

NERO LARP Sarr Race & the Kingdom of Myrr

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1.1 THE SARR / Gorbé RACE

1.1a Sarr/Gorbé

The Sarr are a race of intelligent and civilized feline-humanoids that live in a kingdom known as Myrr, which is just west of Lake Quentari, across from the Elven lands. They look like humanoid cats.

Sarr do not refer to themselves as Sarr. The word they use for themselves is “Gorbé.” When the Gorbé first settled in Myrr, they were met by Quentari elves. In their first communications the elves asked, “What are you?” and pointed at the Gorbé. They replied, “Sarh,” which means “head.” The Gorbé had misunderstood and thought the elves were pointing at their heads.

Gorbé are color-blind and have a heightened sense of smell, which allows them to detect disease or poison but does not allow them to identify it. Something that smells unpleasant to a human will smell twice as bad to a Gorbé. They can detect poisons by smell and those few Gorbé who go adventuring sometimes join on with a group as food testers and or bodyguards. Although they cannot see different colors, their other senses are very sharp and they have exceptionally quick reflexes. In addition, Gorbé are resistant to disease.

They are also very fierce, and may not seem too civilized to non-Gorbé. They usually kill by tearing their victims apart and they are in great demand as assassins. Gorbé will often consume their kills on the field of battle, while the blood is still fresh, however, many Gorbé also supplement their diets with fruits, vegetables, and bread. They prefer swords and other edged weapons to all others.

Gorbé do not approve of the use of celestial magicks; being more instinctually attuned to the earth, they prefer and understand earth magicks much better.

The only Gorbé who have studied and accept Celestial magic are the Shir and the ‘lost’ Clan, the Kalobagh. Chaos is the accepted, legal form of battle magic within the Gorbé Clans. The Gorbé are, however, completely opposed to Necromancy with regard to the creation and control of undead. These things are considered atrocities against the Earth, and Gorbé are taught from birth to respect and defend the sanctity of the Earth. The destruction of the corrupt Gorbé that practice this form of Necromancy is quite common, obliterations being the rule rather than the exception. The Gorbé have a few problems with human laws. Though most Gorbé will argue strongly about the distinct differences between Battle Magic and Necromancy, they won’t openly defy the law. Now, this is not to say that Gorbé healers won’t whip off a few Cause Mortal Wounds when they’re with people they trust or if they’re in a more lenient kingdom, but generally obliteration is enough of a threat to keep their itchy Chaos fingers in check.

The Gorbé sometimes have difficulty adapting to the customs and habits of non-Gorbé. They especially do not understand why Humans and others allow dogs in their towns and farms, and they have difficulty getting along with some of the other races on Tyrra. Most Gorbé, however, have managed to adjust to the ways of civilization.

The Gorbé are a matriarchal society, the females outnumbering the males 4 to 1. In Gorbé society, females give the family its name as well as being the only members of society able to inherit and/or hold a title. A Grand Matriarch, the eldest female of the eldest family, rules each clan. A council made up of the eldest female from each family assists her. This eldest female holds the title of “Sandaj”, a rough translation being “lady,” no matter how rich, poor, old, or young she is. A council of the eldest females of the other families assists her in her duties.

Ladyships are inherited, while the title of “Sangar,” or dame, is earned. It is very difficult to gain

such an honor, and anyone that you encounter in game with such a title deserves your character's respect.

Families within Myrr usually live within a compound of "apartments" where the entire extended family lives. All Gorbé of the generation older than oneself are referred to as "mother" or "father," all Gorbé of the same generation are referred to as "brother" or "sister," and those of a younger generation are referred to as "son" or "daughter."

They are fierce warriors and hunters, but enjoy competing with one another for sport, they do not make war upon each other, or their neighbors, without good cause. Being patient, a Gorbé will not forget a wrong done to him or her. A Gorbé will wait, sometimes years, for just the right moment to get revenge. 'Cat and mouse is a great game as long as you are not the mouse,' goes an old saying. The killing of a fellow Gorbé, even through inaction, can be frowned upon to the point of banishment from Clans or death.

The highest form of treason is fighting between families, even worse is the causing of war between two Matriarch's families. Being convicted of such a crime usually means death or banishment from Clan. A traveler is quite safe among the Gorbé, unless he or she violates their laws or commits a grave breach of hospitality.

The Gorbé quite often find themselves outside of their homelands, as they suffer from the wanderlust that most races also endure. When the Gorbé make their way out into Tyrra, they tend to find one another and form informal packs. Gorbé dwellings, or Cathouses as the humans call them, are common in most towns. Though several of the big cats hunt alone, this is not true of the Gorbé, who seem to find comfort in the presence of others of their kind. There will always be loners, of course, and most Gorbé respect these choices.

1.1b History of the Gorbé

The Gorbé's Origins are shrouded in mystery. Most say they originated in a northern land, but settlements or outposts have been found as far south as Jahavra, and there are rumors of several lost settlements, some further south and some in the northern climes. One is rumored to be in a place near the barony of Sahde.

There has been very little research done on the origins of the Gorbé, because they have only recently begun to settle in cities. The Gorbé say that their legends indicate that they have been on Tyrra for many thousands of years, but the Elves say that records of them are almost nonexistent, and believe them to be recent arrivals in the world.

The Gorbé race was originally 12 clans, of which each clan is separated into tribes or families, which will usually live together, depending on which clan, some being more nomadic than others. All Gorbé have a deep sense of family, putting it before anything else. Even in the nomadic tribes this is deeply evident, since family units or harems usually travel together.

1.1c Description of the Race

There are several different clans of Gorbé, each of which has a different cat form.

There are currently nine Gorbé clans—the big cats: Lion (Shir), Tiger (Nimeshab), Leopard (Palang), Jaguar (Barg), and Puma (Shen); and the small cats: Lynx (Neshan), Cheetah (Sari), Ocelot (Kamar), and Marguay (Darre). Each clan uses a different precious stone or metal fashioned into beads, which are worn in the hair or on the clothes as a clan marker.

Shir (of Shakar)

The Lion clan does not rule Myrr; they merely are predominately found in Shakar. They are the only truly social sect of Gorbé. Being truly social entails interacting with other races and species

of Gorbé, inter-breeding if desired, involving themselves politically and actively in the communities to which they belong. Shir are able to breed at any time of the year, and all Shir females in a given area will breed around the same time; making all Shir births in an area happen around the same time. Shir females will readily adopt as their own any orphan Shir they come across. (This motherly instinct may transfer to other species in areas where few Gorbé are found) Female Shir tend to stay with their families, while males will strike out for adventure as soon as they reach maturity, before settling down. A Shir family, therefore, will be composed of an average of 1-7 males and 20 females. Males will defend the family they are allied with and the territory owned by that family to the death. They have a distinctive roar, and are opportunistic hunters and eaters. A Shir will tend to have an “if I can kill it, it must be good for me” mentality with regard to food. This mentality extends to the procurement of food, clothing, shelter and anything else that gets in the way politically or socially. If a female has mated, for example, and another female attempts to move in on her territory, it will be a simple matter of who is stronger as opposed to whom is “right”. This attitude can be extended or taken over-board, as the player sees fit for the character.

Nimeshab (of Darqai)

The stripes of the Tiger Gorbé are unique to each individual, as fingerprints are to humans. In the same way, the Tiger Gorbé are unique individuals. They are solitary but not anti-social, gathering to choose a mate, life mating, and forming social family groups. When not in groups, mothers and daughters will travel and stay together. The Nimeshab perform ambush hunts at dusk or dawn. Their first hunt, the Bhamesid, represents the passage from childhood into adulthood, and will often be the most important ritual of their lives. It is performed alone, and can take up to 3 weeks to complete. The prize from the hunt normally consists of the brain of the carcass, which is returned to the family group. The Nimeshab can swim well, and will often submerge in water to keep cool. For this reason, they generally do not prefer to settle in areas without a ready water supply. Tiger Gorbé are known for their keen sense of tracking and locating other species, their ability to locate a good, fresh water supply and their ability to find adequate shelter in a pinch. They are agile, keen hunters with a bloodlust topped only by that of the Palang. In solitude, a Tiger is more of an observer than a pouter. He or She will almost always gravitate toward those of similar mindset, whether they be of the same class, race or even a similar taste for blood. This gravitation has caused an unusual migration of the Nimeshab to more social environments than previously recorded. They have most recently been taking title and accepting Masterships, which was heretofore un-heard of in Tyrra.
(White and Orange varieties are covered here)

Palang (of Nishapur)

The Leopard clan trades in exotic animals, such as monkeys, which are used as pets, as well as food. There are 2 sub-clans of the Palang: the Palangre (Leopard Gorbé) and the Palangra (Snow Leopard Gorbé).

Palangre:

The Palangre can run very quickly for brief periods, but then must stop and rest. They can leap and jump, swim and climb trees. They are small and primarily solitary, preferring the company of other Gorbé to that of other races. They can reproduce at an older age than any other Gorbé. They are scavengers, often purchasing or gathering food rather than chasing it down. When food

is acquired, it is stored until needed. When mating, the Palangre will emit a distinctive call that can be heard for long distances.

