

Kingdom of Chélembý Module Preview

The Realm of the Sea Kings in Glorious Detail

Keléstia Productions proudly announces the publication of the *Kingdom of Chélembý*.

Chélembý stands at the mouth of the Gulf of Shörkýnè. It was founded as a wintering station by Ivínian clans in the fifth century, and was a centre of Járind culture for more than a millennium before that. The kingdom has grown wealthy from trade, and is much coveted by her larger neighbours.

Seventy, richly illustrated, full-colour pages offer a more detailed kingdom module than has ever been seen. Sections on Geography, History, Current Affairs, Government, Military & Naval Forces, Law, Economy, Society & Culture, Food & Drink, Sports & Games, Religion and Folklore & Mystic Places provide a truly expansive view of the 'realm of the Sea Kings'. Additional features include a glossary of common words, another of common names, a comparative historical chronology, and numerous illustrative maps, including two 'poetic' maps.

Warning: Some Nudity and Violence

This file contains three sample pages from the module.

(within the bounds of a nalârd this is the same thing). Typically, clans grant franchises to their own members, but if a foreigner is given a franchise he is usually a guildsman. Similarly, if a Chelémbyan captain hires a foreign crewman, he is usually a member of the seaman's guild.

Some of Lýthia's international guilds are active on the island although it is the tia-nalári that control the right to operate. The most influential guilds are the Mercantylers, Shipwrights, Seamen and Pilots. With the gradual move away from vendetta law, the guild of Litigants is growing. Increasingly, many Chelémbyan craftsmen 'journey' abroad to learn or develop their arts.

MARKETS AND FAIRS

Chélemby City, Kolâdis and Evánekin have daily markets operating from dawn to dusk. except on holidays. Fish (and meat) are typically sold in a separate (part of the) market. The fish market opens when there are catches to sell (quite often). Anyone can operate a stall in the market, but non-residents will be expected to pay up to sixpence a day for space rental.



Chelémbyan markets can be crowded, lively, noisy places, especially when a harvest comes in or when several trading ships dock at about the same time. When it is busy, there can be hundreds of vendors in the Chélemby City market.

Thespians, bards, skalds, beggars, storytellers, open-air ale sellers, snack vendors, orators, and all manner of colourful merchants combine to make Chelémbyan markets places worth visiting, for society and entertainment.

CURRENCY

The complexity and extent of Chelémbyan trade necessitates an equally complex and extensive system of currency and coinage.

COINAGE

Chelémbyans trade in coins and precious metals. Chelémbyan coins are manufactured at the national mint in the City of Chélemby.

Six different coins are minted, and because the Chelémbyan economy is so large, and prices somewhat inflated, the mint manufactures some high-value coins. Some of these are severely debased, but the Chelémbyan government assures their values.

| Metal | Weight Drams | Composition | Trade Value | Metal Value |
|--------------|-----------------|-------------|----------------|----------------|
| Silver Dram | 1 | 100% Silver | 1d | 1d |
| Silver Ounce | 16 | 100% Silver | 16d | 16d |
| Silver Mark | 160 | 100% Silver | 160d | 160d |
| Silver Bar | 256 | 100% Silver | 256d | 256d |
| Gold Dram | 1 | 100% Gold | 20d | 20d |
| Gold Ounce | 16 | 100% Gold | 320d | 320d |
| Gold Mark | 160 | 100% Gold | 3200d | 3200d |
| Gold Bar | 256 | 100% Gold | 5120d | 5120d |

| Coin | Weight Drams | Composition | Trade Value | Metal Value |
|---------------------------|-----------------|------------------------|----------------|----------------|
| Farthing (rare) | ¼ | 90% Silver | ¼d | 0.23d |
| Halfpenny (rare) | ½ | 90% Silver | ½d | 0.45d |
| Penny | 1 | 90% Silver | 1d | 0.90d |
| Shilling | 1 | 45% Gold 50% Silver | 12d | 10.5d |
| Bekâralvè (Half-Crown) | 2½ | 45% Gold 50% Silver | 30d | 26.25d |
| Bekâr (Crown) | 5 | 45% Gold 50% Silver | 60d | 52.50d |
| Târen (Royal/Pound) | 12 | 70% Gold 25% Silver | 240d | 183.0d |
| Târenmía (5 Târen) | 48 | 88% Gold 10% Silver | 1200d | 868.8d |

