

Lions Faction Dispatches

October 2011



A LIONS OF LANTIA PRODUCTION

Wrangled by:

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(also, by extension, to Fergal O'Brien, Barnaby Smart, Dave Jones, Amanda Hill and Daniel
Williams for their combined work on Lions Plot circa November 2004)

Flame Strike Lion is used with kind permission of Bruce Myers

Thought of the Day:

Always see if someone needs help with their Tent. Some of them are clearly designed by Savadore Dali when high on Petrol.

EDITORIAL

Seems to me that the LRP year coming to a close (well, according to the calendar, anyway) makes me hark back to events unfolding earlier in the year. So what happened? Well, far too much for me to express in a single page editorial, that's for sure!

Pissed off Ancestors, wars popping up all over the place, and public relations breaking down more than a... umm... some amusing situation that references something that's popular today. What do you want from me? It's nearly the end of the year, i'm all outta pithy lines.

The Winter Parliament is the full stop of the Tome of Lantia. It's like craziest New Year's Party you'll ever go to (just with more monsters who are trying to eat your face), and when you wake up in the morning, you'll have to check to see that your organs are all still intact.... Okay, so maybe it's exactly like a New Year's Party. Still, both are always fun as anything, and Parliaments don't usually end up with having to apologise to your Boss.

So, who's excited? I am, I am!

Enjoy, good friends, I'll see you all soon,

Much love,

Gav

Mentioned in Dispatches

It is this time of year that we often stop to take stock of our gains and losses over the summer months so that we can go into our Winter Campaign fully prepared for whatever lies ahead. This year it seems that we will have an especially busy winter.

The foes that we face may be numerous, they may be dangerous and they may be poorly understood. However, we are the Lions of Lantia, and we have never encountered an enemy that we could not defeat. The reason for this is that we have some of the most talented, dutiful and resourceful individuals in the Heartlands within this faction.

As always, I wish that I could simply watch you all each time we gather together, as I know that if I had the time to do so I would find some reason to mention everybody here. However, until that day comes, the following individuals/groups have been pointed out to me as being especially deserving of praise.

- ☞ Knight Captain Gareth Redman – this man was an amazing example and acted at all times with a truly astounding level of commitment to the military and, more importantly, to the Lions.
- ☞ James Kydd – extraordinary effort was shown by this man in efforts to capture an assassin at the end of the Gathering Battle that had attacked one of the Dragons.
- ☞ Marinus Arbor – for generally being everywhere somebody was needed and always doing what was needed, but especially for his fast and thorough investigative work in establishing what had happened to Knight Captain Redman and his assistance in questioning the assassin that attempted to poison everybody in the command tent.
- ☞ The Lions ritualists – I didn't manage to watch all of the rituals over the Gathering, but the ones I did see were exceptional. Given what I heard about the one I missed, it must have also been.
- ☞ The Lions Healers and the Incantors who work with them – as always, being exceptional in your duties, to the degree that you not only worked incredibly hard to keep us alive, but you also managed to turn your attentions to the Unicorns and the Wolves when they were having trouble. You all did an amazing job, but I have been asked to specifically mention: Harsufeld, Caerie Shadefellow, Arera Surion, Karen Aldain-Darkendale and the Magpies.
- ☞ Harsufeld also needs to be singled out for his dedication and diligence during People's Day – he made an excellent Quartermaster & Master of Coin.

And finally to all of those that stood by me and remembered why we were actually present at the battle to end the Summer Moot. Our role was to defend the Ritual Circle, and defend it we did. Even when the Balrog reached the Circle Wards, there were still Lions between it and the Wards.

Until we see each other again in October.

Sir Nathaniel Huntington
Knight Marshall of the Lions

Message from the Alchemist's Guild

Ello's Lions i has been honoured to counted
among yous but as a Grand Master
of da Alchemists i can no longer
be a member of da faction
dat said i is now da owner
of da guild house in
Camalot
so if yous has any alchemical needs
poison or potion
please call on me at da
guild house in camalot

Ripgut Shinkicker
Grand Master
Alchemists

A Rough Guide to Du Pre

The following is a transcript of a document, of which I was not the original author, found in the Castle archives and relates to the customs and traditions of the Island of Du Pre. I would note that this is accurate based on information from around 1104 A.F. It is possible that there have been significant changes on the island since then.

