

# MacKévuk

A dice game from the World of Tékumel



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Section on Kévuk adapted from “Kévuk,” ©1982, Professor M. A. R. Barker

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# Introduction

## The World of Téकुmel

Téकुmel is a planet approximately the size of Earth, somewhat hotter, and slightly larger. It swings around a G-Type star together with four sister planets, and it has two small moons of its own. It was not always habitable by Humankind, however. When explorers from Humanspace first discovered it, the planet was covered with a riotous growth of poisonous vegetation. It had an atmosphere which contained deadly trace elements, and — more to the point — it was inhabited by the most inimical of all intelligent nonhuman races, the fearsome Ssú and their aquatic cousins, the Hlüss. The fauna, too, was venomously deadly, allied with the Ssú and hostile to man and his nonhuman interstellar colleagues.

Extensive terraforming was required. Human technology defeated the Ssú, the Hlüss, and the deadly flora and fauna of Téकुmel. The planet was gradually turned into another Earth (now long-lost, far away across the galaxy). The blood-purplish jungles were poisoned with chemicals and replaced with familiar plants of the many worlds of Humanspace. The oceans were emptied of most of their deadly inhabitants. The Ssú and others were allowed to survive only upon remote “reservations”, closely watched by human defensive technology. Téकुmel was thus changed, altered beyond recognition, and eventually turned into a copy of most other Humanspace planets. Various alien allies of Humankind — Pé Chói, the Tinalíya, the Páchi Léi, and others — came as traders and colonists and to establish commercial delegations upon Téकुmel. Industry developed, natural resources were extracted (and much depleted), and trade goods flowed from and to the myriad stars of Humanspace. In their last strongholds the Ssú and the Hlüss brooded and waited. Here and there patches of the Old

Species survived, adapted, and bided their time...

No records exist of the “Time of Darkness”. There is only the dim remembrance of upheavals beyond comprehension, a time when the stars went out, and volcanoes, earthquakes, and tidal waves rolled across the land. It is clear now that through some freak of space, some fault in the fabric of Time itself, the solar system of Téकुmel was cast into some great other-dimensional “hole in the sky.” The nights were deepest black because there were no longer stars; stresses in the spacetime fabric created unbearable stresses within the sun of Téकुmel and in its planets. Human technology, great as it was, had no remedies, no way to return Téकुmel’s sun to the universe it had known. The stars had gone out forever, and with them went all communication and commerce with the suns of Humanspace. Now the planet, its sun, its moons, and its four sister worlds flew on alone into the terrible dark.

Most of human technology was destroyed or disrupted during the “Time of Darkness.” Cities fell, rivers left their banks, volcanic ash destroyed the settlers’ fields, and the system of food production and communication was gone. Mankind began to slip downward into barbarism. Old machines took on a divine aura, and as they failed, men lost the knowledge to repair them and were forced to adapt to nontechnological life in a difficult environment. Natural resources had been carelessly depleted, and the element iron was particularly hard to find. Other rare metals and earths were also exhausted and no longer to be had. The wheels of technology required many types of natural resources; deprived of them, they slowly ground to a stop.

In their ancient fastnesses the Ssú and the Hlüss exulted. Patches of the Old Life began to appear again. Humankind and its allies began to retreat a little here, give a little there,

and slowly the world of the past began to reappear. Humankind continued to dominate by virtue of its greater numbers and more rapid breeding, but its hold on the environment grew ever more infirm... Darkness, not only of the skies but also of the mind, closed down over Tékumel forever.

The earliest records now preserved by human scholars date back only some 25,000 years (and the dating here is dubious at best) to the half-mythical Empire of Llyán of Tsámra, now lost entirely except for a few fragments of half-remembered technology and an inscription or two. Somewhat later in the area now contained within the southern regions of Tsolyánu, there is reference to the Three States of the Triangle, another human enclave which did battle with the nonhuman Chürstalli to the northwest (another Ssú-related species) and with the Mihállí (humanoid aliens introduced originally as a trading colony) to the east. To the south the Hlüss ranged out from their island stronghold and did battle with another powerful nonhuman species brought by Man, the powerful Shén. In timeworn Ssuganár the Ssú bided their time...

