

Advanced Dungeons & Dragons[®]

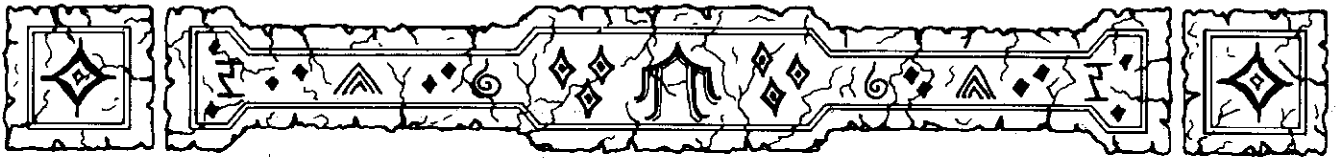
2nd Edition



The Great Glacier

by Rick Swan





Glossary of Selected Ulutian Terms

ahsukk: a trade board comprised of kiam from several neighboring Iulutian villages that arbitrates disputes during sukkiruchit

aituiskotuk: adult Angulutians who have participated in only a single ikili

akykulutik: a type of ykulutik where the accused is sealed in a cave with a bear, wolf, or other predator

akukujik: the section of an ukujik without pits

anarkiirik: the second syllable of an infant's name, derived from either the first or second syllable of a close family friend

anariak: a bonding ritual where the ariak dresses a newborn in his or her first clothes

andlitiving: a large room of a snowhouse used for meat storage

Angulutians: the nomadic caribou-herders of Angalpuk

ahtkoat: a messenger who carries invitations to koatilit

aiskotuk: the group of Angulutians and animals left behind when the iskotuk migrates

ariak: a family friend who dresses a baby in his or her first clothes (as part of the anariak ritual)

artengak: a slender harpoon used to hunt seal

awakewquka: a celebration to honor a child's first seal kill

bikik: a sled fitted with a square sail for increased speed

biknach: a Nakulutian structure used for meat storage, consisting of a wooden platform resting on four stone pillars

ceenach: a Nakulutian house made from stone

dinjik: a pit trap resembling a snowhouse used to catch wolf and fox

eaas: the fundamental precept of qukoku describing the essence of life

ekaa: a barbed arrow used to hunt caribou and other herd animals

ekotupa: an arranged marriage made by the couple's parents without the couple's knowledge or permission

equkoku: a ritual feast to honor the dead

eyklak: a bulky bow used by Innugaalikurit

garnok: a sling consisting of a foot-long bone rod with a leather thong on one end and a small cup on the other

gazanga: Iulutian name for a family's oldest male child

heteff: white sled dog, found mainly in Alpuk

hiuchupuk: a water sled with inflated seal skins attached to the runners

hukek: a spike made of bone used to dig holes for Angulutian tents

huuk: also called a singdown, this is a method for resolving minor disputes by exchanging insults performed as short songs

igdluling: the long connective passage of a snowhouse

huykulutik: a form of ykulutik where the accused is tied to a tree and shot at by an archer

Innugaalikurit: polar dwarves living primarily in the Novularond

igdluarn: a snowhouse room used for fresh meat and blubber storage

ijukujik: section of a ukujik containing meat pits

ikaap: emergency Angulutian sled made from stacks of caribou skins

ikili: one complete migration of an Angulutian caribou herd

ilupiquan: lining of seal or caribou skin fastened to the interior walls of a snowhouse

iniagok: Angulutian morale officer

intang: bone hoop used for drying wet clothes

inuksuk: V-shaped line of snowmen used to drive caribou toward waiting hunters

ipipykulutik: a form of ykulutik where the accused is dangled headfirst inside a crevasse

iquemelum: the advisory body of a village

ituiskotuk: Angulutian adults who have participated in more than one ikili, but who are unable to participate in any more because of age or injury

iuak: bone blade resembling a machete

Iulutians: the main Ulutian tribe, living primarily in Alpuk

iurit: assembly called by a Nakulutian urit where new kaiurit are announced for the coming year

jakerek: single-passenger caribou sled

jegaung: gambling game where bone slivers are tossed into an animal skull filled with holes

jokitarpo: game where participants compete to see who can make the ugliest faces

jukikewquka: feast to honor a child who kills his or her first bird or other small animal

jyykach: a kaiurit requiring all non-believers to be killed on sight

kaituiskotuk: Angulutians who have yet to participate in an ikili

kaiurit: set of Nakulutian religious edicts that vary from year to year

kaquling: the outermost, open section of a snowhouse

kayak: single-person boat, fast-moving and easy to maneuver







The Great Glacier

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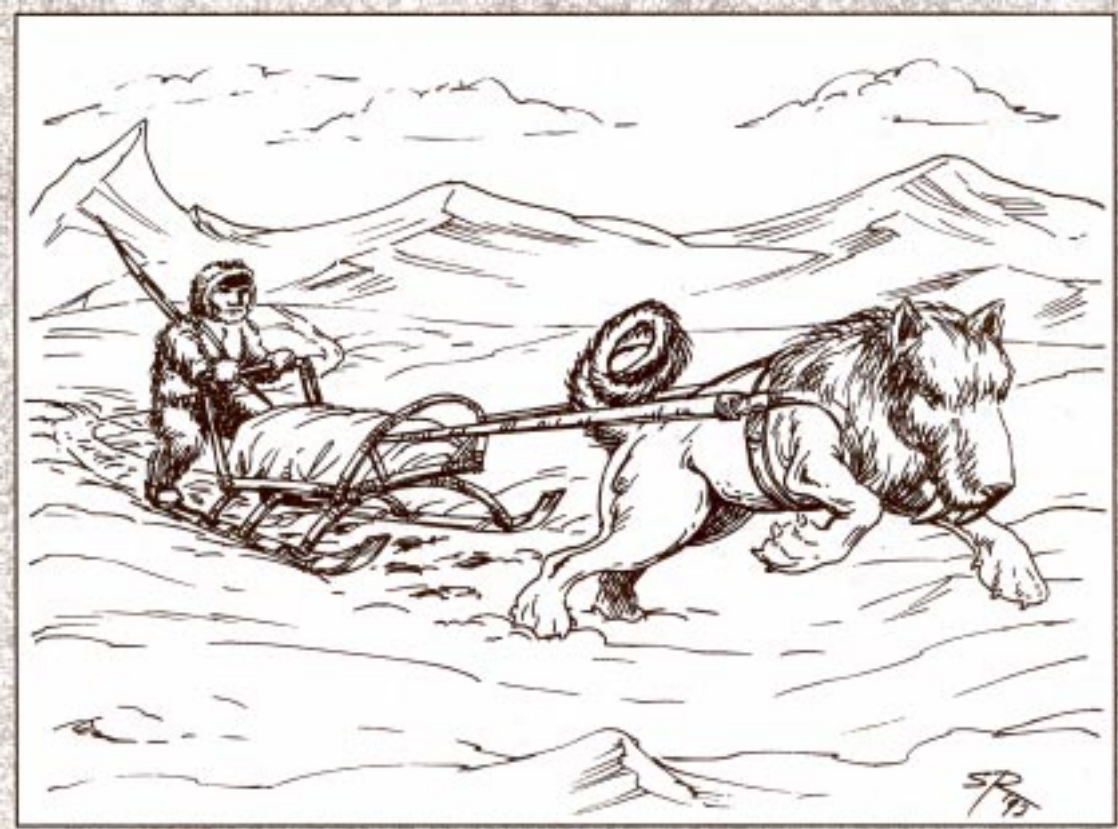
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Introduction



"Survival is a war, but it is a war that can be won, so long as we struggle against nature instead of each other."

— Inum, Iulutiu philosopher

The Great Glacier—ominous, forboding, mysterious. Perhaps no other region of the Forgotten Realms is as misunderstood. Many, for instance, believe it to be nothing more than a featureless mass of solid ice.

They are wrong.

Others believe it to be utterly devoid of life, that neither man nor beast could long survive its bitter weather and bleak terrain.

They are wrong.

And they say that whatever else may be true or untrue about the Great Glacier! it is most certainly a place of great danger, a land where death comes suddenly, unexpectedly, brutally.

About that, they are right.

About This Book

This book may be used by the DUNGEON MASTER™ either as a source of ideas for campaigns of her own design, or as a sourcebook to broaden her understanding of one of the Forgotten Realms' least-documented regions. The book is divided into several sections, each detailing a particular aspect of the Great Glacier:

The Introduction begins with a general overview of the region, along with a few pointers for staging adventures.

Part One features a brief history of the Great Glacier, including speculations as to its origin and the rise of its people, and a look at the relationship between the Great Glacier and its neighbors.

Part Two examines the Great Glacier's geogra-



phy, weather, and special physical features. The region's natural hazards are described in detail, as are survival tips for first-time explorers.

Part Three is the largest section of the book, describing in detail the natives of the Great Glacier, collectively known as the Ulutium.

Part Four focuses on the flora and fauna of the Great Glacier—vegetation, animals, and monsters.

Part Five lists places of interest, all of which can be found on the enclosed color map. For convenience, locations are listed in alphabetical order.

Part Six presents some notable personalities of the Great Glacier, including statistics, background information, and personality notes. Among those listed are the great Iulutium philosopher Inum and the legendary human explorer Palus Frohm of Damara. Words of wisdom from Inum begin each section of the book, while advice from Palus can be found at the end.

Part Seven features an introductory adventure, "Snow Baby," designed to introduce player-characters to the Great Glacier.

The Appendix describes a number of monsters unique to the Great Glacier. The inner cover panels feature a glossary of terms relevant to the Ulutiums. Boxed material found throughout the text features gaming notes, historical details, and other information for the DM's edification.

Campaign Notes

As the DM peruses this book, and particularly when she develops her own Great Glacier adventures, she is advised to keep the following points in mind:

Think Cold

Close your eyes and imagine a cold winter's day. Not a chilly day or a brisk day, but a day of freezing, bitter cold so intense that it turns your fingers blue and your breath to frost. A day of biting, numbing cold that penetrates your clothes like icy needles, making your eyelids stiffen and your nostril linings freeze.

You have just imagined a *warm* day in the Great Glacier.

Think Hungry

Survival in the Great Glacier centers on the search for something to eat. Animal life is scarce, and vegetation is virtually non-existent. Natives of the Great Glacier are not inclined to share their precious food with strangers

Think Isolated

Though pockets of civilization exist throughout the Great Glacier, they are few and far between. The Ulutiums are wise to the region's dangers and seldom stray far from home; explorers counting on assistance from natives may be sadly—and fatally—disappointed.

Ulutium settlements are primitive by Realms standards. Spell components are hard to find, most magical items are unheard of and no amount of money can buy such exotic items as mirrors, spyglasses, or chicken eggs.

Think Lost

The terrain of the Great Glacier gives new meaning to the word "bleak." Flat, white plains stretch for miles in every direction, utterly devoid of landmarks to help travelers find their way. The sky is cloudless, the wind often still. Days pass in silence—not the howl of a wolf, nor the gurgle of a stream. Only the distant rumble of an avalanche, or the muffled screams of a lost, snowblind explorer occasionally break the endless silence of the Great Glacier.

"The traveler in the Great Glacier must be constantly alert. So bright is the day and so gleaming the snow that it is difficult to tell where the land ends and the sky begins. To eyes growing weary from squinting, the terrain becomes a blur of indistinguishable images. The mountain ten miles distant appears as close as the snow bank ten feet away; the stretch of solid ground ahead may in fact be a gaping crevasse, ready to swallow the explorer whose eyes have betrayed him.

"Three rules of survival:

"1. Rest frequently.

"2. Move carefully.

"3. Don't trust your senses."

—from Blood and Ice: Survival in the Great Glacier by Palus Frohm



Part One: History

"Again and again, the pattern of history reveals a simple truth—that history has no pattern."

-Inum

Birth of The Great Glacier

In the beginning, there was an ocean.

A millennium ago, when the Realms were barren, a vast ocean filled the area now known as the Great Glacier, spilling south to the lands that would eventually become Vaasa, Damara, and Narfell. The ocean was still and uninviting; even if seafaring vessels had existed then, explorers would have found little of interest in its icy waters.

Ulutiu, however, found the ocean irresistible. It isn't known if it was the solitude that attracted him, or if its bitter temperatures invigorated him. Perhaps he felt an affinity with the aquatic creatures that thrived in its depths. Whatever the reason, once Ulutiu discovered the ocean, he never left it.

As for Ulutiu himself, he remains a mystery. From the writings he left behind, it's clear that he wasn't human, at least not in the accepted sense. He may have been an avatar of the gods, or an entity from another world seeking refuge in the Realms for reasons unknown. In any case, he wielded powerful magic—stronger perhaps, than any magic wielded by the most skilled wizards of the Realm before or since.

By all accounts, Ulutiu enjoyed a life of peaceful reflection, avoiding involvement in the affairs of men or gods. He spent his days in a magically-constructed barge of ice, endlessly drifting in the waters he adored.

When the end of his life approached, it was no surprise that Ulutiu chose the ocean as his final resting place. To prepare for his death, he fashioned a necklace of enchanted ice, a delicate chain of glistening blue crystals that would ensure a peaceful afterlife on the ocean floor.

On his last day, Ulutiu lay down on his barge, then donned the necklace, activating its magic. As life ebbed from his body, the necklace began to glow, covering Ulutiu in a frosty glaze that ex-

panded and grew, encasing the entire barge in a tomb of magical ice. The barge sank under the weight of the ice, coming to rest on the ocean floor thousands of feet below.

Unfortunately, the magic of the necklace worked too well. The ice tomb continued to grow, chilling the waters around it, creating huge mountains of ice that towered above the hardening surface to pierce the clouds. Many years later, when the magic had reached its limit, the vast ocean was no more. In its place was a sprawling arctic wasteland. The Great Glacier was born.

Beneath it all, buried below tons of ice and snow, lay the corpse of Ulutiu, the glowing necklace still draped around his neck. He lies there today, undisturbed, forgotten. For the sake of the peoples of the Great Glacier, as well as those in the lands to the south, it is hoped that his rest continues. If the *necklace of Ulutiu* were removed, the enchantment would be broken, and the Great Glacier would surely begin to melt.

Timeline of The Great Glacier

The dates below are taken from the Ulutian calendar, which is measured from the year of Ulutiu's death. The current year, 3909, corresponds to the Year of the Serpent (1359 DR) in the dating system used elsewhere in the Realms.

0. Ulutiu dies, his ice barge sinks, and the *necklace of Ulutiu* begins to freeze the ocean, giving birth to the Great Glacier.

75. The Great Glacier continues to grow, expanding south to cover the lands that will eventually be known as Vaasa and Damara.

276. A clan of dwarves from the Tortured Land refuse to participate in a dwarven war party preparing to raid peaceful settlements in the Border Forest. Convicted as traitors, the clan is exiled to the Great Glacier. The clan begins a year-long trek to the Novularond; all but four die along the way. The survivors are the forebears of a new race of arctic dwarves called the Innu-gaalikurit (EE-nu-GA-ka-LEE-ku-rit).



902. Hunters skilled in winter survival migrate west from Sossal to search for new species of game in the Great Glacier. Shortly thereafter, a tirichik (see the “New Monsters” section at the end of this book for details) ambushes the party and kills the leader.

The survivors panic and become lost, inadvertently moving deeper into the Great Glacier. Eventually, they reach the shores of the Lugalpgotak Sea. They renounce their faith in the gods, whom they hold responsible for their misfortune. Permanent settlements are established, and the hunters become the precursors of the Ulutiuns.

1188. Descendents of the hunters expand north from Alpuk, discovering the Glacier of Ulutiu near the Uppuk River. Carved in the glacier are mysterious and extensive writings, some of which the hunters manage to translate. Ulutiu is revealed to be the author of the writings, and the being responsible for the creation of the Great Glacier.

Some of the hunters are so impressed with this discovery that they declare themselves disciples of Ulutiu, who they presume is a god. The group decides to migrate further north and establish their own settlements dedicated to the worship of Ulutiu; these become the forebears of the Nakulutiu tribes. The remaining hunters return to their homes in Alpuk, thereafter calling themselves Iulutiuuns (EE-oo-LOO-shee-uns).

1364. Lured by the abundance of caribou, an Iulutiu faction moves to Angalpak. The faction are the first of the nomadic Angulutiuuns.

1587. In the wake of a particularly harsh winter, several Iulutiu settlements unite to wage war on their Angulutiu neighbors in Angalpak, coveting the sizeable Angulutiu caribou herds. The raid triggers the fifty-year Keryjek Wars, named for the mountain range in which most of the fighting occurred.

1637. The Keryjek Wars end with a treaty between the Iulutiu and Angulutiu leaders. To encourage communication and promote good will, the leaders inaugurate the first *koatulit*, where guests are exchanged for a week-long festival of games and banquets. *Koatulit* have been held every year since; as a result, there have

been few serious conflicts between the Iulutiuuns and the Angulutiuuns.

1649. Iulutiu representatives from Gronne attempt to establish formal relations with the Innugaalikurit in Novularond by inviting them to participate in the *koatulit*. The Innugaalikurit decline, but the invitation marks the beginning of a long and cordial relationship between the Innugaalikurit and the Ulutiuns.

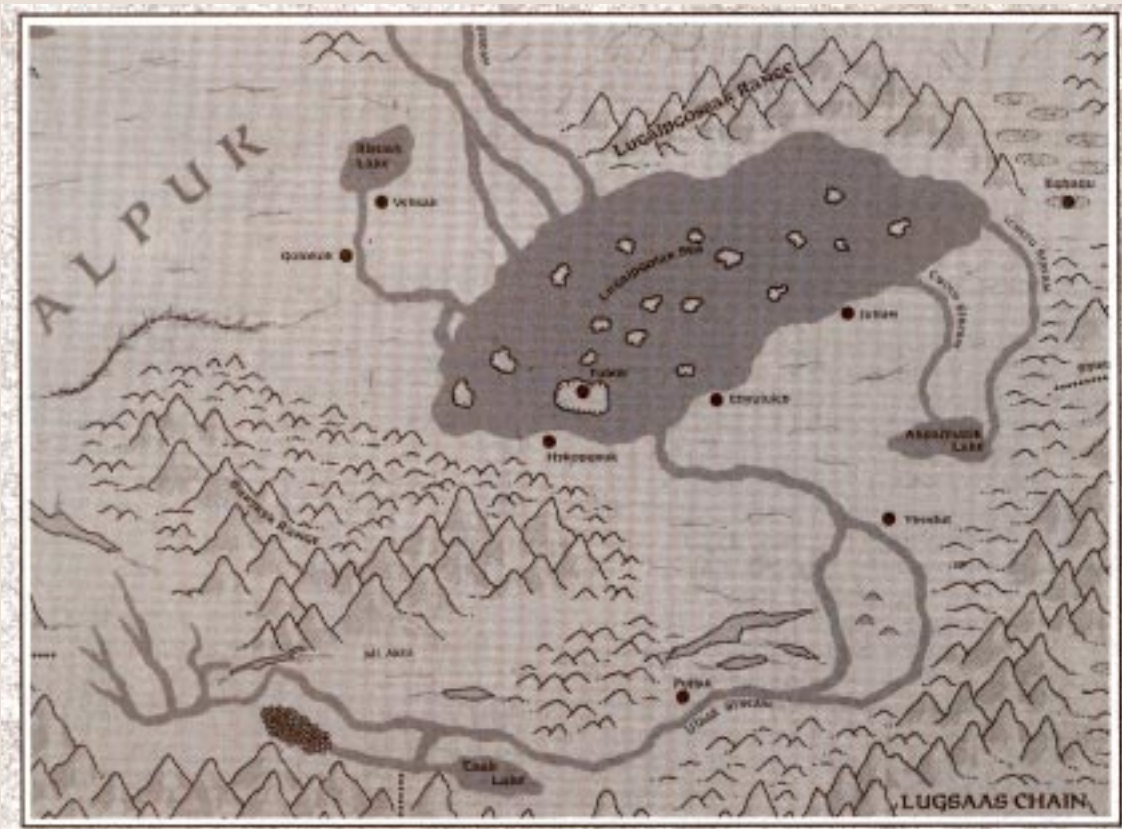
1790. The Year of the Great Flood. An unusually warm summer causes the waters of the Nakalpgotak and Lugalpgotak Seas to rise and engulf Ulutiu villages near the shore line. Hundreds of Ulutiuns drown when their villages are washed away.

1952. A party of Innugaalikurit discovers a crude catapult on a high peak in Novularond. The Innugaalikurit disassemble the device and take the parts home with them. A day later, an enraged group of frost giants tracks down the Innugaalikurit and demands the return of the weapon. The Innugaalikurit refuse. The frost giants respond by attacking and destroying an Innugaalikurit village.

To avoid an all-out war, the elders of Gronne intervene, volunteering to negotiate a settlement. The Gronne elders ultimately find the Innugaalikurit guilty of theft; the frost giants are awarded custody of the dwarven thieves. The frost giants make slaves of the prisoners; descendents of the prisoners remain enslaved today.

2338. Rumbles from the depths of the Olyniak Crevasse attract the attention of curious Nakulutiuuns. The Nakulutiuuns inadvertently awaken a slumbering monster in the crevasse, described by a survivor as “a grotesque blend of a tirichik and a white dragon, as large a mountain, with fangs of gold and wings of ice.” The monster devours dozens of shrieking Nakulutiuuns before returning to the crevasse. The monster, named Ufloq by the Nakulutiuuns, has not been seen since.

3010. Treasure hunters from Sossal enter Angalpak, bringing with them a rare disease that doesn’t affect the hunters, but proves deadly to both Angulutiuuns and caribou. Hundreds of Angulutiuuns and caribou succumb to the sick-



ness, before the carriers are isolated and exiled to the Ibelgrak Valley in the southeastern corner of Angalpuk. A few caribou and Angalpuk in the Ibelgrak Valley are believed to still carry the dormant disease.