Halfpennies and farthings are created by cutting pennies into halves and quarters. Many Chelémbyan prices are rounded to the nearest penny. There are numerous foreign coins in circulation in Chélemby. In general, they are pennies. When they come into government hands they are typically melted down and re-minted.

A *pound* (£) is an amount equal to 20 shillings or 240d. This is a 'trading value' used by mercantylers throughout north-western Lýthia. While many major traders deal in pounds when valuing large or valuable consignments, few countries mint £1 coins. Chélemby not only mints a coin with a £1 trade value (the Târen) but also mints one worth £5 (the Târenmía).

SKÂRTKVÝNÈ (SHIELD MAIDEN)

The ancient Ivínian tradition of the shield maiden survives on Chélemby, but with some significant variation. Originally, skârtkvýnen (or skârter kvýnèn) were virgins who took oaths of celibacy. They took up arms in holy service to the deity and his Elkýri. They gave up their clan loyalties and were 'sovereign' individuals. Some virtually became hermits, but many became wanderers or 'adventurers'. Many tales are sung of such as these, and the famous skârtkvýnen still serve as inspiration, especially to young girls. The only way to change the status of a shield maiden was to defeat her in battle and deprive her of her virginity; she would then become a wife or thrall at the option of the victor.



Chelémbians (and many Hârbaalése) take a more liberal view. Shield maidens do not *have* to accede to the commands of the vâlhakâr, but they can keep their clan ties and usually spend their time working to advance their clan interests.

Most Chelémbian girls are trained to arms, often specialising in archery, and upon reaching the age of fourteen, quite a few of them declare themselves skârtkvýnen. Chéler skârtkvýnen frequently go 'adventuring', often in small groups. They associate with males and 'see the world'. Some remain shield maidens for as long as they live, but many will eventually marry and settle down. As former skârtkvýnen, they enjoy high status and, in some clans, may even sit on the thrângaad.

By ancient tradition, a shield maiden declares her status by braiding her long hair into a single plait, which is tied in a characteristic knot, leaving a foot or more hanging free. Legend says this style was learned from the Elkýri. While some Chelémbian skârtkvýnen still observe the custom, it is just as common for them to vary their hairstyles as matters of personal fashion. Skârtkvýnen tend to be individualists.

HÚSGARAN (HOUSE WARRIOR)

Húsgaran is a special status within a tia-nalári clan. In the 'old days', the vâlhakâr appointed húsgâranen (house-warriors) as his personal bodyguards; they were insurance against internal dissent and formed the core of clan defence. The rank of húsgaran was an honour reserved for the most accomplished warriors. They fought and died with the vâlhakâr. As Chélemby became prosperous, the role of the húsgaran expanded. They became diplomats, agents of trade and councillors. Certainly, they have retained their warrior status, but they are also groomed for leadership in complex situations. They may have to represent the clan with thoughtful dignity. Once needed to fight and kill, now a húsgaran may be required to think and speak. Most vâlhakâren were once húsgâranen.

FÝTER (KINSMAN)

Fýter is the Chelémbian/Hârbaalése word for 'cousin' or 'kinsman'. It denotes kinship without being specific as to the relationship. Its use is appropriate with any member of one's own clan and, where there is a known relationship by blood or marriage, with members of other (usually allied) clans. Use of the term is a statement of endearment or camaraderie, trust and affection as well as kinship. In everyday usage, a fýter is a person one trusts absolutely. The term may be applied (privately) to a close friend who is not a relative. Merchants sometimes use the term (half in jest) to establish trust. If inappropriately used, it may be taken as over-familiar. Some people use the term more readily than others. The term *fýterè* is even more familiar and might translate as 'darling' or 'beloved'.