The earliest period from which records exist in any quantity is that of the Dragon Warriors of Northern N'lüss. It is conjectured that the "dragons" upon which these warriors flew into battle were really some type of ancient aircar stored away by the ancients. Unfortunately there are no animals suitable for riding upon Tékumel; man had passed beyond the need for living steeds by the time he reached Tékumel, and the horse of ancient Earth, the Ngékka of the Rigellian worlds, the Bazhák of Deneb, etc., had all been left behind in man's rush for the stars. [There IS a rumour, true or untrue is not known, of some such creatures kept in what must have been a zoological preserve upon an island somewhere upon Tékumel — but no trace of any riding animal is now known.]

Much more knowledge was lost during the period of the Dragon Warriors; intrigues and plots further weakened the fabric of human society, and eventually the Dragon Lords perished, perhaps some 2,000 years after their migrating hordes poured out of the north into the soft southern lands. During their reign, however, one feature of Tsolyáni religious life was developed which still persists: the worship of the Tlokiriqáluyal, the "Five Lords of Change", and in particular the Fire-God, Vimúhla, was first established during the period of the Dragon Lords, and the sect of the Red Robes spread across the land. There is certainly some being which answers to the Call of the Flame, and the worship of Vimúhla thus still persists.

The Second Period (as it is called) is that of the Fishermen Kings, the lords of the coastlands of what is now Salarvyá. Black chaos ruled after the downfall of the Dragon Lords. A minor lord, one Gámulu by name, arose in what is now the Chaigári Protectorate. In a series of battles he drove the Ssú back from their encroachments into the world of Humankind. His son followed him and subdued the lands of Háida Pakála across the Straits. During this period the little state of Pecháno arose, founded by the rebellious Salarvyáni general sent to protect the borders against the Ssú. The rest of the world lay under the rule of the Red Robes of Vimúhla, with their capital at Fasíltum. During this period contact was made with another of the Dark Gods, mighty Ksárul, Doomed Prince of the Blue Room, the Ancient Lord of Secrets, and his temple still exists in ruins in the mountains north of Tsolyánu. The rule of the Fisherman Kings never spread much beyond present-day Salarvyá, although some coastal gains were indeed made. They were eventually halted by the terrible Hlutrúgú, the nonhuman inimical alien race dwelling in the marshes of what is now the Kaijá Protectorate.

The next period is that of the First Imperium:

founded by a woman, daughter of a chief of a nomadic tribe living in the Dry Bay of Ssu'úm. Inducing the Clan-Master of the (now lost) city of Purdánim to marry her, she soon managed to slay her husband and spread her rule throughout what is now Tsolyánu. She rose to power over the (literally severed) heads of several husbands, establishing a reign of terror which is still proverbial. Her name, Nayári of the Silken Thighs, is still used to instill terror into the children of the Empire. When desert Fasíltum revolted, she put ten thousand of its inhabitants to the garrote; when great Purdánim itself rebelled, her armies piled skulls in the square so that even today any terrible catastrophe is referred to as "Nayári's Hill." Yet from her bloody rule was born a period of great art and literature. When at last she died, slain by one of her myriad lovers, her dynasty, the Bednálljan Kings, ruled on for a hundred years in Jákalla and then moved northwards to a virgin city site: the present great capital of Béy Sü. Here was brought all of the tribute of a thousand years, and thus did Nayári's descendants contribute much to art, literature, and culture, belying their blood-drenched origins.