In particular I am aware that there was a strong movement pressing for greater recognition of women in the culture of the land. Nonetheless it is my experience that, political will notwithstanding, the culture of a land changes relatively slowly and so this document may prove useful.

I should also add that, unless things have changed markedly over the last 18 months or so Du Pre, whilst a protectorate of the Lions nation is NOT under Lions land and as a consequence I would expect that it is the laws of Du Pre, not those of Lantia, which will retain primacy during our visit there.



Seraphim Aldain-Darkendale

The Island of Du Pre was a small and rather insignificant island in the Spine of Tebron. It had been settled as a Barony but has only ever had two Barons: Antoine (now abdicated) and Castor (his eighth son). Its primary resources were fishing and agriculture. Traditionally Du Pre had little in the way of mineral resources, particularly as most of the ground contains rather useless and valueless ore that the locals have christened “dungmetal”. However we now know this to be, in point of fact, Mithril

The Barony was founded by a retired Lyonnessian adventurer by the name of Antoine Du Pre, formerly known as Antoine DuBois, who left his homeland and travelled seeking fame and fortune. Having managed to become a Baron on his own island, he was generally regarded as a success story. This caused a general belief in the people of Du Pre of the merits of “standing on your own two feet” and “making it on your own”.

Around nineteen years ago, the island was wracked by a vicious and virulent plague. Although highly contagious, it only really proved fatal to the very old and young. Although the plague was only around a couple of months, it killed 90% of children between eight and twelve years old.

In 1104, Castor Du Pre (eighth son of Baron Antoine Du Pre) returned after a trip abroad with an army of mercenaries and demanded that his father abdicate in his favour. Surprisingly, Baron Antoine Du Pre agreed to this, seemingly respecting his son’s initiative and resourcefulness. There were some whom refused and there was no small amount of conflict until the island settled under the reign of Baron Castor.

Since taking power, Baron Castor pioneered several initiatives for Du Pre to be less insular and inward looking. It seemed that Baron Castor plans to bring Du Pre into the 12th century. As a result, there has been an increase in foreign trade, and in foreign visitors to Du Pre.

The following document outlines a few of the cultural peculiarities that have arisen upon the island of Du Pre, many stemming from the nature of the founding Baron and the circumstances the island has faced.

Cultural Elements

The Ritual of Manhood

A young boy coming into his manhood must go through a rite of passage showing his commitment to Blood, Honour, and Pride.

An older male will slight him, drawing blood from his cheek before disappearing into the forest. The young man, once his wound is cleaned, must follow his aggressor and defeat him honourably. He must then return to tell the story with pride.

These days it is mostly staged with the older male often being an elder brother or friend. It's more symbolic than anything.

Courtship and Marriage

Marriage used to be a very solemn and sincere affair. It was the union of a man and woman in a loving relationship in which they could bring up a family. However, when the most important man on the island goes through wives and mistresses like most people go through birthdays, it has become somewhat devalued over the years. In imitation of Baron Du Pre, some men will marry long enough to produce sons, then move on to a new wife. Marriage is also seen as a political tool to expand one's influence. For women, marriage is about finding someone to protect them - and holding onto a husband is a valuable skill indeed.

A man offering a woman his cloak is very symbolic in the courtship ritual. It is an offer of protection from the elements, an intent to surround her with his worldly goods, and her acceptance is acceptance of his dominance. In the early days of the settlement, this was tantamount to a marriage proposal. Now amongst the younger generation it is used most often as a means of requesting a woman's company for the night. To accept a man's cloak and then refuse him at the end of an evening is very bad manners indeed. Some may even go so far as to say it is dishonourable - and precedence exists of a woman being challenged to duel if she did not follow through.