The Palangre are known for their abilities in business, although they will inevitably choose to do business with Gorbé before any others, so the best deals from Palangre are completed with the aid of a Gorbé go-between. The fact that they are scavengers means that they are also inclined to save more than just food. They will acquire moneys, clan-members, titles, land, etc. in the same way and attempt to retain it at all costs. They live every day as if a recession is on. When the town is out of food, clothing, shelter, weapons, armor or potions, the Palangre will inevitably have a stash that can be dipped into.

Palangra:

The Palangra cannot purr or roar, but they do make a clicking sound when happy. They have a large, fluffy tail, which is wrapped around the body to keep warm. They are generally comfortable in most alpine environments, but will avoid dense forests when possible. Mothers will stay with the young until maturity. They are opportunistic hunters, more likely to kill and eat what they find then to actually seek it out. Males generally do not mate for life or help raise young.

Due to their opportunistic nature, the Palangra will generally not seek out adventure. Adventure will usually pull them in. This is unique in the Gorbé, as curiosity is a trait shared by all. There are fewer Males of the Palangra than any other Gorbé clan, which makes their general line weaker by the year, as the females tend to breed with other Gorbé rather than chase down or locate by effort a Male of their species. A Male of the Palangra will be considered most unusual and worth a great price; very often, the sharing of the Males will be considered a great honor. The Palangra are noted for their resurrections, which are famed as being gentle and comfortable. People of all types have been known to refuse resurrection if they are aware that a Palangra is present until that person attempts their resurrection. For this reason, Palangra will often be highly tipped for their services.

Sari (of Khiva)

The Gorbé of the Cheetah clan are very fast runners and are often hired by other Gorbé to work as messengers and couriers. The Sari can run very fast for short periods, but must rest in between. They can swim, but don't care for water. They are civilized by comparison to other Gorbé, focusing on manners and decorum as a way of life. This quirk makes it easy for Sari to blend in with other races. An example of the Sari attitude is the Honor Code, listed in the Culture section of this packet. The Sari pride themselves on having developed the Code, and on living by it when adventuring. They are noted for their ability to become an integral part of any society in which they settle; intermingling and interbreeding when necessary.

The Sari prefer to chase down their food, rather than purchase, gather or raise it although they will, of course, prepare and consume it fastidiously. The Sari are a genetic mutation of the Palang, and as such have a weak immune system. This disability has made them easy prey for other species, causing them to develop highly trained sense of danger socially, and through evolution, a highly developed sense of etiquette as a form of remaining as inoffensive to other races as possible. Mothers will travel with children until they are a few years old. If orphaned, Sari will seek out a family to join. Mothers will injure prey and bring it to the children to teach them how to kill. When mature, males travel considerable distances trading and congregating in

coalitions, while females remain close to their mothers and home. Sari can go 4-10 days without water, and will often choose to do so, drinking the blood of their kills if desperate.

Neshan (of Darvaza)

The Lynx clan exports venison that comes from the tiny deer that are native to the Darvazan Forest. They have white-tipped fur with a tail that looks as though it was dipped in black ink. They prefer to live in forests, and have a very limited diet, which is determined by where they are raised. Their population, breeding and maturity growth depend entirely on the abundance of their very special foods.

Neshan stay with their mothers for the most part of their very short lives. They are the most short-lived of the Gorbé, due to their active nature. The Neshan will rarely settle in one place for too long, as it is simply not their Darvazan Forest. Neshan who have not been to Myrr will attempt to recreate or find any place that reminds them of where they were raised. If orphaned, they will attempt to recreate their original environment as closely as possible. If unable to do so, which happens often due to their extremely picky nature, they will travel restlessly until comfortable.

Neshan are finicky in more ways than just their appetites. They will often refuse mates, spirit forge, or use “socially unacceptable” methods to obtain the situation in which they are most comfortable. They will go to great lengths to make sure that everything in their immediate surroundings is to their liking. When young, they will often have great tempers if they do not get their way. As adults, they may sometimes bully others to get what they want. Generally, however, the Lynx Gorbé are easy to get along with and will not openly demand too much from their government, servants or friends to accomplish their goals. They much prefer to get their own situation set up.

Barg (of Jauf)

The Jaguar clan is distinguished by spots inside of rosettes, unlike the straight rosettes of the Palang. They require an environment with plenty of fresh water, and are excellent swimmers. Their diets consist of mainly pork, seafood and fruits, where available; however, they will settle for fowl or beef. Mothers remain with Barg young for 2 years, and then send them away. For the most part, Barg are generally solitary and terrestrial, climbing and sleeping in trees during the evening. They hunt at dusk and dawn, but will sometimes kill during the day. The Barg live the longest lives of any of the Gorbé.

The solitary nature of the Barg leaves little that is known of their older culture. Generally, they will not band with specific adventuring groups. They will usually not accept public title, lands, or the duties of the nobility unless strongly motivated. The Jaguar will often avoid getting involved in Fae games, as it will open them to public ridicule. They will not often commit a crime (for which they are GOING to be caught, at any rate) because it will make them public figures. They will not often accept platitudes. Some will go so far as to attempt to aid others only when it will not be known who has done so. Because of these fragrantly anti-social behaviors, the Barg often are misinterpreted as being unfriendly. They are directly the opposite. If any approach them, they will gladly involve them in conversation, as long as the conversation does not encroach on their privacy. They will, even when charmed, say very little about themselves or their points of view unless forced to do so by pressure of some kind. The Barg are known for their abilities of stealth. They are topped only by the Wild Elves in this regard, making them excellent rogues. Because

they appear without announcing themselves, they are often hired by others to gather information and observe situations with a clear eye.

Shen (of Khurma)

The Puma clan mines the Khurman Mountains and gives Myrr most of its metals and precious stones. Shen are agile and can leap to or jump from great heights. Mothers remain with children until they are 2 years old, at which time she abandons them. They become solitary quickly, defining their territory and setting up house. Hunting for a Shen involves stalking and then pouncing, leaping on the back of the victim and biting its neck. To scare off those who threaten them, the Shen have developed a blood-curdling scream that sounds a child in pain. Shen live at one with their environment, and as such can adapt to any living arrangement. If necessary, they can blend in with many other types of species, as long as they have some solitude to return to. When feeling trapped by social interaction, a Shen will often become distraught, full of angst, or greatly afraid.

The agoraphobic nature of the Shen makes it difficult for them to suffer any imprisonment. Not many will attend courts or feasts, festivals or games in which a hasty retreat is impossible. When adventuring, Shen will almost never put themselves in a position knowingly where no escape is possible. An example would be entering a cave where there is only one way in or out. They are, however, brutal in battle and quite bloodthirsty in their manner of consuming, killing, and disposing of a kill. Their bloodthirstiness, coupled with their fierce appearance, makes the Puma an excellent “figurehead” for many front-line assaults.

Kamar (of Shiraz)

The Kamar export a desert delicacy to the rest of Myrr—the large jumping desert mice that Gorbé enjoy so much. Members of the Ocelot clan are often hired to do jobs involving thievery due to their size and enjoyment of such pursuits. They are high-strung and unpredictable, however, and have a tendency to get noticed even when they do not want to be. Mothers remain with the children for one year, after which time the children generally grow restless and seek out adventure. Kamar usually travel in pairs or with children. When not traveling, couples tend to stay to themselves, fixing a specific place as “home” and defending it staunchly. They are primarily nocturnal, hunting only small prey when they hunt at all. They will hunt on the ground or in the trees, but prefer open trails to any other hunting ground. The Kamar have a short life span: 7-10 years. They have exceptional fur and are second only to the Palang in their civilized demeanor and conception of etiquette.

Their delicate nature makes the Kamar ideal entertainers. Very often, they will play games, music or sing songs for the pure enjoyment of it. This trait makes them vastly interesting to many other species, particularly the gypsies and mystic wood elves, who will pay a pretty penny to hear them perform. When the Kamar are unpredictable, they will do things that appear completely out of character, although it is generally them releasing a feeling they are not voicing. This attribute is advantageous to them when on the field of battle, as they will often come across as being insane or violently sporadic. It is a defense mechanism that makes up for their small size and demeanor, and makes them excellent at improvisation when called upon to do so. The Ocelots’ highly developed sense of excitement causes them to seek out adventure when bored, or to amuse themselves at any cost. This trait can often have negative effects on those around them, who will often be made the object of their distractions.

Darre of Kashan

The Marquay grow wheat for bread as well as fishing on Lake Quentari. They have the unique ability of being able to move like squirrels when in the trees. They are adept at night hunting, and have the exclusive ability of being able to track during the day or at night. They prefer forests to other habitats, but have been known to settle in occasional towns. The Darre are expert tree climbers, resting during the day and hunting, mating, grooming, etc. at night. They are quite secretive and solitary, so they generally do not adopt the company of species other than Gorbé, and will prefer other Darre to anything else. They are rarely seen or noticed. When in an area, a Darre will not announce their presence. They will not accept title or wealth, as that draws attention to them. They gather information. It is information that they take with them to Kashan to share with other Darre who prefer never to leave Myrr. The Darre have extremely long tails for their size. They supplement their diet with fruits and wines.