Thus began the Golden Age. Into this scene of magnificent pomp there entered a curious figure, that of a crippled, impoverished priest from one of the islands in the gulf to the south of Tsolyánu. Once again contact had been made with other dimensional beings, this time with a veritable hierarchy of what may be termed "Gods," and again with several less-powerful beings called "the Cohorts." The priest, named Pavár, discovered a means of communicating with these semi-divine beings and codified his findings into the religion which is still practiced throughout Tsolyánu, and in modified forms in many other lands. Basically, he found, there are two groups of beings, inimical to one another for some unguessable purposes of their own. Although the Tsolyáni classify these into "the Lords of Stability," and "the Lords of Change," there is

only a small amount of difference in human ethical terms, and both of these groups appear to co-exist without real friction. There are thus the Tlomítlanyal, "the Five Lords of Stability," and the Tlokiriqáluyal, "the Five Lords of Change." Each of these "Deities" has a "Cohort," allied to him or her but somewhat less powerful.

When Pavár died, he was entombed upon his native island. The religion he founded continued to spread, however. Eventually the last of the kings of the Bednálljan Dynasty capitulated to Pavár's priests, and the spiritual capital of the empire was moved to Pavár's island home, there to flourish and develop such arts, sciences, and literature as had not been known since the Time of Darkness. Eventually the secular capital of the Empire was transferred to the island as well, and this came to be called Éngsvan hla Gánga, "the Kingdom of the Gods." The rule of the Priestkings began when the last Bednálljan monarch fled northwards into what is now Yán Kór. Eventually the Empire reached beyond modern Tsolyánu to Mu'ugalavyá, Salarvyá, Yán Kór, Livyánu, Saá Allaquí, and many smaller lands. The arts of sorcery were much developed during this period, due to supernatural aid from the Gods and their Cohorts. The greatest works of sculpture (e.g. Maryá's "Woman of Tsámra") and art were produced, and the polytonal music of Tsolyánu was developed to heights of complexity undreamed of by previous dynasties. The great library at Tumíssa was established during this period, and visitors may still see there the glorious Book of the Priestkings, illustrated and illuminated in gold and set with precious stones, which details the proud history of Éngsvan hla Gánga.

What happened to destroy this mighty Empire is not known. Some natural catastrophe (or too much sorcery?) did indeed occur, sinking much of Pavár's island into the sea. The great cities seem to fall silent almost overnight; rifts appear between the provinces of the Empire,

and internecine strife rises up to shatter the Golden Peace. Within a century or two there seems to have been a breakdown in communications, a revival of the encroachments of the Ssú, the spread of nomads from N'lüss and the steppes of Milumanayá, and an end to all literary and scientific production. Records of this time are scarce and little more than legend: e.g. the tales of the mighty warrior, Hagárr of Paránta; the doings of the wizard Nyélmu and his descent into darkness; the adventures of Subadím the Sorcerer (his visit to the Home of the Gods and what he found there, for example), the deeds of Chirené the Dragonheaded Warrior of N'lüss (perhaps a legend preserved from an earlier age?), the wondrous flight of Metállja of Salarvyá, heroic Pendárte of Khéiris, Qiyór the Many-Tongued, and scores of others — all of these may still be heard around the central fire in the clan-houses of the Tsolyáni.

The beginnings of the Second Imperium are shrouded in darkness, for even the art of writing had become largely forgotten during the long years of chaos. At some point, however, the Tsolyáni penchant for formal rule and ritual seems to have crystallized once more. From the ashes of chaos a ruler arose and established himself upon the throne of Béy Sü, using as his insignia of power the Great Seal of the Imperium (perhaps some ancient technological device — it cannot be counterfeited). This Seal gives the Empire its name, and it is perhaps more important than the person of the Emperor himself, passing from ruler to ruler without a break. At an early date the custom of maintaining the Emperor in total seclusion was developed, and this is still maintained: the monarch, once selected by many tests and trials from among the offspring of the preceding Emperor, is taken to the great fortress of Avanthár on the heights north of Béy Sü, where he dwells inviolate until his death. Within these precincts he is served by a corps of deaf and dumb servitors, the Servitors of Silence, who