Death

The remains of the dead (where available) are removed by burning. Large families tend to have their own private pyre sites. There are also a couple publicly available for those of lesser fortunes. No one is considered dead until they are properly mourned. There is usually a group of professional mourners associated with each site and a wall upon which the name of the deceased is added. This wall is typically far more stylish at the private family sites where it can often take the form of a family tree, whereas the public sites will be straight lists of names and dates. When the more notable citizens of Du Pre die, it is customary for the mourners to pass out black candles to all in attendance that they may light the way of his pattern through the darkness.

Law and Justice

In his time as an adventurer, Antoine Du Pre was quite the swordsman, and his reputation as a ladies man required him to defend himself on a number of occasions. As a result, and in keeping with the "self-reliance" mentality of Du Pre, matters of law and justice are settled by Trial By Combat. Of course, in recognition of the young, old, sick and disabled, a system has arisen around this involving "lawyers" who are swordsmen who hire themselves out as champions. Though people are more than able to take their defence into their own hands.

Whilst duelling in general is a recognised pastime on Du Pre, formal duels over matters of law and justice have a number of formal rules surrounding them. At the back of this document is a copy of Du Pre's duelling laws.

In keeping with Trial by Combat, the victor is definitively innocent and may not be challenged again on that matter unless new evidence comes to light.

Food and Drink

One of the first discoveries made by the Du Pre settlers was that when a certain leaf at its autumnal stage was brewed, the resulting tea could have a somewhat aphrodisiac effect.

Being an island nation, fish and shellfish are staples of the diet. Seaweed is also a cheap source of greens.

Livestock mostly consists of sheep and goats - animals easily transported by sea. They provide for the meat, dairy, and clothing industries.

Du Pre also does not fare too badly on fruit and vegetable crops. Cereal crops however, are often prone to drought and disease.

No child is allowed eat of the flesh of chickens as it is said they were the cause of the Great Plague.

Entertainment

The Du Pre islanders love a good tale of swashbuckling, heroic deeds, and romance. Often it is not the deed but the creative telling of it that makes a man. They delight in scaring one another with stories of bandits, demons, other creepy things in the woods. Telling young girls stories of bandits who steal their virtues should they stray into the woods alone is an oft used means of keeping them at home.

Astrology

A new fashion has begun on the island of Du Pre to study the stars. Apparently they can do much more than help sailors navigate, but they can also reveal a persons fortune. It is said the stars touch the lives of nobles more. Many people indulge in speculation that the good or bad things that happen to the Du Pre's can be traced back to the stars under which they were born. Of course for every person theorising, there's a different theory.

The Sea

The Du Pre islanders have a lot of respect for the sea. It is a source of food and protection from the outside world. But it can be dangerous to those who work it, and those who stand too close during the stormy season. Thus, sailors and fisherman are highly regarded for their strength and courage. It is an honourable occupation which can earn a man the respect of other men and the admiration of women. It is not unusual for children and young women to make talismans from twigs of the native trees to protect sailors and fishermen from the uncertain temperament of the sea.

It is the height of bad taste to joke about the sea.

Compliments are often made through comparison with sealife.

Examples:

“You are as cunning as a shark.”

“He has a mind as bright as an electric eel.”

“She can be as unpredictable as the waves.”

“You can trust him. He's as certain as the tides.”

Women and Gender Issues

The island of Du Pre is a land of perfect equality and opportunity – except for one minor detail. Du Pre justice is the province of whoever has the fastest and strongest sword arm. Unfortunately this meant many women with grievances against men stood a lesser chance of success. It became easier and less embarrassing to take slights and discrimination without challenge and so it became the accepted norm that unless a woman was fortunate enough to have a man willing to stand in her defence (or could afford a good lawyer), her rights as a citizen of Du Pre could be trampled upon without consequence.

A woman's best chance of survival on the island was to attach herself to the most powerful man that would have her. With that attachment made, any insult or injury to her had to be responded to by him. It is for this reason that so many women accepted the advances of Antoine Du Pre - there was no man more powerful.