3588. A rotational shift of Toril causes a slight but permanent change in the world's climatic patterns. Global temperatures rise, causing the Great Glacier to melt and recede; the lands of Vaasa, Damara, and Narfell become free of ice.

3691. A contingent of evil wizards from Vaasa employ their powerful magic to construct a castle of ice at the base of Mount Okk, one of the tallest peaks of the Lugsaas Chain. The wizards use the castle as a base to develop a new type of cold-based magic with which they plan to conquer their homeland. They amass a sizeable cache of gems and precious metals for use in their magical research, stored in a labyrinth be-

neath the castle, guarded by a small army of magically-generated ice monsters.

3698. A massive earthquake rocks the Lugsaas Chain. A fissure opens near the base of Mount Okk, swallowing the ice castle of the Vaasan wizards. An avalanche dumps tons of snow and ice on the fissure, burying the castle and its occupants. The wizards are presumed dead.

3777. Palus Frohm, one of Vaasa's greatest explorers, begins his twenty-year trek through the Great Glacier, culminating in the writing of *Blood and Ice: Survival in the Great Glacier*, the definitive arctic survival guide.

3889. Sharra Frohm, the great-great-great granddaughter of Palus Frohm, decides to continue her grandfather's work, planning to focus Volume Two of *Blood and Ice* on the treacherous Nakvaligach region, an area of the Great Glacier that Palus was unable to fully explore. Traveling



alone, Sharra enters the Great Glacier about 100 miles northeast of the Frozen Forest. She is never heard from again.

3909. Current year.

Relationship with Other Lands

Because the Great Glacier is commonly perceived as an uninhabitable, useless ice field, there has been little contact between the Ulutiuns and their outlying neighbors. Most explorers entering the Great Glacier region never return, falling victim to the extreme weather, ravenous creatures, and other deadly hazards. The few that do come back spin tales of extreme hardship and suffering, describing a wasteland of nothing but ice, snow, and misery. The tales do little to inspire others to mount new expeditions.

Likewise, the few Ulutiuns who have made contact with outsiders haven't been particularly impressed. Outsiders destroy caribou and seals for trophies and furs, introduce debilitating diseases for which the Ulutiuns have no natural defenses, and have even attempted to recruit Ulutiuns as soldiers for their wars. As far as the Ulutiuns are concerned, outsiders mean trouble—the less contact, the better.

Still, a region as huge as the Great Glacier is hard for the rest of the world to ignore, and interaction is inevitable. Here's a rundown of the current state of affairs between the Great Glacier and some of her neighbors.

Vaasa

Following the defeat of the Witch-King (see *FR 9 The Bloodstone Lands* for details), Vaasa has returned to its original state as a loose collection of ragtag settlements. A group of barbarians called the White Worm Tribe lives on the edge of the Great Glacier, and has attracted the attention of many of Vaasa's would-be leaders. The White Worm warriors are as independent as they are fierce; persuading them to fight for any particular Vaasan faction is all but impossible.

Of late, it has occurred to a few Vaasan leaders that more warriors of the calibre of the White

Worm Tribe may live deeper within the Great Glacier. These warriors, the leaders believe, may be easier to recruit than the White Worms. The leaders intend to hire mercenaries to scout the Great Glacier for such warriors and bring back a report—or more preferably, the warriors themselves.

Castle Perilous

Flights of red, blue, and black dragons have been seen heading toward the ruins of Castle Perilous, the stronghold of the fallen Witch-King. A large number of white dragons from the Great Glacier are rumored to be on their way to join them. Allegedly, the dragons are gathering to seek revenge on a band of Bloodstone warriors who destroyed Tiamat, the evil dragon queen (see *FR 9 The Bloodstone Lands*).

Galena Mountains

Gold, silver, and other precious metals fill these mountains, but mining is made difficult by the bitter winds blowing year-long from the Great Glacier. Entrepreneurs would pay a pretty penny to anyone able to figure out a way to shield the mountains from these winds, or better yet, devise a way to permanently increase the temperatures in the Great Glacier.

Galena Snake

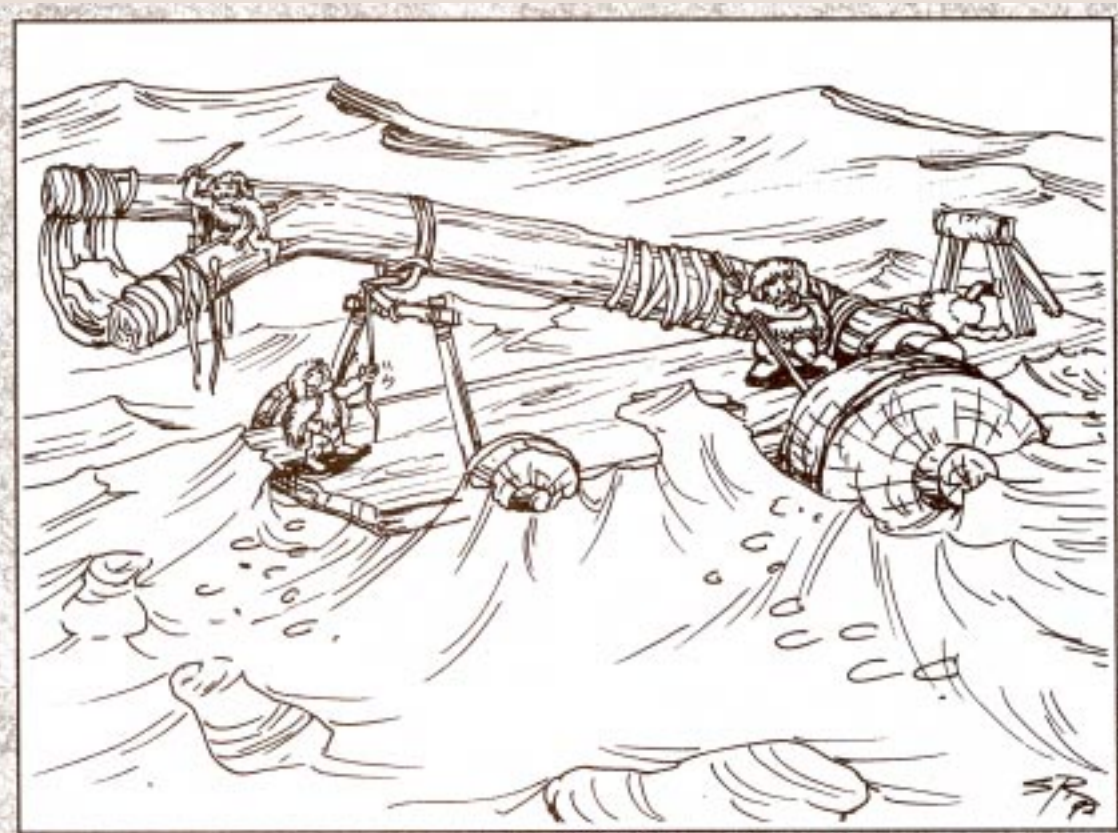
Every spring, melting ice from the Great Glacier causes this winding river to overflow. Area farmers could make better use of the water if it weren't so icy cold; the farmers would gladly entertain ideas to warm up the Great Glacier.

Palischuk

Gold fever is sweeping this small community of half-orcs. An explorer recently claimed he discovered huge chunks of gold buried in the snow in the Great Glacier. Strangely, the chunks melted in his hands as soon as he returned to Vaasa. He's looking for recruits to make a return visit.



Part Two: Geography, Weather, and Hazards



"In the scheme of all things we are small, pitiful things. If mountains could walk, why should we presume they would even bother to step over us?"

—Inum

The Lay of The Land

When Ulutiu died, the powerful magic of the *necklace* wrought nearly a century of havoc. Mountains swelled from the shore lines of the frozen ocean, pushing their way to the sky, only to collapse under their own weight before rising again. The ocean floor, cracked and split, releasing salts and minerals from deep inside the earth to create new seas of icy waters that refused to freeze. Glaciers of staggering size ripped the landscape. Jagged rivers froze and melted, sculpting steep valleys through plains of frost.

Eventually, the turmoil came to an end. The result was a land mass that has remained unchanged for thousands of years, nearly all of it buried beneath thick layers of ice and snow.

Chains of towering mountains completely enclose the Great Glacier, isolating it from the rest of the Realms. The chains are many miles wide at their narrowest point, and rise thousands of feet high.

So effective are these mountains in discouraging contact with the outside world that the Ulutians refer to them as *saas*, meaning "shields." The Southern Shield (Lugsaa) is the longest and tallest of these protective chains, separating the Great Glacier from Vaasa and Damara over a length of 1,200 miles. The Lugsaa Chain merges with the sheer slopes of the Western Shield (Tuutsaa) about 100 miles northeast of the Tortured Land, while on the opposite border, the



Eastern Shield (Angsaas) rises between the Great Glacier and the plains of Sossal.

There are a few passes through the shields, mainly in the lower elevations of the Lugsaa and Tuutsaas Chains, but because the passes are so narrow and treacherous, they are suitable for only the most determined—or foolhardy—explorers.

Natural boundaries within the Great Glacier divide it into three general regions, each with its own distinct terrain. The largest region, Alpuk (the Central Basin) stretches between the Keryjek River and the Tuutsaas Chain, with the Uppuk River to the north and the Lugsaa Chain to the south. The land is relatively low, and rough, distinguished by rolling hills and a cluster of high, snowless mountains (Novularond). Two sprawling seas, the Lugalpgotak and the Nakalpgotak, are also found here. They are bound by sheer glacial walls and filled with drifting icebergs that range in size from a few yards in diameter to island-like chunks large enough to hold an entire human community.

To the east is Angalpuk (the Eastern Basin), a broad plain filling an area resembling a shallow, inverted dome. Aside from a few clusters of tall mountains and the occasional lake, the terrain is flat. Vegetation is more prevalent here than anywhere else in the Great Glacier.

The smallest and most forbidding region lies to the north. Nakvaligach (the Northern Barrens), cleanly separated from the rest of the Great Glacier by the Uppuk River, is dense with rugged mountains and deep crevasses. Water is scarce, and temperatures are bitterly cold. No region of the Great Glacier is more hostile to life than Nakvaligach.

Climate

Temperatures in the Great Glacier have been known to drop as low as -150 degrees Fahrenheit in the northernmost mountains of Nakvaligach, and soar to a relatively warm 60 degrees during the sunniest weeks of the summer in central Alpuk. These readings, however, are rare extremes. For the most part, temperatures hover between zero and -30 degrees the year round.

Why so cold? Two reasons:

1. Though the sun shines brightly on the Great Glacier, most of the solar energy bounces back into the sky, reflected by the ice and snow.

2. Cold winds continually blow in from the icy Southern, Western, and Eastern Shields, creating a constant circulation of icy air. The mountains also prevent warm air originating outside the Great Glacier from reaching the interior.

The following table shows average seasonal temperatures for Alpuk. To determine averages for Angalpuk, subtract 10 degrees from the listed temperatures; for Nakvaligach, subtract 20 degrees. Winds tend to be calmer in the center of the region, accounting for the relatively lower temperatures in Alpuk; likewise, the Nakalpgotak and Lugalpgotak Seas retain a certain amount of heat, which also boosts the temperatures a bit. In contrast, frigid northern winds high altitudes, and distance from the seas drive Nakvaligach temperatures to nearly unendurable depths. (Temperatures are given in degrees Fahrenheit.)

Alpuk Average Temperatures

Season	High	Low	Daytime Nighttime	
			Avg.	Avg.
Winter	-10	-75	-35	-55
Spring	35	-30	15	-15
Summer	50	0	30	10
Fall	20	-35	10	-20

Strong winds make life even more miserable for the arctic traveler driving the effective temperature down dramatically. The following table lists the effective temperatures when wind chill factors are considered; to find the effective temperature, cross-index the actual temperature with the prevailing wind velocity.

For actual temperatures lower than those listed, lower the effective temperature by 10 degrees for each 10 degree drop in the actual temperature (for instance, at a wind velocity of 30 and an actual temperature of -50 the effective temperature becomes -120.) Wind velocities exceeding 40 miles per hour don't cause significantly lower wind chills past this point



Effective Temperatures Resulting from Wind Chill

Actual Temp	Wind Velocity (mph)			
	10	20	30	40
30	15	5	0	- 5
20	0	-10	-20	-25
10	- 10	- 25	-35	-40
0	- 20	-40	-50	-55
- 10	- 30	- 50	-60	- 70
-20	- 45	-70	-80	-90
-30	-60	-80	-95	- 100
- 40	- 70	- 95	-110	-115

Changes in season are marked by dramatic shifts in weather patterns.

Winter is the longest and most brutal season, beginning in Nightal (December) and continuing through Tarsakh (April), with temperatures dipping to their lowest levels in Hammer (January). High winds, clear skies, and sporadic bursts of heavy precipitation mark this season.

Spring arrives in Mirul (May) and continues through Kythorn (June). Some melting and thawing occurs during the later weeks of spring. Skies are generally bright, precipitation is light but frequent.

Summer consists of only the month of Flamerule (July). Winds remain calm, but the air is often humid and dense with fog. Ice thaws, snow melts, and the moist ground allows for a brief growing season.

Fall comprises Eleasis (August) through uktar (November). It's a season of turbulence, with wide temperature swings and violent weather shifts. Usually, the ground re-freezes by Eleint (September). Frigid, blistering winds begin in Marpenoth (October) and increase in intensity through Uktar (November).

In strict terms, the Great Glacier is a desert, as it receives very little precipitation over the course of a year. A total of about 5-8 inches of snow and rain fall in Alpuk, slightly more in Angalpuk, a little less in Nakvaligach. Whatever falls, however, tends to stick, replacing whatever ice and snow melted off in the summer. The total amount of ice and snow throughout the Great Glacier remains fairly constant because: (1) the

solid ground inhibits drainage; and (2), not much evaporation occurs, since most sunlight is reflected back into atmosphere.

Physical Features

There are no forests or jungles in the Great Glacier. Its dismal plains are flat and vacant. Mountains and hills are blanketed in white, providing no landmarks for lost travellers. Nevertheless, the Great Glacier boasts an abundance of extraordinary physical features unlike those found anywhere else in the world. Some of these features are described here.

Ice

A permanent layer of ice covers more than 95 percent of the land surface of the Great Glacier. The ice layer, called permafrost, averages 200-500 feet thick, thinning to as little as 5-10 feet in parts of Alpuk and central Nakvaligach. It is believed to reach a depth of 5,000 feet and more in the northernmost mountains of Nakvaligach. Permafrost covers the Western, Southern, and Eastern Shields to a depth of at least 2,000 feet. For all practical purposes, most mountains of the Great Glacier can be considered to be solid ice.

Vast walls of sheer ice border much of the coast lines, particularly along the northern shores of the Nakalpgotal Sea. These walls—called barrier ice—tower 500 feet in places. Occasionally, huge chunks break or “calve” from the barrier ice, toppling into the water to become icebergs. Drifting icebergs, ranging in size from modest-sized cakes to mile-wide ice mountains, cover as much as 75% of the seas.

A special type of ice, called platform ice, covers the surfaces of a few smaller lakes, and can also be found along the edges of the larger seas. Platform ice, ranging in thickness from 5-20 feet, is particularly rich with salts that inhibit thorough freezing. Depending on the season, platform ice can be quite fragile; it doesn't take much pressure to crack the surface, as careless travelers have discovered the hard way. “Young” platform ice, formed relatively recently, is thinner and more delicate than “old” platform ice. The follow-



ing table shows the densities-and dangers-of platform ice throughout the year.

Platform Ice Densities

Season	Young Ice	Old Ice
Winter	Solid	Solid
Spring	Semi-Solid	Solid
Summer	Melted	Semi-Solid
Fall	Solid	Solid

Solid = Frozen all the way through.

Semi-Solid = Partially frozen, may break under pressure. For every 100 pounds of weight, there is a 10% cumulative chance that the ice will break (for instance, there is a 40% chance that the ice breaks under the weight of 400 pounds). Make a check for breakage for every 10 yards.

Melted = Completely liquid; no solid surface.

Glossary of Ice Terms

The terms below are commonly used to describe ice formations in the Great Glacier.

Stationary Ice

Shore Ice. A jagged wall of ice along the edge of a sea or other body of water, consisting of cakes, slush, and other other pack ice fragments that have been washed ashore. Shore ice is usually about 50-100 feet high.

Pressure Ice. An ice wall formed by subsurface pressures, or by strong winds blowing together piles of ice fragments. Pressure ice resembles shore ice, except that it may be found anywhere in the Great Glacier. Pressure ice walls can be a few yards or hundreds of feet in height.

Hummock. A wall of pressure ice up to several hundred yards long.

Pressure Ridge. An unbroken wall of pressure ice many miles long.

Needle Ice. A plain of crystalline icicles, rising from the ground like daggers. Needle ice ranges in length from a few inches to several yards. The needles are often sharp enough to pierce boots or thick layers of clothing.

Candled Ice. Small ridges of crystals, seldom more than 5 feet high, but winding for hundreds of yards, sometimes miles. The ridges look like

stacks of 10-foot-long candles lying on their sides.

Barrier Ice. High, sheer walls of solid ice hugging the shore lines of seas.

Platform Ice. Ice layers of varying thickness covering bodies of water. Platform ice is susceptible to cracking under pressure.

Permafrost. Permanent ice layers covering almost all ground surfaces of the Great Glacier.

Floating Ice

Pack Ice. A general term describing masses of floating ice.

Field. A large area of pack ice, upwards of several square miles.

Floe. An area of pack ice smaller than a field, usually at least a few hundred square yards.

Iceberg. An immense chunk of floating ice, which can be several hundred feet thick and 1-2 miles (or more) wide.

Cake. A general term describing a small block of floating ice, anywhere from a few square feet to several hundred square yards in area.

Slush. A collection of small ice chunks. Also called **mush** or **brash**.

Flaw. The area between the pack ice and the shore.

Breakages

Crack. A narrow break, from a few inches to a few feet wide, easily traversed.

Lane. A break in the ice wider than a crack, anywhere from 5-100 feet across.

Lead. A term describing all breaks wider than lanes, from 100 feet to several miles across (pronounced "lead").

Bodies of Water

For most of the year, the seas, lakes, and streams of the Great Glacier are either completely frozen over, or—in the case of the Nakalopgotak and Lugalpgotak—choked with pack ice. Only the hardiest marine life survives in the Great Glacier waters. Not only is the water very cold, but surface ice impedes the penetration of sunlight, limiting the amount of algae and plankton necessary for a flourishing food chain.

The great seas are combinations of salt water,



and fresh water, from rain and melted snow. The churning seas continually expel salt in the form of brine, keeping the salinity of the waters relatively low; ice that's a year or so old is pure enough to drink. Water temperatures average about 25-32 degrees F. Considering their size, the seas are unusually shallow; depths of the smaller seas—the Igotak, Ahtahqugotak, and the Lugotak—range between 100-200 feet, while the Nakalpgotak and Lugalpgotak average 500-800 feet deep.

There are hundreds of lakes and ponds throughout the Great Glacier, most of them no more than a few acres in area. Lakes and ponds are shallow, rarely exceeding 50 feet in depth. Many of them are only a couple of yards deep; it's possible, for instance, to wade across the sprawling Umaylu Lake. Knee-deep, slush-clogged streams link most of the Great Glacier's lakes and seas. The Uppuk River, about a mile wide and 100 feet deep, is the area's only truly deep river.

Pingos

Pingos form when trapped pockets of water freeze beneath the ground, then burst through the surface like giant bubbles. Pingos are solid ice and resemble smooth glass domes, from 100 yards to a mile or more in diameter. Pingo clusters are common near the eastern border of the Tuutsaas Chain.

Crevasse

These permanent ground openings are typically found near the feet of mountains. They range in width from 10-60 feet and are sometimes concealed by drifting or blowing snow. Depths range from a few yards to hundreds of feet. Solid ice—some of it needle ice—lines almost all crevasse floors.

Stone Rings

On plains of thin permafrost—such as sections of southern Angalpuk—temperature fluctuations force layers of rocks through the surface to form rings of stone. The walls of a ring typically slope upward at a 45 degree angle, about 50-60 feet

high. Diameters average 100 feet, though some are 10 feet or less across. Though the interior of stone rings are usually hollow, some are filled with frozen lakes or fairy snow (see below). Fields of 100-200 stone rings are not uncommon.

Sled Trails

Aside from an occasional abandoned campsite or fishing hole, sled trails are the only man-made terrain features that visitors to the Great Glacier are likely to encounter. Created by the sleds of dog and kupuk (see the “New Monsters” section at the end of this book for details), these trails appear as shallow indentations in the snow, seldom more than a few feet wide. Their surfaces of rough ice provide better than average traction. Following a trail usually leads the traveler to an Ulutiun village.

Hazards

Nature is cruel in the Great Glacier. Below are some of the most common—and most hazardous—environmental threats, along with DM tips for adjudicating their effects.

Freezing

Not surprisingly, the frigid temperatures of the Great Glacier present the most insidious threat to travelers. Thanks to their unique physiology and survival techniques, Ulutiuns rarely suffer from exposure. But visitors to the region may freeze to death any time and anywhere; the bitter winds of upper Nakvaligach can freeze a man solid in mid-step. A character's Constitution helps *some*, common sense measures such as wearing the right clothing help a lot, but ultimately, travelers are at the mercy of the thermometer's whims.