provide him not only with his physical wants but with information gathered throughout the Imperium. In impregnable Avanthár he sits upon the Petal Throne, a gloriously carved seat in the form of a many-petalled flower, made from a single block of translucent jade. To him are brought the best of the Empire's goods, and to his private precincts are brought also the most lovely and accomplished daughters of the clan-chiefs and nobility. These remain with him at his pleasure until they give birth, whereupon they are removed to the Temple at Avánthe in Béy Sü or to other temples of their choice, where they serve out their lives as priestesses. Many of the Children of the Throne are brought up at Avanthár by the Omnipotent Azure Legion, while others are given over to the great clans or to the temples to be brought up in secret. The goal is to provide the Empire with the most highly skilled, the most ambitious, and the cleverest rulers possible. Upon the death of the Emperor these heirs emerge to compete in many different tests for the throne. Physical prowess, intellectual brilliance, knowledge of arts and letters, abilities as a sorcerer, musical talent — all are judged, and the major candidates are then taken to the Temple of Hnálla, the Supreme Principle, in Béy Sü, where one is chosen by the God, according to secret ritual. The rest are ceremonially sacrificed.

In modern times, the Tsolyáni fought a bitter war with the northern state of Yán Kór that lasted half a decade. After many battles the Yán Kóryáni patched up a peace with the Empire that was really a surrender. In 2365 the old Emperor, Hirkáne Tlakotáni, died (or, some say, was slain), and his youngest declared son, Prince Dhich'uné, took over the Petal Throne. One of Dhich'uné's brothers, Prince Mridóbu, had been living in Avanthar, and he vanished, too. Dhich'uné's remaining siblings objected, and the nation was again embroiled in battle: this time a deadly civil war. Dhich'uné occupied the great fortress of Avanthár, declared himself Emperor, and took

the throne-name "Eternal Splendour." One of his elder brothers, Prince Eselné, returned from the northwestern regions of Yán Kór with his army and attempted to gain the throne. In the northeast, another brother, Prince Mirusíya, made his capital at Fasiltum and led his troops against both Dhich'uné and Eselné. Still a third party emerged in the south: the eldest brother, Prince Rereshqála, who had been quietly enjoying what many assumed was a peaceful retirement amongst his libraries and harem, suddenly took it upon himself to make peace between Eselné and Mirusíya, hoping to present a united front against Dhich'uné. This did not come to pass, and Rereshqála's forces were soon fighting both of the other brothers, while Dhich'uné remained besieged in Avánthar. Still another sibling, unknown until that time, Prince Taksuru, came forth to declare his candidacy and made an alliance with Mirusíya. The land was thus thrown into chaos, crops and business devastated, and many lives lost.

The nation to the west of Tsolyánu, militaristic Mu'ugalavyá, then invaded Tsolyánu and wrested one of the westernmost provinces away before being halted. In the east, too, the sprawling empire of Salarvyá sent raiders and looting parties in to seize what they could. The northern state of Yán Kór began to break up into local city-states and principalities, and others, too, took advantage of the decaying situation in the center of the continent. At this time war rages unchecked, and no end to it is in sight.

## Kévuk






Kévuk is the most popular dice game of the Tsolyáni Empire. It is also popular in Mu'ugalavyá, Yán Kór, and various other places across the northern continent of Téकुmel. It has been played since Engsvanyáli times; still older precursors can be found amongst the Bednálljans and even possibly

the Dragon Warriors. Indeed, it may be possible eventually to trace this Tekumeláni gambling game back to those of ancient Earth.

Kévuk uses two 6-sided dice. These are somewhat larger than most Terran dice, and show different symbols. Tekumeláni dice are made of various substances: precious stones, metals, bone, Mu'ugalavyáni red glass, pottery, and the wood. Some versions of the game require more than two dice, and there are also 20-sided dice, "long" dice (long oblongs with four or six sides, the short ends not being counted), etc.

Kévuk dice are of the same colour, but bear different symbols: one die displays a blue (/nínin/) "one," a white (/abásun/) "two," a silver (/ssímin/) "three," a yellow (/páravün/) "four," a black (/mikárun/) "five," and a symbol for one of the Gods (see below). The other die shows a black "one," a yellow "two," a silver "three," a white "four," a blue "five," and the symbol for the "opposing" deity. There is thus an "opposition" between blue/black and between white/yellow, but there is no opposition between silver and any other colour.