While women struggle to make their match with the powerful men of Du Pre, the powerful men of Du Pre are seeking to consolidate their power in marriages with powerful women - who are very rarely found on Du Pre. The women of Du Pre have little cause to be friendly toward female outsiders. Male outsiders however, open up a whole new realm of possibilities.

Of course from time to time there have been women who learnt the dagger well and proved they could provide for themselves. These are names of legend amongst women and men. If a man is ever challenged to duel by a woman, he knows her competence with a dagger is not to be underestimated. It is a rare - and usually deadly - breed of woman that will take the sword as her protector. The duelling laws of Du Pre make her a whore in the eyes of all who see her fight but desperation can drive a woman to live with the shame.

The mark of a man is in the number of sons he sires. To sire a daughter is considered a mark of weakness. Du Pre did not allow any of his daughters be given his name and so it has become tradition on the island for women to have no surname until they marry.

Paternity cases are difficult to prove (particularly if the woman is not prepared to duel) and, certainly in the case of Antoine Du Pre, come down to the man's word. Many women will have claimed their sons sired by Du Pre in an attempt to have their sons cared for by the most important family on the island. He always had an uncanny knack for identifying children genuinely of his blood. The punishment for claiming false paternity is left to the man's devising and frequently involves the servitude of the woman and/or child (when of a useful age) for a year and a day.

Ancestors and Incantation, Spellcasting and Healing

It was the bravest of the brave that came to settle the island of Du Pre. They stood on their own two feet without the help of any Ancestors. Just because the last decade has brought about a load of nutcases claiming to commune with Ancestors and get power from them, doesn't mean the Du Pre way of life is going to change. They don't need them. People should help themselves. Looking for charity from the Ancestors is weak and dishonourable. Besides, why would the Ancestors stick around after their deaths? Any Ancestor worth their salt did enough in their own lifetimes and have now gone to well deserved rest!

As for those who claim to get power from the Ancestors - and it is difficult to deny they do have a power that normal mages can't quite seem to master - they are pawns. All the *worthy* Ancestors have stepped aside to let the next generation make their own way as is the honourable thing to do. That leaves the unworthy - those who prey on the weak-willed in some bid to have their names remembered. They did not do enough in their own lifetimes to have enough pride in themselves to do the honourable thing. And quite frankly that this magic has only appeared in the last decade is very suspect.

Conversely, Spellcasters get their power from themselves. They are proud enough to call it their own. This is most respectable.

Healing is a gift not to be ignored. Healers are traditional people of influence and power and thus a girl who discovers the gift of healing within her is blessed and will have little difficulty in finding and keeping a husband.

Humour

The people of Du Pre have a similar sense of humour to the average Erdrejan. Puns, slapstick, shaggy-dog stories are all present on Du Pre. However, there is one area where Du Pre humour veers quite markedly from the norm. During the Great Plague nineteen years ago, it was believed that chickens were responsible for spreading it. As a defence mechanism – and lacking any neighbours or foreigners to deride – the people of Du Pre made chickens the butt of a number of jests.

Currently, there are a number of jokes circulating that feature the grisly demise of poultry as their punchlines. These are exceptionally funny to a number of people on Du Pre (but not universally so).

Examples:

“A cow, a duck and a chicken go into a bar. The cow orders a beer. The duck orders wine. And the chicken is about to order but a portion of the ceiling collapses and crushes the chicken to death.”

Q. Did you hear about the chicken that wanted to become a lawyer?

A. It was struck by lightning and killed instantly on the way to the school.

Q. What do you call a chicken that can juggle?

A. You don't. It was ripped apart by dogs.

IMPORTANT NOTE:

Whilst joking about the demise of chickens is intensely hilarious, there are two areas where it is a grave no-no. Firstly, the sword is regarded as a noble and honourable weapon. No one on Du Pre would even think about killing a chicken with a sword, and to joke about it is crass and only a complete witless buffoon would make such a jest. Secondly, the sea is highly regarded by the people of Du Pre. Therefore, drowning chickens at sea is borderline offensive. A few “blue” comedians might venture into such territory, but such a joke might just as readily earn you a duel challenge.

