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1.0 INTRODUCTION

Sen Jerek paused, his body tense and slightly quivering with exertion. The sweat gathered in small beads across his forehead and upper lip; his left eye stung in anticipation as a drop marshaled itself in the soft hairs of his eyebrow. The dark street before him slipped into deeper gloom twenty paces ahead, passing between two dusty buildings whose connected upper floors sealed the street from the stars above. The droplet slid down, hair by hair, with the rhythmic hoofbeats of his heart; poised for the sting. The soft sound of water flowing nearby moved him to action, and the droplet was gone. The mewing of a cat came out from the darkness, like an infant's frustration, and carried the signs of fear in its cry.

"He is in there," Jerek thought to himself, "just within the shadows, pressed desperately against the wall." His eyes told him nothing of the street ahead, Ladnoca had passed her time alone and was now in her duty at her husband's brilliant side; no light save that of the flickering stars graced these streets and rooftops, and that the darkness ahead repelled with ease. He moved quietly into the shadow of a doorway and drew a long breath. "Has he a blade?" he wondered, loosening his own unconsciously. The chase had been swift and headlong, and he'd been no closer to his prey than he was now. Too far and too dark to know what arms were carried. Now in the doorway, half bathed in gloom himself, his breathing slowed and tension eased at his coaxing. Years he'd spent in the service of distant Bar Arime, years filled with a near fanatical purpose and fanatical training. The forms and paths of control were as natural to him as was drawing breath, and drawing breath was the path to focus and perception. In the seven years under his oath, he'd spoken but one word, too far and too dark to know what arms were carried. Now in the doorway, half bathed in gloom himself, his breathing slowed and tension eased at his coaxing. Years he'd spent in the service of distant Bar Arime, years filled with a near fanatical purpose and fanatical training. The forms and paths of control were as natural to him as was drawing breath, and drawing breath was the path to focus and perception. In the seven years under his oath, he'd spoken but one word, too far and too dark to know what arms were carried.

In the many narrow streets and wide plazas of Kun Anyam, the treasures of many realms may be found; and beneath its palms and fig trees one may chance to meet a merchant from Chey Sart, a pilgrim from Pel, or a noble who hails from Tul Harar or perhaps even Numenor. There are whispers of Ciryantandi spies who make their forays from Kun Anyam further into the heart of Isra and the free cities of the region; and many a thrill seeker has packed their final provisions with the food and craft of this frontier city before heading into the Tur Betark or the wild hinterlands of Isra. There is nothing that has played a greater role in the shaping of Kun Anyam than the Yol Isra (Ap. "Road to Isra"). This mighty road splits the town in almost equal halves as it follows its unerring southward path to the verdant lands of Gan and Tiersesh beyond the Tur Betark. Along this Great Isran highway the brave and the foolish venture forth in search of greater wealth and fame, carrying many of Greater Harad's most sought after products and many goods from more distant lands as well.
2.0 HISTORY

Kun Anyam was founded in the early Second Age, one of several villages along the great Yol Isra (Ta. "Isra Road"), which even then passed along through the eastern bank of the Maudar River as a rutted cart track. The swift Altin River, called the Yamsin Kam (Ch. 'Spice Wine River') in those years, leaps down from the Tur Betark through a series of tight channels and dances its way through the foothills to join the Maudar just south of Kun Anyam; and it is this confluence which first attracted settlers to the hill bluff upon which the village was constructed. From the slender Maudar come many fish in the season of Sadayn (Ap. "Flood") to supplement its year-round abundance. The silt laden Altin gets its name from its mur-coloured waters, and from them does the region about Kun Anyam's bluffs receive its yearly replacement of fresh soil during the floods.

Soon after the founding of the village and the rising of its northern neighbor Tul Isra, Kun Anyam began to earn the name "Spice Streets" as traders passed through its boulevards and squares carrying exotic goods and spices from many distant lands. Scholars may debate the relevance of the Altin river to the naming of Kun Anyam, but in the end it is the spice riches which flow through the town that have secured the name.

With the establishment of the town and its rapid growth, the merchants found their last outpost before the arduous mountain paths, and their first place of safety upon the return. Taxes were levied and shops and services sprang up to support the merchants' every need. Taverns and inns, both fine and foul, lined the Yol Isra as it ran through town; temples and shrines to some 30 local and imported deities sprinkled the avenues and parks, with many a makeshift shrine springing up and falling away as merchants came and went. From the beginning, there were few religious prejudices shown to those who would bring prosperity to Kun Anyam.

Perhaps, from this very tolerance came Kun Anyam's greatest danger, for in those days there were many gods vying for the attention of the Second Born, and those of darker ways were not limited to thralls of the Black Enemy. Some 870 years after its founding Kun Anyam found itself caught in a bitter struggle for power between two of its strongest faiths. SYsrem was followed by many in the region, chiefly the warders and watchmen of the town, and his faith instilled great pride and honor in those duties. His rival in the eyes of many was Miemper, a god of the wilderness who gave strength and aid to those who struggle in the harsh lands of the Siresha. His worship was kept somewhat secretly by many of the wealthier merchants and their daring caravan runners. This rivalry broke into full light when Tamun Apel, first son of Dreve Tam, one of the most powerful merchants, was killed one night by a guardsman. This act escalated almost over night into a feud between the two faiths, and within a week blood was being shed in the squares and alleys throughout the town.

Only through the direct intervention of Tul Isran troops were Dreve Tam and the other fervent followers of Miemper put down and exiled from Kun Anyam. The exiles went willingly to establish their own enclave further south along the Yol Isra. Deve Entol was founded by Miemper's faithful in the hope that it would one day usurp the power and position Kun Anyam had held for merchants and travelers. This new endeavor began well and soon enough Kun Anyam began to worry as passing caravans passed through without purchasing supplies, and instead continued on to Deve Entol for their needed goods. For many years the cities vied for exclusive rights with the merchant companies, while attempting to seduce away the other's contracts. Twice the struggle broke into open war, with Kun Anyam striking first and laying siege to its neighbor for three years. Deve Entol resisted the siege with the help of supplies from T'ersh and Gan, and mounted their own assault two years later, drawing on troops hired in those two southern nations. Kun Anyam was saved from complete destruction again by Tul Isran troops, and the increasingly heated war convinces the council of Kun Anyam to pour money into the bolstering of the city walls.

The cities continued their war for eight more years, skirmishing through the hills and valleys and along the Yol Isra. Losses were heavy on both sides, and the neighboring cities watched as their coffers emptied from battle and reduced trading traffic, until the season remembered as the "Sadayn Grapash" (Ap. "Flood of Orc"). In this terrible Sadayn season the walls of Kun Anyam were ravaged and many fled north to Tul Isra. Deve Entol was over run completely by the great tide of orc and goblin that swept down out of the Tur Betark. Dreve Tam, leader of the Miemper outcasts and founder of Deve Entol, and his two remaining sons and only daughter were lost in that season. Those that escaped the sack of Deve Entol trickled in through Kun Anyam's wounded gates with tails of grief and terror.

Since the Sadayn Grapash, Kun Anyam has rebuilt and expanded outside of its early confines. The refugees of Deve Entol have brought with them the revitalizing effect of peace and the consolidation of trading contracts back into Kun Anyam means that once again, the spice streets are filled to bursting. Many schemes and power plays are still made amongst the merchant houses and in the dark streets of this southern city, and with the approach of the Storm King's forces fear begins to live again in its twisting alleys and wandering paths.
### 2.1 THE TALE OF YEARS