Tsolyáni numerals for 1 through 5 are:

 prúkh "1" ;  gayál "2";  bíyal "3";  mriyál "4";  tloyál "5"

Each of a pair of Kévuk dice also exhibits a glyph for one of the Gods, as mentioned above. These glyphs are enamelled in the deity's symbolic colour. Traditional pairs of "opponents" are: Lord Hnálla versus Lord Hrü'ü, Lord Thúmis versus Lord Ksáru, Lady Avánthe versus Lady Dlamélish, and -- interestingly enough -- Lord Vimúhla versus Lord Sáрку. The ten Cohorts of the Tsolyáni

gods are occasionally represented on Kévuk dice as well, and the gods of other lands are also found. Glyphs for the remaining two of Pavár's pantheon are rather rare: i.e. Lord Karakán and Lord Belkhánu. These glyphs for the Gods differ somewhat from those used in writing.

The game begins with the host (or his representative) offering the dice to the highest ranking player. This "thrower" (/kevúmokoi/) may play or pass to the next player to his right. He names his chosen deity and also one of the four colours -- excluding the silver three's. Going around the table to the right, then, each player chooses the first player's deity or that deity's opponent; he also selects a colour. At wealthy parties small plaques are provided to each player to identify the players' choices. These markers serve only to avoid misunderstandings and have no further use in the game.

One is permitted to change deities and/or colours whenever the dice are passed from one player to another. It is not considered polite to do so as long as one player continues to throw.

Each player now places a bet or passes. In some games the amount is standardised: e.g. 100 Káitars per player per throw. In other, more reckless games a player may stake as much or as little as he desires, and this is covered in all or in part by the thrower. A servant or judge serves as a croupier.

The thrower then rolls the dice, and the results are determined. So long as two silver three's are not thrown, he may continue to roll. The thrower may also opt to pass the dice to the next player to his right after a throw. A player may drop out of the game at any time, although it is not good manners to leave in the middle of one's turn.

The following abbreviations will help clarify

the results.

## Basic Gameplay

<u>Symbol</u>	<u>Meaning</u>
<b>oG</b>	one's own God's symbol
<b>eG</b>	the "enemy" or opposing deity
<b>oC</b>	one's chosen colour
<b>eC</b>	the "enemy" or opposite colour: blue is the opposite of black, and yellow of white. Silver has no opposite; a player cannot choose silver as his/her colour.
<b>nC</b>	a "neutral" colour: one that is not one's own colour or its opposite, and not silver: e. g. black is a neutral colour to white or yellow.
<b>B</b>	one's bet, the amount wagered
<b>N</b>	the number on a die
<b>D</b>	the difference between the number on one die and that on the other
<b>x</b>	times, multiplied by ...
<b>K</b>	the /kumesukán/ "treasury": a "kitty" into which and from which amounts are paid.
<b>3</b>	one of the silver three's
<b>L</b>	loses
<b>W</b>	wins



## Interpreting Dice Rolls

<b>Dice Score</b>	<b>Result</b>
<b>oG - eG</b>	W 5 x B from K; W all B from other players
<b>oG - oC</b>	W 5 x B from each player backing eC
<b>oG - eC</b>	W N x B from each player backing an eC
<b>oG - nC</b>	W N x B from each player backing that nC
<b>oG - 3</b>	W 3 x B from K
<b>eG - eC</b>	L 5 x B to each player backing an eC
<b>eG - oC</b>	Lose N x B to each player backing an eC
<b>eG - nC</b>	L N x B to each player backing that nC
<b>eG - 3</b>	L 3 x B to K
<b>oC - oC</b>	W D x B from K
<b>oC - nC</b>	High N wins: D x B to or from the thrower
<b>oC - 3</b>	W N x B from K
<b>eC - eC</b>	L D x B to K
<b>eC - nC</b>	L D x B to eC or to nC, whichever has the higher score