The Darre will often use bows from a height to hunt their prey. Their solitary nature involves the desire to explore philosophical pursuits. They will analyze an idea until there is nothing left of it. They will write profusely on subjects that may mean nothing to others. When in a relationship, they will often end it prematurely due to a philosophical disagreement to the whole idea of it. Alternatively, if their ultimate goal is to procreate, they will not only rush into the relationship, but demand that it progress to their goal as quickly as possible. There are few Darre fighters, as they will often prefer the solitude afforded a scholar to the aggressive and invasive attitudes adopted by the fighting class. For this reason, few Darre have been known to willingly take up adventuring.

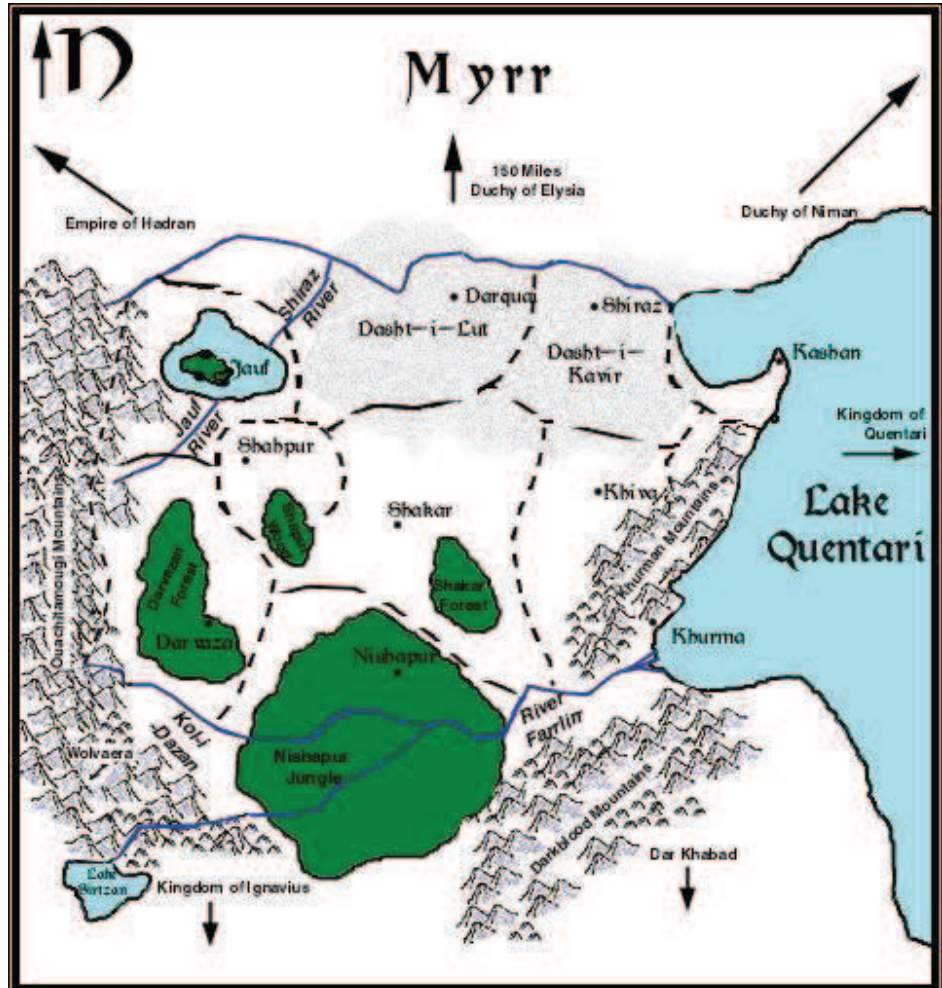
Patií of Yekshah

The Patií (pronounced: Pa - **tie**) are well known for their hunting prowess, as nocturnal hunters they have no equal in the Sarr realm. They live in the extreme southern regions of the Nishapur Forest. Their city of Yekshah is located in the southwest corner of the Nishapur Forest. The Patií are a strange clan, they did not start as a separate breed of Sarr at the founding of Myrr, but were castoffs from the other Sarr clans. Occasionally black panther Sarr are born to any number of other Sarr clans especially the Leopard, Puma, and Jaguar Clans. Over time these Black Panther Sarr who were considered by most Sarr as anomalies because of their color, came together and formed their own clan. Recognition by the other clans did not come until the Great War against the Sand Goblins. The múhala (the faithful) as they called themselves, served as scouts for the clans and warned of the final great offensive by the sand goblins. This allowed the Gorbe to prepare themselves to meet the goblins attack. At the height of the battle, fully one half of the múhala died defending the Grand Matriarch of Shir Clan when she and her guard got separated from the main host. In recognition of their bravery and courage they were recognized as a Clan of their own in Sarr society. Black Panther Sarrs breed true to their color and are known as khakhun (pureblood). The Patií welcome other Black Panther Sarrs born of other clans into their midst, they are known as khahek (lost ones). They are treated fairly and have all the rights khakhun have except the right to hold title or participate in council. If khahek mate and have children, the children are considered khakhun. The Patií is a tolerant culture and treats visitors with respect and is especially respectful of females of any race. Unlike the other Sarr clans Patií welcome Garbe (having experienced ostracization by their own race) and treat them as khahek although they will never hold title but, their children will be considered khakhun if they are born Black Panther and one of the parents is Black Panther. The Patií have great healers, fighters and they also make the best rogues. The population is roughly 30% male and 70% female making it

commonplace for a male to have more than one mate. Both parents raise the children although the female takes care of the children's formal education. Patii are very communal and seldom leave the confines of their territory. Those few who do leave to adventure have done so for a specific reason. One reason in particular is the Life Quest, otherwise known as shaokah. The Life Quest is exactly what it implies; the Sarr is looking for the meaning of his or her life, what is their purpose? This quest could take years to complete.

1.2 All About The Kingdom of Myrr

Ancient Myrr is the land of the Gorbé, and lies across Lake Quentari from the Elven kingdom. It is a land of great variety, with deserts to the north and west, and a huge primeval forest to the south. Each clan lives in a different part of Myrr, and is noted for its own specialty. For example: The Khiva, or cheetah, clan raise horses, the Lynx clan trades in fine hardwood, and the Jaguar clan of Lake Jauf in the northwestern part of Myrr are boat builders. The town that is most familiar to those who travel to Myrr by boat is Kashan, which is situated on a peninsula jutting far out into the lake. The Marguay clan lives here, and they are the best fisher folk of the Gorbé.



The Gorbé capital is Shakar, a walled city of about 4000 in the central part of Myrr. It is controlled by the Lion clan, and is rumored to house the only training center for celestial magic in the country. There is also a place called Shapur, further to the west, which is inhabited only four times a year, at the beginning of each season. This is the site of **Trading Week**, where Gorbé from all over Myrr gather to barter and participate in athletic contests. It is here that a traveler may find a rich array of Gorbé products on display. Heavily populated, Myrr boasts cities of great magnitude. The Gorbé of Myrr are non-migratory, living in defined cities and towns stretched over a large area, from the Mwoonyr River to the north to Ignavis and Da'r Khabad to the south. Myrr reaches all the way into the Ouachitamugi Mountains in the west to Lake Quentari to the east.

Slavery is also legal in Myrr, although it is much more like indentured servitude. A "slave" in Myrr is treated well, like valuable property, and is given every opportunity to gain or fine tune skills. After a period of five years a slave can buy himself free for the original buying price.

1.2a

Cities in Myrr

CITY	DESCRIPTION	POPULATION	CLAN	MARKER
Shakar	Walled City	4200	Lion/Shir	Gold
Durqai	Walled City	3800	Tiger/Nimeshab	Silver
Nishapur	City	2700	Leopard/Palang	Ruby
Khiva	Town	2500	Cheetah/Sari	Emerald
Darvaza	Town	2200	Lynx/Neshan	Diamond
Jauf	Town	2000	Jaguar/Barg	Sapphire
Khurma	Town	1700	Puma/Shen	Turquoise
Shiraz	Walled Town	1200	Ocelot/Kamar	Amber
Kashan	Village	700	Marguay/Darre	Amethyst
Yekshah	City	1500	Black Panther	Opal
Shahpur	*** SPECIAL ***	*** SPECIAL ***	*** SPECIAL ***	*** SPECIAL ***

Shakar

Shakar is a city on the central plains of Myrr. The Lion clan controls the region. (Shir) It is the crossroads of the country and is the center of trade. Shakar holds the only school of Celestial Magic in the country. There are four different marketplaces in Shakar; the Ghaza Bazaar, where food is sold; the Heivan Bazaar, where animals and slaves are sold; and the Morattab Bazaar, where general goods are sold. There is also the Khareji Bazaar, which borders the section of the city made up predominately of humans and elves, where goods from foreign countries are available.