**SECOND AGE**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>ca. 450</td>
<td>Kun Anyam is founded by members of clan Qirsef south of the Hayk Sarzain (Ta. &quot;Swollen-waters in the Earth-sands&quot;) above the confluence of the Maudar and Altin rivers.</td>
</tr>
<tr>
<td>ca. 675</td>
<td>The rule of clan Qirsef ends and a council of leaders is formed, membership to which is determined by wealth and heredity.</td>
</tr>
<tr>
<td>763</td>
<td>Infiltration among council members creates a crisis by which the warders of Kun Anyam affect the nomination of one of their own to lead the council. Thenceforth council membership is by nomination (by anyone or any group) and approval (by the council).</td>
</tr>
<tr>
<td>1149</td>
<td>The worship of Miemper is imported by Ayten tribes who range from Western Isra to the mountain valleys below Chennecatt. Among the multitude of other faiths, it is most often followed by merchants and their guardsmen who risk the dangers of the Yellow Mountains.</td>
</tr>
<tr>
<td>1312</td>
<td>Conflict with Tul Isra over taxation rights and the maintenance of the Yol Isra is narrowly avoided by the council, though tensions run high for many years to come.</td>
</tr>
<tr>
<td>1314</td>
<td>The priesthood of the now well established Temple of Miemper come to dominate the council, directing it slowly toward the establishment of theocratic foundations. Other faiths are slowly marginalized and several are officially banned by the council.</td>
</tr>
<tr>
<td>1320</td>
<td>A noble of Tul Isra and his entire caravan are denied entrance to Kun Anyam by the warders. The noble is accused of numerous defaulting on debts and outright thievery against the craftsmen and purveyors of Kun Anyam. Skirmishes erupt briefly, but the noble soon returns to Tul Isra.</td>
</tr>
<tr>
<td>1320-1326</td>
<td>Relations deteriorate between the sister cities and mutual provocation leads to an increase of both cities' armies. Influential leaders among the clergy of Miemper begin calling for succession from Isra and open warfare, believing the wealth of Kun Anyam will eventually fall into the hands of Tul Isra unless action is taken.</td>
</tr>
<tr>
<td>1327</td>
<td>An Isran noble is elected to the council of Kun Anyam. Any resentment or fear the people feel is mostly unspoken. Many feel the placement was forced by Tul Isra, in return for their aid during the Sadayn Grapash and the wars with Deve Entol.</td>
</tr>
<tr>
<td>1336</td>
<td>Deve Entol is founded along the Yol Isra south of Kun Anyam by Miemper outcasts, including some of the greatest merchant houses. Built to withstand a possible Anyaman or Isram assault, the town sets out to surpass Kun Anyam.</td>
</tr>
<tr>
<td>1339</td>
<td>After nearly 8 years Deve Entol has drawn much of the trade and wealth from Kun Anyam, and increasingly desperate Anyaman companies begin either opening business in the upstart town, or calling for action from the council. A decision is made quietly at the end of the year to assault Deve Entol after the next Sadayn.</td>
</tr>
<tr>
<td>1341</td>
<td>Mercenary forces from Tiersh and Gun hired by Deve Entol march over the Tur Betark and assault Kun Anyam. Much of the city is damaged or destroyed. No decisive victory is achieved by either side, though only the rapid deployment of Isra troops averts the fall of Kun Anyam.</td>
</tr>
<tr>
<td>1350</td>
<td>The “Sadayn Grapash”: Great tides of orc and goblin bands descend into the southern regions of Isra and Chennecatt, plaguing caravans along the Yol Isra. The town of Deve Entol is overrun and many followers of Miemper perish or are taken as slaves by the invading host. Those that manage to escape flee to Kun Anyam seeking refuge and are given it. Kun Anyam itself is besieged several times during the season of Bauga (Ta. “Water-channels”), loosing parts of its wall and many of its outlying farms. Tul Isran forces march again southward to aid in the defense. The council of Kun Anyam purchases large quantities of foodstuffs from Tul Isra, hoping to stave of starvation after the devastation of its local production.</td>
</tr>
<tr>
<td>1352</td>
<td>An Isran noble is elected to the council of Kun Anyam. Any resentment or fear the people feel is mostly unspoken. Many feel the placement was forced by Tul Isra, in return for their aid during the Sadayn Grapash and the wars with Deve Entol.</td>
</tr>
<tr>
<td>1352-1420</td>
<td>The local merchants, in response to the Isran presence on the council and their own rapidly diminishing influence, form a loose organization calling themselves the Em Pelezain (Ta. “The Council of the Caravan”). Other professions follow suit, establishing themselves as voices in the city and through collective action, asserting places on the city's council.</td>
</tr>
<tr>
<td>1843</td>
<td>The Em Pelezain, led by Kelas Mufra, attempt a coup early in the year. The other Emari (Ta. “Councils”) resist the effort and blood is once again shed in the struggle. The Em Anyam, Kun Anyam's governing council officially disbands all other councils within the city. The fighting of the lesser Emari blunts Kelas Mufra's strength and the conspirators collapse. Emari under the Em Anyam are declared illegal and many of the Emtiar (Ta. “Council Speakers”) are imprisoned. The year ends with the assassination of the speaker of the Em Anyam.</td>
</tr>
<tr>
<td>1843-1865</td>
<td>The councils wage sporadic war with each other, both of arms and of economics. Caravans continue to run but Kun Anyam gains a reputation as a lawless and failing city. These years are looked back on as the &quot;Years of Grief&quot; by most Anyaman.</td>
</tr>
<tr>
<td>1865</td>
<td>Order is finally restored by the Em Anyam through the employment of sorcerers from Skara Taib. The suppression is brutal and many merchant houses are ruined. Tul Isra is blamed for much of the conflict and the council lays out new laws to control and prevent the reforming of the councils.</td>
</tr>
</tbody>
</table>
3.0 GEOGRAPHY

The Land
The Maudar river valley is the cradle of Kun Anyam. To the east and west of the city the land rises in soft steps. Outside of the immediate valley cut by the great river, some ten miles wide, gently rolling plains slowly stack one upon another to the two ranges of hills that run northward from the Tur Betark. In the west are the heat-baked ridges of the Bru Isra, a truly inhospitable range of hills that stretch from the mountains almost to the Siresha River itself. In the east the land is somewhat softer, though no less arid, rising slowly to what the Anyaman call simply the East Hills. Within these two bordering walls the Maudar and Altin rivers cut their courses down from the northern flanks of the Yellow Mountains. Between them rise the crumbling cliffs and slanting hills of the Okar Adima (Ta. "Blue Cradle"), a diamond shaped plateau descending down out of the Tur Betark.

The Rivers
The Maudar begins deep in the Tur Betark, its eastern branch birthed in the Boas Isra (Ta. "Isran Pass") from snowmelt and seasonal springs; and the western branch flows swiftly down a vale beneath Ghabaras (Ta. "Horse Head's Peak"). While a seasonal flow in the Boas Isra, the Maudar is swift and steady as it drops from the feet of Ghabaras, fed from snow and perennial springs welling up from beneath that mount. Passing through a series of small rapids it breaks from the vale to become wider and shallow, though still somewhat swift until it meets its western brother just north of the ruins of Deve Entol, passing beneath the yellow stone bridge of the Yol Isra near those ruins. Swollen from this joining, the Maudar cuts its way along the base of several broken cliffs, called collectively the Raz Akrep (Ta. "Broken Teeth") which line the northwestern edge of the Okar Adima. The Altin also begins its life as sibling streams, the east branch flowing from the northern shoulder of Horse Head's Peak and the western branch boiling up through a steaming plate of mixed marble and quartz in a nearby vale. The two branches both run swift and clear for many miles, until they meet southeast of Kun Anyam in the Altin valley and pick up the rich rust-colored sediment which that valley is known for. Several small villages dot the Altin valley, and the irrigation works that feed the terraced olive orchards are among the most sophisticated in the region. The Altin runs into the Maudar two miles southwest from Kun Anyam. The city sits upon a bluff overlooking this confluence and the floodplain surrounding it. After absorbing the murky Altin River, the Maudar carves its way deeply into the land, flowing down a gorge which is at times several hundred feet deep. Fifteen miles north of Kun Anyam, the Maudar slips down the Skara Urlmen (Ta. "Blanketing Rapids"), so called because there is little white-water as it races down over the rocks; it simply swells into great smooth mounds of surging water and sinks again into mirror smooth troughs thereafter. The rapids occur just after a tight curve in the river, where the waters press and surge around the cliffs and come racing onto the rapids. Though they can appear navigable to the naive eye because of their smooth appearance and lack of outward violence, there are few who would be foolish enough to try to run these rapids. The high mounds and deep troughs of racing water are still enough to swamp or flip most boats, and the great speed of the water as it passes these rapids means that any thrown into it and forced to swim would find themselves quickly overcome and exhausted. During the yearly floods, these rapids disappear completely, but the river is swollen and wild through the gorge and boats face other equally dangerous obstacles.

The Boas Melesra
Between these two rivers lies the diamond shaped Okar Adima plateau, steep and broken along the Maudar and stepped and shallower near the eastern Altin. This region is hot and dry, but is visited by the Ayten Tanat (Ta. "Clan") Wedam as a holy place. Its southwestern most hills hold the Boas Melesra (Ta. "Pass of the Towers"), a bizarre forest of towering stone pillars which the Ayten claim hold the spirits of their ancestors. The only path to traverse this land passes through these towers and often disappears within them; often making the trip through confusing and dangerous, for there are no obvious water sources between the Okar Adima.
4.0 CLIMATE

The people of Kun Anyam are a hardy folk, used to extremes of weather and temperature. The average rainfall in the city is less than 7 inches a year, and the temperatures in the hottest months (Sain, Haub, & Nantain) of the season of Kramask (Ta. "Planting") soar up past 100 degrees F. Because Kun Anyam is slightly higher than much of Isra, though not yet into the foothills, the temperature drops swiftly in the evenings and during the colder months (Tarsas, Tars, & Tarett) of Bauga (Ta. "Water-Channels") the overnight low can reach the 30s. There is a constant wind blowing through the region. It sweeps up from the plains of Isra during the hours of the sun, and after a brief hour of still air, turns about and sweeps down out of the mountain vales throughout the night. The people of Kun Anyam and the surrounding countryside have accustomed their lives to this perennial pattern, basing their workday as much upon the winds as they would upon the rise and fall of the sun.

The further south or the deeper into the Tur Betark one travels, the cooler the average temperatures become, though the lower slopes are generally in the same temperature zone as Kun Anyam. The upper peaks in this region of the Tur Betark do not retain year-round snow, though from the sides of Horse Head’s Peak distant white capped mountains can be seen to the west in even the hottest months.

The Bru Isra to the west suffers the harshest climes, and is a dry, dusty, forbidding place.
The lands about Kun Anyam are inhospitable by any estimation, but for those who make their lives in the shadow of the Tur Betark their home has much to offer. In the lush riparian environment along the banks of the Maudar and Altin great reads grow, from which are made many huts and gathering halls as well as the fraleb many fishermen ply upon the waters. These bulky-looking boats are well suited to the calmer currents near Kun Anyam, after the river have joined and widened, though some ply them even along the upper reaches of the Maudar and Altin. The rolling plains and grasslands on both sides of the Maudar hide greater treasures for the sharp-eyed; including the highly prized tuber jejen, the fragrant and bitter harzera flower, an infrequent tisibaiz bush and its accompanying symbiote the wadris moss.

Brozei - A water-plant with crisp white flowers whose waxy petals can be used as a stimulant. One flower usually holds five petals, each of which is enough to temporarily stave off sleep and increase the overall alertness of a person for several hours. Overuse of these petals often leads to sores in the mouth and on the lips.

Turlkeno - A another water plant whose roots have a pungent acrid smell and are tough as vines. Many herbalists prize these roots above all else in treatment of broken bones and muscle injuries. They are steamed and mashed into a thick paste which is then applied liberally to the injured area. It is also said that the roots add a particular spice to the dishes of wealthier households.