<b>Dice Score</b>	<b>Result</b>
<b>eC - 3</b>	L 3 x B to K
<b>nC - nC</b>	No effect on the thrower
<b>nC - 3</b>	High N wins: D x B to or from player(s) backing that nC
<b>3 - 3</b>	L 3 x B to K; L all bets to other players; dice pass
<b>5 - 5</b>	W 2 x B from backers of blue and black
<b>4 - 4</b>	W 1 x B from backers of white and yellow
<b>2 - 2</b>	L 1 x B to backers of white and yellow
<b>1 - 1</b>	L 2 x B to backers of blue and black
<b>nC - nC</b>	nC is neutral to the thrower: e. g. the thrower's colour is black, and he throws a white four and a white 2. Those backing that nC pay D x B to K. Players backing white pay 2 x their B to the K

Note that the above results are stated from the viewpoint of the thrower. When another player is rolling the dice, the results are read from his point of view.

Side bets are common. One may bet that a certain roll will come up before another one, that a player will roll two three's before rolling some other number, etc. Side bets do not affect the progress of the game itself and are often made both by the players and those in the audience out of bravado. The Salarvyáni are particularly addicted to them, and some

Salarvyáni noble houses provide special croupiers to circulate through the crowd and record these wagers in order to reduce strife.

It will be noted that there is a greater difference between black and blue than between white and yellow: the former produce a difference of 4 (5 - 1) versus 2 (4 - 2). Black and blue are termed “heroic colours,” while yellow and white are called “following colours.” Players backing one of the former stand a chance of winning or losing more than those supporting the latter pair.

As is the case with Kévuk, many games have a religious or mythological aspect. Few take the deity symbols on the dice too seriously, however, and it is not uncommon to find a devout priest of Hrü’ü blowing on the dice and calling upon Lord Hnálla to come to his aid! Only rarely do confrontations arise. An example of a serious quarrel occurred in 2,360 A. S, when supporters of the Incandescent Blaze Society of the Temple of Vimúhla got into a brawl with priests of Lord Duritlámish at a party in Sokátis. This incident involved possible cheating: the use of telekinetic magic to influence the dice. This is strictly prohibited and guarded against in every noble household. The case was adjudicated in 2,365, with the Temple of Duritlámish being fined 3,000 Káitars as Shámtla (“blood-money”). Two of the priests of Vimúhla were sentenced to brief terms in prison and were also demoted one priestly Circle. The consensus was that both parties were lucky. As stated above, “noble action” is strictly maintained in gambling, as in other spheres of life.

## Playing the Game

If you have not yet registered, the game automatically quits after just a few dice throws. These are enough to give you a taste of the game and allow you to decide whether you like it enough to want to pay the shareware



Figure 1. Player Name Dialog

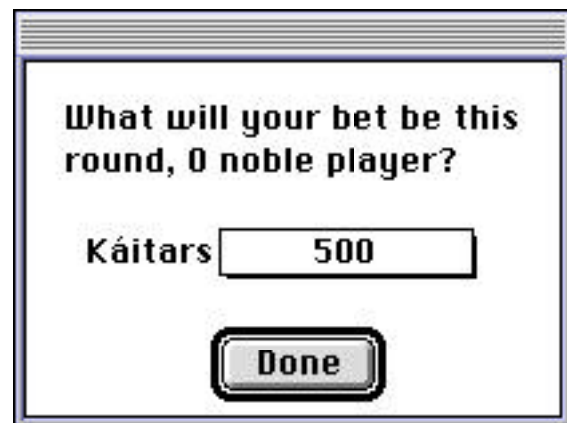


Figure 2. Dialog for placing bet.

registration fee. Once you have registered, you will receive a registration number; when this has been input, you can play complete games thereafter.

Once you have started the program you will be greeted with the dialogue box seen in *Figure One*. The name you enter will be used by the program when it refers to you.

You are next greeted by a second dialogue, which inquires how much you wish to wager on each dice throw. See *Figure Two*. When you click on the box in which the 500 is shown, you will see a Pop-Up menu that allows you to select an amount between 100 and 1000 Káitars.

When the game begins, the game “table” appears on your computer’s screen with players seated around it. Some seats may not be filled and are so marked by a Méshqu plaque.