Durqai

Durqai is a city in the Dasht-i-Lut in northern Myrr that is controlled by the Tiger clan (Nimeshab). Durqai is the artistic center of Myrr as well as housing several major schools of healing. Durqai also exports large amounts of silk, spices, and incense. Upon entering Durqai one finds oneself looking down a long tiled street which ends in a beautiful marble building. This is the Promenade and the Gallery. The Promenade is lined with statues of Gorbé heroes and the stalls of the marketplace. The mosaics, which make up the tiled street, tell stories of the war with the Sand Goblins in the Dasht-i-Lut forty years ago. The Gallery is where artworks from all over Myrr are predominately displayed. Behind the Gallery is the Asmara School of Necromancy and Weapon-mastery. The current Grand Matriarch's grandmother founded the school during the Goblin Wars. It is still the leading school of the arts of war in Myrr.

Nishapur

Nishapur is a city in the Nishapur Jungle in southern Myrr. The Leopard clan (Palang) controls the region. Most of the fruit eaten in Myrr comes from the Nishapur Jungle things such as bananas, mangoes, and papayas. The city of Nishapur is built mostly off the ground in the trees

of the jungle. The center of Nishapur is called the Jungle's Heart. This huge tree is where many of the bridges meet; this is also where the lifts to the on-ground portion of the city are operated. On the ground there is a small walled area with a small healer's guild and marketplace. There is also an inn called the Root of the Tree in this enclosure.

Khiva

Khiva is a town on the southeastern plains of Myrr. The Cheetah clan (Sari) controls the region. Khiva is where most of the horses of Myrr are bred and trained. The plains of Khiva also make it possible for the Cheetah clan to raise livestock.

Darvaza

Darvaza is a town in the Darvazan Forest in western Myrr. The Lynx clan (Neshan) controls the region. The Darvazan Forest is the largest hardwood forest in Myrr. It is from here that most of the wood used for furniture or building comes from.

Jauf

Jauf is an island in northwestern Myrr on Lake Jauf. The Jaguar clan (Barg) controls the region. The people of Jauf export fish to the rest of Myrr as well as being excellent shipbuilders. There are several large orchards on Jauf where apples and pears are grown.

Khurma

Khurma is a town in the Khurman mountains in southeastern Myrr, and is controlled by the Puma clan (Shen). Khurma is also a trade point with kingdoms to the east, due to its location on Lake Quentari. Large sections of Khurma are built right into the Khurman Mountains.

Shiraz

Shiraz is a town in the Dasht-i-Kavir in northern Myrr. The Ocelot clan (Kamar) controls the region. Shiraz is where the camels of Myrr are bred and trained. In a way, Shiraz is sister city to Durqai; they are the only desert cities of Myrr, and while Durqai has the Promenade, Shiraz has the Walk. The Walk is vaguely modeled after the Promenade; the mosaics are parodies of various Gorbé myths while the statues are of an erotic nature rather than representing the heroes of Myrr.

Kashan

Kashan is a village on Lake Quentari in northern Myrr. The Marquay clan (Darre) controls the region. Kashan, like Khurma, is involved with trade to the east, due to its location on Lake Quentari. The last ruling family, the Raji, were greatly loved and respected, and the ruins of their home are treated with great reverence.

Shahpur

Shahpur is not a city, but a group of campgrounds. No specific clan controls it. At the start of each season, Gorbé from all over Myrr come here for a weeklong festival celebrating the change of seasons. Merchants set up tents with wares from all over Myrr. There are also athletic competitions, dances, dramatic presentations, and grand feasts. During festival week most of the cities of Myrr appear to be fairly empty. Most clans have traditional places where their tents are raised every festival. During Festival Week the Grand Matriarchs from the various cities meet to

discuss any problems that may have arisen. This is also when many bargains are made between families from different cities. Matings are also a popular thing to arrange at the Festival.

Yekshah

Yekshah is located in the southwest corner of the Nishapur Forest along the Birtzan River which flows from the lake of the same name high in the mountains of Ouachitamugi. The city is built aloft among some of the oldest trees in all of Myrr. The Patií clan trades in rare herbs and plants that can be found deep in the Nishapur forest. At night the City awakens and the trees are lit with thousands of lights. Many a visitor to the city of Yekshah is awed at the nighttime display.

1.2b Government/Law

Titles

Male Gorbé can receive tokens of esteem and respect, but no Gorbé titles can be conveyed to them in any way; it is simply not done. Gorbé have a particular affinity for titles of Gorbé origin, and will be more likely to seek out such titles than others.

For Female Titles of Respect, see the Gorbé Section in the beginning of this packet...

Grand Matriarchs and Influential Families

<p>Shir of Shakar:</p>	<p>Grand Matriarch: Shirvan Utahl is a very old and dignified female. She strongly supports the practice of Celestial Magic only being used by the Lion clan.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> · Ramishk: The Ramishk family founded the Shakar School of Celestial Studies. They have continued to teach in the school into the present. • Bandar: The Bandar family is the hereditary protecting family of the city. They provide the town guard while the Sandaj functions as the city magistrate. (Contact Jade Whitney at tristmere@earthlink.net to play a member of the Bandar family.) • Tabriz : The Tabriz family manufactures paper; they are also the keepers of The Archives, which contain research materials, which do not pertain to Celestial Magicks.
<p>Nimeshab of Durqai:</p>	<p>Grand Matriarch: Shusthar Asmara is a middle-aged female and a great artist. She is also a great warrior, a fact reflected in her scarred face. Despite her frightening appearance, she is very kind.</p> <p>Influential families:</p> <ul style="list-style-type: none"> • Birjand: The Birjand family founded and continues to run one of the larger schools of earth magic in Durqai. • Anar: The Anar family produces fine silks. There are also many famous sculptors in the family. Largely Anar sculptors produced the Marble Gardens in Shakar. • Mirabad: “The Storm of Myrr” one of three white tiger families in Myrr, they led the war against the goblins in Dasht-i-Lut. The Mirabad family manufactures incense, which is widely used in Myrr. (Contact Jade Whitney at tristmere@earthlink.net to play a member of the Mirabad family.)

<p>Palang of Nishapur:</p>	<p>Grand Matriarch: Jahrum Tabr, Called “Madar” or “mother” by all of Nishapur, this middle-aged female has given birth to ten litters. She became Grand Matriarch in her sixteenth year. In that year she had the town moved from the ground up into the trees to avoid orc raids.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Haddar: The Haddar family has held a monopoly on bananas for the past decade. Bananas are a major export from the jungle. • Doshtar: The Doshtar family are rope makers. Rope is very important in Nishapur for the building of walkways between the trees. • Sarbaz: The Sarbaz are a family of hunters and warriors. They have always been at the forefront of Nishapur’s defenses.
<p>Sari of Khiva:</p>	<p>Grand Matriarch: Najran Suud, a very young female who has only been matriarch for a year. When her predecessor died, Najran was barely an adult. Since her accession, she has begun a policy of growing grain on Khiva lands; this policy has met resistance from many Gorbé.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Bakhtiari: The Bakhtiari are breeders of horses. Their animals are used mostly for riding; they do not breed many horses for food. • Shahrud: A legendary warrior family whose name means “thunder,” a name given to them because they could be heard over the plains from a great distance, the Shahrud are a family of cattle and sheep breeders. • Astera: The Astera family was virtually unknown two years ago. When Najran Suud installed the policy of grain growing, the Astera family became one of the first families to take advantage of the situation. They began planting grain and have become a great favorite of the young Grand Matriarch.
<p>Neshan of Darvaza:</p>	<p>Grand Matriarch: Anah Karbala, a female in her late twenties. Anah has been Grand Matriarch for the past decade. In the past five years she has begun a project to expand the size of the Darvazan Forest. She wishes to avoid a time when the forest could be entirely cut down.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Rashid: The Rashid are dealers of lumber. They export hardwood to cities all throughout Myrr, especially to the island of Jauf. • Tamrah: The Tamrah family builds furniture from the hardwoods of the forest. Some of their furniture is sold directly from Darvaza, but most is sold in Durqai, where artists decorate it for sale. • Sari: This family is made up mostly of hunters, but they have also been great supporters of the forest expansion plan.
<p>Barg of Jauf:</p>	<p>Grand Matriarch: Samar Baqura, an elderly female who has been in poor health, Samar is expected to be dead by the end of the year. Her daughter Zabul will take her place. The Baqura are a fishing family.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Sa’in: The Sa’in family are shipbuilders. They specialize in the larger ships used on Lake Qentari, not the smaller boats used to sail