Wadris - This moss grows only on the tisibaiz bush, in shaded dimples in the plains. Eaten fresh, it restores vigor and health to even the most terminally sick or injured person. If it is eaten too long after it has been harvested it reacts strongly to the digestive system, often strongly enough to greatly worsen one who is already ill or hurt, though someone healthy would only experience a few days of intestinal distress.

The varieties of animal life about Kun Anyam are also uniquely adapted to this harsh environment. Species common to Isra can be found here as well. The feared and highly prized Saisebi (Ta. "Crocodile"), many varieties of waterfowl and fish, and the ubiquitous Membdar (Ta. "water buffalo") graze and cool along the riverbanks, providing the local farmers with many necessities of life.

Qarabi - This strange fish spends the majority of its life buried beneath the hard baked earth between floods. It is extremely rare to find even in season, and to catch one is taken as an great boon and omen from the gods. They are no bigger than 4 inches long and their skin is covered with a thin slime rather than scales. It is said that they are possessed of the power of speech and that if caught, will barter for their lives, offering fortune to he who holds it.

Weftra - The weftra is a small water spider which lurks in the shallows and within reed stands. Mottled grey and brown, it carries a poison strong enough to severely sicken a grown man or kill a child. Encounters are rare, but those whose lives are spent on or near the water fear this spider greatly.

Chanain - Secretive and mischievous, the Chanain are small rodents most commonly found near the riverbanks. They grow to be no larger than a small cat and are the frustration of many a farmer or riverside worker. Dining on fish and reptiles, these creatures pose no threat to people, their interaction with people comes from their insatiable desire to steal anything left unwatched. If they are too small to carry an item off, they will simply try to take whatever pieces of it they can.
6.0 PEOPLE

Many folk have passed through Kun Anyam over the centuries; some on the road to more distant lands south or north, some stay for a season or year and then move further on, some have come and built great families, and some have come to prey on the unwary who pass through the gates daily. There is little left of the original clans wandering into the region from Chy and further lands. Over the sweep of years the faces have changed almost as if the shifting winds carried with it the wandering folk from across the south. Despite these shifting tides, the bulk of Kun Anyam’s population has always been of Sireshan stock, whether coming from other town and cities in Isra and Chennecatt or from the wastes of Kirmlesra or the great port of Tul Harar. The mixing of blood is less prevalent in Kun Anyam than it is in Tul Isra or Tul Harar, where families and companies come and stay for a time measured in centuries, not decades as is so often the case of the Anyaman.

The Ganari

Perhaps the most common of the resettled folk come from the land of Gan south of the Tur Betark. Of dark bronze skin and small stature, these almond-eyed folk count themselves among the oldest Anyaman still in residence. Their ancestors came over the mountains some twenty generations ago, and the gift of their native tongue has long been lost to the years, they sound much like any other Isran except perhaps for a greater deepness of voice. Fond of whites and blues, they dress simply and in the styles prevalent for the time. The current popularity of single shoulder wraps is given flair by the Ganari by their addition of stylistic chest paint, one of the few lingering influences of their own culture. The Ganari are almost all fishermen and farmers, with very few of their number ever seeking different professions. Of those who do find other professions the majority of them are as members of the warders or guardsmen. They marry early by Sireshan standards, usually by the age of 12.

The Mablad

The Naugrim of Bavor’s line settled the Yellow Mountains in 1211, founding the great city of Mabladdum in the center of the range. As are their northern brothers, the Mablad are incessantly exploring and it was only a short time (reckoned by a dwarf) before they came into contact with the various southern cities of the Siresha valley. Though the great city of Tartuast near the headwaters of the Siresha is perhaps most closely tied to Mablad trade, the site of a Mablad sponsored caravan passing through Kun Anyam is not uncommon. There are several distinct Mablad families who have established themselves either in Kun Anyam or in the surrounding lands. They are craftsmen and explorers, and are sought after by any who have the money to afford their excellent services, though many a caravanner has had second thoughts after a quarrel with them; they are opinionated and keep their affairs to themselves. To befriend a Mablad is to have a friend for life, and to make an enemy of one is to have it forever be so. Despite common feeling of trepidation most feel when dealing with the Mablad, they are among the more light-hearted of their kin; very few of these stout folk could be called ‘dour’. When amongst themselves, there is rarely a moment without singing or music being played and even among the Second Born, the Mablad are quick to take up a flute or Hurzhan and lighten their spirits with it. Their dress as well, mirrors this philosophy, for unless they rarely wear anything of duller color than orange.

The General Populace

Though in such a diverse population as Kun Anyam it is difficult to generalize, there are common traits and cultural habits shared (eventually) by most of the various peoples. The styles of dress are a mixture of foreign and indigenous fashion, with the current preference leaning towards the urdel, a loose torso wrap over half-pants or knee length skirt. This is worn by both men and women, with the men favoring the skirt and leaving the wrap only halfway (much like a toga). Colors abound, and there is a Tul Isran habit of altering the colors worn throughout the day which has gained some popularity with the wealthier Anyaman. Festivities are universally attended in Kun Anyam, regardless of the faith or faction sponsoring them, and it is at these revelries that the homogeny that exists in Kun Anyam is most apparent. The influences of numerous cultures has created a balance of contrast and there are few elements of Kun Anyam that have been left untouched. Most Anyaman take a light breakfast of consisting of fruits and lentils, often incorporating leftover fish or perhaps a few delicate alqad eggs. The noon-time meal, called Fedem is the most anticipated of the day and is usually a festive affair. The people of Kun Anyam gather in friendly groups to escape the heat of the high sun, often in the shade of the many plaza’s or in a nearby Gerzaud, which is open for business only during the height of the sun. Fish or fowl are the preferred meats, though for those unable to afford meats, spiced barley cakes and minted cream serve well enough. There is often a tray of fruits, figs, and dates passed about and the best wines are taken during Fedem.

6.1 Notable People

Though many famous and great people have called Kun Anyam home over the centuries, there are listed here some of the most prominent and the influential to Kun Anyam’s future during the late Second Age, circa 1926.

Mioredan Dorenal

Mioredan Dorenal was born into destitution, the fifth
child of a down-on-their-luck Numenorean family in Tul Harar. His father made his life and reputation on the waters of the Bay of Ormal, becoming one of the most sought after navigators in the region. Unfortunately he never had the chance to capitalize on his fame; his ship "Kamelion Wind", captained by Gurfas Jaban was driven into the rocks of the Yabura coast and all hands were lost. After the loss of their chief breadwinner, the family lived off what meager savings they had, until Mioredan's mother was stricken by fever and their funds were quickly swallowed by the numerous healers and apothecaries whose efforts ultimately failed seven months later. The children of the family were split and sent to various temples and ward-houses in the city. Shortly thereafter Mioredan left his caretakers and hired himself out to a stable at the western edge of Tul Harar. There he worked for ten years first sweeping and cleaning the stables, and gradually worked his way up to become the Second Hand of the stables, which had grown even as he had. His life may well have remained much as it was then, with Mioredan set to advance to First Hand when his employer eventually passed away, but his fortunes lay elsewhere and this he discovered when the Hararan lord Furd Ramet hired him in urgent need of someone to replace his recently injured quartermaster. The trip was only to Tyaret, but on that journey Lord Furd saw the potential of his new young quartermaster. The rest is history, often spoken of amongst the merchant-men of Kun Anyam: how he led the first caravan across the Boas Tanyel, his opening of the Arzal River as a route around the worst of the Tur Betark, and most often recounted is his inadvertent founding of Urg Venza (Ap. Hollow Sky) in S.A. 1887. The ship he had hired to assist his pioneering of the Arzal River was captained by an adventurous if irresponsible man, whose love for the spiced wine Iemro was too powerful to resist their fourteenth night out from Tul Harar. The reefs broke the keel in half and sent men and supplies spilling into the churning water. Those who made it to the shore found themselves in a protected cove and walled in by steep slopes on all sides. The tide was low and water churned and boiled in the narrow cut through which they had been pulled, frothing above barely submerged rocks and spitting from hidden blowholes on either side of the straight. This cove became the survivors' home for many months, as Mioredan and five others trekked through unexplored jungle back to Tul Harar. When he returned, he came with three ships, outfitted with lumber and workers in addition to supplies for those that remained. Urg Venza has since served as a waypoint for Haradan lands as Raj and Harshandatt. In his youth he was known as a fierce and passionate explorer whose keen instincts in business were surpassed only by his reputation for his indulgences and indiscretions, though friends, and his Numenorean heritage is often the source of much of his troubles. Akhôrahil's armies roam not far to the west and there are those who whisper of Mioredan's ties to the Ciryantandor king. These rumors are popular among the disadvantaged of Kun Anyam, and Mioredan takes offense when he hears of them, but he does not believe that his position and status are in jeopardy from such misguided rumors.

Pem Yarrat

There are few in the business of running caravans through Kun Anyam who've not heard of Pem Yarrat. A native of Tul Isra, Pem has cut his fortunes from the hard-packed earth of the Yol Isra and Yol Deve over the last thirty years. He own Kun Anyam's second largest merchant company, and sends caravans both south over the Tur Betark and west and east to such distant Haradan lands as Raj and Harshandatt. In his youth he was known as a fierce and passionate explorer whose keen instincts in business were surpassed only by his skills at diplomacy. He has served three separate times with Mioredan over the years, and after each he swore he'd never do so again. His focus has always been on forging new alliances and luring new partners in the cities his company trades in, not the mundane busyness of domestic governance.