Duelling Laws

Challenging

All challenges must be issued through a member of the Circle of Justices. Any challenge must be sponsored by a Justice and endorsed by a second Justice before the duel begins. The challenge is considered to be made when a Notice of Accusation is handed to the accused party. Such a document will clearly name the accused party, their crimes and the time and place of the challenge. Once this has been done, the duel is considered arranged. Failure to attend a duel is a serious matter and will result in forfeiture of any and all legal status by the defaulting party until such time as he makes good upon the duel.

During the pre-Duel period, then the challenged party may seek representation from a second member of the Circle of Justices. The Justices may then negotiate conditions for the duel on behalf of those they represent. A Justice is permitted to negotiate directly with the accuser or accused but is under no compunction to do so. These conditions may agree upon any stipulations, though the presiding Justice has the right to negate any and all conditions considered detrimental to the dignity of the law before the duel begins.

The accused and accuser both have the right to engage members of the Lodge of Champions to fight on their behalf - regardless of other agreements, only the Champions, the accuser and the accused may actually duel. The terms and conditions of the contract are left to the individuals involved.

A duel may never be annulled before the event except by direct petition of the Baron and the Chief Justice.

The Duel

The duel will be initiated at the place and time named in the Notice of Accusation. A neutral Justice, or failing this, a gentleman of sound reputation and good standing must be present to act as the Presiding Justice.

Should there be any spectators, then they are not permitted to influence the outcome in any way, shape or form short of those listed here. They are permitted to stand not closer than 5 paces to either duellist and offer moral support but not impinge otherwise on those involved. The onus is upon the spectators to observe this distance.

At the start of the duel, the participants should stand three paces apart. Should either competitor stray more than 10 paces from his opponent, then the duel will be ceased whilst the duellists return to the starting point. A duellist has three graces in this matter - should he expend them all, then any further straying will cause instantaneous forfeiture of the duel.

Talismans of any kind are not permitted within a duel. Neither is the casting or chanting of spells. Enchantments that affect only the recipient and are persistent in nature are allowed, provided

they have no direct effect on the opponent. Any enchantment that would render the user impervious to the assaults of the foe are regarded as cheating and their exposure results in instant forfeiture of the duel. No spells may be cast or maintained during the duel. All wounds inflicted must be by weapon or by favour of the land - no kicking, no binding, no gouging, no punching and certainly no biting.

Weapons and Armour

The weapon to be used in settlement of matters is dependent upon the nature of the crime being tried. An accord should be reached upon the appropriate armament twixt the participants. Failing this, a person of good standing present shall preside over the decision. Participants shall be responsible for their own arming. Weapons must be clean and free from ichors, salves and noxious substance of similar nature. The edge or bludgeoning faces may be wrought from any metals but not charmed with any magicks. The hafts or blades of the participant's arms will be within one hands span of each other, although it is the participant's right to waive this should his armament be the shorter.

The Sword is the mark of nobility and honour. Its edge will be brought to bear to reckon for the crimes of assaults, unlawful wounding and treason. It shall be used additionally to settle any matters of honour.

The Spear is the mark of defence and the land. Theft, banditry and piracy are brought to the Spear for justice, as are all matters horticultural.

The Axe is the mark of execution and slaughter. Its edge will be brought to bear to reckon for the crimes of murder, and kidnapping, and for matters involving beasts both domestic and wild.

The Mace or Hammer is the mark of faith and truth. All religious matters, accusations of fraud and territorial disputes shall find their settlement by the mace.

The Dagger is the mark of the lady and the family. Marital disputes will be solved at the dagger's point. This is the sole weapon that may be employed by or against any woman of good character in a duel.

The Rod is the mark of education and learning. Matters involving a child, destruction of knowledge and traffic in forbidden lore will all be settled by the Rod. This is the sole weapon that may be employed by or against any child in a duel.