	<p>Lake Jauf.</p> <ul style="list-style-type: none"> • Ormara: The Ormara family grows pears. Gorbé do not eat them; instead they are either fed to animals or exported to Wolvaera and Quentari.
Shen of Khurma:	<p>Grand Matriarch: Dianna Saji, a middle-aged Sandaj who is unusual due to the fact that she is human. She had married the previous Sandaj's son, and when the Sandaj died, Dianna was next in line. She met resistance at first, until her understanding of humans was shown to be of great asset in trade agreements.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Yabrin: The Yabrin family are metal workers. They do not work decorative metal; they make weapons and armor. • Mazanderan: This family is involved in both mining and fishing. They have been gradually edging their way out of fishing; there is more profit in mining. • Arija: Those of the Arija family are known as some of the best jewelers in the land. They prefer to use the metals and gems mined from the Khurman Mountains, but they are also known to make trading expeditions to countries such as Draelonde and Evandarr. (Contact Nicole Denae Stolpa at kajivar@earthlink.net to play a member of the Arija family.)
Kamar of Shiraz:	<p>Grand Matriarch: Na'in Minab, a middle-aged female who has sometimes been accused of using poisons to get what she wants. This may be true, but the tradition of standing by your Grand Matriarch is too strong to allow anything but occasional grumbling.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Saravan: The Saravan family breeds camels, but it is no secret in Myrr that many members of this family hire out their services as assassins. • Qain: This family has run the alchemy guild for many years. For a price they will teach the recipes of some of the simpler poisons, but they jealously guard the recipes for the more complex elixirs.
Darre of Kashan:	<p>Grand Matriarch: Ardistan Mahabad, an elderly female is the first Grand Matriarch from this family. The Raji died in a fire that destroyed their home three years ago. They were the last ruling family of the Darre.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Nafud: The Nafud family are merchants; they bring quite a bit of money into Myrr. Not only do they bring goods from Myrr into Quentari; they also bring merchants from Quentari and beyond. • Dahna: The Dahna are fishermen as well as owning two of Kashan's three inns the Fishing Net and Merchant's Roost.
Patii of Yekshah:	<p>Grand Matriarch: Umbra Wauki, is a mature female whose stern</p>

	<p>leadership has lead the clan into prosperity during the past 20 years. Her family has ruled the Clan since its recognition after the goblin wars. She is well liked by all and her birthday each year is treated as a holiday.</p> <p>Influential Families:</p> <ul style="list-style-type: none"> • Septah: The Septah family, are well known for their rare herb business. They set the market value of all the herbs exported from Yekshah. As the wealthiest family of the clan they have done much to improve the clans way of living • Brithia: The Brithia family, run the school for fighters and rogues. They have trained some of the finest assassins in service of Myrr. There is a great rivalry between them and the Saravan family of the Kamar clan. • Tethyr: The Tethyr family, hold a special place in the hearts of the Patií clan. Each year they send family members out to retrieve the kehyhek that have no place in their birth clan.
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1.2c Culture

Honor

The principles of the Gorbé are well illustrated by a code, found in several ancient texts at The Cradle and in Myrr. The Code is also found inscribed on the walls of the dwellings of warrior families and is learned by rote by the Sari Clan, who credit themselves with its creation.

The Code

Live one's life so that it is worthy of respect and honor.

Avoid speaking untruths amongst your kind.

A Gorbé's word is binding, forever.

Respect is given where respect is due.

Exhibit courage in word and deed.

Always maintain your personal principles.

Respect life and freedom.

The Honor Duel

Problems that arise between fellow Gorbé are generally solved by the Honor Duel, which is used to solve disputes of legal or personal matters. Honor Duels are also often used as quick paths to glory by impatient young Gorbé, who challenge every male they encounter. If the upstart Gorbé survives the constant dueling, it is possible he will gain recognition from the Council of Matrons, but, more likely, he will be shunned as a troublemaker.

Honor Duels between female Gorbé are more rare, and are generally used to settle territorial disputes and determine Clan lines of nobility.

Bloodlust

All Gorbé have an instinctual lust for bloodshed that must be held in check in civilized society. By adulthood, it is second nature in most situations to curb their natural instincts, and only when under extreme pressure can it be rushed to the surface. In the midst of a hopeless battle, or if Gorbé have been dropped with no healing in sight, all of the internal restrictions and balances may be thrown aside. Warriors under the influence of bloodlust wade into battle without thought of safety or caution, desiring only to cause bloodshed and death. This rage can blind Gorbé to the

bonds of friendship and can cause them to attack their allies accidentally. Scholars need not fear being swept away by the madness of bloodlust, as their magical bonds to the Earth allow them to lessen their instinctual craving for blood.

(Rage allows no bonuses or advantages of any kind, except for the fact that someone role-playing rage can scare the bejeezus out of a poor, unsuspecting NPC. It is specifically designed for PCs to go out in a blaze of glory if they are in a virtually un-winable combat.)

Blood hunt (Gorbé Mach)

All male Gorbé go through the blood hunt ceremony at some point before their 16th summer. It is preceded by a full day's journey into the wilderness by a small group of hunters and the young Gorbé. The next morning marks the start of the ceremony, and the hunt. The young Gorbé must make a kill with little or no assistance from the attending hunters. Of course, if a creature far beyond the fighting capabilities of the young Gorbé is encountered, the ceremony is halted long enough to dispatch the beast. Wild boar or fully-grown bucks are the preferred prey, but goblinoids have been used, if encountered. After making his first unassisted kill, the young hunter tears out the creature's heart and takes the first bite. This is the first and most important step in a Gorbé's elevation into adulthood, and designates them as hunters and warriors. The heart is shared amongst the Gorbé that witnessed the hunt, and the Clan consumes the remains of the creature. Female Gorbé may go on a Blood hunt before their 16th summer, but it is not required of them for elevation into adulthood.

Death

Gorbé eat their dead; to not do so would be a waste of perfectly good meat. When a Gorbé permanently dies, a "funeral feast" is held, during which the family and friends consume the body.

Funeral Feast

It would be a great dishonor to the dead Gorbé and his or her family not to consume of the body. One of the greatest insults is to refuse to attend a funeral feast, and many household conflicts have begun due to this form of slight. When a Gorbé permanently dies, his or her friends and family are invited to the feast. Race is unimportant in this invitation. Reminiscing about the deceased is common, and the bones of the Gorbé are cleaned and kept in a place of honor, or distributed amongst his or her mate and family.

Re-Creation and Mating

Gorbé females come into "heat" once or twice a year; this is the only time of year that they can conceive. Litters usually have two to six children that are physically mature in two years. They are not considered adults until their sixteenth birthday.

Gorbé do not marry; they mate for life and even this usually only occurs between two Gorbé who are truly committed to one another or for political reasons. Gorbé are not often monogamous; life mating is the closest thing to Gorbé marriage. . When a female comes into heat is it the responsibility of her family to see that she mates appropriately, if at all. All Gorbé are considered Family.

Mating is an extremely informal affair amongst the Gorbé, dissolvable by the female at a word.

Formal marriages occur only to cement relations between households, or when a Gorbé finds his/her life-mate. Life mating lasts exactly as long as its name implies; even if one of the couple permanently dies, the other may never mate again.

Mating on a less formal level is very common, the Gorbé being a sensual and passionate race. Almost all Gorbé relationships are open, and are designed to be convenient. Only upon the conception of cubs do any responsibilities fall on the couple, and it is the mating for cubs that is taken very seriously by the Gorbé.

The Gorbé of Myrr use 'markers', decorative beads made of precious metals and gems woven into their hair and clothes to designate their Clan. The only question in my mind is this...How do the color-blind Gorbé tell the difference between gems of a similar shade?

Life-Mating Ceremonies

Shir

The ceremony involves the female hunting and killing food, bringing it to the male, who consumes it and shares the remainder with his new mate. *Vestments:* Mating vestments are made of gold, a marker bead worn by Shir to represent beauty and majesty, nobility of character and simplicity of thought.

Nimeshab

The ceremony involves the male producing a dowry, which includes food as well as goods. A following symbolic submerging of the couple in water represents trust and solidarity. *Vestments:* Mating vestments are made of silver, a marker bead worn by Nimeshab to represent clarity, purity, creativity and unity

Palang

Life-Mating ceremonies are rare. The ceremony involves the use of all stored supplies and the sharing of saved wines, meats and spices. During the Ceremony, the Palang will often go to the Jungle's Heart en mass. It is also rare that non-gorbé are present. *Vestments:* Mating vestments are made of ruby, a marker bead worn by Palang to represent passion, flavor and the flame which burns on as bright and out as quickly as their energy when running.

Sari

The ceremony involves an exchange of livestock, followed by a period of solitude known as a Cruitash, where the newly mated go to the plain on horseback to mate in private. The Cruitash can last from between a week to 30 days. *Vestments:* Mating vestments are made of emerald, a marker bead worn by Sari to represent fertility, peace, connection to the plains and civility.

Neshan

Life-mating rarely takes place with the Neshan, as they can rarely find a mate they consider suitable. They will often conceive out of instinct or heat, but will rarely give the male the opportunity to play a part in the actual raising of the offspring. The ceremony involves a return to the female's place of birth, and the sharing for the first time of a meal that contains elements from both the male and female's homelands. *Vestments:* Mating vestments are made of diamond, a marker bead worn by Neshan to represent scarcity (as that of their lovely forests), worth, beauty and power.

Barg

The ceremony involves a male catching food and piercing its skull with his teeth to show how strong he is. The female will then consume the meal. A basket of fruit is given to the newly mated and they retire to the treetops. *Vestments:* Mating vestments are made of sapphire, a marker bead worn by Barg to the height of their trees, the beauty and depths of their water, and the peace they feel during their times of solitude.