As the years have passed Pem has gained more of a reputation for his indulgences and indiscretions, though most feel these are his due by right of effort. His estate in the Altin Valley is the prize toward which young entrepeneurs focus their wills, and the envy of many
less fortunate veterans of the highways and bazaars. Pem is most often to be found there, allowing his sons to manage his affairs so long as they continue to turn a profit. He keeps several latava (Ap. "Lion") on the grounds and always keeps at least one in his presence. Some say he cares more for his latavan than he ever showed for his sons, though this is unfair.

He has only been to Kun Anyam a handful of times in recent years, usually to address the Em Anyam when his enterprises might have suffered otherwise. Mioredan has been a friend of his from time to time, and Pem plays upon that when the need is great (though often with little real effect.) His last trip was more than a year ago, to request the intervention of the council in a most serious matter to him: the company of Kalim Setar was rumored to have negotiated exclusive trading rights with the T'iershan Ampantebir (Tr. "Sky-King"). Pem and his four sons appeared before the council and demanded that the contract with the Ampantebir be reviewed and appropriate (heavy) taxes be levied upon all of Kalim Setar's southerly caravans. Their persuasiveness and conviction failed to spur the council to action though, and Pem returned to his estate in even greater anger than when he'd left. He has spent the year since working to increase his company's presence south of the Tur Betark, as well as to gather promises of exclusivity from his partners both north and south of the mountains. His mood has only worsened, despite his activities, and he shows for his sons, though this is unfair.

When she chose Tul Harar to further her research she was unaware of the influence of some of the Eldar there, and was forced to leave just as she had begun to make real progress. Not wishing to make the same mistake twice she ended up in Kun Anyam, which to her seemed suitably backwater and with little or no Elven population. Now, she has managed to achieve a more than suitable laboratory and perfect environment in which to carry on her research. The charnel-house of Kun Anyam has had it's lower storage rooms converted into her own personal laboratory, and the nature of her worldly profession supplies her with an endless supply of research subjects and fuel for her experiments.

Iruileth is a cruel and subtle woman, though she outwardly takes the guise of a meek and quiet servant. She is adept at manipulations of the mind and emotions, by which she secured her position under Shalan Omol in the house of the dead; and by which she has so far managed to divert any suspicions of his as to her activities.

She fancies herself a necromancer of depth and subtlety, and finds the manipulations of the flesh crude and trivial, but necessary. Iruileth pursues the powers of the spirit and the mind in her dark arts, and wishes to achieve what would be in her mind the ultimate feat: the binding of a person with full mental and spiritual faculties to her will and she believes that this sort of complete control is only possible with death as the catalyst.

Iruileth has recently found a secluded site for some of her more conspicuous experiments to the south of Kun Anyam in the Boas Melesra, where ancient graves hold many secrets.

PEM YARRAT
Lvl: 12 Hits: 112 AT: 2 Race: Sireshan
Profession: Fighter (Trader/Explorer)
Home: Kun Anyam
RM Stats: Ag74, Co98, Me95, Re88, SD59, Em74, In91, Pr83, Qu66, St70
Appearance: 63
Skills: IHE 112, SBow 81, Trading 115, Lip Reading 44
Principle Items
Lothil Stone—The Lothil Stone will always point in to the place where the last item it touched was created (This does not work with 'uncreated' items such as rough gems or metal ore, only with crafted items).
Bow of Tarun Baudan—+15 Short Bow with 150% range.
'The Deal'—Pem's most prized possession, this enchanted quill can duplicate any signature the user has seen.

IRUILETH
Lvl: 15 Hits: 77 AT: 2 Race: Avari
Profession: Cleric (Necromancer/Evil Channeler)
Home: Kun Anyam
RM Stats: Ag94, Co80, Me100, Re83, SD71, Em67, In100, Pr85, Qu94, St86
Appearance: 98
Skills: IHE 50, Thrown 42, Awareness 30, Duping 62
Principle Items
Coat of Ûnmael—3xPP Enhancer for Evil Channeling.
Knife of Sorvûth—+15 curved knife. 15" long. RR vs. Poison or sleep for 2-20 hours.
Special Powers
Spells—Iruileth know all Evil Channeling Lists to 20th level and most Open Channeling lists to 10th level. 54x3=162PP
Death Sense—Iruileth has the ability to detect the death of any sentient being within 500' feet.

A'Inkor
Military advisors' from Tul Isra are an historically common thing in Kun Anyam. Throughout the generations there has been periodic need for the Em Anyam to summon support from its 'ally' to the north. Unfortunately for Yolan (Ta. "Seargent") A'Inkor he is the first official emissary of this sort in a generation; not since the outlawing of the lesser Eman has there been
any Isran military involvement in Kun Anyam. It seems to A’Inkor that the people of this city either resent the outside help, or fear the repercussions of having an Isran presence within their walls.

Perhaps these fears are not so unreasonable. Inkor and his force (some 35 soldiers levels 2 - 6) were sent here at the request of the Em Anyam to assist the Anyaman army, a small and lately disorganized body, with troubles they were having in southern settlements. The number of Grapash seen in the last few seasons in and around several villages along the Maudar had been alarmingly high, and there had been numerous raids on both villages and caravans alike. A’Inkor arrived with high hopes of re-establishing strong relations with Kun Anyam by helping their military better organize and field its soldiers and by directly addressing the troubles to the south. In fact he has found the Anyaman Council to be reluctant, even somewhat hostile to his purpose. They have been given grounds from which to operate, yet at every turn he has found his actions interrupted and his advice falling on deaf ears. Perhaps, he thinks, it is his history with the Isran army and its long running operations against the city of Rask that have soured his potential in the Council's eyes.

His greatest detractors thus far have been those, in fact who played the greatest roles in summoning him here: Mioredan Dorenal and Pem Yarrat. A short time after his arrival, he led his troops south into the Altin River valley to scout the foothills of the Tur Betark. He was told by the council that he would receive supplies and food at Yarrat's estate before venturing further on, though when they arrived they were rudely informed that there were no supplies and that they'd best return to Kun Anyam. They had taken only enough supplies to travel to Yarrat's estate, and so were had no choice but to return, and when they had done so Inkor found himself before an angry Mioredan Dorenal and being accused of stealing goats. Yarrat's estate had sent a messenger telling of the loss of several goats and the wanton killing of several more. Inkor could say little, for his men had indeed taken a stray goat for food on the return, though it was almost a day's walk from Pem Yarrat's estate and they'd seen neither flock nor shepherd to return it to.

"Last come the saviors." Inkor is often to be heard saying under his breath. His dour attitude and persistent frown give the impression of a deeply embittered man, though in truth he carries a light heart. A’Inkor cultivates his outward appearance as he sees best for a man of his rank, and his authority is unquestioned among his troops. He is not a large man in body; he stands just over five feet tall. He carries himself with a presence greater than his stature, and equal to his experience, and it is rare that others think of him as ‘small’. 

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<thead>
<tr>
<th>A’INKOR</th>
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<tr>
<td>LvL: 10</td>
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<tr>
<td>Profession: Fighter</td>
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**JAHEN OBENE**

Jahen Obene was promoted to Yolan (Ta. "Seargent") on the same day that he was given his current assignment. He has served with A’Inkor as his second in command for just over a year during the campaigns in and around Rask, therein earning a reputation as an excellent tactitian and leader. He has learned much from A’Inkor and done well by him; on their return to Tul Isra, A’Inkor submitted him for promotion (a full year before most soldiers of his rank are given that chance). As a Yolan, Obene should be given his own Asrep (Ta. "Forearm") an Isran unit consisting of 50 men in three squads), and A'Inkor's request that he remain with him for this assignment has prevented this honor. To Obene's eyes, his position now is no different now from what it has been: A'Inkor's second; and the honor and attendant dues of it have been kept from him by his commander.

Obene is a man of ambition and though he likes A’Inkor and respects him, he also harbours a growing resentment of the man who both pushed for his advancement and then quickly took away the benefits thereof. Obene is anxious to finish this assignment in Kun Anyam and be back to Tul Isra where surely his own Asrep awaits and he may cut away from A’Inkor and re-forgre his reputation independantly.

In order to most quickly bring his tenure in Kun Anyam to an end, Obene believes that A’Inkor's force must sweep the southern villages and strike the Grapash directly. He worries that the recent increase of banditry along the Maudar will prevent this rapid deployment, as his Yolan A’Inkor seems determined to give these Anyaman anything they desire just to endear them to his Isran forces.

<table>
<thead>
<tr>
<th>JAHEN OBENE</th>
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<tbody>
<tr>
<td>Lvl: 10</td>
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<tr>
<td>Profession: Fighter</td>
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<tr>
<td>Home: Tul Isra (Kun Anyam)</td>
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<tr>
<td>RM Stats:</td>
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<tr>
<td>Appearance: 72</td>
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<tr>
<td>Skills:</td>
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<tr>
<td>Principle Items:</td>
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<tr>
<td>Scale Armor—+15 scale; magical</td>
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</tbody>
</table>

**Home:** Tul Isra (Kun Anyam)

**RM Stats:** Ag86, Co90, Me84, Re92, SD90, Em79, In72, Pr74, Qu80, St90

**Appearance:** 72

**Skills:** 1HE 96, Pole Arm 73, CBow 81, Leadership 54, Mounted Combat 61

**Principle Items:**

- Yolan Faranj—+10 faranj (falcon); magical
- Scale Armor—+15 scale; magical
Forsothi

Originally from the shores of the Bay of Umbar, Forsothi was ever a wanderer. Her adventurous spirit led her north first, to the fens and green hills of Tharbad, then south aboard merchant ships to the ports of Bozisha Miraz in the Gaj, Ostelor and Arpel in the Dominions of the Seven, and finally Tul Harar, the jewel of the Siresha. She made her way as both an apothecary and rogue and saw much of the influence of Numenor and its colonies. One colony and its effects stood stark in her mind, and she has been unable to shake the horror she felt when she watch the cities and town along the coast of Tulwang burning under the forces of the Ciryantandor King.