One way to adjudicate the effects of freezing is the use of Arctic Endurance Ratings (AER). A character's base AER is 100%, modified as follows:

Prevailing temperature, including effects of wind chill (apply one of the following):

Very cold (30 to 0 degrees) No modifier



Bitterly cold (- 1 to - 30 degrees) - 20
 Intensely cold (- 31 degrees and below) - 50

Character's protection (apply one of the following):

Well-protected (wearing thick furs or bulky woolen clothes, insulated boots and gloves sheltered in a warm cave or insulated building) +25

Moderately protected (wearing typical winter clothes but taking no exceptional precautions; sheltered in a drafty cave or poorly constructed building) - 20

Poorly protected (thick garments, but no special precautions for frigid weather; no protective shelter) - 40

Character's Constitution (apply one of the following):

Each point of Constitution above 14 +5
 Each point of Constitution below 11 - 5

Character's activity level (apply one of the following):

Stationary or inactive (sleeping) +10
 Normal activity (hiking with regular rest periods) No modifier
 Strenuous activity (brisk hiking, no rest) - 10
 Fatigued, but not at rest - 20

Character is wet -20

(Example: A character with a Constitution of 10 who's well-protected, and is undergoing strenuous activity in bitterly cold weather has an AER of 90.)

No AER can be less than 5. An AER above 100 is treated as 100.

For every two hours that a character is exposed to temperatures of 30 degrees or less, an AER check should be made by rolling percentile dice. If the roll is less than or equal to the AER, the character suffers no damage. If the roll is greater than the AER, the character suffers 1-4

points of damage from exposure. Characters with AERs of 100 or more aren't required to make checks.

Note that these aren't rigid rules but general suggestions, and the DM is encouraged to modify them as she wishes. For instance, she may require AER rolls only a couple of times per day, and may double or triple the amount of damage to account for the fewer number of checks. She may increase the amount of damage or the frequency of checks in especially harsh weather, or do away with them temporarily if the weather is nice and the characters are prudent.

Characters recover from exposure damage a bit differently from normal damage (presuming, of course, that the character hasn't yet died from exposure). If such a character rests in an area where the temperature is above 30 degrees (such as beside a fire inside an insulated building, or in a land south of the Great Glacier with a warmer climate), he recovers hit points lost to exposure at a rate of one point per hour. Otherwise, he recovers damage normally.

Frostbite

If a character suffers at least 6 points of damage from exposure to the cold, he also risks frostbite, a condition where the flesh actually freezes. Ordinarily, only areas of exposed flesh are susceptible to frostbite, such as the face or wrists (when there's a gap between gloves and coat), though feet and hands can become frostbitten if snow gets inside and melts.

After suffering 6 points or more of exposure damage, the affected character must make a normal Constitution check whenever he's required to make an AES check. Regardless of whether his AES check is successful, a failed Constitution check means he's frostbitten, and suffers an additional 1-2 points of damage. This damage should be counted as additional exposure damage. When the character's exposure damage total falls below 6 points, he no longer has to check for frostbite.

Frostbite damage heals like exposure damage. Contrary to popular belief, rubbing snow on a frostbitten area doesn't help in the least; in fact,



friction may actually worsen the damage (at the discretion of the DM, a character rubbing snow on a frostbitten area or applying any other type of friction increases the amount of damage by 1 point).

Snowstorms

Though snowstorms sound dangerous, they only threaten travelers who insist on forging ahead when they can't see where they are going. Heavy snowstorms restrict normal vision to 25 feet during the day and 10 feet at night.

Strong winds, blowing up to 40 miles per hour, sometimes accompany a heavy snowstorm, increasing the dangers from wind chill. However, such winds seldom last for more than an hour, subsequently dropping to 10 miles per hour or less. Snowstorms in the Great Glacier tend to be

brief (rarely more than 5 hours) and light (a maximum of about 1 inch of snow per hour). In exceptionally heavy snowstorms, travelers have a chance of becoming lost (as described in the "Whiteout" section below).

Fog

Moisture clouds form when there's a great temperature differential between water and air, much as steam rises from boiling water. At temperatures below -30, fog banks are almost inevitable, especially near bodies of water. Fog banks can persist for days and may extend over dozens of square miles. Such fogs typically reduce normal vision to 50 feet during the day and 10 feet at night. Travelers have a chance of becoming lost in dense fog (as described in the "Whiteout" section).



Avalanches

Any mountain in the Great Glacier has the potential for avalanches at any time, but they usually occur in the spring and summer when the sun softens the snow. A round or two of rumbling often precedes an avalanche, which may alert attentive characters. Even so, large avalanches—which may comprise hundreds of tons of snow—are hard to avoid. A character in the path of an avalanche typically suffers 6-60 (6d10) points of damage (more in an exceptionally large avalanche). Additionally, characters have a 70% chance of being buried beneath 1-20 feet of snow. A buried character can dig himself free at the rate of 1-2 feet per round, but this isn't much help unless he knows which way is up (a successful Intelligence check means he's digging in the right direction). Otherwise, a companion can dig out a buried character at the rate of 1-2 feet per round. Again, this presumes that the companion is able to locate his buried friend (a successful Intelligence check locates the right spot, but the DM should only allow a check if the companion already has a general idea of where to look).

A buried character risks suffocation much as a drowning victim (see the swimming rules in Chapter Fourteen of the *Player's Handbook* for details).

Fairy Ice

A phenomenon unique to the Great Glacier, fairy ice is a form of precipitation consisting of tiny, slushy ice spheres. Fairy ice resembles ordinary snow, except that it sparkles like a rainbow in bright sunlight.

Because of its granular density, fairy ice accumulating in stone rings, crevasses, and valleys may pose a risk to unwary travelers. Stepping in fairy ice is like stepping in quicksand; characters sink in fairy ice at the rate of 2 feet per round. A sinking character making a successful Dexterity check grabs a solid surface and can pull himself free with a successful Strength check. A companion can pull a sinking character free if she rolls a successful Strength check. Any two characters working together can automatically pull a sink-

ing companion free.

If a character sinks below the surface, she can still be rescued if a companion feels around and finds her. Otherwise, she continues to sink, risking suffocation (see the swimming rules in Chapter Fourteen of the *Player's Handbook*).

Sunburn

Powerful sun rays reflecting off the white surfaces of ice and snow may subject travelers to painful sunburns. On sunny days, particularly in the spring and summer, characters automatically suffer 1 point of sunburn damage per day unless they take precautions such as covering areas of exposed flesh with masks, scarves, or salves. Facial hair is not a good way to ward off sunburn. In fact, it is a tremendous liability, as is stated in *Blood and Ice*:

"In the Great Glacier beards and moustaches pose a significant risk to one's well-being. Exhaled breath freezes in facial hair, gradually turning the hair into solid ice. Should the skin beneath the hair freeze—an inevitability if the hair remains caked with ice—prudent treatment of the affected skin is difficult, as breaking away the ice also tears out chunks of flesh. Meanwhile, as more breath is exhaled, the ice encasing the facial hair grows larger and bulkier. It is possible in such cases for the victim's mouth and nose to seal shut, causing suffocation. For these reasons, shaving razors are as vital to arctic survival as warm clothes."

—Palus Frohm

Snowblindness

In addition to sunburn, travelers also risk snowblindness on bright days. Characters exposed to particularly bright sunlight must check once per day for snowblindness (the DM decides when). Roll 1d10. On a roll of 1, the character's eyes become swollen and irritated for the next 4-24 (4d6) hours, reducing her vision to half its normal range, and causing her to make all attack rolls at a -1 penalty. On a roll of 2, the character becomes blind for 2-8 (2d4) hours, suffering a -



4 penalty to her attack rolls (opponents gain a +4 bonus to their attack rolls.)

There are three ways a traveler can prevent snowblindness:

- Rest the eyes by keeping them closed for 10-15 minutes every two hours or so.
- Wear goggles with colored lenses; amber or green are a good colors. Disadvantage: such goggles tend to frost over, requiring frequent cleanings.
- Wear wooden or bone goggles, as do some Ulutiun tribes. These goggles are solid wood (or bone from caribou antlers) with narrow slits to see through. Disadvantage: such goggles reduce the field of vision; the wearer can't see above or below herself without shifting her head.

Food and Water

It takes a lot of energy to stay warm in the Great Glacier. This means that travelers must eat more than normal, preferably a diet high in fat (which is why Ulutiun diets consist almost exclusively of animal products). As a rule of thumb, travelers who normally eat two meals a day should eat three times a day in the Great Glacier to fulfill their nutritional requirements. The amount of food may be lessened if at least one of the meals includes sizeable portions of animal muscle, organs, or fat.

Because individuals vary greatly in body fat, endurance levels, and metabolism, it's hard to say at what point the effects of starvation would be felt. In general, however, it's safe to assume that characters who regularly miss meals or consistently eat low-fat diets begins to suffer within a few days, requiring a -1 penalty on their attack rolls and ability checks. If a substandard diet continues, regular Constitution checks (perhaps twice per day) are necessary to determine if the character is losing hit points (1-2 points lost per failed check). A typical character in the Great Glacier begins to starve if she goes without food for two or three days; make Constitution checks with substantial penalties (a -4 penalty is about right) at least twice a day, with a loss of 1-4 points of damage per failed check.

It's next to impossible to die of thirst in the

Great Glacier, because fresh water is everywhere—that is, if you know where to look.

- In summer and spring, young platform ice melts to form pools of fresh water. Fresh water can also be found in cavities in old platform ice.
- In fall, fresh water collects in shallow pools beneath deep snowdrifts. The drifts act as insulation to prevent evaporation and freezing.
- In winter, a hole can be cut in the surface of a lake or stream; the water below the frozen surface is almost always fresh. However, it takes a while to get to the water, as the frozen surface may be several feet thick.
- Usually, the top 5-10 feet of water in leads is fresh.
- If all else fails, snow can be eaten; the more granular the snow, the fresher it is.

Natural Illusions

Extreme temperatures combined with the reflection of sunlight between the sky and ice can create illusions of startling clarity and variety. In general, these natural illusions don't pose a threat to travelers, although looming or whiteouts may cause a party to become lost, and the inexperienced may perceive particularly vivid light wheels or sundogs to be dangerous supernatural phenomena.

As with magically-generated illusions, viewers tend to accept natural illusions as reality unless they have reason to believe otherwise. The guidelines in Chapter Seven of the *Player's Handbook* apply to the believability of natural as well as magical illusions. Identifying a natural illusion requires a successful Wisdom check, with penalties or bonuses to the check as determined by the DM (for instance, an especially vivid mirage might be identified at a penalty of -4). Note that identifying a natural illusion doesn't make the illusion "disappear;" instead, the viewer simply recognizes the illusion for what it is (which isn't always helpful; a character who identifies a whiteout still suffers its effects).

Here's a rundown of the Great Glacier's most common natural illusions. They are most likely to appear on days of dry air and extremely low temperatures. Natural illusions usually persist for



the entire day, or until the weather changes (overcast skies or precipitation usually obliterate them).

Whiteout. This is potentially the most dangerous illusion, where the horizon vanishes and all landmarks blur together in a field of solid white. Travelers have little or no depth perception; all missile weapon attacks are made at a -4 penalty. Unless the party has access to *find the path*, the Direction Sense proficiency, or similar spells or skills, there is a 50% chance that they become lost, heading in a random direction for the rest of the day (to determine the direction, roll 1d8, where 1 = N, 2 = NE, 3 = E, and so on).

Looming. This effect causes a physical landmark—such as a mountain range—to appear closer than it actually is; a peak that’s really 100 miles distant may appear to be as close as a few hundred yards away. In some instances of looming, light rays are bent to make the object appear upside down; a mountain might look like it’s standing on its peak.

Mirage. This is an image of an object that isn’t really there, such as a mountain range or a lake. Unlike mirages that appear in the desert, Great Glacier mirages rarely shimmer; they look real.

Halo. A ring of brilliant light surrounding the sun, caused by high altitude ice crystals. Halos may be red, orange, yellow, or white; they may also appear as a series of concentric rings, each a different color.

Sundog. Sundogs are spots of light also caused by high altitude ice crystals. They are sometimes seen in close proximity to the sun, occasionally in conjunction with halos.

Light Wheel. A light wheel is similar to a halo, except the halo is spoked and may appear to spin and dance through the sky.

Sound

Under certain conditions, sound travels farther in the Great Glacier, which is one of the few benefits of frigid temperatures. When temperatures drop to -50 or lower, and the air is still and clear, ordinary speech can be heard up to a half-mile away. A shout travels a mile or more, and a howling wolf can be heard up to 10 miles distant.

“On overcast days when the air is dry and no precipitation is falling, the terrain may reflect upward onto the clouds to create a sky map. Lakes and ponds appear as black splotches, areas of heavy snow appear white, and areas of light snow appear pink or beige. Vegetation appears yellow or brown. If you use a mirror to draw what you see, and a lodestone to find north, a fairly accurate map can be made.”

—Palus Frohm



Part Three: People



"What is not good for all is not good for the one."
—Inum

The Ulutiuns

To outsiders, no place in the world seems less hospitable to human habitation than the Great Glacier. Yet, the Ulutiuns (the collective name referring to the Iulutiuns, the Angulutiuns, and the Nakulutiuns, the three major tribes of the Great Glacier) have thrived here for thousands of years, a testament not only to their adaptability, but their perseverance in the face of extreme adversity. They are a robust, virtuous people, keenly in tune with nature. Their lives are simple but rich. Few other races of the Realms are as satisfied with their lot in life.

The total number of Ulutiuns is uncertain; the Ulutiuns don't keep count, and no outsider has

ever attempted a census. Compounding the difficulty are the many small, unnamed settlements in inaccessible pockets of the Great Glacier, each containing an indeterminate number of Ulutiuns. Still, the best estimates place the total population between 50,000-75,000. About 85% live in central Alpuk; these are known as Iulutiuns. Another 10% comprise the nomadic Angulutiuns of the Angulpuk plains, while the remaining 5% comprise the mysterious and reclusive Nakulutiun tribes of Nakvaligach.

Despite their differences in philosophy and lifestyle, the Iulutiuns, Angulutiuns, and Nakulutiuns are remarkably similar in appearances, personality, and culture. Stand an Iulutiun next to an Angulutiun, and an outsider would have difficulty telling them apart. An Iulutiun's fishing techniques aren't radically different from those of his Angulutiun neighbor. A Nakulutiun would feel



right at home in an Iulutiu snowhouse.

Ulutians are stockier and shorter than most humans, seldom more than 5 feet tall. Their arms and legs are short and thick, their fingers and toes look like plump sausages. They have light yellow skin, and black hair. Ulutiu faces are round with dark brown eyes, flat noses, and tiny ears pressed flat against their heads. Their teeth are blunt and wide, about twice as large as a typical human's.

Ulutiu physiology includes a number of adaptations that make them resistant to the effects of cold:

- An inch-thick layer of fat beneath the skin provides natural insulation.
- Extra blood vessels in the hands and feet increase circulation, making their extremities less likely to freeze.
- Ulutiu males don't grow facial hair. Unlike male visitors from other lands, Ulutians suffer no risk of ice collecting in beards or moustaches.

Though tribal dialects vary, all Ulutians speak essentially the same language; Iulutians, Angulutians, and Nakulutians have minimal trouble understanding each other. Because Ulutians trace their ancestry to human communities outside of the Great Glacier, most visitors to the region are able to communicate with the natives.

Ulutiu Class and Ability Restrictions

There are no formal class restrictions for Ulutiu characters, but because of the necessity for strong survival skills, the vast majority of Ulutians are warriors, comprising at least 90% of any given tribe. The lack of good teachers and the scarcity of time necessary for study limits the number of wizards to a scant few; no more than 2 or 3% of a village of 200 or more residents are wizards, and fewer than 1% are higher than 2nd level. Likewise, no more than 1% of a tribe qualify as priests of any level, as Ulutians devote little time to religious pursuits; Ulutiu priests higher than 1st level are hard to find (the Nakvaligach are the exception; as many as 5% of a Nakvaligach tribe are priests, of which 1% are 4th level

or higher). Thieves aren't tolerated in Ulutiu society.

Ulutians share all of the general characteristics of humans as described in the *Player's Handbook*. However, because of their thick bodies and short legs, their base movement is 9. Additionally, their initial ability scores are modified by a -1 penalty to Charisma and Dexterity, and a +1 bonus to Strength and Constitution. The minimum and maximum ability scores for Ulutians are as follows:

Ability	Minimum	Maximum
Strength	6	18
Dexterity	3	16
Constitution	9	18
Intelligence	3	18
Wisdom	3	18
Charisma	3	15

The Iulutians

Peace-loving, cheerful, and gentle, the Iulutians are the friendliest of the Great Glacier races, and also boast the richest culture and most sophisticated society. By far the most numerous of the Ulutiu tribes, the Iulutians occupy all corners of Alpuk, concentrating mainly on the areas in and around the Nakalpgotak and Lugalpgotak Seas where hunting and fishing are especially good. There are hundreds of Iulutiu communities, most of which are unnamed. These settlements resemble camps more than formal villages. Populations of these unnamed communities usually number fewer than 100, with residents drifting freely from one community to the next. These groupings continually break apart, usually as a result of depleted game, only to reform a few miles away, often in combination with residents from another community.

Most Iulutians, however, live in permanent settlements, usually consisting of a few hundred residents. Jukum, just south of the Lugalpgotak, and Lililnuk, on the western shore of the Nakalpgotak, are the largest Iulutiu settlements, consisting of about 1,200 and 1,500 residents respectively.



Social Order

Iulutians have no formal governments, neither in individual settlements nor for the nation as a whole. Each settlement is a self-contained unit, consisting of a variable number of families, who are responsible for maintaining discipline and order among themselves.

Larger settlements—those consisting of at least 200 members—maintain loosely organized governing groups called *iquemelum*. The *iquemelum* function as advisors rather than rulers, though residents usually follow their recommendations. An *iquemelum* consists of five or six members called *kiam*, chosen by consensus of all adult members of the settlement. As a symbol of their status, *kiam* wear tiny earrings made of the skulls of immature fish: these earrings are called *uwa*.

A *kiam* must meet four qualifications: 1. The proposed *kiam* must be an adult. Preference is given to women whose child-bearing years are behind them (women are generally believed to have more common sense than men), though males may also be *kiam*.

2. The candidate must demonstrate exceptional hunting skills, speaking skills, healing skills, intuition, physical strength, cleverness, and/or humor; at least two of these traits are preferred.

3. The proposed *kiam* must already have some type of strong relationship with the other members of the *iquemelum*. For instance, the proposed *kiam* could be a relative of the other *kiam*, a close friend, a student, or a hunting partner.

4. He or she must want the job.

Since the *kiam* have no real power, there's no need to establish a formal method for stripping them of authority. When a *kiam* no longer functions up to par, the other *kiam* and the rest of the settlement simply ignore her. After a month or so of inattention, the *kiam* gets the message and quietly "resigns" by tossing her *uwa* into the sea.

The main function of the *iquemelum* is to keep peace among all Iulutian settlements. To this end, the Iulutians have established a set of ceremonies designed to encourage communication and promote tribal harmony. The Iulutians take these ceremonies quite seriously—and with good

reason. Thanks to these practices, the Iulutians have avoided war for centuries.

Koatulit. The *koatulit* is the oldest and most significant Iulutian social tradition. It was established in 1637 to bring an end to the Keryjek Wars and has been held annually in every Iulutian settlement ever since. At the beginning of spring, the *iquemelum* select a young man or woman of character and strength to be their *ahtkoat* (courier). The *ahtkoat* travels to a designated village (chosen at the end of the previous year's *koatulit*) and extends a formal invitation to the designated village's *iquemelum*. From 6-12 residents of the designated village accompany the *ahtkoat* back to that worthy's village, where they live as honored guests for a week. The host village holds a nightly feast in honor of the guests, featuring games, dancing, story-telling, and plenty of gossip. At the end of the week, the guests return to their own homes, with good will between the villages affirmed and renewed.

Sukkiruchit. The *sukkiruchit* is an annual trade fair, emphasizing shop talk more than recreation. The *sukkiruchit* is open to all who wish to attend, and usually attracts upwards of a thousand or more hunters, artisans, and *kiam* from all over Alpuk. Participants exchange hunting techniques, barter for goods, and—a key element of any Iulutian get-together—swap gossip. A trade board (called the *ahtsukk*) comprised of *kiam* from several of the participating villages is available to arbitrate disputes, which occasionally arise over prices or quality of merchandise. Because of the number of attendees, the *sukkiruchit* is always held in either Jukum or Lulinuk, where easy access to the seas provides plenty of fish and game.

Tupa. This term refers to marriages between partners from different villages, a practice actively encouraged by all Iulutians in the belief that family bonds are the strongest social controls. It's a rare Iulutian who doesn't have a sibling, cousin, or grandparent in every neighboring village, thanks to the prevalence of *tupa*.



There are two categories of tupa. The most common is *kotupa*, which refers to the voluntary union of a man and woman from two different villages. Koatulit and sukkiruchit help encourage *kotupa* by bringing together young people who wouldn't otherwise have a chance to meet. Though marriages between members of the same village do occur, meddling grandparents do what they can to discourage such unions, usually by speaking disparagingly of their grandchild's hometown sweetheart. *Kotupa* is always preferred.

Occasionally, parents from neighboring villages arrange marriages between their offspring without the children's knowledge or permission. These marriages are called *ekotupa*. They are unions of last resort, usually between unattractive or otherwise unappealing young adults. Though the children aren't required to go through with an arranged marriage, they almost always do; an unmarried middle-aged adult tends to embarrass the entire village.

Laws

Though the Iulutians have no written laws, they observe a strict set of social customs, regulations, and taboos to maintain order. Enforcement of these taboos is the family's responsibility. The rest of the village rarely gets involved in a family's problems unless the opinion of the *iquemelum* is required, which rarely occurs.

Since Iulutian society centers on the family, the most rigidly enforced regulations pertain to the preservation and continuity of the family unit. Married partners are obliged to provide food for their families, maintain their homes, and care for their children. Though husbands tend to do most of the hunting and wives most of the child rearing, gender roles aren't fixed; families are encouraged to assign jobs as they see fit. Should either partner fail to perform his or her familial duties, a friend or relative takes custody of their children. From that day onward, the children belong to the friend or relative—the biological parents don't get a second chance.