Shen

The ceremony involves a voyage by ship to a new land. Once a new place has been found, a couple will build a home, and breed. When the children are produced, the male will go away in solitude until the children have been abandoned. He will leave signals for his mate as to the paths he took and the towns he visited, so that she may come and find him when the children have been raised. *Vestments:* Mating vestments are made of turquoise, a marker bead worn by Shen to represent openness, natural beauty, profit and social solitude.

Kamar

The ceremony involves song and dance, and a hunt at night, followed by a retiring to home. Mating always takes place during the night. *Vestments:* Mating vestments are made of amber, a marker bead worn by Kamar to represent alchemy, one of their favorite disciplines, as well as the earth, their home with which they have great ties.

Darre

The ceremony involves a meeting in the trees. The two to be mated exchange stories and have food. Then, they retire to the treetops where they cannot be disturbed. The ceremony never takes place during the day. *Vestments:* Mating vestments are made of amethyst, a marker bead worn by Darre to represent privacy, knowledge, intelligence and meditation.

Patíí

Life mating among the Patíí is a celebration for the whole clan. A great feast is prepared by both families and held in the Great Hall of the current Matriarch. There the male and female play wrestle until the male submits showing his respect for his mate. Then they don their mating vestments and exchange vows before the reigning Matriarch. A great feast follows where all are invited to eat and participate in games of skill and cunning. Prizes are awarded for the winners from the coffers of the two wedding families. The ceremony begins at dusk and lasts until dawn when the life mates retire to a private place to enjoy each other. *Vestments:* Garments are worn only after the exchanging of vows is complete and then they are whatever the mates choose. During the exchanging of vows the male and female wear circlets of silver with a single opal to represent resolve, unity, and purpose.

Transform

On the subject of transforms, here's a note on the difference between Gorbé and Garbe. A Garbe is anyone who, willingly or otherwise has been transformed into a Gorbé. The Gorbé dislike this, ranging from mild prejudice to outright hatred, and will do what they feel is necessary to rectify the situation. If they have the resources, most fanatical Gorbé will try to find a way to transform the Garbe back to his original race. If the Garbe refuses, most fanatical Gorbé will simply shun

the person, disliking them at a distance and telling all new Gorbé what the Garbe is and what they used to be. Some children raised by House Sanctuary strive to become Gorbé, living their lives following the Code, showing examples of bravery and courage, and following the ceremonies of the Gorbé. No Gorbé, House Sanctuary member or otherwise, will EVER transform anyone into a Gorbé, it is simply not done. Naming ceremonies for House Sanctuary members are common, however, and Garbe have been given names by the matrons in these instances. It is unlikely that Gorbé will ever accept a Garbe as an equal, but the Gorbé are a free-willed and unpredictable race, and stranger things have happened.

Festival

During the fall and winter months, many young Gorbé gather at The Palang's Lakeside Stronghold for a celebration of life. This festival lasts nearly two months, and is a time of revelry and recognition. Males who have performed well above the norm can be recognized in some manner, be it tokens or other physical acknowledgements of their courage and deeds. Festival is also the time of year when many families seek out suitable mates for their females, so rough contests of skill and daring are the rule rather than the exception. In some years, entire Clans have attended and once in every ten years a Grand Festival is held where all Clans attend.

Ceremonies and Customs

Several ceremonies and other customs exist to advance Gorbé within their own race. Females are the only Gorbé who can inherit and/or hold a title.

Peppermint

The Gorbé covet peppermint, that breath-freshening, seemingly innocent and innocuous little plant. The reasons for this are apparent, once one realizes that peppermint is in the same plant family as catnip. Peppermint to a Gorbé is an intoxicant, an inhibition remover, and/or an aphrodisiac. (It is entirely up to the player to decide how his/her character will act when he/she encounters peppermint, but for the most part, it should be role-played as one or more of the suggested reactions) There are situations where the scent of peppermint can drive the Gorbé into an entirely less desirable frenzy. An example: Deep in the catacombs under the fortress of Loradicus Deathwalker, a group of adventurers are forced to enter a river of blood. The Gorbé in the party, already on edge due to a particularly nasty combat, become almost frenzied with the overpowering coppery stench of blood filling their heads. A non-Gorbé party member notices the Gorbé and decides to calm them down. Having paid attention to most Gorbés' reaction to peppermint, he pops a few in his mouth after the party reaches the other side of the gore-choked chamber. The Gorbé begin sniffing wildly, looking at one another in confusion. The warrior turns and blows his peppermint-laden breath into the face of the closest female Gorbé, who reels backward with her eyes twisted shut. Eyes full of fury and madness snap open, causing the 'peppermint warrior' to try and protect himself from the raging Gorbé. What started as an attempt to cheer the Gorbé up changed rapidly into a lethal mistake. The Gorbé are generally an instinctual and reactionary race, and as such can react very badly to peppermint in the wrong situations. But as a whole, peppermint can bring about very entertaining reactions, from a drunken stupor to a howling cat in heat.

Mint Ceremony

A quiet dinner begins this ceremony of consenting adult Gorbé. The dinner varies, but can include a fresh deer or rabbit, berries or other fruits, and a nut dish. After the meal, the host and their guest(s) share a few moments grooming one another and relaxing. At this point the peppermint should be served, either in candy or tea form. The guest(s) is/are the first to partake, with the host watching over the first rush of emotion and making sure there are no negative reactions to the mint. Then, once the first wave has subsided, the guest(s) serve the host some of the mint as well, and the ceremony is spent... well... enjoyably.

Naming Ceremony

A newborn Gorbé is given a blessing at birth. All Gorbé are empowered to perform this ceremony, but the duty falls on the eldest female Earth scholar available. The ceremony is symbolic of the tie that exists between the Gorbé and the very land that they live upon. Before all present, the scholar sprinkles a small amount of earth onto the cub's forehead and lays them upon the ground, saying, "As your ancestors have walked with honor and the Earth, so shall you." The meaning is the same no matter what words are used, and several variants exist. The scholar raising the child from the ground and pronouncing its name concludes the ceremony. Those present generally will reply to the naming with the statement, "Walk with honor and the Earth."

1.3 Playing a Gorbé

1.3a Advantages/Disadvantages

Advantages

Gorbé can resist poisons, a fact which comes in handy when dealing with alchemical monsters. They are also able to coexist and interact with most other races, making it easy for the player to intermingle in groups. Their scenting abilities make them a good role-play for tasting food and determining items other people have carried or owned. With a tracking ability skill, they can be used to locate missing or running individuals in game. A Gorbé can be played as any class, which makes them very pliable with regard to character histories as well. Due to their somewhat transitory nature, a Gorbé can be placed in any given area with ease.

Disadvantages

Gorbé are unable to buy waylay; a disadvantage which makes them hard to play as a rogue at times. However, they are still allowed back attacks, and have no issue with alchemy, making the rogue Gorbé as useful as most others. They are generally not pleased with celestial magicks, and as such will generally not be played as celestial mages or templars; however, a Gorbé may take such a role as long as his or her character histories call for it. Gorbé are felinoid, requiring either masks or extensive makeup. The disadvantage of either is up to the player. Gorbé are color-blind. For role-play purposes, this can be quite disconcerting, as it involves more than just: “O, I don’t know that, do I?” (see below)

1.3b Roleplay

The final section of the packet deals with the Do’s and Don’ts of role-playing the race. There are very few such requirements, simply because this packet is designed to better help you understand the race as it has been played, not to tell you exactly what to do. It’s your character, so please enjoy yourself out there and I hope that the information in this packet has helped you to better flesh out your character and make them more ‘real’.

Remember that you come from a separate race, a different society, and that when you put on that makeup and that costume, you are no longer human. Normal characteristics are replaced by a more feline and matriarchal way of thinking. Men, please remember that as a male in a matriarchal society, you have a racial instinct to be subservient to females, but you do not blindly follow them. Ladies, please remember that the matriarchal way of life gives you influence, but if you fail to show the men any respect, you’ll soon find your orders ignored. Ask for things instead of demanding them and the rewards will be mutual. Remember also that you are part feline... behave as such. One player carried around an antique-style spray bottle, and ‘sprayed’ the things he liked, wanted, or felt that he possessed. Enjoy yourself and remember... it’s a game. Play.

1.3c Makeup/Costuming

Please note: the makeup shown are SUGGESTIONS... There are many varieties of each species.
Feel free to be CREATIVE!

See below each species to view makeup suggestions...