Now here in Kun Anyam she sees the approach of those same forces from the west and her anxious wanderlust has grown into resolute focus. Forsothi works to turn back the tide of Akhôrahil's Winds, away from the lands of the Siresha. Forsothi spends some of her time helping the sick and injured in Kun Anyam, working out of her small apartment south of the Zarait, and spends the rest of her time working with the secretive group known as The Caja. Few know of her involvement with the Caja, and she herself never speaks of them.

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<thead>
<tr>
<th>FORSOTHI</th>
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<tr>
<td><strong>Lvl:</strong> 6</td>
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<tr>
<td><strong>Profession:</strong> Animist</td>
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<tr>
<td><strong>Home:</strong> Kun Anyam</td>
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<tr>
<td><strong>RM Stats:</strong></td>
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<tr>
<td><strong>Appearance:</strong> 83</td>
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<tr>
<td><strong>Skills:</strong></td>
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<tr>
<td><strong>Principle Items</strong></td>
</tr>
<tr>
<td><strong>Scimitar</strong></td>
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<tr>
<td><strong>Glass of Aerolan</strong></td>
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<tr>
<td><strong>Special Powers</strong></td>
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<tr>
<td><strong>Spells</strong>—Forsothi knows all base Animist lists to 10th level. 31PP</td>
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Hulsep Tenda

Hulsep Tenda was the previous Aparn Emel before Mioredan was elected, and his weight within the council is still great. At 58 his years are catching up to him quickly, and his once sharp mind has begun to wander and grow confused. For a man who made his fortune and reputation first as a scribe and then as a successful merchant and politician, and to a man who's great skill as a magician have been unable to stop the disease, his rebelling faculties are his greatest threat and a dire curse. Thus far he has maintained his reputation and authority within the council by biting his tongue and feigning indifference when he has felt the threads of his thought unwinding, though many on the council have noticed his odd behavior and overheard his occasional mumblings and are growing concerned.

Hulsep fears most the loss of his senses and the humiliation he is sure would accompany it. After so many years his pride refuses to go quietly into madness and he has lately been channeling great amounts of wealth into alchemists, herbalists, and a small army of foragers who search the wildlands and cities for elixirs, herbs, and for those schooled enough in the arcane arts to reverse his progression into madness.

The estate he holds just north of the city is one of the finest in the area, kept by his 80 servants and 200 slaves. Hulsep has 15 wives and keeps at least as many mistresses both in the estate and in the city though he seeks from them comforts of a more quiet nature now than in his wilder youth. It is in such comforts recently that his hopes have been most greatly stirred, for his newest paramour is a keen and beautiful Isran who claims to have knowledge of a cleric and healer unparalleled in his art. Hulsep has grown increasingly interested in her promises as his desperation grows and his own investigations have gathered nothing but disappointments.

He spends less time in his estate now than with his new mistress, and she maintains a room for him in her apartments. She offers more than this distant hope for she herself is a woman of the arts, and her balms and practices give him some temporary relief and peace. Her promise that this great cleric will answer her call does almost as much as her ministrations themselves.

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<tr>
<th>HULSEP TENDA</th>
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<tr>
<td><strong>Lvl:</strong> 24</td>
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<tr>
<td><strong>Profession:</strong> Magician</td>
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<td><strong>Home:</strong> Kun Anyam</td>
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<td><strong>RM Stats:</strong></td>
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<tr>
<td><strong>Appearance:</strong> 67</td>
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<tr>
<td><strong>Skills:</strong></td>
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<tr>
<td><strong>Principle Items</strong></td>
</tr>
<tr>
<td><strong>Elemdol's Staff</strong></td>
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<tr>
<td><strong>Malruth Ring</strong></td>
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<tr>
<td><strong>Special Powers</strong></td>
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<tr>
<td><strong>Spells</strong>—Hulsep knows all base Magician lists to 30th level, all open Essence lists to 15th level, and all closed Essence lists to 5th level. 92x3=275PP</td>
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Maurel Alushan

Maurel Alushan's real name is Marelin Aelastor. Born in the teeming streets of the Storm King's capital, Maurel scraped, kicked, and killed her way into her current position. The bastard daughter of one of Akhôrahil's court, she never knew either of her parents. Her mother died in childbirth and her father was unknown to her for most of her early life. She scraped a life for herself out of the slums as a thief and lured for a Ciryantandi slaving company until she was sixteen.

Everything changed when she stumbled on evidence of her father's identity and began to forge a new destiny for herself. She slipped into a royal ball thrown for the visiting ambassador from Numenor and confronted her
father. None heard their exchange but soon thereafter she became an apprentice under Inyan Oris, a prominent elven sage and soothsayer. Inyan's taking of a half-breed as an apprentice was soon dismissed by the court since he himself was an avari (one of the very few in the court). Maurel's skill and promise were soon recognized, as was her incredible ambition and focus, and when she requested assignment in the forces of the Storm King's Winds, she was given a post within the Corthel Broth (the Ciryantandi intelligence forces). She has risen quickly and is working in Kun Anyam and southern Isra as second in command of the region, under Peletar Sireath.

Maurel has positioned herself as a migrant slaver who has set up shop temporarily in Kun Anyam. She rents space in the slave pens of the great market and does a brisk if comparatively small business in the trade. She is also well known on the black market as a able fence and racketeer. She has a handful of underlings who gather information for her though none of them are aware of her true profession.

Maurel works to ensure that the relations between Kun Anyam and Tul Isra remain strained, but not so strained as to risk armed conflict between the two cities. Her business contacts with various merchant companies offers her some leverage in guiding the thoughts of Pem Yarrat and other powerful Anyaman against Tul Isra.

**MAUREL ALUSHAN**

**Lvl:** 5  
**Hits:** 51  
**AT:** 13  
**Race:** Mixed (Numenorean/Ciryantandi)  
**Profession:** Mentalist  
**Home:** Kun Anyam/Ciryantandi Arhost  
**RM Stats:** Ag75, Co85, Me77, Re81, SD72, Em81, In92, Pr97, Qu80, St83  
**Appearance:** 100  
**Skills:**  
- IHE 44  
- Thrown 22  
- Stalk/Hide 35  
- Attune/Runes 49  
**Principle Items**  
- Orphel Stone— +3 spell adder; cast Invisibility II twice per day; set in her belt.  
- Bracelet— +20 DB  
- Dagger— +15 dagger; magical; often poisoned with level 5 nerve toxin.  
**Special Powers**  
**Spells**— Maurel know all Mentalist base lists and the Delving list to 10th level, Detections to 5th level.
7.0 POLITICS & POWER

Perhaps the greatest factor in Kun Anyam's failure to rival its sibling cities has been the political instabilities that have plagued its history. It could perhaps never have aspired to usurp the wealth and power of Tul Isra, nor the strength and resources of Baud Selen, but its own potential has been more gravely wounded by the internal power plays than any external threat or posturings. There are many factions which have risen and fallen in Kun Anyam, and many times has the political landscape been reshaped by strife or greed. The Em Anyam has existed since the early days of Kun Anyam, though not always in the same form, but there have been many others maneuvering to either control or disband it.

7.1 THE COUNCILS

These outlawed organizations still hold significant influence in Kun Anyam, the weight of history and tradition have insured their continued presence despite official edicts to the contrary. Few newly formed businesses remain isolated from their covert pressures, and while most of the lower workmen know little of the councils' influence, owners and upper managers are periodically (and sometimes painfully) reminded. **Em Pelezain** - "The Council of Caravans". The first of the councils outside of the Em Anyam, and still the most powerful of the lesser councils, the Em Pelezain holds meetings once per season to discuss recent events relating to their trade, and to discuss strategies by which they can increase their influence and their profits. Between these meetings the 'Seated' members will often gather to deal with any pressing matters that may arise as well as to take care of the more unpleasant matters which are not discuss in the full council. Malum Toreh is the current speaker on the council, and under his guidance the organization has become closely aligned with the council of warders and the council of scribes. Malum is positioning himself carefully to ensure that he and his fellows gain the appropriate support should a struggle for power ensue. The back rooms of the Ashalee Gerzaud are where these powerful men and women hold their court, though among them they own a large percentage of the town's real estate which they occasionally utilize when greater security is necessary. **Em Vayin** - "The Warders Council". The Em Vanyin is often referred to in quiet voices as "table of the blades". Though the warders themselves are held in universally high regard, the fear of their council is prevalent among the populace. During the failed coup of the Em Pelezain, it was at first believed that they were assisted by the Warders, though this was never shown to be true. Despite the unplausibility of the argument (for in fact the Em Vayin were the strongest resisters to the coup, fearing the loss of status if the merchants began using their own guardsmen to replace the warders), the initial fear has held in the public's mind. Because of this, the Em Vayin has received the greatest portion of the Em Anyam's enforcement; the Warders were almost completely prevented from congregating in any fashion outside of their duties to the city. For years this was the case outlasting all other organized suppression of council activity; and it is only within the last fifteen years that those few Warders who resisted the ban have managed to rebuild their organization. Eschet Romao has spearheaded the effort and bolstered the council's numbers to almost half of what it once was.  

**Noyen Trumyai** - "The Quiet Ink". Scribes are among the highest classes of the citizenry, some even achieve nobility in other cities of the south. The council of Scribes in Kun Anyam achieved perhaps even greater things for its members before its disbanding; through their efforts no scribe of Kun Anyam may be made a slave as punishment for a crime or defaulting on debts (which is fairly common practice in all of the other Sireshan cities, even including the nobility in severe circumstances), and no business operations of any kind may be undertaken without at least one scribe hired for its duration. Through these edicts, which exist despite the disbanding of the councils, many scribes became as wealthy as the greatest merchant family. This was done not through overt organized persuasion of the Em Anyam, but through the quiet persistent attentions focused on a few key governing members of the city's council. It is widely believed that the Noyen Trumyai has indeed disbanded, but no one has been able to ascertain if this is true.