Iulutians firmly believe that it takes two parents to raise children. If the mother dies, her parents (the children's grandparents) assume

custody of her children, and the father returns to live with his own parents. If the father dies, his parents assume custody, and the mother goes home to her family. Aging parents become the responsibility of their adult married children. The first choice is usually their first-born son, but parents are allowed to choose which child they want to live with.

Iulutians don't recognize land ownership—land belongs to everybody. More specifically, whoever builds a home on a particular piece of land assumes custody of the land until she dies or moves away. Should someone else covet the land—which might happen if it's near a fresh water supply or good fishing hole—they are free to offer the custodian food or other goods to move out. They can also challenge the custodian to a duel; the survivor takes possession of the land.

When an Iulutian dies, any valuables become the property of the village, distributed according to need or by the decision of the *iquemelum*. Clothes and other personal items are either destroyed or placed in the grave. Only the following items are included in the estate of the deceased:

- Harpoon (or other personal weapons)
- Sled
- Dogs (or *kupuk*—see "New Monsters")
- Kayak (or other boat)
- Cooking pots and other utensils.

The oldest child still living with the parent at the time of death inherits the estate. Grown children with families of their own aren't considered suitable heirs, nor is the surviving spouse. If there isn't a qualified heir, the village claims the estate.

A form of voluntary slavery exists in some villages. These slaves are called *ukeu*, and consist of the elderly, the infirm, the abandoned, and others without family who are incapable of caring for themselves. Such people offer themselves as *ukeu* to any family who agrees to take them in. *Ukeu* must care for children, assist with household or hunting, and perform other menial chores for their adopted families in return for food, shelter, and companionship. Though *ukeu*



are treated with dignity and respect, they are by no means accepted as equals. Still, considering the alternatives, most Iuktuks are quite content with this arrangement.

Hunters have specific rights and obligations, which are rigorously observed:

- A fish or a bird belongs to whoever catches it.
- A seal belongs to all who participate in the hunt. The carcass is cut up and divided equally among the participants. Whoever struck the first blow earns the skin.
- A bear or caribou belongs to whoever first sees it, regardless of who actually kills it. Although each participant in the hunt is entitled to a share of the meat, the spotter decides how to divide the carcass. The skin and fur belong to the spotter.
- In times of scarce food, game must be shared with the entire village. Those participating in a hunt handle the distribution. When food is plentiful, game belongs to the hunters (within the above guidelines), but they are obligated to make sure that all members of their immediate families get a share.
- If a lost weapon is found, it must be returned to its owner. However, if a weapon is lost with an animal (for instance, if a spear is imbedded in a seal, and the seal escapes; or if a fish swims away with a net) both the weapon and the animal belong to whoever recovers them.

So how are violations punished? Simple—the violators are put to death. The punishment is the same regardless of the crime; thieves are executed along with frauds and murderers. Executions generally take the form of drownings, stonings, or beheadings. Occasionally, criminals are buried alive, or stripped of all protective clothing and left to die of exposure. There are no trials or appeals, no second chances.

The system sounds brutal, but it's effective. Crime is rare in Iuktuks society, and executions occur so seldom that most Iuktuks can't remember one ever occurring. Why? Two reasons:

First, unlike elsewhere in the Realms, the threat

of execution serves as an excellent deterrent to crime. Punishment is so swift and certain that most Iuktuks are afraid to even contemplate a serious offense.

Second—and more importantly—there is a fear that an execution may set off a chain of retaliation; the criminal's family may feel compelled to even the score by murdering one of the executioners, which may compel the executioner's family to retaliate against the criminal's family, and on and on in an ever-expanding circle. Murder begets murder; Iuktuks realize that it's a lot easier to start a blood war than stop one, so they think twice before committing crimes.

Two forms of murder are culturally acceptable:

Wijikak. This "honor murder" occurs when one Iuktuks offends the dignity of another, typically by insulting his children or spouse, or spreading lies about him. The dishonored person is fully within his rights to murder the offender. However, the offender's family may then feel obligated to murder the dishonored person, whose family in turn may retaliate against the offender's family, thus beginning a blood feud that can last for generations.

The *iqumelum* may attempt to intervene before a blood feud gets too far out of hand, but as a general policy, the village stays at arm's length, allowing the families to work out their differences themselves. It may take decades and dozens of deaths before feuding families call a truce; until then, woe to those who show favoritism to one side or the other.

Yijikak. If an Iuktuks citizen feels he's been wronged by another, he may petition the *iqumelum* for permission to murder the offender; this type of murder is called *yijikak*. The *iqumelum* debates the request among themselves for several months, allowing time for rumors to thoroughly circulate among the populace. As often as not, the intended victim leaves the village when he hears of the charges against him, and no murder occurs.

The Iuktuks have other, less violent methods



of maintaining order, among them:

Wrestling Contests. Public wrestling contests are used to resolve minor conflicts, presuming both parties are agreeable. Weapons are not allowed, nor are techniques that may physically harm the participants. A kiam typically serves as referee.

Huuk. Another method of resolving minor disputes, the huuk (or singdown) involves an exchange of insults performed as short songs. Audience reaction determines the winner.

Public Ridicule. The simplest and most popular method of reprimand, this takes the form of imaginative taunts and insults directed against the violator. It seldom requires more than a week or so of humiliation before the violator issues an apology, makes restitution, or gives up and leaves the village.

Staging Singdowns

Here's an easy—and fun—way to stage a singdown between a non-Ilutium player character and an Ilutium NPC. Singdowns can be used to resolve conflicts between characters, or an NPC might insist on a singdown before he's willing to share supplies or information.

1. Explain the concept of the singdown, as described above.

2. Determine if the Ilutium NPC has the advantage. If adventurer has the Singing proficiency and/or a Charisma score of 15 or higher, neither character has the advantage. Otherwise, the NPC has the advantage. (Unless the NPC is exceptionally inept or inexperienced, a non-Ilutium character never has the advantage.)

3. The characters take turns exchanging insults, beginning with the NPC. (It's not necessary for the player to actually sing, though he's free to do so if he likes.)

The only insults that Ilutiums take seriously are those comparing the victim to bad food, or those that make fun of the victim's temper. Additionally, a properly-phrased insult begins with the words, "My friend." Don't tell the players any of this—let them figure it out themselves. The

first few insults from the Ilutium opponent may tip them off.

Here's a list of appropriate insults the NPC can use; feel free to make up your own, structured along the same lines:

- "My friend, your breath smells worse than year-old seal blubber."
- "My friend, your skin has the fair texture of tirichik stew."
- "My friend, I ate some caribou meat last night that made my stomach ache. I thought of you."
- "My friend here gets angry at his shadow if it doesn't listen to his orders."
- "My friend here believes that you can melt snow by screaming at it."
- "My friend here has a temper so bad that it makes dragons cower in their caves."

4. A singdown should last at least three or four rounds, long enough for the characters to have a fair chance at figuring out what constitutes an acceptable Ilutium insult. The singdown continues until one of the following conditions occur:

- The character gives up.
- One opponent or the other is the obvious winner.
- The players are getting tired of the game.

5. The DM determines the winner by subjectively evaluating the adventurer's performance. If the character came up with two or three insults as good as those listed above and presented in the proper form (the insults must begin with "My friend" and must compare the opponent to bad food or make fun of her temper), and neither side has an advantage, give the player the benefit of the doubt and declare her the winner. If the NPC has the advantage, then the player must come up with two or three exceptionally imaginative or clever insults, presented in proper



form (such as, “My friend, I found a moldy bread crust in the bottom of my knapsack that reminds me of your teeth-have you checked your mouth to see if any are missing?”).

The Family

The family is the primary social unit of the Iulutians. Tribal customs and taboos are designed to preserve and promote family life. Families, in turn, are expected to maintain order among their own members.

An Iulutian family includes not just the parents and children, but also grandparents, in-laws, and other relatives. Family ties may also extend beyond blood lines to include close friends and ukeu. There is no meaningful difference in a family hierarchy between an adopted child and a biological child, or between a natural uncle and a friend whom the family has designated as an uncle.

In general, an Iulutian family consists of all those living under the same roof. Typically, the parents and children live in one section of the house, an in-law and his family in another section, and an adopted uncle and his family in yet another. If the family adopts new members, new rooms are added to the house. Family members who move away, whether they are natural or adopted, gradually lose their ties to the original family. For example, parents feel less close to a biological son who lives across town than to an adopted uncle who still lives with them.

The eldest male and female children have special responsibilities in the family, essentially serving as surrogates for the parents. Their special titles reflect these roles; the oldest son is called the *gazanga* (little father) and the oldest daughter is known as the *kazanga* (little mother). If the *gazanga* or *kazanga* dies or moves away, the next oldest child assumes the role.

Family members operate under a strict status ranking, which not only designates the priority of family relationships, but also the strength of personal bonds; a father is closer to his son than his wife, a brother is closer to his sister than his grandparents. Each relationship has a specific name; the following table lists the relationships

from highest to lowest priority.

Iulutian Relationship Rankings

Rank	Relationship	Name
1	father to <i>gazanga</i>	<i>giik</i>
2	mother to <i>kazanga</i>	<i>erngiik</i>
3	parent to sibling other than <i>gazanga</i> or <i>kazanga</i>	<i>tigugiik</i>
4	all other family relationships (including spouse to spouse)	<i>aigiik</i>
5	family member to <i>ukeu</i>	<i>sangiik</i>

Iulutians also use the above terms as general expressions of affection and loyalty to indicate the depth of feeling for a friend, an animal, a place, or even an experience. If a fisherman describes a lake as *sangiik*, his friends know it isn’t nearly as good a place to catch fish as the local *aigiik* lake. An *erngiik* feast is much more memorable than one that’s merely *tigugiik*, and a *giik* sled dog is the best companion a man could want.

More About Marriage

Males and females are expected to be married by the time they reach their early twenties. Unmarried children in their late twenties are candidates for *ekotupa*.

Men of honesty and humor are considered the best husband material, though good hunting skills help, too. A potential wife is also valued for her character, as well as her fertility (a guess based on the number of her siblings’ children). Parents encourage their children to minimize physical attractiveness when choosing mates (“Beauty is deceitful; its promise of happiness is as false as its guarantee of permanence,” says Inum). Except in cases of *ekotupa*, mates are presumed to be in love.

Courtship seldom lasts longer than a few months. A man shows he’s serious about a woman by giving her a small gift, such as a hand-made necklace or other trinket, and the woman reciprocates by giving him a similar gift. Both the man and the woman must ask permission to get married from each other’s family. If permission is granted, the couple is considered married—there are no formal ceremonies, though the families may host a feast in the couple’s honor.



A young married couple moves in with either the wife's parents or the husband's parents, depending on which family has the most room. After the birth of their first child, the couple may move into their own home, though many live with their parents indefinitely. Childless couples are allowed to divorce by mutual consent; the spouse simply moves out of the home of his or her in-laws.

Naming the Baby

The Iulutians' most cherished tradition involves the naming of newborns. The tradition has no religious implications—Iulutians don't put much stock in religion—but is intended to foster security and continuity by connecting the baby with two adults other than the parents.

Iulutians have single names only. All names consist of exactly two syllables. The first syllable links the baby to the past, the second syllable to the present. A baby is named as soon as possible after birth.

The first syllable of a name is called the *kiirik*, derived from either the first or second syllable of the name of a dead relative. The parents choose the relative, based on physical or behavioral similarities between the relative and the baby (he's bald like his grandfather, she has a bad temper like her aunt).

The second syllable of a name is called the *anarkiirik*, derived from either the first or second syllable of the name of a close family friend. This family friend, called the *ariak*, dresses the baby in his or her first clothes. This act, known as *anariak* (roughly, "building the newborn"), serves to permanently bond the friend with the child. At that moment, the *ariak* abandons his true birthday, and from then on celebrates his birthday on the same day as the *anariak* baby. In the years to come, the bond between the *ariak* and the child expresses itself in a number of ways:

- In conjunction with the child's parents, the *ariak* assumes responsibility for the care, safety, and education of the child. As the friend grows old, the child reciprocates.

- The child presents the first animal he or she kills to the *ariak*. The female child also presents her first baby to the *ariak* for his or her approval.

- The *ariak* is obligated to give any needed food, weapons, or other goods to the child that his or her family is unable to provide.

Growing Up

The Iulutians raise their children with affection and respect. Physical punishment of any kind, even a mild pat on the rump, is unheard of. Mothers carry infants in their parkas until they are about two years old, then the children spend their days playing among themselves. Favorite toys include caribou skin balls, jump ropes and cat's cradle strings made from animal sinews, tops of wood or ice, and dolls of sealskin scraps.

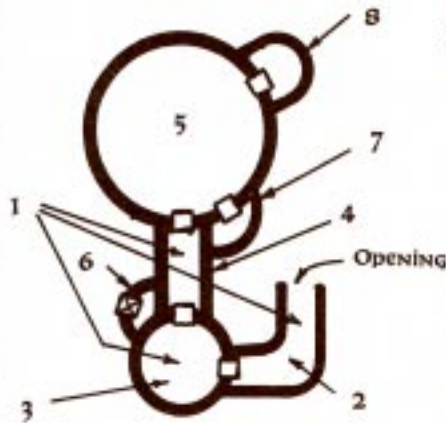
When children reach puberty, they receive tattoos on their wrists (for boys) or between their lips and chins (for girls). Simple patterns of thin parallel lines, the tattoos are almost imperceptible; still, boys and girls strut proudly for days after receiving them.

Reaching puberty also makes boys and girls eligible for ear and nose piercing. This adornment is usually performed by a grandparent or other family elder. Girls' ears are pierced large enough to hold thick hoops, boys' piercings are somewhat smaller. Piercing the nasal septum allows the wearing of beaded rings carved from seal bone, a custom more common for girls than boys.

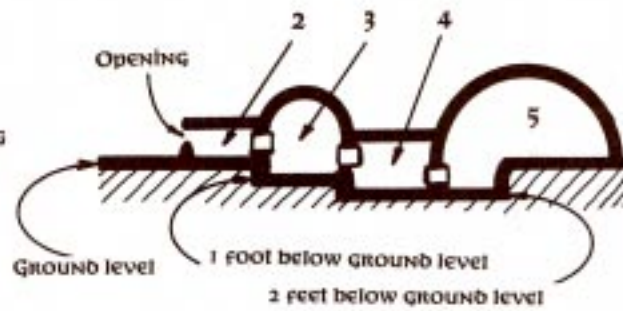
Both boys and girls undergo a series of rituals marking their passage into adulthood. The main ritual, called *jukikewquka*, occurs after the child's first kill of a bird or other small animal. A feast is held, the father and *ariak* share the child's kill, and songs are sung in the child's honor. The *awakewquka* involves a similar celebration, taking place after the child's first seal kill. At the end of the feast, the child presents the seal skin to his or her mother. The most prestigious ritual is the *nukiewquak*, marking the child's first polar bear kill. The bear's head is mounted on a pole outside the family home where it remains for a week. At the end of the week, a representa-



Diagram 1: Iulutiun Snowhouse



Single-Family House



Single-Family Snowhouse (Side View)

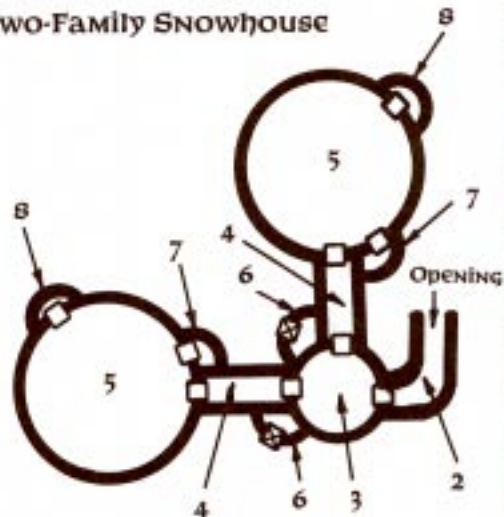
1. Cogsung
2. Kaguling
3. Uabling
4. Iqbluling
5. Lulik
6. Sirbloang
7. Iqoluarn
8. Anblitving

See text for explanation of terms.

3 feet

- Doorway
 Removable snowblock

Two-Family Snowhouse





tive from each family in the village samples the bear meat, and during the feast, the child performs a song that he or she has composed about the hunt. At the end of the feast, the child is considered an adult.

Girls have the option of skipping the *jukikewquka-awakewquaka-nukiewquak* cycle if they wish. In less enlightened villages, girls' passage into adulthood is less formalized; a girl is considered to be an adult when she's old enough to give birth and care for her children.

A Day in the Life

Tikqu, a young Iulutun mother of two, rises at the crack of dawn to nurse her babies and prepare breakfast for her husband, Hitok, who is sleeping late. Hitok went to bed late and weary after working long into the night repairing the family kayak, sewing patches of seal skin to cover rips in the hull.

Stretching and yawning, Hitok rises at last, lured by the aroma of fresh fish stew. He gobbles two bowlfuls, bites off a chunk of seal blubber; then rubs the heads of his wife and children to bid them farewell for the day.

Hitok removes the block of snow that serves as a door to his snowhouse, then greets the morning by whistling his favorite tune. He tosses meat scraps to his sled dogs, and while they are eating, he greases his sled with seal oil. He is traveling to a distant lake to investigate a caribou sighting; it's a long trip, and he will be gone all day. He hitches his clogs to the sled. They bark and paw the snow, eager to get going. His spear strapped to his back and his snow goggles in place, Hitok secures the dogs to the sled, and a moment later, he's off.

Meanwhile, Tikqu busies herself with household chores, mending clothes, checking the house for leaks (and making repairs with snow where necessary), preparing a seal skin for a new parka, and tending to a sick puppy. Mid-afternoon, a neighbor drops by and presents Tikqu with a chunk of polar bear meat in honor of her son's *nukiewquak*. Later, Tikqu boils the meat to serve for dinner.

The day passes quickly. As the sun sets, Tikqu hears the crunch of the family sled and runs out-

side to greet her husband. Good news—Hitok says the rumors of caribou were true. Tomorrow, he and some friends plan to return to the area with their bows. With luck, he says, they will have caribou meat for the rest of the month.

Recreation

Though Iulutians spend most of their time hunting, keeping house, and raising children, they reserve a few hours every day for relaxation. Visiting is the most common recreation, where neighbors gather for hours to chew the fat (both figuratively and literally), but Iulutians also enjoy a variety of other activities.

Jokitarpo. In this game, a group of up to 30 men and women sit in a circle around a large pot of soup. One of the players dips a leather cup of soup from the pot, takes a sip, then passes the cup around the circle for everyone to take a drink. The player taking the last drink becomes the *jokitarpo*—he must stand in middle of the circle and make hideous faces by grimacing, tying straps around his head, and drawing his lips into his mouth. The other players cheer when the *jokitarpo* makes an especially impressive face, then his turn ends. He dips a new cup of soup from the pot, and play resumes.

Keri-Keri. This game, favored by women, requires two face-to-face opponents. One opponent randomly points at her forehead, chest, elbows, and knees, each gesture accompanied by a nonsense word, such as *subatiruitikak* or *talujquifredikit*. The second opponent then tries to duplicate the first's action and words exactly. If she fails, the first opponent wins. Otherwise, play continues with the second opponent taking a turn.

Lukitaqutu. One player juggles three seal-skin balls while an opponent tries to knock them out of the air with a leather whip. The longer the whip, the more challenging the game.

Jegaung. A series of small holes are drilled into the skull of a wolf, seal, or similarly sized ani-



mal. The skull is placed on the ground, and a sliver of bone is tossed into the air. Players wager on which hole the sliver will land in.

Tingaung. Another gambling game, tingaung uses a dozen small replicas of birds carved from bone or ice. One player tosses the bird replicas into the air and the others wager on how many of the birds land on their feet.

Yakakilat. The yakalilaut, or drum feast, is an elaborate Iulutian celebration staged whenever hunters slay a white dragon, tirichik, or other large creature. The villagers surround the carcass in two large circles, women on the inner circle, men on the outer. The women dress in their most colorful clothes and wrap their hair in long braids, tying foot-long wooden sticks on the ends. Each man prepares a *kilat* drum, made from seal skin stretched over a hoop of wood or bone, played by slapping it against the thigh or chest. Accompanied by the *kilat* of the men and the songs of the women, the hunters strip to the waist and dance around the carcass, taunting the dead beast with insults. At the end of the dance, the beast is butchered and the meat distributed among the villagers.

Architecture

Snowhouses: Since wood, mud, stone, and other traditional building materials are scarce in Alpuuk, Iulutians must make do with what's available—and that means snow and ice. Over the centuries, the Iulutians have become quite adept at building snowhouses; if summer temperatures remain low enough to keep it frozen, a well-constructed snowhouse lasts two or three years.

Snowhouses are made of blocks of snow that are cut to size and stacked to form domes. Snowhouses are dome-shaped for two reasons: (1) they are easier to build that way, since old rows of blocks support the new rows above them, keeping the walls solid while construction proceeds, and (2) Iulutians have no suitable roofing materials; snow blocks won't work as they can't be cut large enough, and there's no practical way

to support them.

Preparation. It takes a team of four workers to build a snowhouse, though in a pinch, as few as two can complete the job. In a crew of four, each worker has a specific assignment:

- The Cutter carves blocks from snow banks.
- The Carrier takes the blocks to the builder.
- The Builder stacks the blocks.
- The Packer smooths snow between the cracks of the blocks.

With two-worker crews, all blocks are cut and carried, then stacked and packed. This method takes a lot longer, since the crew has to guess how many blocks they need. They are invariably wrong, which requires a number of return trips to cut and carry more blocks.

Regardless of the size of the team, they need the same equipment:

- A pole or staff (bone or wood, about 4 feet long, used to test snow texture.
- A knife to cut snow blocks; the blade should be one to two feet long.
- A shovel for heaping snow on the finished house.