The choice of the off hand goes the accuser, that he may more easily reveal the truth with the correct tools. Should he be bold and headstrong in his accusation, then the second shall be as the first and constrained only in that it cannot exceed it.

Should he be calm and of good reason, then a dagger shall be the weapon of choice, not more than 5 hands span in length. All arms borne in the off hand shall be similarly constrained in construct to those in the main.

Should he be merciful, then a shield will be present that obscures no more than the torso and arm. Shields must be of such materials that a steel axe may penetrate to one half of an inch or more with a swing of goodly vigour, and free of enchantment.

Should the purpose be pure, then the off hand is empty. Women of good character and children are always judged to be pure of purpose.

The choice of armour goes to the defendant, that he may protect himself from unjust accusation. The more unjust the accusation in the eyes of the defendant, the less measure of armour he requires to protect him. The accuser may wear any armour that provides an equal or lesser measure of coverage and is of similar or flimsier material construct. No enchantments are permitted upon the

armour. Metal is superior to hide in construct, hide to cloth. Women of good character and children are always judged to be unjustly accused.

During the duel, any and all bargains and wagers made between the duelling parties are considered to be binding provided they are witnessed and approved by the Presiding Justice. Thus may they prove their righteousness by staking value upon the outcome.

Victory

There are but three ways in which a duel may be won, and the condition must be agreed in advance. Should the parties fail to agree, then the most severe of the conditions proposed shall be used.

A duel to first blood is the least serious of the three and shall be used for minor disputes. The duel is considered won when the first unanswered blow connects with unprotected flesh, regardless of whether blood is drawn or not.

A duel to submission is the response expected for premeditated crimes and shall be used for most disputes. The duel is considered won after the first blow connects with unprotected flesh and the opponent either yields to the victor or is injured to the point where they cannot continue to fight.

A duel to the death is reserved for the most deadly of insults and heinous of crimes. The duel is considered won after the first blow connects with unprotected flesh and the opponent either yields to the victor and has his surrender accepted or a mortal blow is dealt by the victor.

The victors win must be confirmed by a licensed Apothecary. He and he alone is responsible for ensuring that there is no foul play employed upon the part of the victor by examination of the wounds inflicted. Thus, there may be no malpractice nor the wilful retreat from combat on false pretences. Once the Justice has exercised his right to examination and announced the victor, only a licensed Apothecary may tend to the wounds inflicted in the duel lest the unscrupulous attempt to obfuscate deception after the fact.

A victory is to be regarded as the mark of the righteous. The victor shall be regarded as having the right of the matter in the terms duelled over and only those terms. Any further suggestion of guilt or false accusation in the matter will be regarded as a slander unless accompanied by reputable witness. In addition, the victor is entitled any reparations or wager stipulated within the terms of the duel, as well as to dictate the ministrations of the Apothecary.

The loser shall be adjudged to have the wrong of the matter and shall be sentenced accordingly by the presiding Justice, assuming their survival, with equal deference to both common decency and any terms laid within the challenge. Healing must be negotiated with the Apothecary and there is no right to treatment.

Message from the High Healer

Healers of the Lions,

At the recent Gathering of Nations, you once more proved my claim that the Lions have the best healers in Erdreja. Every single one of you should be proud to call yourself a Lions healer.

Not only did you keep losses within the Lions to a minimum, you also kept other factions alive. Both the Unicorns and the Wolves requested healers from the Lions when their own healers proved themselves to be incompetent. The healers that went to their aid coped admirably in difficult circumstances. That the Lions suffered so few losses even when attacked by fast-acting poisons and with some of our healers in other camps, is quite incredible. The Lions, Unicorns and Wolves all owe you a debt of gratitude.