An Incomplete List of Councils

**Em Trobelam Harbua**  
(Coppersmiths)

**Em Iyemallal** (Boatwrights)

**Em Dienan Rihop** ( Cloth Dyers)

**Shep Hedard Nalil** (Glassblowers)

**Yomad Em** (Water Bearers)

7.2 MIEMPER

The Temple of Miemper is still a force in the city, and the god of battle still draws a loyal following. The priesthood however, remember the shame they faced when Deve Entol fell and they were forced to beg admittance to Kun Anyam. They no longer push for sovereign rights nor do they challenge the Em Anyam openly. Some of their number however consider the advance of the Storm King and wonder if, when the armies march on Kun Anyam, an alliance with the invaders would prove more prudent than staying true to their city. These musings are discussed in whispers in back rooms, and only by a few, but they make
preparations to send an emissary to the Numenorean Prince.

7.3 THE CAJA
The Caja were born of fire on the plains of Chennecatt when armed riders wearing a black dragon emblazoned on their shirts swept through camp and village. The struggle with the Army of the Southern Dragon (the Storm King's East Wind) was as yet unknown to most of the Siresha, for no great conflict had yet ensued, but outlying areas had suffered raids from the Wind's scouting parties as they roamed the land. The caja are small brown and yellow snakes native to the plateau, and are highly regarded and feared by the shepherds and farmers of that land. The survivors of the early raids began to organize and strike back at their aggressors, calling themselves after that snake which is so easily overlooked in the grass lands of Chennecatt. They are few, and only loosely organized, but fierce in their determination to exact vengeance for their families' suffering.

7.4 SLAVERS
Widely despised by the Sireshan populace, slavers have plied their trade from the dawn of history here in the great lands of Greater Harad. The two major slaving companies of Kun Anyam have secured their positions through a mixture of intimidation and diplomacy. Much of their work now resembles that of police, for most of their inventory is made up of people who have defaulted on their debts, and criminals at large. It is not uncommon for a slaver band to pursue a thief with more tenacity than the city warders and bring the accused before the magistrates themselves. If they are able, then the magistrates will with rare exception sentence the accused to the slavers control. The warders themselves will occasionally bring apprehended criminals to the slavers and receive a percentage of the subsequent sale price upon conviction.

7.5 JARLELEL'S CHILDREN
This small but growing faith is the newest and perhaps most to be feared in Kun Anyam. Led by the mystic Tanat Behoun and believing that the people and land will burn beneath the coming of god Jarlelel, their evangelistic practices extend to kidnapping and brainwashing. Behoun is said to hold some secret power by which he can convert even the most hostile and resistant into truly devout followers. The followers of this fanatic call themselves Jarlelel's Children and believe that they are to become his foot soldiers. Their faith leaves no provision for unbelievers and when the time comes, they are ready to slaughter those who will not convert.

7.6 THE STORM KING
The prince Akhôrahil the Blind Sorcerer has spread his armies and spies across the breadth of the Southern lands, swallowing peoples and nations and growing ever more hungry. His armies, the four Winds, under the great general Wyatan have conquered Tulwang and Hyarn in the last three years, and rumors and worried whispers speak of red and black emblazoned riders prowling the land of Chennecatt. For years the lands of the Siresha have grown wealthy by running great supply caravans to Ciryantandor, piled high with grains, finished goods, and raw materials to fuel his conquests. Now the wise and learned of Isra, Chennecatt, and the free cities fear he has turned his sightless eyes to their fertile valley. Caravans still run to his capital, and some return with tales of great parties thrown by their hosts and the lust of conquest glistening ever brighter in their Numenorean eyes. Tul Harar sees more and more 'travelers' disembarking from Ciryantandi trading ships when they pull in to dock. The Em Anyam is for the most part, still giddy with the prospect of increasing their wealth by trading with the voracious western colony and do not see the shadows that have begun to creep about their chambers and offices. Akhôrahil's hand reaches far ahead of the arm of his armies, and even now he lays the foundations of subjugation in the lands of the Siresha.
8.0 ECONOMY

The Altin River valley is a thriving agricultural region, producing some of the best olive oils in the south as well as being one largest areas of Yarum tree orchards, from which comes the prized spice Mur. Grains, dates, cotton, and grapes are among the other varied exports from the Altin Valley.

The difficult waters of the upper Maudar are one of the few locales where the prized Utrul eel is found, and Anyaman traders transport them live to places as far away as Tul Harar (a city of notably selective palates when 'sea-food' is concerned) and Tul Poac. Anyaman craftsmen are noted for their skill with leather and dyes, and several great gold-smiths have called Kun Anyam home. But despite the strength local production, the Yol Isra and all those who pass along it are the true backbone of Kun Anyam's economy.

Tariffs and tolls keep the city's infrastructure well maintained; the flow of caravans and pilgrims keep the inns and taverns lively; the temples see brisk business, as do the street vendors, wagonwrights, blacksmiths, weavers, stablers, and of course jailers. Kun Anyam no longer mints its own coin, though it is not uncommon to see an old Anyaman piece in daily trade. Now much of the currency used within the city is of Isran, Baud Selenan, or Hararan origin, as well as a smattering of more exotic denominations from beyond the Tur Betark and the Naugrim cities beneath those mountains.

The 10% taxation rate on trade goods is eagerly paid by merchants looking to make their fortunes on both sides of the Tur Betark. Barter is as common as currency in this frontier land, and indeed is the only form of commerce available when dealing with the nomadic Ayten clans.

A selection of Sireshan Coins:
9.0 THE CITY

"Those gardens sing to me down the dusty roads, and my spirit returns to cool shade and Anyam arms."
--Verse from Anyaman caravaner's song

"Those voices sing to me down on the streets below, and my feet return to their softest touch and sweetest charms."
--travellers song, sung most often near the brothels of Kun Anyam

9.1 CITY SITES

Though there are many places of interest in Kun Anyam, the following are those sites most commonly of interest in a campaign.

1. TENEVYA SOSEIN

One of the few established temples within Kun Anyam, the Tenevya Sosein (Ta. House of Tenevya) smiles down upon the travelers of the city. Tenevya herself is a local deity, having been nothing more than a wilderness spirit revered by the early tribes of the Siresha Valley for centuries. Her worship and status in Kun Anyam are the result of several factors, most recently the Sadayn Grapash. She is revered as a goddess of flood and mountain stream. And many survivors of the ruin of Deve Entol praise her fickle hand, claiming that they escaped pursuit and slaughter during that horrible season only by a series of unseasonable and fortuitous floods which swelled local streams behind them as the fled. Some wilder accounts even describe the waters rising up in the form of women grasping and pulling the pursuing Grapash beneath the torrents.

Travelers and caravans alike now revere her image and give money to her temple, and those who venture in or over the Tur Betark never do so without prayers and sacrifice to Tenevya. The priest and priestesses of Tenevya maintain an infirmary and sell herbs and ointments. The temple also organizes and manages scouting groups which range into the Tur Betark and the nearby lands to forage for remedies and to keep a watchful eye on the Yellow Mountain orc groups.

2. PELEZAIN FEL ARAM

The Pelezain Fel Aram (Ta. The Caravan Chambers) houses the offices of the Dorenal, Yarrat, and Tenda companies, along with many other merchant companies, and the scheming that goes on within these walls is legendary. It sits on the North-Western corner of the great market and it is at the south side of this building that recruitment and hiring is carried out by the companies. Even those companies who have offices elsewhere in the city, and some who are based in other cities have at least a room in this building and do their hiring here. As a result, this end of the great market is often teeming with guards for hire and all manner of folk seeking gainful employment among the merchant houses.

3. AMSAL AMASUR

(Ta. "The Great Market"). This great square is the busiest place south of Tul Isra. It is a grand maze of tents, stalls, and temporary buildings. The paths between these mercantile establishment change often, as new vendors arrive and old vendors leave. Even long standing establishments such as the famous Harq Fedem (a large restaurant occupying many tents and employing portable trees for shade in makeshift courtyards between the tents, see below) move from time to time, both to gain better placement and to adapt to the shifting world around it. On the north-west corner of the market the Pelezain Fel Aram recruits and organizes their companies. On the north-east corner sit the three holding houses and their display platforms of the local slaving companies. The western most end of the market abuts the city wall, and it is there that...
locals and foreigners alike have erected shrines to their gods. The shrines occupy almost the entire length of wall, and range from simple bowls of wheat to large stone effigies with colorful canopies and chanting pilgrims. A small contingent of city guards patrols the shrines, ensuring that no offerings given at the shrines is stolen, protecting the shrines from vandalism, and nightly collecting any money left at otherwise unattended shrines to bring to the city's treasurer. The market is bounded on the south by the beautiful Anyam Fel Aram, within which the Em Anyam manages the day to day needs of the city and it's economy. And to at the eastern end of the market is the temple of Tenevya and the Warders' Hold. The Great Market at night is only slightly less busy than during the day, as it is one of the two squares within which travelling troupes and entertainers set up to stage their shows which often run late into the night. This activity encourages many of the stall owners and merchants to remain open as well, and those that do not often take to the shows and drinking tents in the market anyway.