FOLKLORE & MYSTIC PLACES²³

From the northern tip of Ivínia to the southernmost point of Tríerzòn, from the westernmost part of Hâm to Eastern Quârphor, the Járind have left ruins and artefacts. The Chelóyen are no exception. The significance of ancient sites varies. To ordinary Chelémbeans, their importance is limited. Those of Járind descent consider them part of a rich heritage. Most of the sites are only curiosities.

AÉRIC'S LEGACY

The scholar Aéric al Rhéged was born around TR 86 on the isle of Chel (no one remembers exactly where). Aéric is best remembered as an historian who studied Chéler-Járind folklore, and contributed to the famous *Book of Ghosts*.

Aéric undertook archaeological expeditions to various locations in the Chel Øyen. The last of these was in TR143 to Témiansynen (Témiansten to the Ivínians). There, while examining what might have been the oldest Járind barrows on the island, he was caught in a collapse.

Unable or unwilling to recover his body, his followers erected a grave-marker and 'cast wards upon the earth' to protect their master's final resting place. The nature of these wards was unknown, but they may have served to prevent anyone from even finding the master's tomb.

It is believed that Aéric had several priceless artefacts in his possession when he was lost. It is believed that Aéric searched for the Circler of Témian, although whether he found it is unknown.

TRIANGLE OF MYSTIC STONES

Legend has it that one who touches three of the kingdom's ancient stones, in a particular order on a single day, will gain the power to fly 'like a bird'. The origin of the legend is unknown, but Aéric al Rhéged included the following couplets in the *Book of Ghosts*.

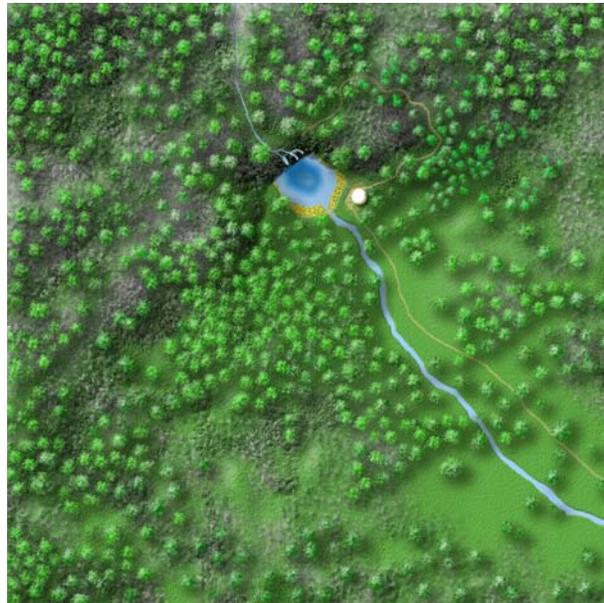
*I placed my hand upon the third,
And flew the west wind as a bird,
All power of speech lost as I heard.
In testament, I gift the Word,*

Scholars have been arguing about their meaning ever since. No one claims to have attempted the

task, and not simply because the candidate sites are separated by land and sea. It is possible that in order to complete the effort, the would-be 'bird' would have to be of Járind descent. It is also important to remember that Aéric was writing down *folklore*.

ÂNEN SAMKÔRÈ (AÉLKALDRHAEN)

The people of ancient Vàsiredh called the site Aélkaldraen. They revered both the waterfall and its deep plunge pool. Clan Elionásen have built a bathhouse in the 'Áltish style' and it is rumoured that there is a treasure cave somewhere nearby. When Hârbaalése invaders overran the surrounding district in 674, a small band of warriors held out at (or near) Ânen Samkôrè (a matter of pride for Clan Elionásen).



THE BAAS

Of all the terrible monsters said to swim in the seas, none is more infamous than the legendary baas. Certainly, the legend is best known among the seafarers of Kolâdis and the west coast, but the baas is known throughout the kingdom. See FAUNA (P.4).



²³ More extensive folklore is included in local modules describing various places in Chélemby.