Shir (Lion)



Nimeshab (Tiger)



Palang (Leopard)



Sari (Cheetah)



Neshan (Lynx)



Barg (Jaguar)



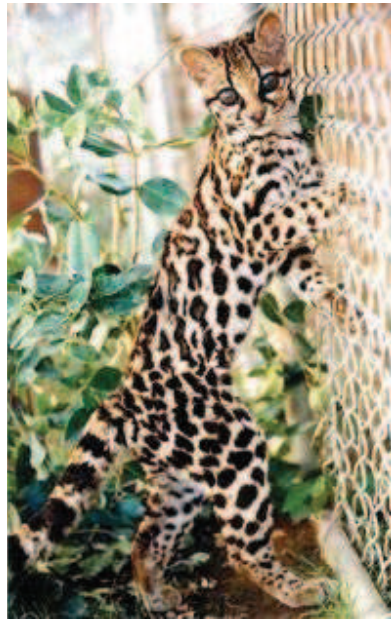
Shen (Puma)



Kamar (Ocelot)



Darre (Margay)



Patii (Black Panther)



1.4 Tales

Tales of a Gorbé

Our homeland had grown too small, at least in our thinking, and so we determined to move south to new lands not inhabited by any. We wanted a place in which to build a new land with a new political structure. We went south, looking for a trade route we had only heard of in legend, the D'AgnArr Trade Route that was supposedly guarded by white tigers calling themselves Syrune. Here we found out that legends have basis in fact and picked up several of these larger cousins of ours.

We then went as far south as we were able making our way to the coast, and further to a small grouping of three islands. Amazingly enough, the land masses were much the same as our homeland. We settled down and we grew. After several generations we noted that several offshoots of Gorbé were appearing. Some had golden markings, some were similar to the cougar with longer legs and similar markings, and there were others. Our mages could only wonder and said it was probably a change in area and possibly mutations brought about by magic.

The land is wonderful but came with new dangers we had not encountered before. Several families on the coast were decimated by fire breathing monstrosities more dragon than man, and not like the lizard men we had run across before. These attacked from the direction of the main land mass as far as we could ascertain. Our people have named these things Azdarmord. Then there are the Sinsani who have many tails and are full of mischief. The Sinsani are sometimes helpful and sometimes not, depending on their mood. We have named this new land Jehavra az -Darya, or Jewel of the Sea.

A Treatise on the Founding of Padash

In the days before the founding of Myrr, our ancestors lived in the Tarik Jangal, or Dark Forest, in the common tongue. This place is known to the Quentari as the Taursiloriel. Our ancestors settled just north of the kingdom of Quentari, near the Rintir Marsh, which was known to our people as the Ab'Zende, or living waters. The Gorbé of that time had very little to do with the elves, and this would probably have continued for many generations if not for the invasion of Gurthaiya and her undead hordes. This was the beginning of the Dark Wars.

The Gorbé were prepared to fight, but had been mostly left out of the early parts of the War. At this point in time they wished to remain neutral, as they had reasons for mistrusting both sides of this war. Gurthaiya created undead, Galavier and the elves used celestial magic: both of these alternatives were distasteful. Events of the year 5085 QC , thirty- five before the death of Galavier and the reign of Elenaro, were to force the Gorbé to make a choice. In this year, there came a desperate plea from Elwarien Tellamith, a telcontari commander who was trying to hold the eastern edge of the Rintir Marshes against an assault by elementals and trolls. The Tiriieldor (Lady Warden) herself led a small delegation to meet personally with Nemborah Shazmar, the Grand Matriarch of her people. Elwarien had brought her several injured Gorbé. The elves had lost so many healers that they could barely keep the Nimeshab injuries from setting permanently, and had even lost one of their own in the process of saving the young Gorbé. They had done their best for these brave warriors.

Elwarien pleaded with Nemborah to help the elves deal with the threat that promised to engulf all of the Ab'Zende, and everyone that lived around it. Nemborah thanked Elwarien and promised her answer as soon as the council could consider it. They would meet during the night, and the

elves would have their answer in the morning. Healed, fed, and restocked with potions the grateful elves departed to continue their vigil. The Council of Sandajs was called and deliberations were about to begin. At that moment, another presence announced itself. Into the village strode a great figure aglow with chaos, followed by a dozen of the biggest trolls the Nimeshab had ever seen. Warriors moved to defend the Sandajs and were frozen into immobility. The creature moved into the council circle oblivious of the weapons bared around it. An owl hooted twice in the distance.

"I am Wurzza, greatest of the generals of Gurthaiya!" it proclaimed. "We have seen your people in battle, and you have found favor with our Great Leader. Join Us! Together we will cleanse this forest of the Elven blight upon it, and you shall be numbered among the chosen of Gurthaiya!" The elemental lord leered at Nemborah, who did not so much as blink an eye. After a long pause, the Matriarch spoke.

"I can see that you are a mighty servant of the Invader," she said. "We have called a council to discuss a decision. We will hold our Council. We will make our decision in our own time, according to our custom. You will have your answer at sunset tomorrow." Wurzza leered at the Council of Sandajs, its fangs glowing.

"Choose wisely," it cautioned, "and choose well, or else our invitation may take another form, and so will each of you, like these Quentari spies that we encountered just outside your village." The creature turned and beckoned.

From out of the forest a small thin shadow approached, leading a group of shuffling figures. It was the Telcontari party who had enjoyed the Nimeshab hospitality, now a bedraggled line of zombies under the control of a human necromancer.

Again, the owl hooted.

Nemborah stared at the elves, at the human, and at Wurzza. She looked around the Council Circle. Not a single Sandaj moved. She turned back, and raised her staff. The decision had been made. Four hundred Gorbé throats sounded their battle cry. Three hundred expert warriors poured out of the forest, where they had been hiding, and the attack began.

The necromancer was the first to die, obliterated by the High Healer. Wurzza was next. When the killing ended, a dozen Nimeshab needed resurrection along with the elves, but there were no final deaths among them. The Nimeshab had sided with the Quentari.

This was how the partnership between the Nimeshab and the Quentari elves began. For the next twenty-five years, the Telcontari of the Rintir, and the Nimeshab Gorbé forged a deadly alliance against Gurthaiya. More than once, the Gorbé gift for tracking and their sheer determination spelled the difference between success and failure in the defense of the northern border. Partly because they were fighting alongside the elves, and partly because of the nature of the enemy, the practice of necromancy fell into disuse. Some of the younger males even began to learn the once forbidden art of celestial magic.

In the tenth year of their exile from their original settlement, Nemborah took an obliterate spell meant for Elwarien. Her daughter Rimaz became the Grand Matriarch. In honor of Nemborah's sacrifice and the ongoing heroism of the nimeshab, they were made full members of the Dinens-Faroth, or Silent Hunt, the telcontari patrol that had been theirs in all but name during the past decade.

After the fighting was over, the Gorbé returned to their homes, to find that they no longer had homes. At this dark hour, Elwarien returned. With her came the young Prince Elenaro. He was concerned that the Gorbé no longer had a home, and offered them a deal. If they would reject necromancy, and follow the laws of Quentari, and defend that kingdom in time of need, they

would be given a home within its borders. With this home would come a measure of autonomy. After a great deal of negotiating, an agreement was reached. The Gorbé moved to their new homes. The Nimeshab decided to call their new village, "Padash," which means "Reward," in the common tongue. It is called "Manthulemar," in the tongue of Quentari.

As written by

Miras Al 'Azmarah

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A Dragon Tale: A Creation Myth...really!

First there was nothing.

Then the dragons came.

They filled up the nothing pretty quick. Dragons are BIG you know.

Well. The dragons sat around and spoke of lofty dragonish things, and they grew...

Dragons, you see, have feet; four of them, to be exact. On those feet are long snagged toenails, and they grow. After a time, these long snagged toenails grew to the point where they were stabbing each other with them no matter what they did. This was to say the least, annoying.

One day a particularly enterprising dragon decided to solve this problem. He decided to create a race to serve the dragons in many things, not the least of which would be cutting their long snagged toenails. The dragon was at a loss, however. He had no idea what to make these people out of! He sat, and thought, and considered deeply. As he sat scratching his head in consternation, it hit him. Picking the material he needed, the dragon molded it into a pleasing shape, breathed life into it, and named it, "ELF."

"Elf," is the dragonish word for "ear wax" The dragons continued happily along in their lives, content with their now short toenails. One day, a particularly bored elf began to wonder whether there was more to life than cutting toenails. Gathering the other elves, they ventured off to a quiet little corner of the cosmos called "Tyrra." Some of the elves went off to a particular forest, and sat around being all serious. They were called the Stone Elves. Some of the others went and hid in caves. They became the Dark Elves. Some of the others went screaming around everywhere. They were the Wild Elves.

For awhile the dragons lived rather happily, until, inevitably, their toenails became long and snagged once again. Looking around for their attendant elves, they found nothing. Eventually the elves were discovered hiding in a boring little place called "Tyrra". Turning to the dragon that originally created the elves, they asked him to do something about it.

He set out on a new idea, creating a race to hunt down all the elves. He sat, and thought, and considered. One evening, contentedly scratching his large dragonish tummy after his meal, he hit upon a solution. He took some of this material, and he stuck some snaggletoe nail clippings in at odd angles, and breathed life into it. He called his new creation "Gorbé." "Gorbé" being the dragonish word for "belly-button-lint". The Gorbé were set loose on Tyrra.

They hunted down Stone elves, and munched on them and said, "Ooh, Crunchy!"

They hunted down Wild elves and munched on them and said, "Ooh, Spicey!"

They hunted down Dark elves and munched on them and said, "Eew! Gamey!"

Eventually the Gorbé began to wonder if there was any more to life than hunting elves. They decided to settle down and try this

"Civilization" thing... Mind you, in case there really WASN'T anything more to life than hunting elves, there's a whole kingdom of 'em right next door...