**Harq Fedem**

Harq Fedem is one of the oldest establishments in the market. It was started by Borel Harq in 1572 and has been run by his descendants ever since. Originally it was only a rug and pillows for his customers to sit on, with his wife and son serving them and he at his small stove and oven, it has grown now to include twelve tents, fifteen portable date palms planted in great clay pots, some forty employees, and a large, loyal, and ever-changing group of customers. Harq Fedem is now run by Shahul Sirh and her children, and despite it's name it is open from just after sun rise until the customers stop coming (usually well into the early morning) not just for fedem. The establishment is most often in the south-eastern quarter of the market, but does move on occasion to another place nearby or to another section of the market entirely. Shahul and her family are well connected in Kun Anyam, and there is little they haven't heard by way of rumor and tale. Many people know that if they were in need of work or information, they could most likely find it in the Harq Fedem.

**4. ANYAM FEL ARAM**

The Anyam Fel Aram (Ta. "The Chambers of Anyam") were once the palace of the early Qirsef rulers of Kun Anyam. Since that time the building have been significantly modified, but the original grandeur of the structure still shows through. Great dome-topped towers rise on the four corners, and the central structure is roofed with red stone in the form of a great tent. Slender marble columns line the many exterior walkways that circumnavigate two of the three floors, and statues of all sizes stand and watch the great market below. The main doors of this building were marred during the Sadayn Grapash though they still stand tall and strong. Made of dark Gurna wood from the lands of Gan to the south, they are bolstered by decorated bands of copper-plated metal. The cuts and scars left by the orc are a reminder to all of the terrible season past.

**5. THE GATE TOWERS**

The Gate Towers of Kun Anyam remain standing even though the gate itself is never closed. With the destruction of the wall centuries ago, the city has grown beyond its original bounds and the wall has become an artifact of the past. The towers now serve to moderate traffic in and out of the city as well as inventory passing caravans for taxation and direct travelers to places within the city. Guards still stand atop the towers, but serve only as lookouts for approaching caravans from the north.

**6. YOL EHEN**

This Yol Ehen (Ta. "The Golden Road") tavern and inn is one of the finer such establishment in the city; its clientele consisting mostly of wealthy travelers, visiting dignitaries, and eminent locals who come to the city from their estates beyond. It is known for its fine food, excellent quarters, and outrageous prices.

**7. KELMEM GROUP**

The Kelmem Group is a 'mercenary' company of sorts. They hire themselves out to merchant companies as guardsmen, drivers, and guides; and they are always looking for new members. They see themselves as a separate council from the Em Pelezain, though they have no official capacity as such. But many of them feel that the needs and desires of those of their professions are not adequately represented by the Council of Caravans. They are indeed a force to be reckoned with and the Em Pelezain rarely ignores them outright, but they have been prevented from forming a true council both by political maneuverings of some of the other councils, and by own internal differences.

**8. VAYIN PULMET**

The Vayin Pulmet (Ta. Warders' Hold) was once the hall of the Em Vayin and the warders make their home in this semi-fortified building still. The day to day operations of the warders are run from both this building and the Anyam Fel Aram, though the arming and training of the warders takes place solely here. The council of warders has been relatively quiescent since the attempted coup of the Council of Caravans and the warders' subsequent censure, but of late have begun positioning themselves quietly to perhaps make a play to regain power among the other councils. They are well funded (some say by outside sources as well as by the city) and are the largest single military force within Kun Anyam (some 600 all told, though at least half of those are in various sedentary posts such as at the jail). They are still the sole protectors of merchant goods within the city itself, but have no such privileges outside the city. The building is constructed of yellow stone from the Tur Betark and is accessible only through the two street...
level doors. The upper two floors have slender windows and small stone balconies upon which a warder is always stationed.

9. CARC BEDIL
This grand estate is the holding of Pem Yarrat, though he himself is rarely there, preferring his estate in the Altin Valley to the noise and stink of the city. His sons are often to be found here, and much of his business is run from this estate. There are frequent parties thrown by his family for business associates and visiting and local dignitaries. During such parties the walled estate yards are transformed into great fields of light and color and the round walls of the estate house blaze with the golden and red light of countless lanterns.

10. THE ORANGE WALLS
This is Kun Anyam's jail. The walls are of a darker yellow stone of the Tur Betark and give the place its nickname. The jail is well built and well staffed. There is often a small line of locals within the semi-circular domed entryway awaiting a chance to bribe a warder into allowing them in to speak to a loved one.

11. THE ISRAN HOLD
This older building has been turned over to A'Inkor and his Isran forces to serve as a base of operations within the city. It was once a merchant house, but has since lain vacant for some time. A'Inkor is not often here, except during the evening hours, though Jahen Obene can usually be found here during the day. The building is three stories high and has had its roof converted into training space for the Isran soldiers. During those times that the Isran troops range south in pursuit of grapash the building is almost vacant again, with only a few soldiers left behind to stand guard.

12. QARAM ELIESH
(Eliesh's Emporium) This building houses the industrious Eliesh and his goods. He serves the merchant companies and others who have need of his wares or services. He offers everything from beast of burden to refined metal goods and everything in between. Most of his business is made in the servicing of caravan equipment, but he also houses armorers, weaponsmiths, herbalists, carpenters, and stonemasons. Eliesh himself is from Skara Taib (Charnesra in later ages), and is said to have some skill in the magical arts learned in that great city. He is also known to have dealings with several families of the Eldar living in Tul Harar, but what these dealings are and how he came into such company is not known. Eliesh is a great collector of rarities as well, and has often hired people to track down and acquire items which he has an interest in.

13. MIEMPER SOSEIN
The temple of Miemper is a long low structure and plain to the eye. Despite its unassuming appearance, it is the wealthiest temple in the city and the most frequented. The door to Miemper's House is always open, and there can always be found at least a handful of faithful immediately within it, waiting patiently in the small entry hall for an audience with a priest or to make a donation. The priests of Miemper are the finest apothecaries (and some of the best soldiers) in Kun Anyam and will often take the local poor in without payment. They do expect however that those with the means to do so offer a donation to the temple.

14. OSILEN FEL ORMAL
Named for the Bay of Ormal far to the East, the Osilen Fel Ormal (Ta. The Winds of Ormal) inn is constructed and painted to look like soft waves of that great bay. It is a popular place among caravanners and travelers, and offers descent food and quarters for reasonable rates. The inn is owned by Mioredan Dorenal and is decorated with the stuff of his travels. The proprietor is Eprem Nevat, an older, balding man of some girth who has run the inn since it opened ten years ago. Much news from lands both near and far can be gained in the Winds of Ormal while sharing a drink with a guardsman or pilgrim.

15. THE ZARAIT
The Zarait is the oldest and most densely populated area in Kun Anyam, and is almost a city with the city. The streets of Kun Anyam disappear into this great tangle of buildings which clamber atop and aside each other so tightly that the entire conglomeration has almost become a single building which sprawls out encompassing most of the south-eastern quarter of the city. It tumbles along ranging from a single story to five or six stories high, with streets and byways running almost accidentally through the spaces between and under the structures. Torches and lanterns burn continuously along the better of these tunneling streets, while the less well maintained are simply black paths leading to areas best left unexplored. A great many steep and narrow stairways serve to connect the various levels and surmount the odd wall or roof. Most of the poor of Kun Anyam make their lives within the ramshackle neighborhoods of the Zarait, and many clandestine dealings take place behind doors tucked beneath a street or recessed in a corner. While the tangle and dark inside much of the Zarait can be suffocating and the roofs of the Zarait are a brilliant display of color and activity. Many residents make their way to the roofs during the day to conduct their business, and though many roofs are claimed by families living among the higher apartments, many are simply open and available for whoever arrives first. Upon these roofs and within the occasional courtyard or uncovered street a second great market exists, selling the necessities of daily life for the Anyaman. Cloths are dyed and sold, small gardens offer up fruits and vegetables, all manner of livestock are penned throughout. Weavers, cobblers, healers, smiths, moneychangers, thieves, charlatans, and others roam and sell and steal their ways throughout the Zarait.

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Though the Zarait proper sits well within the city walls, its creeping influence affects the other neighborhoods around it, raised walkways connect it to many buildings and roofs along the southern wall, and some other similar architectural growths have grown to straddle the city wall itself.

16. YALED MIEMPLER
(Miempel's Court) This tree-lined square is a favorite place to take fedem. Many of the smaller fedem establishments in the city sit around this square and are frequented by warehouse workers, local merchants and tradesmen, and even the nomadic Ayten as well. At night it turns into a less raucous entertainment square than the great market.

17. NOYAN ALO
The Noyan Alo (The Ink House) was once the house of the Noyan Trumyai, the Council of Scribes, and is now the office of the Akuar Company, producers of fine papers, inks, and all things related. The building also houses a fine library which is available to the scribes of the city once they have registered with the company (for a fee). The main building houses the library and the store, as well as offices in its upper level. Several of the nearby buildings are owned by the Akuar Company as well, and it is there that their products are produced. Many of the wealthiest and most influential scribes of the city hold positions in the company and some members of the Em Anyam feel that the company is nothing more than the Noyan Trumyai reformed. The company is also known for its dealings in the arcane arts, and perhaps because of this is rumored to have ties to the great school in Skara Taib. Though there are no formal schools of the arts in Kun Anyam, The Ink House does offer training for a fee.

18. A'ABBFR
A'abfer is Kun Anyam's charnel-house. It is widely avoided by locals and foreigners alike. It is a squat two story building with few windows and a handful of chipped and worn statues arrayed atop four-foot pedestals around its perimeter. It is run by Shaluan Omol and Iruileth. Shaluan is a respected Anyaman (though rarely invited to parties) of some sixty years, and his age necessitates that most of his duties be performed by Iruil, an Avari claiming to be from Tul Harar. Iruil is reclusive and quite, and the locals are unsure what to make of her. She performs her duties proficiently enough, but some families have misgivings about her none the less. Her goals are as yet unclear to any, except perhaps Shaluan himself, who has discovered signs of her experiments. He is not yet convinced that the young woman to whom he has entrusted his business is concealing darker activities from him, and he is old enough to question his own thinking in this matter.

