, malting and brewing in most areas of the jörð still are the sacred work of an alewife or brewwife.

To understand human life upon the jörð, one might be wise to take a look at conditions in the real world in times similar to those of the current jörð date, an era that falls somewhere between the European Dark and Middle Ages. During the Dark Ages, a large part of the population consisted of serfs. *Serf*, of course, is a soft word for slave. In German-speaking lands, the word for a serf was more direct - *Leibeigener* - which more or less means *body owned*.

Most commoners during the Middle Ages had less to eat than they wanted and were poor folk who worked hard and long each day. They were anything but free, being subservient to the whims and edicts of local nobles. Peasant farmers were forced to yield a certain percentage of all they produced to the ruling nobility, a tithe that served as a tax for those who had no money to pay the latter. In most areas, that tithe amounted to 10%, but some tyrants charged more.

The local noble decided what land one could use and how one could use it. Hunting was banned as poaching, with a noose often ready to deal with violators. Few people other than merchants, nobles, high men of the church and scholars traveled anywhere. There were no vacations in the Canary Islands or the fjords of Norway. Commoners had nowhere to go and nothing with which to pay for anything if they went somewhere despite that. Many peasants never went farther than the local circle of villages in which they were born.

Those who did not belong to the upper classes - the great majority - had to both serve and work for the nobility and fend completely for themselves. That meant farming in the warmer months and gathering wood, peat or other heating materials in the colder season. If the ruling noble was at war with others, the peasants often would be ordered into battle after the harvest and before the cold winter set in, the time when many smaller wars were fought. They often were armed only with their own pitchforks or other farm implements. Many did not return from the battlefield, leaving behind poor and starving widows and children.



**Peasant dance**



**Peasants bring their wares to the market**



**Merchants**



**Peasants**

Albrecht Dürer copper etchings. All are in the public domain.

Most farmers upon the jörð spend the spring, summer and early fall months tilling as much soil and growing as many crops and grains as they can. They keep farm animals, usually several pigs and at least one milk cow. There usually is one farmer in a settlement of any size who serves as the local smithy. In most cases, he grows neither grain nor crops, although he grazes his animals. The farmer-smith usually is the person who keeps one or more bulls. The other farmers bring their cows to his pasture to mate.



***Peasant wife in a village of the jörð***

Product Identity

Cows are slaughtered for soup meat only when they are old and they have given birth to one or more new cows. Male animals not purchased by the smith usually are slaughtered, either as calves for veal or as bulls for beef. Pigs are raised only for slaughter. Almost all farms have chicken, ducks and geese. Some farmers keep goats. Those who can afford it usually have a work horse or two.

Farming involves considerable more than milking cows, feeding pigs and fowl or tending to fields and grazing meadows. Farming settlements often belong to a market. Those farmers who live in or on the edges of the market town bring crops, eggs, milk and the like to the marketplace every day. More remote farmers bring their products to market once or twice a week.

Almost all of the farmers in the outlying villages, thorps and settlements pack their farm products onto wagons, carts and/or wheelbarrows on the days when they go to market. There they offer what they have to buyers. The market towns and some outlying settlements usually have mills. Farmers also bring their grain to the mills after the harvest, paying 10% of their grain as a milling fee, and return home with fodder, flour and vegetable oil from the mill.

Usually enough is produced to allow the farmers to sell these products at the market as well having sufficient quantities for their own use. However, dairies are an idea whose time has not yet arrived in most parts of the jörð. The fresh milk sold at the market is poured from ceramic jugs, and the farmers churn their own butter. In autumn, storage crops are taken into the cellars for winter and firewood is fallen and brought in for two winters hence. Wood usually is stored for two years before being burned, to get the utmost heat from it.

In most households, various jobs are done on the basis of which marital partner is more capable rather than by gender. These are basic tenets of traditional druidism and the new nature druidism. Thus, it is not unusual to find households where a physically weaker husband might cook and do other domestic chores while his physically stronger wife does the heavier farm work.

In the cold season, however, women tend to prefer the hearth, the spinning spindle, the loom, and the like, where the outdoors usually calls to the men. When it is time to bring in new firewood, households often divide into teams. One adult in the family - usually the male partner - joins those from the other households and they travel daily into the forests to fell timber and saw it into long logs. Those children who are old enough to work - usually the sons - go along.