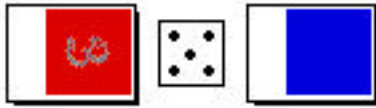


Figure 3. Deity and Colour Selection

These plaques are symbols made of wood, precious metals, etc. that indicate a person's actions, moods, and other things. In this case, one of these plaques shows that a player has left the game permanently, while the other signifies a temporary absence: "I'll be right back."

First, you must select your Deity and colour.

These automatically default to *Thúmis* and *Blue*. You may change these to *Ksarul* and another colour using the Pop-Up menus seen in *Figure Three*.

The rather "Earth-like" die that you also see in *Figure Three* is an indicator. It moves around the table and lets you know who is currently rolling the dice.

The four buttons shown in *Figure Four* allow you to choose your actions; display your status, pass the dice, sit out this throw, or signal that you are ready to throw the dice, or for them to be thrown.

Less obvious are some of the other controls at your disposal. If you click on one of the other player's pictures, a "Player's Card," seen in *Figure Six*, pops up. This tells you the players' personal and lineage names, their clans, and which deity they follow. You can also learn a little of the players' backgrounds, gaining some insight into how they will play.

Of more use in actual game play is some of the other information available on the "Player's Card." You can learn how much money the player currently has, what items he or she is carrying, and whether he/she has

made any side bets this throw.

In *Figure Six*, for instance, we learn that Mnélla is Mnélla hiVíridu of the Sea Blue clan: truly a noble lineage and a very highly placed clan. We also learn that she is a follower of Lord Vimúhla. She is carrying a lady's delicate steel dagger. From her short description, we learn that she was once wealthy, but squandered it on high living, now she struggles to maintain her lifestyle through less savory means.



Figure 4. Game Interaction Buttons



Figure 5. Enhanced Item Description

That dagger she is carrying sounds interesting doesn't it? To learn more about it, click on the item. Up pops a window which gives a more detailed description, see *Figure Five*. In this instance there isn't much difference in the two descriptions, but in other cases you will find that there is.

During game play you will occasionally be offered side-bets in special boxes. You can accept or reject the bet, especially if you think the odds of winning are too long!

If the bet is too high, some of the players may choose to sit out. You may choose to do the same.

Players who run low on money can put up an


Player Information	
	<b>Mnélla hiVíridu of the Sea Blue clan</b>
	<b>Dimúhla</b> <b>Human</b>
	<b>Current Purse: 10000</b>
	<b>Side Bets:</b>
<b>Possessions on Person:</b> <b>Lady's delicate steel dagger</b>	<b>A noble socialite in Jakálla, she is sometimes at Béy Sü. Pretty and calculating, she often hires foreigners and lower class people to preform missions for her. Has connections with the tomb robber gangs, the criminal underworld, and the various secret societies that use her services. Often gives parties, once wealthy, but now constantly in need of cash to keep up her life style.</b>
<input type="button" value="Done"/>	

Figure 6. Mnélla hiVíridu's Player's Card

item to cover their bets. All items are sold through one of the host's chamberlains. If it is your item, you can bargain a little on the price. If the seller runs out of money again, the item will be available for the rest of the people at the game to buy. If you are lucky you might be able to get your hands on some terrific things this way. You, too, can sell items you are carrying to obtain more money with which to game.

Should you run out of money you have three options: You can sell an item (as long as you have one!); you can approach one of your fellow clansmen at the party and ask for a loan; or you can quit the game and leave.

If you have no items and no cash left, your clansmen will probably ask you -- politely --

to leave with them and go home. If you refuse, you may be abandoned by your clan and left to face the consequences: a Tsolyáni debtor's prison is not pleasant. If your clan takes the extreme step of expelling you, you have no recourse, no place to turn for justice or mercy. Your wives and concubines will disown you, your clansmen will throw you out of the clanhouse, and if you commit a crime trying to regain your status, you run the serious risk of being executed by impalement -- not a fate to be wished even on one's worst enemies!

Enjoy your game of Kévuk but don't overdo it!