19. ASHALEE GERZAUD
This tavern is frequented by many of the wealthy Anyaman, and offers discrete rooms for their meetings and other engagements. It is a long single story building of classic Isran architecture, with narrow archways and smooth stonework. The owner is Alal Melsorman, a one-time caravan master who found the paths and tracks of the Tur Betark to dangerous for his advancing years. He is most discrete with his clientele and takes great precautions to ensure that they feel comfortable enough in his establishment to do or say anything within the private rooms in back. He keeps a small number of prostitutes for his customers, and a small number of house guards.

20. AZHAR ZURUM
Azhar's Company is the premier source of guides through the Tur Betark, and they fetch a high price. This group of Mablad has gained an excellent reputation among prospecting companies and merchant houses for their knowledge of the mountains and the dangers they hold. Azhar himself is a prospector and at any given time half of his thirty Mablad are combing the Yellow Mountains in this region for veins of ore or precious stone. Much of their activity has been on and around Ghabaras (Ta. Horse-head's Peak) of late, and Azhar himself has there on several occasions in the last six months.

21. TARABAN IILISH
(Taraban's Stars) This rowdy tavern at the south end of the city is a favorite among caravanners and miscreants. The nightly entertainment includes bawdy performances and private back rooms, and the occasional barroom brawl serves to liven the place up when there's nothing else to do. Gambling and contests of all kinds can be found here from night to night, and the potent bitter lishel Yam (Ta. Starry Eye) is the favorite sedative here. Thieves, sharks, and con-men roam the tables looking for an easy take among the transient customers, and the raucous atmosphere allows for whispered deals to be made in relative secrecy.

22. SOSTH ANURTH
(Ga. 'The Shrine of The Eye') Erected by Ganai travelling over the Tur Betark, the Sosth Anurth is frequented by nearly every Ganai passing through. The priestesses offer blessings and other services to Ganai travelers and maintain watch over the Anurth Memeph (Ga. Pool of The Eye), which they believe gives oracular powers to one of their number. This oracle's wisdom is sought by many Sireshans as well as Ganai, and she has shown true vision to some, though others call her a charlatan.

23. YALED OSAR
The nomadic Ayten tribes of the Siresha live between the high passes and vales of the Tur Betark and the low plains of Isra and Chennecatt as they shepherd their flocks of goat. Most tribes have well established sites which they move from season to season, and they trade with the cities and towns along the way for...
goods and materials. Kun Anyam has a large transient population of Ayten which pass through several times a year as separate tribes move along their migratory routes. The Yaked Osar (Ta. 'Goat Court') is frequently filled from end to end with Ayten tents and the bleating of their animals and their long wooden flutes. The Puim, Baranahal, and Rajmet tribes all stop to trade at Kun Anyam during Bauga (Ta. 'Water-channels') and Kramask (Ta. 'Planting').

24. HAMALEL AWEP
(Hamalel's Rest) Named for the legendary Sireshan who first traversed the Tur Betark, this grove of date palms, frangreb, and torbechena offers quiet and shade to residents, Ayten, and caravanners alike. The trees are watered by small springs which rise up from through the hill and disappear again into the porous soil before running down to the river. By tradition these trees and their fruit are for all, though the Em Anyam has taken to selling harvesting rights to local companies who are required to give half the harvest to the city's poor-houses. Many companies pay the fee and organize harvests simply as a public-relations act, since there is little money to be made in the practice; and the number of companies which do so means that there are few occasions when a local couldn't simply enter the grove and take a satchel-full unnoticed. The Ayten graze their herds within the cool shade of the grove and often times set up small tent communities here as well. At the northern end of the grove is the city graveyard, and the graves spread through the trees throughout that end of the grove. It is illegal to cut down any tree of the grove, and even marring one is considered to be bad luck.

25. THE DYE FIELD
The southwestern end of town holds many weavers, cloth and rug makers, and dye producers. The dye field serves most of these businesses as well as the Ayten who camp nearby. It encompasses roughly 1500 square feet and is constructed entirely of clay brick cubes ranging from four to seven feet in height, each abutting the next. These cubes are constructed around large smooth sided vats of various dyes and bleaches, and each has a small flue which leads to fire-holes in the base of the cubes. There are some 50 such vat-cubes around which the many dyers work with piles of cloth and lengths of string, and a strong smell of chemicals, earth, and steam swirls about the whole place.

26. TA’AL ZARAIT
This miniature version of the Zarait is home to several loosely organized groups of thieves working in the city, and there is a heated rivalry between those from Ta’al Zarait and the Zarait proper.

27 & 28. WALL TOWERS
The remaining wall towers are used many for storage now, and are rented out to merchant companies as warehouse space. They are often used by these companies to store their most valuable goods since they are much easier to guard than the larger warehouses in the northwestern quarter.

29. SLAVE PENS
The three two-story buildings at the northeastern corner of the great market are the temporary holding pens of the city’s slave market. All three are solidly constructed and well protected. Many debtors and criminals have seen the last of Kun Anyam from the barred windows of these buildings or from the auction blocks arrayed in front of them. The interiors are almost entirely comprised of cells which hold from 10 to 40 slaves.

30. CAM EL FEDREM
The Cam El Fedrem (Ta. ‘Sellers of Flesh’) have offices in this building, and it is here that newly acquired slaves are taken to be appraised and prepared. The building sits amidst the warehouses and slums of the northwestern quarter. It’s yellow stone walls broken by a single door on their eastern side, and a few windows and small balconies along the second floor. Most mornings and evenings the slavers move their ‘goods’ between this building and the pens in the great market. And this section of town is avoided at night by most sane Anyaman, lest they find themselves taken for sale on the blocks. Technically the slavers may not take a person without reason (debt and crime are the most common reasons), but there are reports of lone drunks or lost travelers who have disappeared in this area of town.

31. TANAT BEHOUN
The tents of the Tanat Behoun and his followers dot the ground amidst the palms and frangrebgs at the southeast end of the city. Colorful and perpetually filled with the songs and chant of these faithful, the camp is yet rarely visited by the locals. Tanat Behoun himself occupies the central tent and there preaches and guides his followers, but his faith is little appreciated among the Anyaman. Behoun comes from the plateau of Chennacatt where he was a shepherd and cleric, preaching the faith of Jarlalel a regional wind god. According to him, he was visited by Jarlalel in the form of a great bird with eyes of evening flame and told to go to Isra and prepare all for his coming. Behoun immediately left his flock and began the long walk to Isra, crossing the harsh range of Bru Isra and gathering followers as he went. He teaches that the wind will come from the west and that all who are not blessed will be struck down by it. His followers bow and pray to the west three times daily and sing of flames racing before Jarlalel as he comes. The pilgrims have been camped at Kun Anyam for two seasons, slowly gaining converts to their faith.

9.2 OTHER SITES
MEYTEM SAN
One and one half’s day to the south of Kun Anyam, along the Altin is the village of Meytemsan. Mainly a farming village where grapes and figs are the primary produce, it also serves as a supply point for groups ranging into the Yellow Mountains or up along either
fork of the Altin River. The estate of Pem Yarrat lies just a few hours further south along the river from Meytemsan, and he draws much of his estate's workforce from Meytemsan.

OTANSHA MONASTERY
The Otansha monks are simple and devout, and their monastery reflects their way of life. Situated just west of the upper reaches of the east-fork of the Maudar, it is a small cluster of buildings surrounded by a stout earthen wall and fields of wheat and other grains. One half mile behind the monastery, opposite the river, is a long curved cliff that cups the monastic farms. Approximately eighty feet high, these cliffs are riddles with the ancient crypts and burial holes of many peoples. Narrow paths cut into the cliff-face connect many of these sites and many are inaccessible without rope or ladder. The monks see part of their duty in caring for these ancestors. Of late there have been terrible disturbances in some of the graves, and the monks have been forced to abandon some of the crypts while they search for help from Kun Anyam. There are whispers that something is calling the dead back to walk again, or that evil spirits have stolen into the bodies and now roam free at night.

BOAS MELESRA
(Ta. 'Pass of Towers') These great rock pinnacles have long been revered by the Ayten tribes as a sign from the gods. The towers are bone white and range from three feet to sixty feet high and two feet to 20 feet in diameter at their base. Some are pocked by small spherical holes up to ten inches wide and others are in fact hollow throughout their length. Caves and holes dot the white cliffs and hills of the Boas Melesra as well, offering shelter and shade to weary travelers. The Ayten gather rain water from some deeper pockets in the towers and have used the site to bury honored members for generations. The Ayten speak of their ancestors speaking to them and guiding them from within the mists that occasionally rise amidst the towers. This benevolent relationship with their dead has begun to change lately though, and some fear that other forces have encroached on their holy places. They are correct in this fear, for it is here that Iluineth carries out those experiments which she deems to conspicuous (or dangerous) to do so within Kun Anyam. And it is some of the darker and more powerful spirits she has called that have in turn crept into the crypts below, at the Otansha Monastery.

DEVE ENTOL
The old ruins of Deve Entol are still visible along the Yol Isra south of Kun Anyam, and they offer a convenient way-point for caravans moving north and south. They also offer a convenient location from which to launch an ambush and several caravans have been hit in or near Deve Entol by human and grapash bandits.
10.0 ADVENTURES IN KUN ANYAM

On the way.
I've not yet formatted the adventures for the web, but
with the information contained in sections 1 through 9
you should have enough to start running your own
campaigns out of Kun Anyam if you wish to. I don't
have an ETA for the Adventures, so I encourage you to
strike out on your own for now. Have fun.