In the evening, the teams' wagons bring the wood in and stack it provisionally at each house until all have an adequate supply. Once the firewood harvest is finished, the farmers and their offspring saw the long logs into the right lengths to fit their hearths and/or ovens. In the remaining colder months, those who harvested the firewood spend their time maintaining the farm, tending to the fields when necessary and doing repairs on buildings and equipment.



*Spinning with a spindle, above, and the smithy, below*

Both Photos are Product Identity



Those who remain behind - in most households the wives and older daughters - perform the daily domestic chores and take their spindles in hand to weave raw wool. Others weave flax. In the current age, spinning wheels still are unknown in much of the jörð. After spinning the wool, the women turn to their looms to make cloth of it. Those who work flax make linen. After the winter solstice, the same hands then begin making work clothing for the coming year. This continues until the start of the new farm season.

We've already seen in our mention of the local smithy above that some farmers work only on a part-time basis, while also providing services as an artisan. Such part-time farms usually are found only in households of couples. The farms usually are smaller than usual, normally producing only enough to serve the owner's own needs. It may be that only one partner in the couple does farm work while the other practices his or her craft. It also may be that both do a certain share of the farm work and both also take part in the craft to some extent.

On this limited level, some villages and thorps also might have a shoemaker, a tailor or seamstress, a carpenter or a local wainwright capable of building and repairing wagons and carts. Where there is a stream with adequate running water, one occasionally might also find a small grain- or sawmill with waterwheel. In all of these cases, farming would be limited to that which would take care of the household's needs, with little left over to sell. What is left over would be taken to market by neighbors.

Almost every settlement has at least one part-time farmer who also runs a so-called guest house. The host in a guest house is called a landlord or a landlady. There are different methods of operating guest houses. Sometimes both members of a couple will share all aspects of the operation, with each taking part in farm work, domestic chores and the work demanded by the guest house. In others, the wife (but seldom the husband) runs the guest house, while the husband handles the household and the farm work.

Regardless of how a couple organizes its work, the wife almost always brews beer or ale for the guest house. This, again, is a throwback to druidic teachings. The guest houses for which they brew serve somewhat as local taverns. Usually no food is served, but after a day's work has ended, some villagers tend to gather for a tankard or two of beer or ale and a round of talk about life in general. Women tend to dislike such rounds; more men go to the guest houses than women. Small settlements seldom get visitors from outside their own market area, but most guest houses have a simple room or two where travelers can spend the night.

As one might suspect, day-to-day life is different in a market town than in the countryside. Peasants in the villages do their best to be self-sufficient, with landlords, landladies and artisans who farm less than fulltime being the main exceptions. In towns and the larger villages, most humans are dependent upon one another to an extent, with some form of payment being the means upon which that dependency works. Payment might be in coinage, barter, an exchange of services or a combination of all of these.

Towns and larger villages usually also have farmers and peasants, most of whom live in a manner similar to that of their country cousins. They tend to live and have their farms on the outer perimeters of town. The main difference between farmers in towns and villages and farmers in the countryside is that the former have the ability to spend what money they have in the town's shops and artisan workshops.

However, in the center of the larger towns and villages, one seldom finds farmers. Instead, we see the houses of people who work for pay of some sort as well as the places where they work. The number and variety of such workplaces is determined principally by the size of the town and the size of the population in the rural villages and thorps that surround it. The very center of most such towns is the central marketplace. That's not only the point where the farmers bring their crops and produce to sell but also where local tradesmen, traveling merchants from within the kingdom, journeymen selling goods for their artisan masters and peddlers, if any, go to do business.

If there are inns and taverns, the more popular houses usually are near the marketplace. From the marketplace, hostelries and culinary houses outward, towns tended to develop with different things in varying directions. One direction usually follows with businesses that offer services and after them government structures including castles, if applicable. To one side of that quarter, one finds most of the artisans' workshops. Opposite of it is the quarter with bakeries, butchers, textiles and whatever consumer goods are available in shops. The fourth quarter any other secondary businesses and housing. However, the upper stories in the other quarters usually also have rental lodgings. Outside of this center, one tends to find a residential ring and then an outer ring of whatever farms there are.

Not all structures in a town are located according to a pattern. Grain mills, sawmills and hammersmithies all are examples. If a stream is available with sufficient water power, it usually is the place where one will find the mills along with waterwheels to convert the energy.

One easily could get the impression that people in the towns have it better than farmers in the countryside. In some respects, that's true. However, the rural folk usually can produce all or most of what they need to keep fed, stay warm and maintain a roof over their heads as well as being able to store necessities for hard times. Townspeople depend upon what they can buy; some of what they need may become scarce and expensive in hard times. Those who live in the towns have a much wider choice than countryfolk in what they can buy, but that's of little use if they can afford only what they need and not also some of what they want.