The first step in building a house is to find a supply of suitable snow, hard enough to stack but soft enough to cut. The best snow is found on flat terrain, where drifts rise at least 4 feet high. Ideally, the drifts should have accumulated within the last few weeks. Old snow, subjected to blasts of freezing wind, tends to be as solid as ice and extremely difficult to cut. Fresh snow, especially that which has fallen during relatively high temperatures and calm winds, can be as grainy as sugar and impossible to cut.

The easiest way to identify a suitable snow bank is to step in it. If steps don't leave footprints, the snow's too hard. If the prints sink more than an inch or so, the snow's too soft. If steps leave slight impressions, the snow's just right.

After locating a suitable drift, the worker must



test its consistency by inserting a rod or staff. The rod should sink smoothly to a depth of about 4 feet. If the rod encounters resistance, the drift consists of layers of old and new snow; it's useless, and they must look for another drift.

Construction. To cut a snow block, the worker makes two sets of parallel cuts in the drift to form a rectangle about 3 feet long, about a foot or so wide, and about a foot and a half deep. The blade is inserted at an angle to make a series of horizontal cuts, and is then used to lift the block free. A typical block weighs anywhere from 50-100 pounds; if it isn't strong enough to stand on its side and be carried without crumbling, it's no good; the worker has to start over. The block must be reasonably flat on all surfaces; uneven sides can be shaved with the blade.

The first tier of blocks is set in a circle, and should be laid on an area of level snow. If necessary, the worker can stick a pole in the snow, tie a string to it, pull the string tight, then use it as a guide to make a circle. The Builder props the blocks against each other by leaning the bottom edge of a new block against the top edge of the previous block. A one-block opening is left to serve as a temporary door. The Packer seals the holes between blocks with snow. The snow freezes in about ten minutes, creating a solid wall of blocks.

When the first tier is finished, the second tier stacks atop the first like a spiral. As the stacking proceeds, the higher tiers lean in slightly, gradually forming a dome. The blocks continue to spiral until the dome is complete, except for a small opening in the top. Two blocks are wedged in the hole, then the workers shovel fresh snow over the top. The snow slides down the walls to evenly surround the entire dome. The workers stop shoveling when the bottom two feet or so of the dome is about three feet thick (including the thickness of the snow blocks).

To create the entry way, one worker enters the snowhouse by wiggling his way through the temporary door. He then digs a trench about 5 feet wide and 5 feet deep extending inward from the doorway. Outside, another worker digs a similar trench leading to the doorway, meeting the interior trench. The workers plug the temporary

door with a snow block, then build an archway of snow blocks over the outside trench. When it's finished, the entry resembles a tunnel about 2 feet below ground level, which helps to keep frigid air and blowing snow out of the snowhouse.

To complete the house, a worker builds a fire inside the main room, strong enough to thaw the walls. When the walls are soft and slushy, the fire is extinguished, and the walls are allowed to refreeze. The result is a glaze of ice that makes the walls stronger and adds insulation.

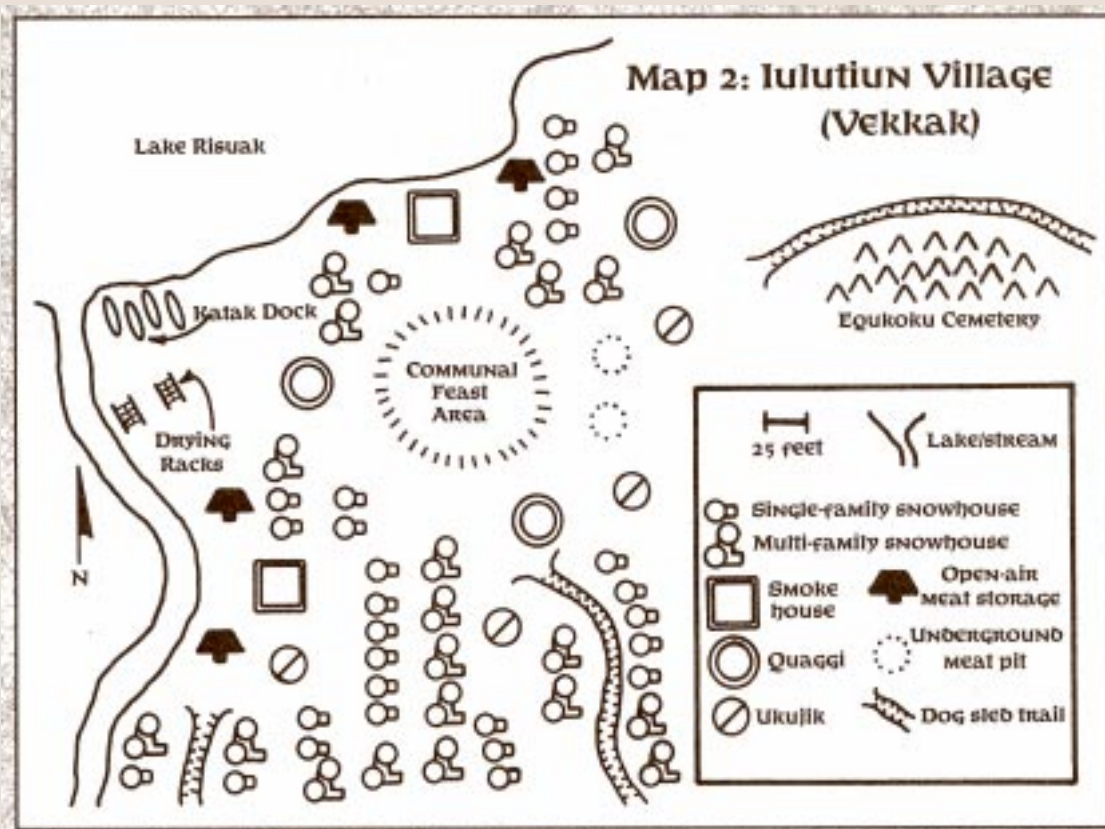
Floor Plans: The simplest Iulutiun snowhouse is a dome with a single entry. A 10-foot-diameter house sleeps four or five and takes a four-person crew about three hours to build. This simple snowhouse is a good temporary structure. It is useful as a guest house for overnight visitors, or for hunters spending the night in the wilderness.

Most Iulutiuns, however, prefer more elaborate snowhouses. Figure 1 shows the type of snowhouse typically found in Iulutiun settlements. A single-family house includes the following sections:

Toqsung. This is the name given to the three-sectioned entry passage, designed to give the main living space maximum protection from the cold. The outermost, open section of the toqsung is the *kaquling*, angled away from the prevailing wind (in Alpuk, prevailing winds usually blow, from the north or south, so the kaquling opens to the east or west). Beyond the kaquling is the *uadiling*, a 6-foot-tall dome with a door about 2 or 3 feet high. Next is a long passage, the *igdluling*, also about 6 feet high, which ends with another 3-foot door.

Lulik. The main living space, linked by a door to the igdluling. It's about 12 feet in diameter, large enough for a family of six.

Sircdloang. A small room used to store clothing and harnesses. Though attached to the uadling and igdluling, it has no door; instead, one of the blocks is removed from the outside to give access.



Igdluarn. Another room similar in size to the sirdloang, except that this one is accessible from the lulik by a 2-foot opening. Fresh meat and blubber are kept here.

Andlitiving. A large room attached to the lulik, linked by a 2-foot opening. It's used for long-term meat storage.

Several families can share the same snowhouse by building additional luliks; Diagram 1 also shows a two-family house. If more families wish to move in, the two-family house can be expanded by adding new igdluling-lulik units, radiating from the uadling like spokes from a wheel.

Furnishings

Wall Lining. Also called the *ilupiquan*, this is a lining of seal or caribou skin fastened to the

interior walls of a snowhouse. Sharp bones are punched through the shins to fasten them to the walls; a knot of leather tied to the bones protruding outside the house holds the skins tight. The *ilupiquan* provides further insulation and also prevents candles and stoves from melting the interior walls.

Bed Platform. A comfortable sleeping area is made by piling fragments of snow blocks over an area large enough to hold a man. The pile should be about a foot or two high, enough to keep the sleeper well above the top of the entry way, which helps keep him warm. Two deer or caribou shins are placed over the pile, fur-side down to prevent the sleeper's body heat from melting the ice. Thick blankets of laced deer or caribou skin, called *quipiqu*, cover the sleeper. A bundle of clothing serves as a pillow.



Ventilation Plug. This 2-inch-diameter hole, also called a *quangirin*, ventilates the house when lamps or stoves are burned. After cutting a hole in the roof with a knife, a worker ties a length of leather or sinew strap to a fur plug, then pushes the strap through the hole. A worker on the roof secures the outer end of the strap to a cross-piece of bone or wood. The *quangirin* can then be opened or closed as needed.

Lighting. Since the glazed interior of a snowhouse is a continuous reflective surface, it doesn't take much light for illumination. Even in a windowless house, enough sunlight seeps through the walls (presuming the *ilupiquan* is let down) to provide sufficient illumination, even on cloudy days. At night, the light of a full moon penetrates the walls, enabling occupants to see well enough to prepare food and locate small objects. Otherwise, a single small candle or lamp provides all the light necessary to fully illuminate a 12-foot-diameter room.

Windows. If the occupants of a snowhouse desire more interior lighting, they cut holes in the walls, then wedge in pieces of fresh ice from a lake, packing snow around the ice to hold it tight. The ice should be about 2 inches thick, which is thick enough to provide insulation yet thin enough to be easily cut and shaped. Spare ice windows can be stored in the *sirdloang*.

Fireplace. A fireplace, also called a *quidlirin* is the ultimate *Iulutiu* luxury, owing to the the scarcity of stones required to build one (stones sometimes turn up in avalanches, or they can occasionally be recovered in a stream or sea). A *quidlirin* consists of a stone stove and a framework of wood or bone. Blubber fills the stove, with a wick of animal hair greased with blubber to make it burn. Kettles and pots, made of stone or bone, are hung from the framework and suspended over the stove. A bone hoop laced with leather straps, called an *intang*, lies on top of the framework and is used for drying wet clothes.

Temperatures in a Snowhouse

In a well-constructed snowhouse with glazed

walls, a small fireplace, and *ilupiquan* in place, temperatures remain remarkably comfortable. The temperature difference between the interior and exterior averages about 50-60 degrees; if the outside temperature is 30 degrees below, the interior temperature may be about 20-30 above. Just below the ceiling, the temperature may be up to 80-100 degrees warmer than the exterior of the snowhouse (if the outside is 30 below, it may be 50-60 degrees a foot or so under the ceiling). The frigid outside temperatures prevent the ceiling from melting.

Other Structures

Though *Iulutiu* villages consist primarily of snowhouses, most villages of 100 residents or more also include the following buildings:

Quaggi. Normally, *Iulutiu*s hold communal feasts and celebrations outside. But when the weather's bad, they use a *quaggi* (feast house). A *quaggi* is a large dome, 15-20 feet tall and at least 20 feet in diameter. A large *quidlirin* is centered on the floor of the dome. Two ledges of snow serve as seats; one ledge, about 6 feet tall, hugs the interior wall, while just below is a second ledge about 2 feet tall. Typically, a village has about one *quaggi* for every 100 adults.

Ukujik. Also known as a cutting house, the *ukujik* is a 10-foot diameter dome used to butcher animals. A snow partition, rising about 7 feet from the floor, divides the dome in half. Two 5-foot-deep pits fill half of the room. The section of the room with the pits is called the *ijukujik*, the section without pits is called the *akukujik*. A doorway opens into each section. Hunters butcher game in the *akukujik*, and toss organs and blubber over the partition into the *ijukujik*; organs go in one pit, blubber in the other. Villagers are free to help themselves to the surplus in the *ijukujik* pits.

Clothing

The *Iulutiu*s have mastered the art of dressing for frigid weather. Wearing layered clothes of caribou and seal skin, an *Iulutiu* can comfortably tolerate temperatures as low as -50 de-



grees F. Both sexes dress similarly, wearing the same wardrobe the year-round, removing an outer layer of trousers and mittens in the warmer days of summer.

Though caribou and seal skin are the preferred materials, the furs of polar bear, wolf, deer, and beaver are also used. To prepare a skin for clothes, it's first scraped free of flesh, then hung on a rack or spread on the ground to dry. The skin is then scraped and dried again. After repeating this process two or three times, the skin becomes as soft as velvet and can be cut and sewn to size. Drying and scraping usually leaves skins white or light gray, but hanging them in a smokehouse for about a week darkens the skins to brown or dark gray.

An Iulutium suit consists of the following:

- Underwear to cover the legs, arms and torso, made of the skin of deer or caribou no more than a year old (such skin is especially soft).
- Two pair of socks; the inner socks are worn fur-side in. The outer socks, which resemble slippers, are made of the same material as underwear.
- A parka, which is a single-piece jacket and hood that slips over the head like a sweater and hangs just below the waist. The lining is seal skin, the outer layer is fur. The rounded hood hangs loosely over the head and doesn't cover the face; a tight hood encourages the formation of frost where fur meets the flesh. Though frost tends to form on an uncovered face, it's usually as light as powder, and easily brushed away; a layer of hard ice can form on a face that's completely covered. The parka's sleeves are long and wide, enabling the wearer to draw cold hands inside and warm them against her chest.
- Two pair of trousers. Like socks, the inner pair is young deer or caribou skin, the outer pair is worn fur-side out.
- Waterproof boots, made of hide from a caribou's leg, the sole covered with an extra layer of tirichik, caribou or seal skin. Because of its superb insulation and traction, tirichik hide makes excellent soles for boots, but such creatures are

hard to come by and most Iulutians have to settle for caribou. Trousers are tucked inside the boots, which are then tightened with a leather drawstring.

- Two pair of mittens. Again, the inner pair is young deer or caribou, the outer pair is fur. Parka sleeves are tucked inside the outer mittens and tightened with drawstrings. Outer mittens have two thumbs, so there's a spare if one gets wet. The palm and thumbs are shaved smooth to facilitate gripping and grasping.

Both males and females part their hair in the middle. Females grow their hair longer than men, winding it in knots behind their heads, sometimes tying it in short braids secured by bone rings.

Iulutians prefer simple clothes, and don't use much decoration. Occasionally, they adorn parkas with strips of white deer or wolf skin, or attach short strings to hang bone beads, teeth, and animal ears.

Transportation

Forget horses, donkeys, and anything with wheels. Land animals unused to the freezing climate of the Great Glacier won't last a day, and neither the hooves of pack animals, the feet of men, nor wooden wheels are designed to traverse snow drifts and slippery ice. Likewise, water travel in the Great Glacier requires vessels capable of navigating the often shallow waters and withstanding damaging buffets from pack ice.

Transportation on Land

Dog Sled. The easiest and quickest way to get around the snowy plains of the Great Glacier the Iulutium dog sled consists of a wooden or bone frame (for carrying goods and supplies), a small wooden platform on one end (on which a person stands), and a wooden lattice on the other end (to which the dog team is attached). Runners of wood or bone, greased with blubber, are secured to the bottom of the sled. Sled sizes average 8-12 feet long and about 2-3 feet wide. A dog team, consisting of 6-10 animals, can easily pull 1,000



pounds (see Part Four for information about lolutium sled dogs).

Kupuk Sled. A little wider (3-4 feet) and shorter (5-7 feet), a kupuk sled is otherwise identical to a dog sled. A single kupuk pulls the sled, which can carry up to 1,000 pounds.

Bikik. The bikik resembles a normal dog sled with a square sail, 4 feet per side, attached to a mast near the center of the frame. The sail, made of caribou hide or seal skin, catches the wind and boosts the sled's speed.

Hiuchupuk. A hiuchupuk is a type of water sled. It is essentially a kupuk sled with inflated seal skins attached to the runners. A hiuchupuk has a limited life span, as battering from pack ice eventually deflates the seal skins. Battered skins are usually fed to the kupuk.

Ikaap. This simple sled can be made quickly in emergencies by stacking three or four caribou skins atop each other, then soaking them with water. While the water freezes, two holes are cut near one end of the stack, and a pair of dog reins are inserted. A paste is made of mushy snow and animal hair (any type will do) which is applied to both sides of the skin pile, doused with water, and allowed to freeze. Two dogs are secured to the reins, the rider sits on the skins, and off he goes.

Snowshoes. Snowshoes look like oval frames of wood, 3 feet long and 1 foot wide, laced with leather webs. They enable the wearer to walk on the surface of snow without sinking. With a little practice, a person wearing snowshoes can move at her normal movement rate.

Transportation on Water

Umiak. The umiak is a large, easy to maintain cargo boat, designed to travel in water only a few feet deep. About 40 feet long, it's capable of holding 20 passengers, their hunting equipment, and a few caribou carcasses without sinking. To make an umiak, seal or walrus skins are sewn together, then stretched over a frame of wood or bone, creating a dish-like vessel with a broad, flat bottom. As the skins dry, they shrink, creating a tight surface with the texture of canvas. Three coats of oil from seal or walrus blubber are applied to the craft. Each coat dries for about a

week. At the end of three weeks, the umiak is water-tight and ready to go.

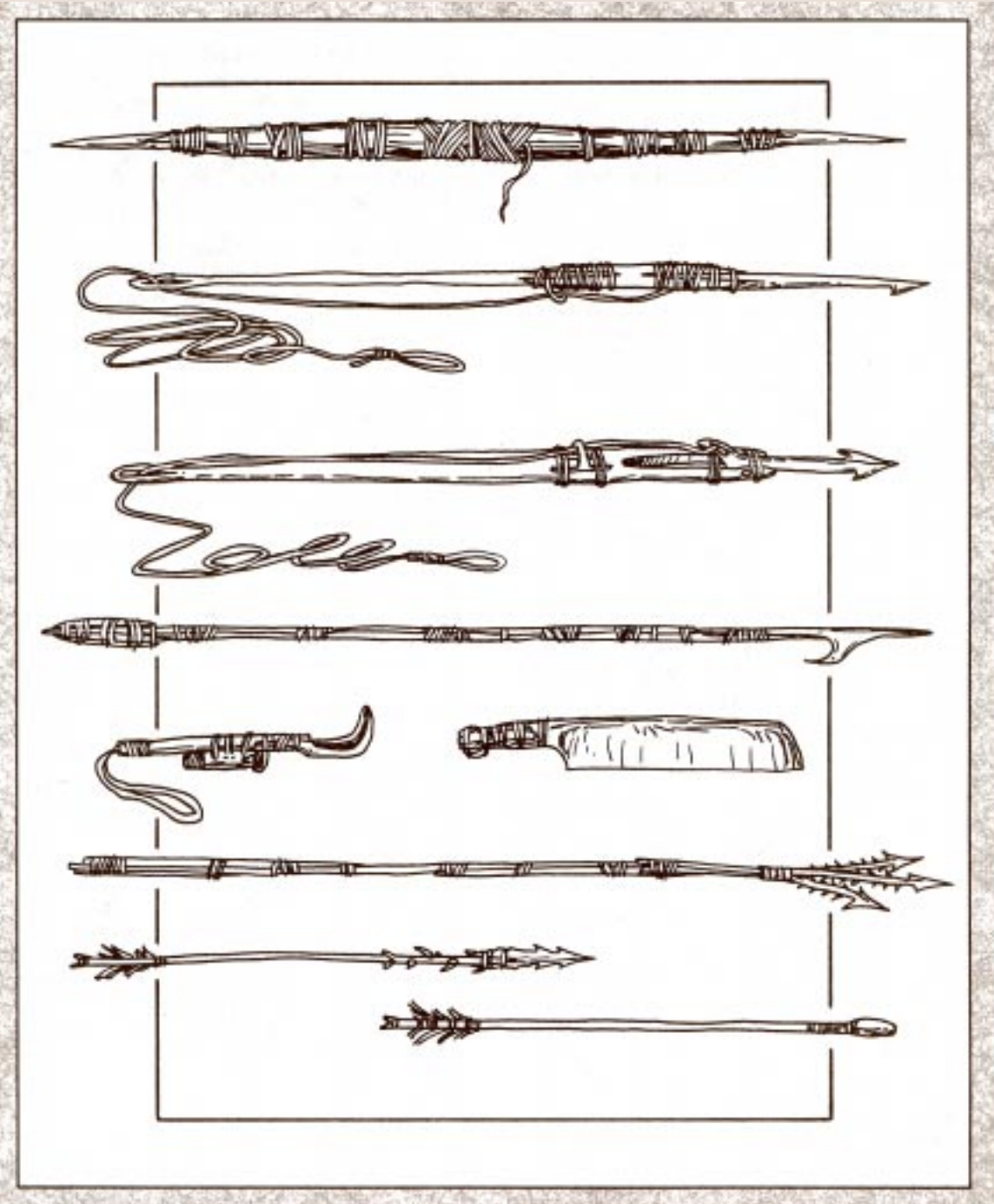
Although the umiak weighs about one-fourth as much as a conventional wooden ship of comparable size, it can carry half-again as much weight. Its flexible walls enable it to bounce harmlessly off most obstructions. If the craft suffers a tear, it can be easily repaired by sewing on a seal skin patch. In rough waters, inflated seal skins are secured to the sides to provide additional buoyancy.

On the downside, the umiak's flat bottom and high sides make it hard to paddle in strong winds. To compensate, kupuk can be used to pull them; a pair of kupuk in the water can easily pull a 40-foot umiak with a full cargo. Alternately, a team of about 12-15 dogs on shore can pull an umiak with tracking lines: the lines should be at least 50 feet long and attached to a single mast.

Kayak. The kayak is a single-person vessel, fast-moving and easy to maneuver. Its construction is similar to that of an umiak, with oiled and dried seal skins attached to a bone or wood frame. A completed kayak is about 10 feet long and 2 feet wide, completely covered by skin except for a circular opening in the top. The operator squeezes into this hole then sits up, her legs extending into the front section, the rest of her body protruding upwards. She then stuffs caribou or wolf skin around the opening, sealing herself in.