I would like to single out a few healers for particular mention. Whilst in the Unicorns camp, I found myself maintaining a chant of sanctuary while Unicorns healers showed themselves unable to successfully diagnose and heal a couple of simple pattern-corrupting wounds. Luckily, Lance Corporal Harsufeld of the Prince Bishop's Men arrived and quickly diagnosed and healed the victim. His calm competence was a welcome contrast to the panic that I was otherwise surrounded by.

Caerie Shadefellow of The Chosen proved herself to be an excellent choice as Deputy High Healer, keeping the camp safe while I went to the Unicorns to help them deal with a severe shortage of healing. Arera Surion of House White Lotus, having accompanied me, also helped a great deal in the Unicorns camp, despite having little power left herself.

Finally, the Magpies and Lance Corporal Harsufeld answered the Wolves' plea for help when their healing ran low. Unfortunately, the Wolves showed little appreciation for their help, but I have talked to Lady Shiva about that, and I believe the diplomats will be pursuing the matter.

In the time that I've held the position, I've always been proud to call myself the High Healer of the Lions. At the Gathering of Nations, you surpassed even the high standards that I am used to seeing from you. Each and every one of you should be very proud.

In faith and hope,

Elrood Brond

High Healer of the Lions Faction

Regarding Consangua

Since last I put pen to paper on this subject there have been several developments regarding which I would like, if I may, to keep you apprised. I hope you will forgive me the length of this missive but there is much to relay.

As I have previously discussed there was some research being undertaken in order to attempt strengthen a shield of faith twixt Consangua and her followers. The Great Library had been engaged to assist with this. However it transpired that upon collation the Library realised what it is that they were providing information on.

The powers therein elected that this is information that man was not meant to know and instructed one of their Librarians, Heinrich – a Wight, to murder the research teams. Sixteen patterns were extinguished for looking into this matter and their families left bereft.

In addition some researchers on Azurlon, Archon if you prefer, looking into the same matter were also slain. The Great Library denies all knowledge of this matter. In due course these matters must be dealt with though I regret nothing we can do will undo what has already transpired.

As will have been evidenced in the most recent set of dispatches, August 1111, there is a sizeable and growing body of work gathered toward moving Consangua away from an ancestor obsessed by bloody vengeance and towards something far less dangerous. The bards, storytellers and minstrels of the faction, and indeed the Bards Guild of Edreja have done great work in this respect and I must thank them for the efforts that they have put into this endeavour.

It is, without a shadow of doubt having an effect. Consangua is worried. The actions that she has taken reveal such. There have been numerous attempts, hasty ones I add, to take the lives of those that have been acting against her. Poison has been the principal tool of choice thus far. For myself she somewhat foolishly wasted what I believe is referred to as a 'thirty thirty exotic' venom however she has also targeted many of those who have been directly opposing her. Obviously she regards what we are doing as a substantial threat to her. This is good. It is not however good

enough. She still has strength and power and a loyal following scattered throughout Edreja.

The question of how to fight her, and specifically how to win, has risen time and again. Several times I have heard that “she should be dealt with sword, shield and spear”. Which in most any other circumstance I would agree with.

However, this is not an ancestor seeking to walk the planes of Edreja, nor is this a Drakken bound into a Golem for which can be smashed into so much dust. This is an Ancestress who sits upon her plane and directs her minions to do her will. Her will being to cause as much suffering and pain to one man by affecting his friends and his family until such time as he can stand it no longer and take his own life. I do not see her walking upon Edreja any time in the near future, she has no reason to.

We could perform a full ritual and transport a party to the Ancestral planes and there attack her. We could perhaps even kill her there. It would, however, be obscenely dangerous as the Planes of the Ancestors are inimical to mortals and there we would be the ones capable of being dismissed on a whim.

The simple truth about ancestors though is this, even when they are killed there is absolutely nothing stopping them from coming back into existence. Should even the infamous Balrog in a Bottle be used it would kill that form but with sufficient faith, sufficient belief, sufficient worship she would be back. It may not be now, it may be in fifteen or twenty years where our children are forced to clear up our mess.