Earnings work on about the same scale, with prices and wages varying according to local supply and demand. Farmers earn the least money, but they are secure. Laborers earn more than a farmer would, but their costs are much higher, making their standard of living often lower. Shopkeepers usually earn a bit more than they need to survive. Master artisans live well but not luxuriously. Merchants often have the best standard of living in the private sector.

The richest folk usually are the ruling nobility. Their highest servants follow. After them come high public officials and military officers. Mid-level public servants and military officers tend to have incomes similar to those of merchants. Lower level public servants and common soldiers earn about the same as master artisans.



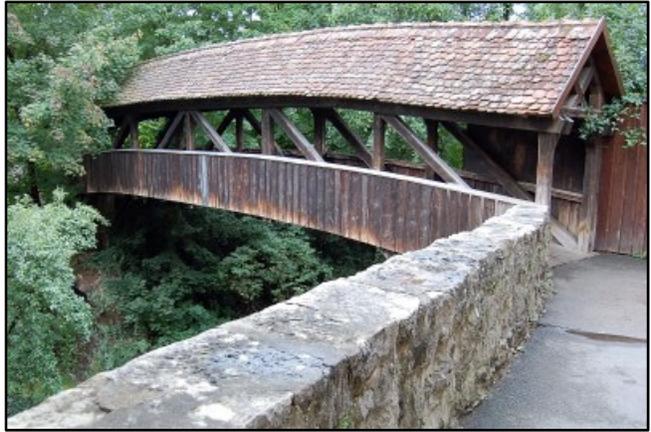
***Galloping Undead? Four Horsemen of the Apocalypse?  
Or maybe both?***

Albrecht Dürer Middle Ages copper etching. Public Domain.

### III. Human Life Illustrated

To give you a better view of life in the human settlements of the jörð, we offer the following series of illustrations.

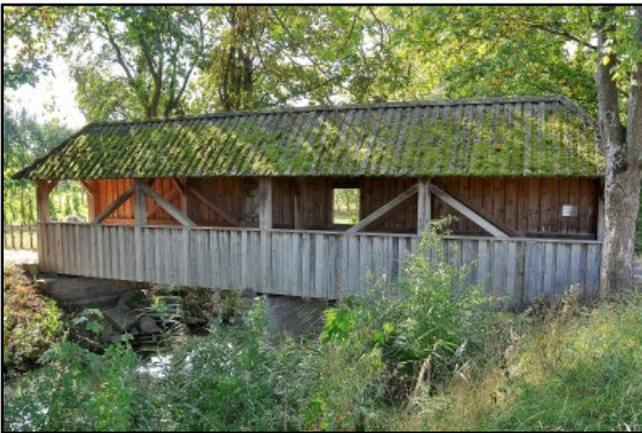
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# IV. Technical and Legal Data

## 1. Aldmál Primer

The *Lands of the Dawning* is one of the names given to Miðgarð (*the Midlands*), where the first álfar (*elves*), dverg (*dwarves*), jötnar (*giants*) and maður (*humans*) came to life. The language of the Lands of the Dawning - Aldmál (*old tongue*) - is based to a great extent upon old and modern Icelandic, although it is not quite identical with either. Many words from other fantasy and mythological sources also have been adapted into this fictitious language.

### Numbers

0 - núll  
 1 - einn or eitt  
 2 - tveir or tvö  
 3 - brir  
 4 - fjórir  
 5 - fimm  
 6 - sex  
 7 - sjö  
 8 - átta  
 9 - níu  
 10 - tíu  
 11 - ellefu  
 12 - tólf  
 13 - brettán  
 14 - fjórtán  
 15 - fimmtán  
 16 - sextán  
 17 - sautján  
 18 - átján  
 19 - níttján  
 20 - tuttugu  
 21 - tuttugu og einn (20 and 1, other numbers formed in the same manner)  
 30 - brjástíu  
 40 - fjörutíu  
 50 - fimmtíu  
 60 - sextíu  
 70 - sjöttíu  
 80 - áttatíu  
 90 - níutíu  
 100 - hundradh  
 200 - tvö hundrudh (other hundred numbers formed in the same manner)  
 201 - tvö hundrudh og einn (200 and 1, other numbers formed in the same manner)  
 1,000 - Þúsand  
 1,201 - Þúsand tvö hundrudh og einn (1000, 200 and 1, other numbers formed in the same manner)  
 1,000,000 - ein milljón

first - fyrsti  
 second - annar  
 third - bridhjii  
 fourth - fjördhi  
 fifth - fimmti  
 sixth - sjötti  
 seventh - sjöundi  
 eighth - áttundi  
 ninth - níundi  
 10<sup>th</sup> - tíundi