We really hope that the dragons don't know about this because we don't really want to know where the dragons will pick from next...

Khala Sarr

Dyllaria's close proximity to Myrr, the Gorbé homeland, makes the occurrence of this small community not unusual. This group is small and secluded. They trade only with their neighbors, and they do not generally involve themselves in politics. Rumor tells that they practice necromancy as a primary form of battle magic. Since this group is autonomous, their homeland rests outside of the scope of Kingdom law.

1.5 Language

x- Pronunciation

-as in English-

b	m
d	n
f	p
g (get)	s (set)
h	t
j	v
k	y
l	z

-

r-trilled

kh- Scottish loch

sh-sheep

ch-chat, chap

zh-French je

gh-no English equivalent, whatever works

-

glottle stop - ` bo`le for bottle

-double consonants-

each consonant is pronounced serperately

-vowels

a'-wash, on

a-hat

e-end

i-deed

o-French mot

u-ooH

diphthongs

e^i-raid

ow-mow

-verbs-negative and affermative forms

verb+an=affirmative

verb+on=negative

ex. Paridan -to jump
paridon- do not jump

Tenses:

Verbs - Present

I -am

You -i

He - hast

She - ast

We - im

You formal - id

They - and

Verbs - Past

I - am

You - i

He/She – remove ending

We - im

You Formal - id

They - and

Verbs – Future

I – khaham ...

You – khahi ...

He/She –khahad ...

We – khahim ...

You Formal – khahid ...

They – khahand ...

Vocabulary

A

a -ye

(to be) afraid- tarsidan

after ba`d

afternoon- ba`d az zohr

again- do bare

(to) agree- mova'fehat kardan

air- hava'

alive- zende

all- hame

ambassador- safir

and- o

angry- as^aba'ni

animal- heiven

another- digar

(to) ask- porsidan
at- dar
attack- (noun) hamle, (verb) hamle kardan
attractive- jazza'b
autumn- pa'iz

B

back- posht
battle- jang
(to) be- budan
(bead (clan marker))- mohre
because- bara'ye inke
before- pish az
big- bozorg
birth- tavallod
(to give) birth- zaida'n
(to) bite- ga'z gereftan
blood- khun
body- badan
bone- ostekha'n
book- keta'b
bottom- tah
border- ha'shie
box- ja`be
brother- bara'dar
but- amma'
butcher- ghassa'b
(to) buy- kharida'r

C

Camel- shotor
candle- sham
(to be) careful- mova'zab budan
carpet- farsh
(to) carry- ham kardan
cat- gorbé
(to) catch- gereftan
catnip- tarya'k
city- shahr
claw- changa'l
clothes- leba's
coin- sekke
cold- sard
comfortable- raha't
copper- mes
custom- ada't

D

dame- sangar
danger- khatar
dark- ta'rik
daughter- dokhtar
day- ruz
dead- morde
desert- da'shte
dinner- sha'm
dirty- kasif
down- pa`in
dusk- ghorub

E

east- mashregh
empty- kha'li
enemy- doshman
execution- e`da'm

F

family- kha'neva'de
far- dur
father- pedar
female- zan
festival- jashn
(to) fight- jangidan
fire- a'tesh
for- bara'ye
forest- jangal
from- az

G

(to) go- raftan
gold- tala'
good- khub
goodbye- khoda' ha'fez

H

hair- mu
healer- darma'n
heart- ghalb
help- komak
home- manzel
horse- asb
hot; heat- da'gh

I

if- agar
in- dar
iron- a'han
island- jazire

J

jewel- java'har
journey- safar
(to) jump- paridan

K

kidney- kolye
(to) kill- koshtan
kiss- ma'ch
kitten- bacheche gorbé
knife (sword)- cha'gu

L

lady- sanda'j
lake- dara'che
left- chap
liver- kabed
leather- charm

M

male- mard
many- kheili
mate- arus
mating (wedding)- arusi
meat- gusht
metal- felez
mother- madar
mood- ma'h
mountain- kuh
mage- seta're

N

near- nazdik
(to) need- la'zem dashtan
night- shab
no- na
noon- zohr
no one- hichkes
north- shoma'l

O

of- I
of course- albatte
off- az
old- pir
on- ruye
one- yek
open- ba'z
or- ya'
our- birun

P

pain- dard
port- bandar
pregnant- a'bestan
prison- zenda'n
(to) puncture- panchar
purr- ma'ch

Q

(to) question- so'al
quick- tond
quiet- sa'ket

R

rib- dande
right- ra'st
river- rudkha'ne
road- ja'dde
rogue- dozd
(to) rot- pusidan
(to) run- davidan

S

sad- ghamgin
safe- amn
(to) scratch- kha'ra'ndan
secret- ra'z
(to) see- didan
shut- bastan
sick- mariz
silk- abrisham
silver- noghre
sister- kha'har
skin- pust

(to) sleep- kha'bidan
slow- a'heste
small- kuchak
smell- bu
son- pesar
(I'm) sorry- bebakhsid
south- jonub
spice- adviyye
spring- baha'r
(to) steal- dozdian
stone- sang
(to) stop- ista'dan
summer- ta'besta'n
sun- a'fta'b

T

rable- miz
(to) take- gereftan
(to) talk- harf zadan
tea- chai
(to) teach- dars da'dan
tears- ashk
that- a'n
then- a'nvaght
there- a'nja'
these- inha'
(to) throw- anda'khtan
(to) tie- kera'va't
to- be
today- emrus
tomorrow- farde
tonight- emshab
too- ham
(to) touch- dast zadan
town- shahr
traveller- mosa'fer
tree- derakht
tribe (clan)- ghabile

U

ugly- zesht
under- zire
up, upper- ba'la'
urgent- fowri
(to) use- nada'rad

V

valuable- arzande
veil- tha'^dor
very- kheili
village- deh

W

(to) walk- ra'h raftan
wall- diva'r
(to) want- kha'stan
war-jang
warm- garm
water- a'b
waylay- kond
we- ma'
weapon- aslahe
week- hafte
west- gharb
wet- khis
what- ch^I
when- kei
where- koja'
which- ke
who- ki
why- chera'
wine- shara'b
winter- zemesta'n
with- ba'
without- bedune
wood- chub

Y

year- sa'l
yes- bale
yesterday- diruz

--Numbers

zero- sefr
one- yek
two- do
three- se
four- chaha'r
five- panj
six- shesh
seven- haft
eight- hasht

nine- noh
ten- dah
twenty- bist

-- numbers over ten
ex. 15- dah o panj
 ten and five
32- bist o dah o do
twenty and ten and two

--days of the week
Sunday- Yekshambe
Monday- Doshambe
Tuesday- Seshambe
Wednesday- Chara'rshambe
Thursday- Panjshambe
Friday- Jom`e
Saturday- Shambe

--pronouns
I- man we- ma'
you- to you (formal)- shoma'
he, she, it- u they- isha'h

-the verb "to be"- budan
I am - budam
you are- budi
he, she, it is- ast
we are- budim
you are (formal)- budid
they are- budand

--insults
dog-sag
puppy- tule sag
mouse- mush
eater of leaves- khordan barg

--curses
cage- ghafas
collar- yaghe
chain- zanjir

* monsters
iron golem- a'han ma'rd
stone golem- sang ma'rd

werewolf- sag tarkib
wraith, spectre- sa'ye
goblin- mar
undead (deneric)- marg
lizard man- khonak ma'rd
kobold- ma'rin
troll- gorosnegi
ogre- anda'z sang

-races
elf- ghadimi
barbarian- vahshi
dwarf- fara'mush
hobling- dozdari
gypsy- masa'far
human- ensa'ni
gorbé- gorbé

Gorbé Alphabet

English	Gorbé	English	Gorbé
a, e, o, u	ڪ		
P	پ	b	ب
s	س	t	ت
ch	چ	j	ج
kh	ڪھ	h	ھ
z	ز	r	ر
z	ز	zh	ژ
s	س	sh	ش
s	س	z	ز
t	ت	z	ز
gh	گھ	d	د
g	گ	k	ک
m	م	l	ل
v,ow	و	n	ن
y,i,ei	ی	h	ه
f	ف	gh	گھ

Please Note: I have taken these symbols from the original packet and from the calligraphy of Iran, which most closely resembles the Persian calligraphy used in the original Gorbé packet. For a full table, see <http://www.cit.ics.saitama-u.ac.jp/hobbies/iran/alphabet.html>, and the end of this packet.

Resources

From NERO Chicago: <http://www.nerochicago.com/races.htm#Gorbé>

General Gorbé information

From [Ember's Library NERO Massachusetts](#)

Tales of a Gorbé

A Dragon Tale

From <http://www.larp.com/neroatl/marentha/padash.html>

A Treatise on the Founding of Padash

From <http://www.warweb.org/people.htm>

Khala Sarr information

From the Iranian Alphabet Site (Persian)

<http://www.cit.ics.saitama-u.ac.jp/hobbies/iran/alphabet.html>

Gorbé Alphabet letters