If one wishes to finally destroy an ancestor there is one simple way. It is to forget them. But to forge that path means to harm those who remember her, those who worship her. I would not like to see us going down the path of wholesale slaughter nor following Consangua's own lead and altering people's memories.

In short, as I see it, we are left with remarkably few options. We can:

- a) Transport to her plane, kill her form by whatever means, and accept that with faith and followers she will reform several years down the road and be the problem of our descendants.
- b) Kill all her followers, innocents, of which there are many, included such that belief in her fades and thus she herself fades. Or

c) *Alter the pattern and doctrines of her faith away from vengeance.*

A and B do not strike me as terribly viable options. Option C is very much a long term solution and we need to be able to affect her as soon as we can, as sooner or later there will be another death or serious injury at her hands. I would prefer that she not get the opportunity.

At the upcoming parliament I would hope to get the opportunity to have a rite performed that will directly affect Consangua and allow the excellent work done by our bards to come properly to fruition.

It is an endeavour in which I would welcome, and would ask for, any assistance you may offer and it may help us prevent further death and mayhem at her hands.

Above all, I would ask, do not give into temptation regarding this ancestor. She has already been in contact with several members of the faction encouraging them towards acts of vengeance and brutality. Even when not done in her name these seem to offer her more and more power.

I would suggest that we not seek to hurt, to punish, to maim or to injure her directly. It will do no good and seems in fact only to make her stronger and more powerful. I am certain that none of us wish that outcome.

In faith.



Seraphim Aldain-Darkendale

Songs from The Campfire: Maritime Edition

The first two songs that I wrote for the Kraken: Port Eleanor, my entry to the Wavesinger contest; and Kraken's Hold, which I wrote on the Sunday of the Gathering as to sing to the Kraken and try to understand its current troubles.

I will bring these songs and others to sing at the campfires on Du Pre and Ceryphus. I hope that many of you will join me there with songs of your own, songs from our history, and songs from afar; so everyone may hear our voices and know that we are not individuals standing alone, or a group that cowers from the dark, but a people who stand together and sing.

Jericho Zeal, Wavesinger

Kraken's Hold:

Kraken's Hold,
Waters that surround this home of mine,
That guard our borders, keep enemies away,
The waters I'll return to every day.

Songs of old
And songs where I have bled for every line,
I'll sing them to you, and hope that you will hear,
For I know you, and I want to feel you near.

I am singer to the Kraken, singer to the waves,
I sing the people's pleasure and I sing what each one craves,
I sing the words that hold men captive and the words that set them free
I sing to you, creature of the sea.

Countless years
You have been the lord over these seas,
There is none like you, let no-one take your place
But guard the seas of Lantia all your days.

Jericho Zeal, Wavesinger

Port Eleanor:

"Trim your sails," cried Redheart, "there's a storm cloud up ahead
And I feel the distant thunder as it's rattling our prow.
Get the men down off the rigging or they'll very soon be dead
I feel the Winter King's own winds before us now."

And we signalled to the others, "Tie your hatches and stand firm,
For the winds we face may cut you to the core.
But stand close by your crewmates and you know you won't go wrong,
For I know we've weathered storms like this before."

When the waves crash, hold on tight, we sail the Kraken's wake tonight,
Ten more hours until the light and to Port Eleanor.
See the Kraken whip its tail, feel the storm cloud fill our sail,
Tie your hand onto the rail and sail for Lantian shores.

The storm waves crashed against us and we listed to the side,
We set ten men to the mainbrace and she set herself aright,
But half the rigging and the compass had been cast into the tide
And we were sailing without guide into the night.

Then a shout came from the fo'c'sle, "Isn't that the Kraken's tail?
I think I see it, deep amid the spray."
"Then set the wheel toward it and put all hands to the sail
And pray that it will lead us home today."

Chorus

Instrumental

The sun rose in the morning as we reached Port Eleanor
And each man touched dry ground with thankful heart.
But though we'd joined the ship as strangers, it was a crew that walked ashore
And it takes more than storms to tear a crew apart.

Chorus

Jericho Zeal, Wavesinger