11<sup>th</sup> - ellefti  
 12<sup>th</sup> - tölfti  
 13<sup>th</sup> - brettáandi  
 14<sup>th</sup> - fjörtáandi  
 15<sup>th</sup> - fimmtáandi  
 16<sup>th</sup> - sextáandi  
 17<sup>th</sup> - sautjándi  
 18<sup>th</sup> - átjándi  
 19<sup>th</sup> - níutjándi  
 20<sup>th</sup> - tuttugasti  
 21<sup>st</sup> - tuttugasti og einn (20<sup>th</sup> and 1, other numbers formed in the same manner)  
 30<sup>th</sup> - brítugasti  
 40<sup>th</sup> - fertugastu  
 50<sup>th</sup> - fimmtugasti  
 60<sup>th</sup> - sextugasti  
 70<sup>th</sup> - sjötugasti  
 80<sup>th</sup> - áttugasti  
 90<sup>th</sup> - nítugasti  
 100<sup>th</sup> - hundradhasti  
 200<sup>th</sup> - tvöhundrudhasti  
 201<sup>st</sup> - tvöhundrudhasti og einn (200<sup>th</sup> and 1, other numbers formed in the same manner)  
 1,000<sup>th</sup> - þúsandasti  
 1,000,000<sup>th</sup> - milljónasti

## Pronunciation Guide

<u>Letter</u>	<u>Pronunciation</u>
a (general)	like the <i>O</i> in <i>Tom</i>
a before <i>ng</i> or <i>nk</i>	like <i>OU</i> in <i>ouch</i>
a before <i>gi</i>	like the <i>I</i> in <i>smile</i>
á	like the <i>OW</i> in <i>owl</i>
å	same as á
æ	like the <i>E</i> in <i>semi</i>
au	like the <i>OU</i> in <i>out</i>
b (general)	like the <i>B</i> in <i>baby</i>
b after <i>m</i>	like the <i>P</i> in <i>lamp</i>
d after a vowel or	like the <i>D</i> in <i>dog</i>
ð after a vowel or between <i>r</i> and a vowel	like the <i>D</i> in <i>dog</i>
ð otherwise	silent
e (general)	like the <i>A</i> in <i>hay</i>
e before <i>ng</i> , <i>nk</i> , <i>gi</i> , <i>gj</i>	like the <i>E</i> in <i>grey</i>
e before <i>ga</i> or <i>gu</i>	like the <i>E</i> in <i>beg</i>
é	like the <i>E</i> in <i>hey</i>
ë	same as é
ei and ey	like the <i>E</i> in <i>hey</i>