A single oar with a paddle on each end is used to propel a kayak. Controlling a kayak requires a keen sense of balance; it's just about impossible to remain upright if the craft isn't moving. Operators learn to constantly paddle their kayak with one hand, while simultaneously using their free hand to spear game or set fishing nets. Getting in and out of a kayak without capsizing requires hours of practice, and even the most experienced operators can't avoid an occasional dunking. When a kayak flips, the operator shifts his body weight to twist the craft completely around; the operator suffers a brief dunking, but the vessel rights itself almost instantly.

Because kayaks aren't particularly comfortable, they are best suited for short journeys, though experienced operators have been known





to make kayak trips of a hundred miles or more. Kayaks sometimes accompany umiaks on hunting expeditions. The umiak carries the gear and most of the hunting party, while the faster kayaks scout ahead, periodically returning to the umiak to report game sightings or obstacles.

HUNTING

Hunting is no mere sport for the Iulutiuns—it's a matter of life and death. All able-bodied villagers are expected to participate in hunts, which occur daily. In fact, the main reason why the Iulutiuns haven't developed much of a culture is that they simply don't have time for arts and crafts—they are too busy hunting.

Hunts involve either groups of 4-24 (for larger game, such as caribou and polar bear) or single hunters (seal, fish, and birds). Occasionally, a few dozen of the best hunters from several villages band together to hunt tirichik or white dragons, splitting the spoils equally among the survivors.

Weapons In addition to such conventional weapons as bows, spears, and nets, Iulutiun hunters employ a variety of exotic weapons, some of which are described below. Though designed for hunting, these weapons can also be used in combat.

Unungak. A large (5-foot) harpoon with a wooden shaft and needle-sharp bone point. Leather cords are wound around the front of the shaft and secured lengthwise along the body of the shaft to increase the weapon's durability.

Artengak. More slender than an unungak but with a similar bone point, the artengak is the main weapon used to hunt seal. A long cord attaches to the shaft, ending in a loop which the hunter places around his wrist. The cord helps prevent game from escaping with the weapon.

Naulagak. Another type of harpoon, the naulagak is a wood or bone shaft shaped like a wishbone at one end. A separate blade of bone, razor-sharp on all sides, is fixed between the shafts of the wishbone, held so that the blade can

toggle back and forth. A long cord attaches to the other end of the naulagak. When the shaft pierces an animal, the hunter jerks the cord, which causes the blade to toggle. Not only does this increase the damage, it also secures the animal to the shaft, making it much harder for the animal to get away.

Ritiik. This is a 6-foot-long bone shaft with a point and hook on one end used to attack polar bear and other large animals. When the shaft pierces, the point is jerked back so that the hook digs in.

Garnok. A foot-long bone rod with a leather thong on one end and a small cup on the other. It's used to hurl small (3-inch or less) bone darts.

Luqu. A long (7 feet or more) thin (about an inch in diameter) trident of lashed segments of bone or wood. Each tine is covered with hooked barbs. The luqu is used to spear fish.

Iuak. A bone blade resembling a machete, about 2 feet long and 6 inches wide. The end of the blade is flat, not pointed. Mainly used to cut blocks to make snowhouses, the iuak also makes a good offensive weapon.

Ekaa. A type of arrow used to hunt caribou and other herd animals. An arrowhead carved from a caribou or deer antler is attached to a shaft of bone. Hooked barbs cover both the arrowhead and the shaft.

Trukaa. An arrow of bone with a blunt head, used to kill small game without damaging the fur.

A typical Iulutiun hunting party is armed as follows: 30% bows (with a supply of both ekaa and trukaa), 20% spears, 20% harpoons (assortment of unungak, artengak, and naulagak), 10% ritiik, 10% garnok, and 10% luqu. Each hunter also carries an iuak.

Techniques

Seal Hunting. Because seals are the Iulutiuns' primary food source, youngsters are encouraged to master the techniques of seal hunting as soon



as they can handle a harpoon. Though seals live beneath the frozen surfaces of seas and lakes, they are air breathers. Periodically, seals surface to scratch breathing holes in the ice. Hunters crouch by these holes, sometimes for hours on end, waiting for a seal to poke his nose through. When it does, the hunter thrusts his harpoon as hard as he can. Though seals can also be found basking on icebergs or lounging on the shore, they are too alert and too quick for hunters to sneak up on them; as soon as they sniff a hunter or hear the crunch of his boot, they dive back into the water. As tedious as it is, waiting by their breathing holes is far and away the easiest way to hunt seals.

Caribou Hunting. Caribou are mainly hunted by parties of two dozen or more hunters armed with bows. When a party spots a grazing herd, they quietly create an *inuksuk* a line of snowmen about 2 feet tall, spaced about 3 feet apart. When complete, the *inuksuk* forms a V-shape, with each shaft of the V about 100 yards long. Most of the hunters wait at the point of the V, while a handful sneaks to the open end of the V. When everyone's in position, the hunters at the open end shriek and scream, driving the caribou into the point of the V where they are met by a volley of arrows.

Wolf Trap. The Iulutiuns catch wolf and fox by building a special pit trap called a *dinjik*, a dome-shaped snowhouse about 10 feet tall. A square hole is cut into the top, then covered with thin branches and a layer of snow. Fresh seal meat or some other tempting bait is placed inside the house. Lured by the bait, a wolf or fox steps on the covered hole, then falls into the snowhouse. The animal can't jump out—the hole is too high nor can it scale the curved walls to climb out.

Food

Iulutiuns eat almost nothing but meat, the fatter the better. Meat is relatively abundant (compared to the scarcity of vegetation) and fatty game provides blubber and oil used for cooking, heating, and lighting.

Seal is the staple of the Iulutian diet. It's plenti-

ful, fatty, easy to hunt, and easy to prepare. The entire carcass is edible including the organs. Seal can be cooked, eaten raw, or frozen and stored. However, seal isn't particularly appetizing, tasting like gritty fish, and somewhat bitter.

Iulutiuns agree that the best tasting meat comes from caribou, though it's harder to find than seal. Caribou is rich in flavor, juicy and filling, whether eaten raw or cooked. The ribs, backbone, and legs are delectable, though the head is the sweetest part of the animal. Caribou organs can be eaten but usually aren't. Iulutiuns find them sour. Instead, the organs are usually fed to sled dogs and kupuk.

Other foods include:

Musk Oxen. Comparable to caribou, but not as sweet and juicy. Some Iulutiuns raise Oxen for their milk, which tastes like thick cream.

Polar Bear. Edible, but barely. The meat is stringy, tough, and hard to digest.

Fish. Iulutiuns eat whatever they catch, and consume the whole body, including the head, fins, and scales. Fish are boiled, frozen and preserved, or eaten raw. Some fish are left in the sun to rot; many Iulutiuns consider partially decayed fish to be a delicacy.

Deer. Like caribou, but not as succulent (though better than musk oxen). Shoulders, legs, and ribs are preferred, especially after they have been cut into strips and dried.

Birds. Among the favorites are penguins, terns, gulls, and puffins. Eaten raw.

Dragon and Tirichik. Sweet but chewy, difficult to digest but protein-rich. Dragon organs are edible by the strong of stomach, but tirichik organs are poisonous, particularly the liver. Iulutiuns experimented with tirichik liver as a coating for arrows, but game killed by such arrows also became contaminated with poison and was inedible. The practice has since been abandoned.

Vegetation and Fungi. Iulutiuns occasionally indulge in mosses, grasses, and lichen, usually to add flavor in soups and stews. Algae can be scraped off pack ice, while black lichen—a particular favorite that tastes like mint—can be found on the bottoms of stones.

Cooking Iulutiuns prefer boiling to all other



methods of cooking meat. It's easy, quick, and the left-over water makes good soup stock. The usual way to boil food is to fill a pot about half-way to the top with ice, then pile bite-size meat chunks on top. Two spark stones—resembling iron pyrite, available mainly in the Novularond—are struck together, igniting a pile of blubber, oil-soaked hide, or tinder. The ice melts, and the water is allowed to come to a boil while the chef feeds the fire with more blubber or tinder. It takes about 20 minutes of boiling to cook a pot of meat. To make soup, chunks of blubber and meat scraps are tossed in the cooking pot and allowed to simmer for the rest of the day.

Animal heads can be boiled, but they taste better if slow-roasted. Caribou heads are too big to roast on spits, so they are usually hung over a fire by a feather strap threaded through the nostrils. The chef constantly turns the head to ensure thorough cooking. It takes about 3-4 hours to roast a caribou head.

During communal meals, individual diners don't have their own utensils. Everyone sips from the same soup cup, then passes it on to his neighbor. Large pieces of meat are circulated the same way, with everyone taking big bites and passing them on. Melted sea ice is available to add flavor. Flasks of fresh water wash down the meal.

Storage Meat that isn't eaten immediately can be stored outside for up to six months during fall and winter. It requires no special preparation and can be left under the open sky, usually atop platforms 10 feet tall or higher to discourage scavengers. Snow can be brushed off or left alone. Aside from some minor drying, the meat remains perfectly preserved. Since frozen meat has no scent, scavengers do not pose a problem.

For long-term storage, meat is buried in 15-foot pits and covered with snow blocks. Temperatures remain at least -20 degrees in the bottom of these pits. About once every six months, the meat must be checked for mold (the combination of darkness and bitter temperatures is irresistible to a few arctic molds). Meat can be preserved in this way for about a year.

Economics

Iulutians don't use currency of any kind. Gold pieces might make interesting fishing lures, but they won't buy much in Alpuk. Though there are plenty of gemstones to be found in the Great Glacier, particularly in the depths of Novularond, Iulutians regard them as mildly attractive, somewhat gaudy trinkets of no particular value.

The economy of the Iulutians is based entirely on trade. Villages engage in regular barter for food, weapons, dogs, and sleds, particularly during the annual *sukkiruchit*. Since the end of the Keryjek Wars, the Angulutians have become strong trading partners, swapping caribou meat and skins for weapons, seal oil, blubber, and furs.

Iulutians also barter for services. A new snow knife might be the asking price for a day's worth of snow block cutting, while a pound of seal meat might buy an evening's worth of babysitting. Convincing a reluctant warrior to join the hunt for a *tirichik* might require a guarantee of an extra share or two of the meat (presuming, of course, that the hunt's successful).

Iulutians are shrewd negotiators. Most Iulutian traders follow a policy of *pioquak-ik-wokquak*, which means that it's better to walk away from something you want than to give more than it's worth. Generally, though, Iulutians do their best to make sure everyone's happy with a trade, assuming all parties negotiate honestly and fairly.

Negotiating with Iulutians

Visitors from elsewhere in the Realms quickly learn that their money is no good in the Great Glacier. As a rule, however, Iulutians barter with anyone, and it's likely that strangers carry an item or two that the Iulutians will trade for.

For instance, Iulutians trade for any type of food (except vegetables or grain, which they don't have the stomach for); spices and exotic varieties of meat, such as ham and beef, are certain to make their mouths water, or at least arouse their curiosity. Useful weapons, such as knives and bows, are always needed, as are well-made boots and mittens designed for frigid climates.



Other desirable items include oil, lamps, candles, rope, and sewing needles. Among the items useless to Iulutians are paper and ink (they don't write), thieves' tools (there's nowhere to use them), saddles and halters (no horses), armor (too clumsy, though a clever salesman might talk an Iulutian into using chest plates for trays and helmets for pots), and perfume (too foul-smelling).

Remember that Iulutians have limited interest in gold pieces or gems. All trades must be for merchandise of equivalent value, negotiated upwards or downwards as the situation dictates. For reference, here's a list of various Iulutian goods and the value in currency.

Item	Value
1 small fish	5 cp
1 lb. seal meat	1 sp
1 lb. caribou meat	2 sp
1 lb. tirichik meat	5 gp
caribou hide	20 gp
parka	15 gp
kayak	50 gp
dog sled	70 gp
sled dog	200 gp
kupuk	1,000 gp

Religion

The Iulutians have no formal religion. Preoccupation with survival has made them a pragmatic people, so they have a hard time believing anything they can't experience directly. Though they honor the memory of their dead, they don't believe in life after death ("What would you do for a body?"). They have no interest in creation theories ("The world was always here. Where else would it be?"), nor do they believe in the existence of gods ("Where do they live? In the sky like birds? In the sea like fish? This is nonsense."). A few priests exist among the Iulutians, including believers in Chauntea (called Pahluruk by Iulutian priests), Ilmater (called Ayuruk), and even Auril (called Saukuruk). But such folk are few and far between, tolerated as eccentrics by the general populace.

The Nature of Qukoku Virtually all Iulutians, however, adhere to an animistic philosophy called *qukoku*. Though *qukoku* is not a religion—it has no supernatural basis—it functions like one, in that it provides moral guidelines and suggests an order to the universe. Basically, *qukoku* says that all living creatures share an essence of life called *eaas*, that disappears when the creature dies. *Eaas* makes all creatures individuals in life, but identical in death.

A number of basic principles derive from this philosophy, which Iulutians use as standards of personal conduct:

- Since no one's *eaas* can truly be known, no person can truly be said to be the superior of another.
- Animals share the same emotions, thoughts, and morals as people, but their *eaas* compels them to express these characteristics differently.
- Since people and animals all share *eaas*, people are the emotional, intellectual, and moral equivalent of animals. Animals therefore deserve the same respect as people.
- Animals can be killed and used by people only because the *eaas* of animals dictates their roles in the natural order; just as seals eat fish, men eat seals. Wanton or disrespectful killing, however, promotes disruption; nature rebalances itself by diminishing the amount of human *eaas* through disease and natural disasters.

Qukoku Rituals Since *qukoku* is a philosophy and not a religion, there are no formal services. However, Iulutians observe a number of *qukoku* rituals intended to celebrate the unity of nature and reinforce respect for life.

Utqukoku. An adult friend of the parents presents the child a small charm carved from bone or wood in the form of an animal, such as a seal or polar bear. The charm has no supernatural or magical properties; rather, it symbolizes a trait associated with the animal that the friend and the parents hope the child will embody when he or she grows up. The following are some typical charms and the traits they represent.



Utqukoku Charms

Charm	Trait
Kupuk	Loyalty
Polar Bear	Courage
Seal	Playfulness
Dragon	Strength
Caribou	Serenity
Fox	Patience

The child keeps his utqukoqu charm pinned inside of his parka sleeve or clipped to his belt at all times. As the child grows up, the friend who gave him the charm teaches him special songs associated with the utqukoqu animal and offers behavioral guidance associated with the represented trait. For instance, if the child received a seal charm, the friend shows the child how seals alternate periods of hunting with periods of play, demonstrating that both work and recreation are vital to a balanced life. A child with a fox charm is taken into the wilderness and shown how a fox waits quietly for hours on end for its prey to appear, demonstrating the benefits of patience.

Liqukoku. In the qukoku philosophy, the new year begins on the first day of spring. A liqukoku ritual is held to honor the killing of the first caribou, the first seal, and the first polar bear of the year; each species merits its own liqukoku. A liqukoku consists of the following elements:

- The hunter hangs the animal skin on the liqukoku pole (a 10-foot-pole of bone or wood in the center of the village). The skin hangs for a week. During that time, all adult villagers pay their respects by bowing to the skin.
- The hunter makes a mask of animal hide (any animal will do; seal and caribou hides make the best masks) representing the animal she killed. She wears the mask for a week.
- The hunter is not allowed to eat that particular type of meat for a month if the animal was male; if the animal was female, the hunter can't eat that type of meat for two months.

Opoqukoku. Iulutians believe that the eaa resides inside the skull. The opoqukoku ritual in-

volves the respectful disposal of skulls. Animal skulls that aren't used for practical purposes, such as bowls or cups, must be buried in a deep pit or thrown into the sea. Opoqukoku applies not just to domestic or butchered animals; should an Iulutian discover an animal corpse in the wilderness, she is required to properly dispose of the skull. Iulutians take this ritual seriously; in some villages, opoqukoku violations are punished by execution.

Equkoku. This ritual honors dead people, but can also be staged to honor animals that aren't eaten, including loyal pack animals, pets, and even game animals that earn an Iulutian's respect (for instance, a hunter may choose to stage an equkoku for a polar bear that put up an exceptionally courageous struggle, or for a seal who died giving birth to a large litter).

Equkoku involves a feast where the deceased is the guest of honor. Only the immediate family attends the feast; in the case of a game animal equkoku, the hunter and a handful of invited friends attend. The body is placed on a slab of ice blocks, then covered with skins (for warmth). A lamp is placed near the head (so the deceased can see), and a bowl and cup laid at his side (so the deceased can eat). It's understood that these are symbolic gestures—the family doesn't really believe that the deceased needs warmth, or can see or eat—but they help comfort the family in their time of loss.

Interment customs vary from village to village. Some villages bury their dead, some burn the corpses, some tie the bodies to weighted rafts and sink them to the bottom of the sea. All villages, however, maintain cemeteries filled with equkoku totems. When a person (or honored animal) dies, a family member (or hunter) carves a totem from a 3-foot length of wood or bone. The totem is a cylindrical shaft with a knob on the top, shaped to look like the deceased's head. Since not all Iulutians are skilled sculptors, some totem heads are understandably crude, but each features an identifiable detail such as braided hair, a scar, or chubby cheeks. Totems are arranged in even lines, spaced about a foot apart. Equkoku cemeteries contain no bodies.



Magic

As is the case with priests, wizards are in short supply in the Great Glacier. Because Iulutians devote most of their energy to survival, they don't have time to spare for academic pursuits, including the study of magic. Teachers are scarce, as are spell components.

Still, a few Iulutians manage to master the art of magic, and most villages of 200 or more have a wizard or two in residence. But since Iulutian wizards seldom achieve a level higher than 1st, they are not particularly powerful and their status is correspondingly low. Most function as entertainers and fortune tellers, though the rare higher-level wizards make valuable additions to hunting parties.

Iulutian wizards tend not to specialize, but those that do concentrate in the schools of abjuration, enchantment/charm, invocation/evocation, and greater divination. Few specialize in illusion or necromancy, since illusion spells are of limited use in the harsh climate of the Great Glacier and necromancy spells violate the spirit of qukoku.

The Anagakok The anagakok is a type of wizard unique to the Great Glacier whose innate survival skills are especially useful to the Iulutians. Soft-spoken and reserved, anagakok seldom achieve leadership status, but they are excellent advisors and explorers; a hunting party undertaking a long expedition isn't complete without an anagakok.

An anagakok begins life as an ordinary mage or specialist. When the supplicant reaches middle age, the wizard petitions an elder anagakok to share her secrets. The elder assigns the wizard a task to test her character, such as locating a reclusive animal or fetching a sample of a rare plant. If the wizard completes the task, the elder takes her on as an apprentice, spending the next month instructing her in the ways of the anagakok. At the end of the month, the elder takes the wizard into the wilderness on an especially cold night. They sit in the snow and lock eyes until sunrise. If the wizard makes it through the entire night without freezing to death (about half don't survive), an inch of soft white hair sprouts from

her entire body, indicating that she has become an anagakok.

A new anagakok retains all the spell-casting ability she had previously, and also acquires all of the following special abilities and penalties:

- Regardless of terrain, she can locate enough food to feed herself and a number of companions equal to her level (a 3rd-level anagakok can find food to feed herself and three others). She can use this ability once per day.
- The anagakok can cast a special *good fortune* spell on herself and a number of companions equal to her level, causing all opponents of those under the spell's effect to suffer a -1 penalty to their attack rolls. The anagakok can cast this once per week by concentrating for one round and pointing at the recipients; the spell is innate and doesn't have to be memorized, nor does it count against her normal spell limit. The spell lasts for a number of turns equal to the anagakok's level.
- Her fur gives her total immunity to the effects of cold. She no longer must wear clothes designed for arctic weather (most anagakok wear loose leather tunics). However, she suffers normal damage from cold-based spells and other magically-generated cold effects (such as a white dragon's breath weapon).
- In environments of 100 degrees F. or above, she suffers a -1 penalty to all attack rolls, damage rolls, ability checks, and saving throws.
- Because of their unusual appearance, anagakoks suffer a -2 reaction penalty from all non-Iulutians (Iulutians, Nakulutians, and Angulutians react normally). Shaving the fur does no good: it all grows back within a day.

Player Character Anagakok

With the DM's consent, player character mages and specialist wizards can attempt to become anagakok. But it isn't easy.

The would-be anagakok must meet the following requirements:

- He must be human.



- He must be at least 40 years old.
- He must have a Constitution of at least 13.

A qualified wizard must seek out an instructor anagakok in an Iulutiu village (assume every village with a population over 200 has one). If he finds one, and the instructor agrees to take him on as an apprentice (that is, if the DM™ agrees), his training includes the following steps:

1. The instructor gives the wizard a task to complete; for instance, he might ask the wizard to bring back a few pounds of spark stones from the Novularond, or count the number of eggs in a white dragon's lair.

2. If the character completes the task, he must spend an uninterrupted month in the village, listening to the instructor's lectures. If the adventurer abandons the village for even a day, he must begin his training again.

3. After a month of lectures, the instructor waits for an evening when the temperature falls to at least -50 degrees F. He takes the character into the wilderness, where he must remove his winter clothing (he can keep on a light shirt and one pair of trousers, but winter boots, gloves, and coats aren't allowed). The character sits in the snow, holding the instructor's hands, and staring into his eyes. The instructor's gaze and touch provides some-but not complete—protection from the cold. The adventurer must remain in this position for 10 hours.

Every two hours, the wizard must make both an Intelligence check and a Constitution check. If he fails an Intelligence check, he's lost his concentration; the training is over. If he still wants to be an anagakok, he must start again with Step 1. If he fails a Constitution check, he takes 2-12 (2d6) hit points of damage. Raining can be abandoned at any point (for instance, he might abandon it if he thinks one more failed Constitution check will kill him); if he does, he must start again at Step 1 if he still wants to be an anagakok.

4. If the character passes all of his Intelligence checks and doesn't die from failed Constitution checks, he sprouts fur and acquires the abilities and limitations of an anagakok. Lost hit points are recovered normally.

The Angulutians

The Angulutians are a nomadic people whose fate is inexorably linked to that of their caribou herds. The caribou supply all the needs of the Angulutians, including meat to eat, milk to drink, and hides to wear. When the caribou flourish, so do the Angulutians. When the herds suffer, Angulutians die.

Angulutian tribes seldom exceed a few hundred members, the largest being the Hupiik Angulutians with a population of 800. All tribes maintain their own caribou herds, which range in number from a few dozen head for the smaller tribes, to the Hupiik herd of nearly 3,000. The larger tribes—those with at least 200 members—maintain permanent villages, mainly in the northern and eastern sections of Angalpuk where the forests are thickest. These villages are called *skotuk*, a term referring to both the human residents of the villages and their caribou. A migrating herd and their human herders is called the *iskotuk*; the group of humans and animals left behind when the *iskotuk* migrates is called the *aiskotuk*.

Angulutians spend the winter in their villages, when freezing temperatures and layers of thick permafrost make it difficult for caribou to graze. During that time, the herds remain in the woods, surviving on whatever vegetation they can scrape from beneath the snow.

Migration begins in the spring and continues throughout the rest of the year; one complete migration—that is, the period from early spring through late fall when the herd is away from the *skotuk*—is called an *ikili*. During an *ikili*, the herd wanders across the plains of Angalpuk, grazing on weeds and lichen, moving about 10-20 miles per day. Meanwhile, the *skotuk* is nearly deserted, except for mothers with young children, the elderly, and the infirm. Most able-bodied men and women travel with the herds, fending off predators and steering the caribou to plains and hills where the permafrost is relatively thin. Calves are born in summer, requiring more work from the herders, who must care for the new animals (for instance, force-feeding calves that won't nurse) and brand them (by clipping pat-



terns in the ear, or carving grooves in the hooves). In the fall, the herds begin the long journey home. Breeders are sorted from the meat animals. The meat animals are slaughtered, the breeders retire to the woods, and another cycle of seasons comes to an end.

Physically, the Angulutians are indistinguishable from the Iulutians, except their skin is slightly darker. The Angulutians aren't as trusting as the Iulutians, most likely because of lingering memories of the Keryjek Wars, which started with a surprise Iulutian invasion. Still, strangers who are friendly and patient with the Angulutians find them to be honest, dependable, and virtuous.

Social Order

Like the Iulutians, Angulutians have no formal governments. Each skotuk is a self-contained unit responsible for regulating the behavior of its members. Larger shotuk maintain five-kiam iqumelum chosen by consensus. During an ikili, three kiam travel with the iskotuk, while two kiam remain with the aiskotuk.

There are two officials unique to the Angulutians:

Pimataung. This is an elderly man or woman who's participated in at least 20 ikili. The pimataung travels with the iskotuk and makes all decisions regarding herd maintenance and management. She decides the route, when it's time to move out in the morning and stop for the night, and whether an injured caribou must be destroyed. The most respected member of a skotuk, the pimataung is nominated by the iqumelum, then approved by a voice vote of all adult villagers. A pimataung holds the office for life, or until illness or injury forces retirement.

Iniagok. The Angulutian equivalent of a morale officer, the iniagok is responsible for organizing recreational activities, composing songs and stories, and generally keeping spirits high. Most skotuk have two iniagok; one travels with the iskotuk, the other remains with the aiskotuk. The iqumelum selects the most outgoing, crea-

tive, and optimistic villagers to be iniagok.

Angulutians promote communication and peaceful relations by observing koatulit, sukkiruchit, and tupa, much like their Iulutian neighbors. Koatulit guests are invited to travel with the iskotuk, though some opt to stay with the aiskotuk. Iniagok are popular koatulit guests, since they are sources of new stories and dances. In recognition of the Keryjek Wars, many koatulit involve the exchange of residents between Iulutian and Angulutian villages. Sukkiruchit, on the other hand, are held exclusively in Alpuk; there aren't any skotuk large enough to host such elaborate festivals.

Laws Angulutians maintain order by honoring custom, not written law. Customs are intended to promote families and minimize conflict. Angulutian customs regarding child care, marriage, inheritance, ukeu, and hunting are similar to those of the Iulutians.

Unlike the Iulutians, Angulutians observe strict social rankings, and they are expected to honor and defer to those of higher status. Status rankings follow a rigid order:

1. Pimataung
2. Kiam
3. Tuiskotuk (adults who have participated in more than one ikili)
4. Ituiskotuk (adults who have participated in more than one ikili, but who are unable to participate in any more; ituiskotuk includes mothers with infants, the elderly, and the infirm).
5. Aituiskotuk (adults who have participated in only a single ikili)
6. Iniagok (if the iniagok has participated in a single ikili, his status is increased to aituiskotuk; if the iniagok has participated in more than one ikili, his status is increased to tuiskotuk)
7. Kaituiskotuk (those who have yet to participate in an ikili, including children)
8. Ukeu

Angulutians consider status violations extremely offensive, on par with theft or assault. Status violations, directed at a person of higher rank by a person of lower rank, include insults, failure to comply with requests, and failure to offer assistance. Persons guilty of status violations



may make appeals to the *iqumelum*, but in absence of overwhelming evidence in favor of the accused, the *iqumelum* almost always rules for the person of higher status.

Other customs provide ethical guidelines specifically for *iskotuk*. For instance:

- All members of an *iskotuk* must obey the orders of the *pimataung* even those from different *iskotuk*.
- Each *iskotuk* has its own brand, called a *wakiak*. All caribou must wear their *iskotuk*'s *wakiak* on their hooves or ears. Once applied, no one may alter or otherwise tamper with a caribou's *wakiak*.
- Wild caribou encountered during an *ikili* must be checked for *wakiak*. Caribou with a *wakiak* must be returned to the *iskotuk* from which they wandered. If the *iskotuk* of a lost caribou can't be located, the finder must care for the caribou until the next *sukkiruchit*, where he is to inform the *ahtsukk*. If the true owner fails to claim the lost caribou at the *sukkiruchit*, the finder may keep it.
- Each *iskotuk* is allowed a favored pasture, called an *ujju* an area of roughly 10 square miles. *Pimataung* inform one another during the annual *sukkiruchit* of their *ujju* intentions for the coming year. *Iskotuk* claim their *ujju* by marking old horns (which caribou shed annually) with their *wakiak* and scattering them over the pasture area of their choice at the beginning of a new *ikili*. The claim is valid for one full year.

Other *iskotuk* may pass over an *ujju* but may not graze there. Exceptions are made for emergency grazing and honest mistakes.

Angulutians guilty of any violation—including assault, theft, and hunting and status violations—are punished by death, usually by stoning or drowning. *Iskotuk* violators are left to die of exposure. Because punishment is certain, crime is minimal; the thought of being abandoned on a freezing plain in the middle of nowhere is enough to make an *iskotuk* herder think twice before tampering with a *wakiak*. Innocent parties are occasionally executed, but it's a price the

Angulutians are willing to pay to keep the peace.

Architecture

Angulutian villages consist of clusters of single-family snowhouses, a few multiple-family snowhouses, *quaggi* for feasts, and *ukujik* for butchering animals. The *iskotuk* build temporary snowhouses during *ikili*, but snow of sufficient density isn't always available; the permafrost plains that make for good grazing aren't always thick enough to make snow blocks.

For that reason, the *iskotuk* carry folding tents called *rissik*. A *rissik* consists of from four to eight ribs, 3-5 feet long. Leather cords secure skins to the ribs. The *rissik* opens like an umbrella, the ribs imbedded in the ground, forming a dome-like tent with a flat roof. When not in use, the *rissik* collapses into a bundle. A bundled *rissik* is relatively light in weight; an adult caribou can easily carry a half-dozen.

Rissik ribs are made of thin, flexible lengths of wood or bone. The covering consists of two layers of caribou skin. The skins are arranged so that the furry sides touch each other, creating a pocket of air; the pocket of air stays warm to provide extra insulation. The skins are stretched as tightly as possible over the ribs to make sure the air pocket remains open.

Pitching a *rissik* involves the following steps:

1. Select a campsite. The worst sites are those in areas of freshly fallen snow, or next to hills or mountains. Snow can drift from a bank or blow off a mountain to completely bury the *rissik* during the night. At best, the camper must spend the morning digging himself out; at worst, he risks suffocation. The best sites are in forests or on thick ice, where drifting isn't as much of a problem.

2. Dig rib holes. These should be about four to 6 inches deep, slightly wider than the diameter of a rib. Usually, a knife or *hukek* (a spike made of bone) is sufficient to dig holes, but if the ground is especially hard, the tool may have to be heated first. Some Angulutians carry a tool called a *tihukek*, a hollow bone which is placed upright on the ground where the rib hole is to be dug. The camper pours a little boiling water into



the tihukek which thaws the ground, making it easier to dig.

3. Secure the ribs. Unfold the rissik, insert the ribs in the rib holes, and smooth out the covering. Pack the holes with snow, then pour water over the packing. The water freezes the ribs in place.

4. Build a windbreak. Even on open plains, campers risk being buried by drifts, especially if it snows during the night. To prevent this, the camper should build a windbreak about 6 feet away from his rissik, facing the direction of the wind. The windbreak should be a wall of snow or ice about 2-3 feet tall, forming a 180 degree arc. The windbreak is doused with water to freeze and strengthen it.

5. Check the roof. A separate section of skin, called a *sarissik*, serves as the roof of a rissik. The *sarissik* must be secured to the top edge of the rissik with leather cord, leaving an opening a few inches wide for ventilation.

6. Construct a bed platform. Rissik bed platforms, made of ice blocks and covered with skins, are identical to those in snowhouses. If ice blocks aren't available, snow or branches can be used.

7. Light a lamp. Light a small lamp or cooking pot of blubber inside the rissik to warm the air. To prevent sparks from igniting the walls, the fire must be covered with a *uliririssik*, a bowl-shaped lid of bone or stone perforated with holes.

Though rissik aren't as warm as snowhouses, the interior of a well-constructed rissik can be as much as 30 degrees warmer than the outside.

Other Structures

Minikitak. In areas of thin permafrost and plentiful vegetation, iskotuk construct temporary houses of wood and earth called minikitak using many of the principles of snowhouse design. Construction begins by securing four wooden poles in the ground to form a square, then placing branches across the top. More branches are leaned against the frame to make walls, and balanced on the top to form a roof. The camper then digs a tunnel outside the house that leads

into the interior. Finally, snow, loose dirt, and ice chunks are piled against all four sides until it forms a layer about 5 feet thick at the bottom and a foot thick near the top. If the roof is strong enough, the camper piles dirt and snow on top to a depth of about 6 inches; if the roof is weak, he must make do with more branches and a thinner layer of snow. He leaves a small opening on the roof for ventilation, then enters the minikitak by crawling through the tunnel.

Viit. This is a type of make-shift rissik, used for emergencies or when there aren't enough regular rissik to go around. To construct a viit, the camper locates a pair of flexible branches about 7 or 8 feet long. He secures both ends of one branch in the ground to form an arc, then secures the second branch perpendicular to the first, forming the frame of a dome. He wraps a long cord around the bottom of the frame so the branches don't snap up, then covers the frame with whatever skins and blankets are available. He piles a few inches of snow around and on top of the frame (not too much; this type of frame can't support much weight), leaving an open space for a doorway and a hole near the top for ventilation.

Clothing

Angulutians wear layered snow suits similar to those of the Iulutians, made almost exclusively of caribou hide. Because the iskotuk spend a lot of time on foot, they pay special attention to the design of their boots, lining them an extra layer of soft fur (usually rabbit or fox) and covering the bottom with a scraped and notched layer of caribou hide for extra traction. Where Iulutian parkas are rounded, Angulutian parkas come to a point on top; this is a cultural preference with no particular significance.

Transportation

Angulutians don't travel much by water—there are few sizeable lakes or streams—but travel extensively on land; an Angulutian may journey more than 1,000 miles during an ikili. Special sleds facilitate land travel; a few sleds use dogs



and kupuk, but most are pulled by caribou.

Jakerek. The most common type of caribou sled, the jakerek is designed for one caribou and a single passenger. Comparable to an Iulutiu ikaap, the jakerek is a 5-foot-long platform of wood or layers of dried skins with a long cord connecting the platform with the caribou. The rider sits on the platform with his legs extended. A vertical board covered with fur provides a backrest.

Uhkerek. This transport sled is similar to a jakerek, but about twice as large, using two caribou as pullers. The platform is box-shaped, the sides about 3 feet high. Seal skins cover the bottom of the platform, greased with blubber to reduce friction. Uhkerek usually haul supplies, but can also be used to carry up to three passengers.

Lakerek. The fastest caribou sled, a lakerek resembles a kayak with reins. One passenger squeezes herself in the opening in the top of the sled, which is made of dried skin stretched over a wooden frame. The passenger holds a long pole called a *pilakerek* to provide balance.

All caribou sleds use the same type of harness, consisting of a hide collar around the animal's neck connected to a leather cord that runs beneath its stomach. The cord loops through a hole in the front of the sled, where it's secured in a tight knot. A leather rein attaches to the antlers. Some sleds have an extra caribou or two tied behind them. The extra caribou are used to relieve the lead caribou and also to prevent the sled from getting ahead of the lead caribou when going down inclines.

Caribou don't make good pack animals because they won't tolerate heavy loads on their backs; pile on more than 100 pounds, and a caribou refuses to move. Still, caribou make themselves useful in villages by transporting small amounts of food and other supplies from house to house, giving rides to children, and even serving as babysitters; babies rest in fur-lined baskets secured across a caribou's back with leather straps. They are gently rocked to sleep while the caribou wanders around the village.

HUNTING

Because Angulutians get most of their food from animals they raise themselves, they don't do as much hunting as the Iulutians, and consequently their hunting skills aren't as sharp. The Iulutian inuksuk technique for hunting caribou was originally developed by the Angulutians, though the Angulutians rarely use it themselves. Many Angulutians, however, are reasonably good marksmen, using bows and spears to hunt birds, fox, and other small game.

A typical Angulutian hunting party is armed as follows: 50% bows (used mainly with ekaa), 25% spears, 15% ritik, 5% luqu and harpoons (assortment of unungak, artengak, and naulagak), and 5% garnok. About 50% of the hunters also carry iuak.

Food

Virtually every day of their lives, Angulutians eat caribou meat-boiled, stewed, smoked, dried, or raw. Fish, birds, deer, and other game sometimes supplement the meals, but caribou remains the staple. Angulutian chefs soak caribou hide in boiling water to make broth, and crack open bones to get the marrow, which is eaten raw or added to soups. Caribou milk, thick as cream and sour-tasting, is drunk directly, made into cheese, or mixed with snow to make a treat for children.

Economics

Gold and gems aren't valued by the Angulutians, whose economy is based on trade. Caribou effectively function as currency: a caribou calf has a value of about 100 gp, a mature caribou about 200 gp, and a proven male breeder is worth 2,000 gp or more. Caribou trade is brisk among skotuk, as is trade in clothing, sleds, and tents. Trade with the Iulutians usually takes place during sukkiruchit, as business meetings are hard to arrange during ikili.

Religion and Magic

Angulutians adhere to the principles of qukoku,





but with so much time devoted to raising caribou, they place less emphasis on qukoku rituals than the Iulutians. For instance, liqukoku feasts are seldom held, while fewer than half of Angulutian children receive the utqukoku ritual. Opoqukoku and equkoku, however, are observed meticulously, as the Angulutians share the Iulutians' respect for the dead.

A ritual unique to the Angulutians is the *taatquoko*, a celebration held at the beginning of each new ikili. All adults gather with the herd outside the skotuk, clapping and singing as the tuiskotuk don taatquoko masks and perform a special dance. The taatquoko masks have two faces connected by hinges; the outer face resembles a caribou, the inner face, that of a human. Flipping the masks back and forth symbolizes the bond between caribou and humans.

Anagakok are scarce among the Angulutians; there may be one or two in skotuk of 200 or more residents. Anagakok usually accompany the iskotuk on ikili. The few Angulutian priests tend to be devotees of Ilmater (called Itishikopak by the Angulutians).

The Nakulutians

The Nakulutians are the smallest and most reclusive of the Ulutian races, living in tiny, isolated settlements in the most rugged areas of Nakvaligach. There are only a few thousand Nakulutians in all, and settlements of more than 100 are rare; Kresttet, with a population of about 300, is by far the largest.

The Nakulutian distrust of strangers borders on paranoia. They keep to themselves, remaining within a few miles of their settlements and seldom venturing out of Nakvaligach. Not only are the Nakvaligach suspicious of outsiders, they are distrustful of each other. Though conflicts between villages sometimes flare into violence, such incidents are rare and brief. Living in the harshest region of the Great Glacier, the Nakulutians must devote all of their time and resources to survival; even war is a luxury.

Nakulutian villages are miserable places. With chronic shortages of skins and building materials, the people look shabby, the homes dilapi-

dated. Food is always at a premium. Villagers fall prey to starvation, disease, and predators. White dragons and frost giants who share the Nakvaligach mountains terrorize villages with periodic raids. Compared to the Nakulutians, Iulutians and Angulutians live lives of privilege and comfort.

Unlike the Iulutians and Angulutians, the Nakulutians are deeply religious. Their devotion, however, is directed to a god that the Iulutians and Angulutians don't believe exists. The ancestors of the Nakulutians interpreted the writings of Ulutiu as sacred truth; their faith is based on the belief that Ulutiu will someday rise from the depths of the Great Glacier to reclaim the faithful and punish the heathens. Beyond this basic tenet, however, the Nakulutians haven't been able to agree about much else; each settlement has its own prayers and its own interpretation of Ulutiu's holy commandments, which accounts for much of the Nakulutians' distrust of each other.

Physically, Nakulutians are identical to other Ulutians, though because of their squalid living conditions, they tend to be hollow-eyed and thin.

Nakulutians are sullen, withdrawn, and soft-spoken. Their first inclination when encountering strangers is to run; their second is to attack and kill, especially those whom the Nakulutians consider to be unredeemable blasphemers. Nakulutians have no interest in proselytizing—that's up to Ulutiu himself—but they demand respect for their beliefs.

Social Order

Nakulutian villages are autocratic. Each has its own ruler called the *urit* whose word is law. Two or three lieutenants, called *yaaurjt*, enforce the urit's orders. A urit can be either male or female, but is always a priest of 2nd level or higher (in smaller villages, 1st level priests sometimes serve as urits). A urit selects her own successor when she reaches the age of 50, usually—but not always—one of her yaaurit. Should the urit die before she turns 50, the oldest yaaurit automatically becomes the new urit.

Though her edicts are often harsh, even cruel, the urit is rarely motivated by self-interest. She



sees herself as a humble servant of Ulutiu, doing her best to interpret Ulutiu's will and carry it out. Since residents believe that the urit receives guidance directly from Ulutiu, they are compliant and uncomplaining, which makes for an orderly—if somewhat staid—society.

As interpreted by most urit, the edicts of Ulutiu comply closely with the social customs elsewhere in the Great Glacier. Rules of conduct regarding family life, personal property, and hunting rights are similar to those of the Iulutians. The Nakulutians maintain rigid social rankings like the Angulutians, and status violations are considered punishable offenses. Nakulutian status rankings, from best to worst, are as follows:

1. Urit
2. Yaarurit
3. Married or widowed adults (men and women have equal status)
4. Unmarried adults
5. Children
6. Ukeu

The Nakulutians also have a special set of edicts called *kaiurit* that vary from village to village and change from year to year. On the first day of spring, the urit calls an assembly of the entire village (called an *iurit*) and declares that the *kaiurit* for the previous year are no longer valid. He then announces the coming year's *kaiurit*, consisting of two or three new rules of conduct that the villagers are expected to follow,

Exactly how a urit determines the year's new *kaiurit* remains a matter of speculation. It's known, however, that for a month prior to the *iurit*, the urit spends each evening in isolation, praying and meditating. Whether *kaiurit* come to the urit in dreams or visions, or whether he makes them up himself based on his best guesses of Ulutiu's desires, the *kaiurit* are understood to have a divine basis. To outsiders, *kaiurit* seem baffling and arbitrary, but to the Nakulutians, they are sacred and indisputable.

Here's a list of typical *kaiurit*. The last two are especially disruptive:

- Citizens are forbidden to eat fish.

- No fires can be lit outside.

- The status ranking changes; for instance, *ukeu* are ranked just above married adults, or married women are ranked higher than married men.

- A certain species of animal, such as polar bears or ice toads, can't be hunted or killed for any reason. One of these animals is kept in a pit in the center of the village. Villagers are required to keep it fed and happy, and must bow as they pass.

- All adults must wear a painted symbol, such as a moon or a bird, on their foreheads at all times.

- Citizens are forbidden to wear a particular fur, such as fox or wolf.

- At sundown, each adult must toss a handful of meat into a *crevasse* as an offering to Ulutiu.

- Citizens are forbidden to look at the urit.

- Citizens are forbidden to cut down trees within a 5-mile radius of the village.

- A policy of *jyykach* takes effect; all heathens are to be killed on sight. According to *jyykach*, heathens are defined as all non-Nakulutians.

- A policy of *vaakach* takes effect, where a particular syllable of a name is declared sacrilegious. All residents with the *vaakach* syllable must undergo *ykulutik* (trial by ordeal, see below), as must all strangers with the syllable. (For instance, if the *vaakach* is "um," those named Ekum, Umpak, and Rinum Starshaker all must undergo *ykulutik*.) As with the Iulutians and Angulutians, punishment is swift and certain in Nakulutian villages, but it isn't necessary fatal. All Nakulutian crimes—including status and *kaiurit* violations—are subject to *ykulutik*, a form of punishment where Ulutiu determines guilt or innocence. Simply put, if the accused survives the *ykulutik*, it's assumed that Ulutiu found him innocent; if he dies, he must have been guilty.