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f	like the <i>F</i> in <i>find</i>
f before <i>f</i> , <i>s</i> and <i>þ</i>	like the 2 <sup>nd</sup> <i>F</i> in <i>coffee</i>
f between vowels, between a vowel and <i>g</i> , <i>j</i> , <i>r</i> or <i>þ</i> , between <i>l</i> or <i>r</i> and a vowel and before <i>l</i> and <i>n</i>	like the <i>V</i> in <i>slave</i>
g (general)	like the <i>G</i> in <i>saga</i>
g between a vowel and <i>l</i> or <i>j</i>	like the <i>Y</i> in <i>beyond</i>
g between <i>l</i> and <i>d</i> , <i>n</i> , <i>s</i> or <i>t</i> or between <i>r</i> and <i>n</i> , <i>t</i> or <i>þ</i>	silent
h (general)	like the <i>H</i> in <i>hammer</i>
hl, hr, hj, hn	like the <i>H</i> in <i>hammer</i> , but strongly aspirated
hv	like the <i>UE</i> in <i>Quentin</i>
i	like the <i>E</i> in <i>hey</i>
í	like the <i>IE</i> in <i>thief</i>
ï	same as í
j	like the <i>Y</i> in <i>yet</i>
k (general)	like the <i>K</i> in <i>kitchen</i>
k before <i>a</i> , <i>á</i> , <i>au</i> , <i>l</i> , <i>n</i> , <i>o</i> , <i>ó</i> , <i>ö</i> and <i>r</i>	like the <i>K</i> in <i>kitchen</i> , but aspirated after <i>k</i>
k before <i>æ</i> , <i>e</i> , <i>ei</i> , <i>e</i> , <i>l</i> , <i>í</i> and <i>j</i> and in <i>sk-</i> before <i>æ</i> , <i>e</i> , <i>ei</i> , <i>ey</i> , <i>l</i> , <i>í</i> , <i>y</i> and <i>ý</i>	like the combination <i>KY</i> without an intervening vowel
k between a vowel and <i>k</i> , <i>l</i> or <i>n</i>	like the <i>K</i> in <i>kitchen</i> , but aspirated before <i>k</i>
k between a vowel and <i>r</i> or <i>s</i>	like the German <i>CH</i> in <i>Nacht</i>
l (general)	like the <i>L</i> in <i>life</i>
l before <i>k</i> , <i>pt</i> or <i>t</i>	like the <i>L</i> in <i>life</i> but aspirated before <i>l</i>
l after <i>f</i> , <i>g</i> , <i>r</i> and <i>s</i>	like the <i>L</i> in <i>towel</i>
ll between vowels or between a vowel and <i>u</i> , <i>n</i> or <i>r</i>	like the <i>L</i> in <i>handle</i>
ll in nicknames or in words taken from other languages	like the <i>LL</i> in <i>pillar</i>
m	like the <i>M</i> in <i>market</i>
n	like the <i>New York</i> and <i>Hoboken</i>
ng (general)	like the <i>NK</i> in <i>tanker</i>
ng before <i>l</i> , <i>s</i> or <i>t</i>	like the <i>NG</i> in <i>thing</i>
nk	like the <i>NK</i> in <i>tanker</i>
o	like the <i>O</i> in <i>holy</i>
ó	like the <i>O</i> in <i>Olga</i>
ö (general)	like the <i>OR</i> in <i>word</i>
ö before <i>ng</i> , <i>nk</i> and <i>gi</i>	like the <i>Ol</i> in <i>coin</i>
ø	like the <i>O</i> in <i>horn</i>

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p (general)	like the <i>Ps</i> in <i>papa</i>
p between a vowel and <i>l</i> , <i>n</i> or <i>p</i>	like the <i>Ps</i> in <i>papa</i> but aspirated before <i>p</i>
p before <i>t</i>	like the <i>F</i> in <i>riff</i>
r (general)	like the German rolled <i>R</i>
r before <i>f</i> , <i>k</i> , <i>p</i> , <i>s</i> and <i>t</i>	like the <i>P</i> in <i>harp</i>
rl	like the <i>RL</i> in <i>Marlboro</i>
t	like the <i>T</i> in <i>task</i>
th	rare alternative for <i>p</i>
þ	like the <i>TH</i> in <i>thing</i>
u (general)	like the <i>OR</i> in <i>word</i>
u before <i>ng</i> and <i>nk</i>	like the <i>U</i> in <i>put</i>
ú	like the <i>O</i> in <i>who</i>
v	like the <i>V</i> in <i>raven</i>
x	like the <i>X</i> in <i>lax</i>
y	like the <i>E</i> in <i>hey</i>
ý	like the <i>IE</i> in <i>thief</i>
ÿ	same as <i>ý</i>

## Keyboard Character Codes for Aldmál

Character	Code
Æ	0198
æ	0230
Ð	0208
ð	0240
þ	0254
Ø	0216
ø	0248

These codes function only with Unicode fonts that contain the full Unicode character set. To use these codes, press the **Alt** key and type the code in with the numeric pad on the right side of your keyboard. Make sure that the numeric keyboard is active. It can be turned on and off with the **Num** key.

## 2. Photograph Index

Page	Content
Front cover	Imperial City Days Festival in Rothenburg ob der Tauber in Northern Bavaria
10	Franconian Open Air Museum in Northern Bavarian Fladungen
15, 18, 19	Franconian Open Air Museum in Northern Bavarian Bad Windsheim
22 to 26	Imperial City Days Festival in Rothenburg ob der Tauber and the Franconian Open Air Museums in Bad Windsheim and Fladungen in Northern Bavaria
Back cover	Karlsburg fortress ruin near Karlstadt in Northern Bavaria

## 3. Legal Information

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## Contact Information

Steigerwald EDV™ Verlag  
Am Hasenloehle 12  
91481 Altershausen  
Federal Republic of Germany

Internet: <http://www.vintyri.org>  
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