Ykulutik varies from village to village, but the most common forms include:



Akykulutik. The accused is sealed in a cave with a polar bear, wolf, or other predator. If the accused kills the predator or escapes, he's innocent.

Huykulutik. The accused is tied to a tree. The village's best archer, as determined by the urit, paces off a number of steps equal to the number of vertebrae in a fish (caught by a yaaurit). The archer gets one shot; if he misses, the accused is innocent.

Reykulutik. The accused is placed in a 10-foot-deep pit. A small bird in a cage is placed beside the pit. The cage door is opened. Five men pelt the accused with rocks or ice chunks until the bird flies away; if the accused survives, he's innocent.

Ipiykulutik. The accused's hands are tied behind his back and a long cord is tied to his feet. The cord is secured to the edge of a crevasse, and the accused is dangled inside the crevasse, head first for a full day. If the accused escapes or survives, he's innocent.

Nakulutians don't participate in koatulit or sukkiruchit, nor do they practice tupa.

Architecture

Most Nakulutians live in snowhouses similar to those of the Iulutians. In some mountainous sections of Nakvaligach where the permafrost is thin enough to give easy access to the rocks below, Nakulutians build houses of stone called *ceenach*. Ceenach are constructed like snowhouses, except that stones are used instead of ice blocks. Stones aren't cut to shape; builders use whatever stones they can find, stacking them to form walls and using snow to fill the cracks.

The floor plan of a ceenach resembles that of a snowhouse, complete with a tunnel entrance, bed platforms, and wall linings (the corners of skins are poked between the rocks and plugged with snow). The roof, however, is flat, not dome-shaped, covered with branches and a layer of snow. Windows are usually made of stretched skin instead of ice; seal intestines, translucent and durable, make good window panes.

In villages with ample supplies of stone, Nakulutians construct stone quaggi and ukujik, along

with two other structures unique to Nakulutian culture:

Biknach. Used for meat storage, a biknach consists of four stone pillars, a wooden platform resting atop the pillars, and stone walls forming a square building atop the platform. The elevated biknach discourages animals from getting to the stored food.

Ugunach. The ugunach is a 1-foot-wide stone stairway of five steps, ending at an open square platform about 3 feet per side. Nakulutians stand on the platform to offer prayers to Ulutiu. Ugunach are usually constructed near the perimeter of a Nakulutian village, but may be as much as a mile away. Travelers discovering a ugunach can be sure that a Nakulutian village is nearby.

Clothing

Nakulutian parkas, trousers, mittens, and boots resemble Iulutian clothing, except that fox, wolf, and bear skin are used instead of seal or caribou. Nakulutian parkas are rounded like Iulutian parkas.

Transportation

Since Nakulutians seldom stray far from home, they don't have much use for land or water vessels; when they want to go somewhere, they walk. Larger Nakulutian settlements have a few dog and kupuk sleds, and kayaks aren't unusual for settlements near the Uppuk River. Because of Nakvaligach's rough terrain, caribou sleds are impractical.

Hunting and Food

Nakulutians must hunt constantly for food, which is always in short supply in the barren mountains of Nakvaligach. There are no seals, and caribou are hard to come by, forcing Nakulutians to make do with what's available. Deer, birds, fish, and polar bear are eaten boiled, dried, or raw.

By necessity, Nakulutians have become skilled hunters, particularly with bows and garnok, the weapons of choice for bringing down birds and



fleet-footed deer.

A typical Angulutium hunting party carries the following weapons: 40% bows (using a mix of ekaa and trukaa), 40% garnok, 10% spears, 5% ritik, and 5% iuak.

Economics

Nakulutiums don't use currency, and with few exceptions, trade is confined to residents of the same village. Certain kaiurit allow trade with outsiders, though on occasion, an urit overrides an existing kaiurit that prohibits trade with strangers if the strangers carry goods that the village needs.

Magic and Religion

All Nakulutiums are followers of Ulutiu. Their ethos encompasses principles similar to those of qukoku, with a few differences:

- No person is the superior of another, with the exception of the urit and yaaurit, who are Ulutiu's representatives in this world.

- By decree of Ulutiu, animals share the same emotions, thoughts, and morals as people. For reasons of his own, Ulutiu compels animals to express these characteristics differently. Because animals are children of Ulutiu, they must be respected. Disrespect of animals risks the wrath of Ulutiu.

- People and animals have a life essence called *pokulu*. When they die, their *pokulu* passes on to Ulutiu and becomes part of him.

Nakulutiums don't follow the Iulutium qukoku rituals, with the exception of opoqukoku (which the Nakulutiums call *wypokulu*) and equkoku (called *yupokulu*) to ensure safe passage of the *pokulu*.

To remain faithful to Ulutiu, his followers are required to observe the following tenets:

- Obey the urit and yaaurit.
- Follow the kaiurit.
- Offer a silent prayer to Ulutiu three times per day (usually at dawn, midday, and sunset: the

prayer-giver covers her eyes with her hands and turns his head to the sky, remaining silent for about a minute).

Villages of 100 members or less have two or three priests, rarely higher than second level. In villages of 100 or more, as many as 5% of the population are priests; about half are second level or higher. Nakulutium priests are similar to normal clerics, except they have major access to all spheres other than elemental, necromantic, plant, and sun; they may not cast spells from these spheres. All Nakulutium priests are followers of Ulutiu; no other faith is tolerated.

Urit are always fourth level or higher priests; yaaurit are at least second level. Urit have the following granted powers:

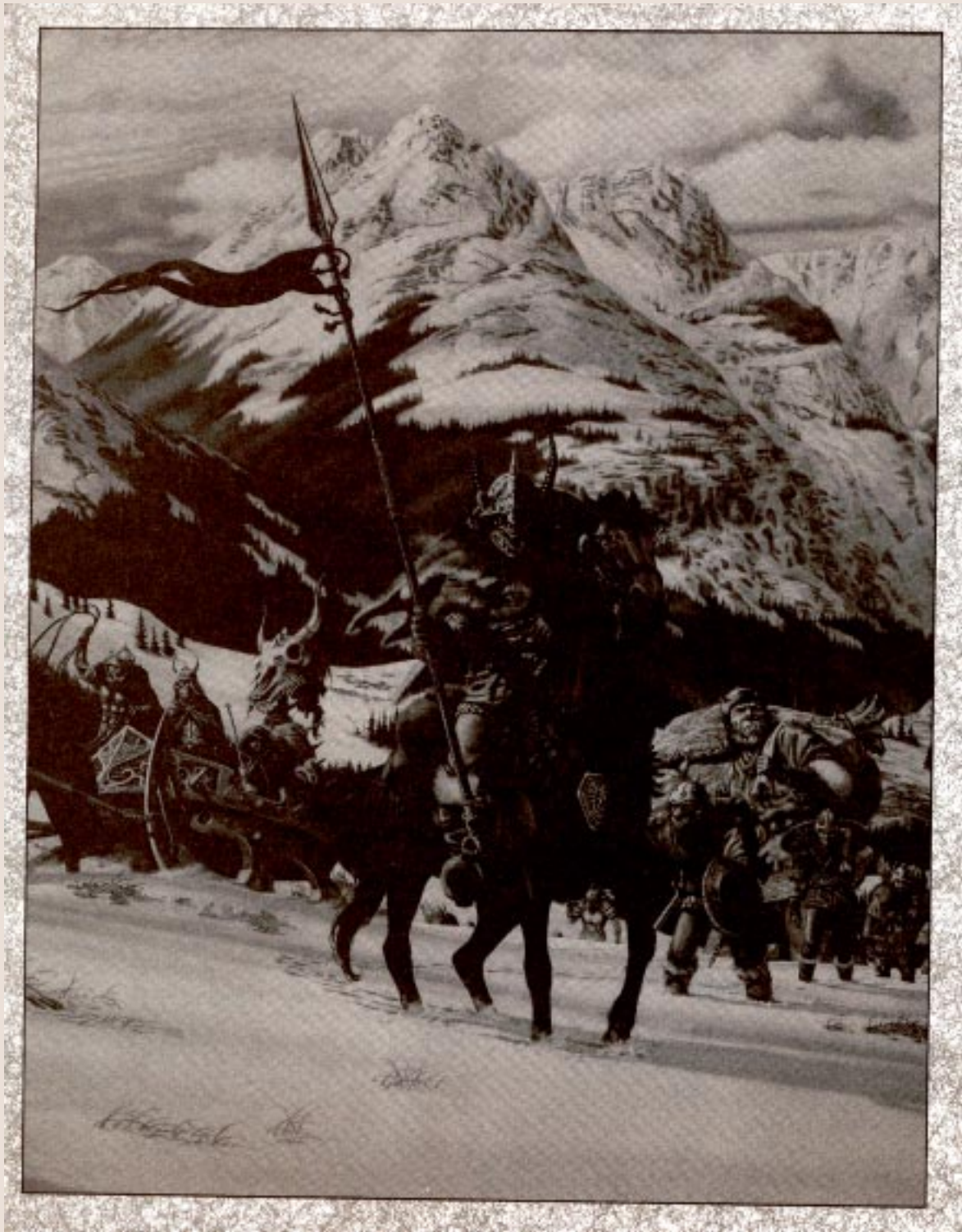
- Total immunity to the effects of cold, including cold-based spells and other magically-generated cold effects (unlike the hair-covered anagakok, the urit retains his normal appearance).

- Laying of hands, similar to the paladin ability, except the urit's touch causes damage instead of healing (2 points per level; victims who successfully save vs. spells suffer half damage). The ability may be used once per day.

Wizards are considered blasphemous; the few wizards existing in Nakulutium villages keep their abilities to themselves. Anagakok are unknown in Nakulutium society.

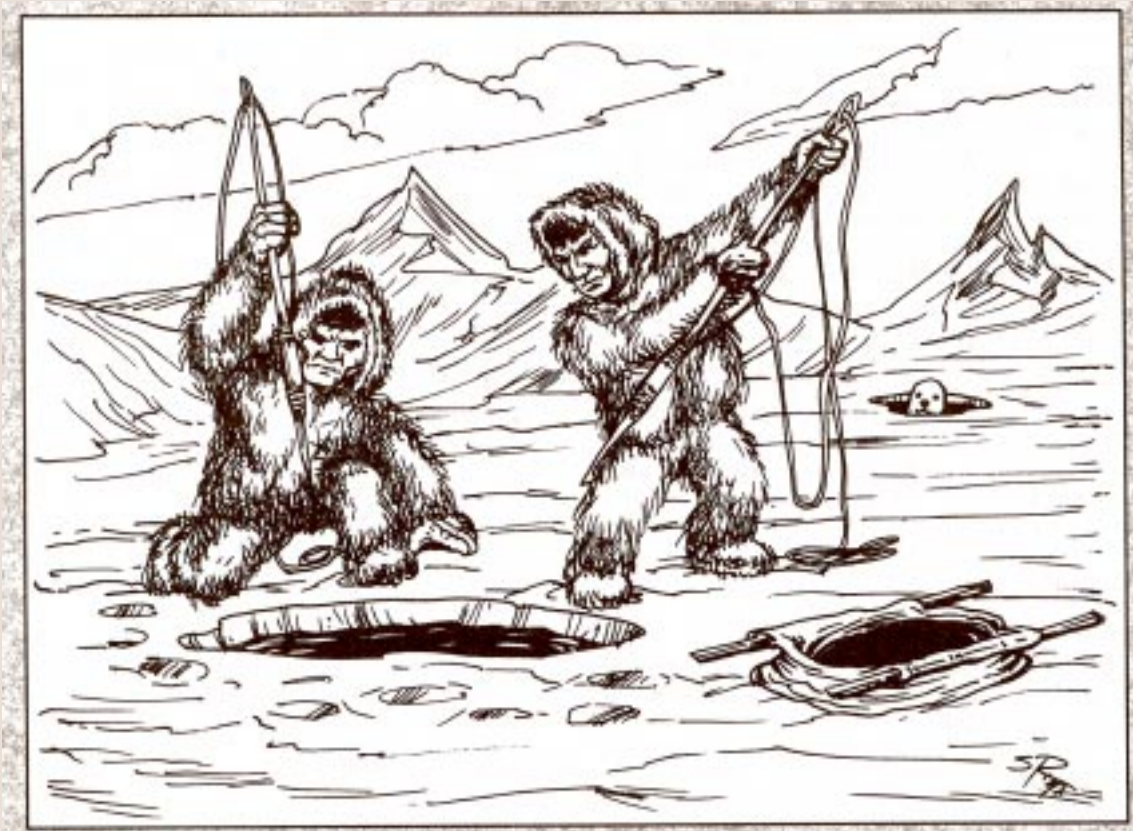
"If a traveler becomes wet, he should dry himself immediately near a fire to prevent chilling. If a fire is not available, he can dry his clothes by wearing them; his body heat dries the clothes in about two or three days, providing he remains indoors and stays standing as much as possible. Contact between clothing and another surface, such as the ground, inhibits drying. If removed and not exposed to fire, wet clothing can take up to three weeks to dry."

—Palus Frohm





Part Four: Flora and Fauna



"The young of most animals are indifferent to men. It is experience that teaches them fear."

—Inum

Compared to the rest of the Realms, the animal and plant life of the Great Glacier is extremely limited due to the frigid temperatures and the sameness of the habitats. There are no reptiles or amphibians, no insects to speak of (aside from some tiny aquatic spiders and a few robust types of cockroach), and a limited variety of birds and fish. Elves, gnomes, and halflings are unknown.

Only the hardiest species have been able to adapt to the hostile environments of the Great Glacier; some of the more common are discussed below. Statistics are given for creatures not included in the *Monstrous Compendium*.

Caribou

The caribou is a type of wild deer found mainly in the plains of Angalpuk. Angulutians maintain herds of a thousand or more caribou, which provide nearly all of a tribe's food and clothing. Wild caribou also roam the hills and mountains of Alpuk and Nakvaligach, but these herds seldom exceed a hundred head. Caribou meat is a favorite among all Ulutiuns, as is caribou hide, a versatile material for making parkas, tents, and sleds.

A caribou resembles a cross between a reindeer and a moose, with arching antlers, wide hooves, a long snout, and a thick coat. Caribou of the Great Glacier are usually brown or gray, but white caribou have been seen grazing near the southern mountains of the Angsaas Chain. An adult caribou weighs 600 pounds or more, and stands about six feet high from hoof to head.



Caribou eat lichen, shrubbery, and any other type of vegetation they can scrape from beneath the snow and ice. They are among the favorite game of wolves, tirichik, white dragons, and other predators. Docile and skittish, caribou defend themselves with their antlers only when cornered or their young are threatened. (Caribou: Int animal; AL N; AC 7; MV 21; HD 4; #AT 2; Dmg 1-4/1-4; THAC0 17; SZ L; ML 3; XP 120.)

Frost Giants

Several small colonies of frost giants exist in the Novularond, a typical colony seldom consisting of one or two dozen giants. Hateful and suspicious, the giants are hostile to all other races, and are especially belligerent towards anyone trespassing on a colony's territory; unfortunately, a colony's territorial boundaries shift from year to year, subject to the whims of the colony's current jarl or shaman. Certain colonies have been known to claim the entirety of Novularond as their own, a claim inevitably challenged by rival colonies, resulting in territorial wars that can last for decades.

The frost giants have a long-standing feud with the Innugaalikurit stemming from a 1952 weapon theft by the dwarves. The conflict was settled when a contingent of Innugaalikurit agreed to become the slaves of the giants (descendants of these dwarves are slaves today) but tensions remain high, and occasionally erupt into all-out wars that spill over into Iulutiu settlements in Alpuk.

In times of scarce game, frost giants mount expeditions into Alpuk to hunt for tirichik, their favorite meat. If the hunting is poor, the giants raid Alpuk and Nakiialigach villages to steal food and whatever else catches their fancy.

Innugaalikurit

Aside from the Ulutiuns, the Innugaalikurit (arctic dwarves) are the only humanoid race native to the Great Glacier. Amiable and peace-loving, the Innugaalikurit live in modest villages in the Novularond, though a few Innugaalikurit settlements are scattered through

out the Keryjek Ridge and in the highlands of Alpuk. Unlike their cousins elsewhere in the Realms, the Innugaalikurit have little interest in mining or crafts, instead devoting themselves to hunting, raising children, and—most importantly—leisure. Innugaalikurit enjoy long vacations spent roaming the plains and mountains of the Great Glacier in search of new places to sunbathe. (See the Appendix for details.)

Kupuk

The loyal pack animals of the Great Glacier kupuk (also called walrus dogs) are raised domestically in Ulutiun villages, but packs of wild kupuk are occasionally encountered on the plains of Alpuk and the lowlands of the Lugsaa Chain. Kupuk are valued for their skills as sled pullers and hunters, as well as their affinity for human children.

Though wild kupuk defend themselves viciously if attacked, they usually approach strangers with curiosity and openness. Strangers may earn the trust of wild kupuk by feeding them or tickling their tails; befriended kupuk may accompany the strangers for the duration of their journey providing companionship and protection. (See the Appendix for details.)

Remorhaz

The tunnels of remorhaz (polar worms) penetrate the entirety of the Tuutsaas, Lugsaa, and Angsaas Chains, a testament to their dominance of the mountain ranges separating the Great Glacier from the rest of the world. Since the remorhaz are eager to feast on trespassers, they serve as unofficial gatekeepers, discouraging natives from leaving the Great Glacier and outsiders from entering.

A species of remorhaz unique to the Great Glacier is the Opoboquo remorhaz, found only in the Opoboquo Valley of the Keryjek Ridge. The Opoboquo remorhaz is 10 feet long and light green in color. It isn't big enough to swallow victims whole, nor is its body heat strong enough to melt weapons (though creatures touching its



back protrusions suffer 2-20 points of heat damage). Otherwise, it's identical to the normal remorhaz.

Angulutiuns hunt Opoboquo remorhaz to make jakerek. The creature's chitinous shell remains warm indefinitely after its death: though the shell isn't warm enough to start fires or heat a snowhouse, it makes a superb frame for a jakerek, as it melts the snow below it, enabling the sled to scoot along a thin layer of water. A jakerek made from a opoboquo shell moves 50% faster than a normal jakerek. (Opoboquo remorhaz: Int animal: AL N; AC overall 0, head 2, underbelly 4; MV 12; HD 5; #AT 1; Dmg 2-12 (bite); SD touching its back protrusions cause 2-20 points of damage; THAC0 15; SZ L; ML 13; MR 75%; XP 650).

Seals

Seals thrive in the icy waters of the Lugalpgotak and Nakalpgotak Seas. In any season, they can be seen chasing birds and fish, diving from snow banks, and languishing on icebergs. Seals are the primary game animal for the Iulutiuins, providing meat, blubber, and skins.

Great Glacier seals have thick brown fur, small cat-like heads, powerful flippers, and sharp teeth. They live in colonies of 10-100, usually located in coves surrounded by protective walls of ice. Females tend to remain in the coves with their young, while bull seals do most of the hunting for their families. Though playful and passive, angered seals can be quite vicious, attacking ferociously with their sharp teeth.

Three unusual species of Great Glacier seal are the scoop seal, the chatter seal, and the fanged seal. The scoop seal has long shovel-like appendages extending from its fins, enabling it to burrow in the snow to hide from predators. The chatter seal, recognizable from the sprinkle of white dots along its back, can perfectly mimic the sound of a human voice. The chatter seal has no conception of the words it says; it randomly repeats overheard phrases. The fanged seal resembles a normal seal, except that it is slightly larger and has a mouthful of razor-sharp fangs. It also has a nasty disposition, ruthlessly attack-

ing any creature entering its waters. Fanged seals are found only in the Lugotak Sea. (Normal seal, scoop seal, chatter seal: Int animal; AL N; AC 6; MV 3, Sw 24; HD 2; #AT 1; Dmg 1-4; THAC0 19; SZ M; ML 8; XP 35. Fanged seal: Int animal; AL CE; AC 6; MV 3, Sw 24; HD 2 +2; #AT 1; Dmg 2d4; THAC0 19; SZ M; ML 10; XP 65.)

Sled Dogs

Sled dogs are valued companions of the Ulutiuns, second only to kupuk as quality pack animals and hunters. Thousands of sled dogs are scattered across the Great Glacier, most of them in Ulutiun villages, with a few living in wild packs of 6-24.

There are three types of sled dogs, distinguished by fur color and size. The largest and most common type is the white sled dog, or *heteff* weighing 100-150 pounds and found mainly in Alpuk. The black sled dog, the *okteff*, is native to Angalpuk; weighing about 60 pounds, *okteff* are often trained by the Angulutiuns to herd caribou. The rarest sled dog is the golden-furred *mukteff* of Nakvaligach, which weighs 80-100 pounds.

All sled dogs have short muzzles, bright eyes, and broad black feet. Their fur is several inches thick, enabling them to comfortably withstand the coldest temperatures. They are friendly, brave, and attentive. They are also quite strong; a team of six *heteff* can pull a sled carrying 1,000 pounds all day long, with only occasional stops to eat and rest.

Sled dogs eat any type of animal products, including organs, bones, and fat. Excellent hunters, sled dogs can sniff prey up to 10 miles distant, indicating the type of prey to their human companions by making distinct sounds; a series of short barks indicates small game (wolf or fox), a high, sustained howl indicates larger game (caribou or bear), and low, barely audible growls indicate exceptionally dangerous game (*tirichik* or white dragons). Sled dogs fight to the death to defend their human companions or protect their pups, attacking with their sharp teeth. (Sled dog: Int semi-; AL N; AC 7; MV 15; HD 2 + 2; #AT 1; Dmg 1-4; THAC0 19; SZ M; ML 10; XP 65.)



Tirichik

Next to white dragons, these immense centipede-like monstrosities are the most feared predators in the Great Glacier. They are mainly confined to the most desolate regions of Alpuk and Nakvaligach, lurking inside deep crevasses where they wait to ambush bear, wolves, wild kupuk and human travelers. (See the Appendix for details.)

White Dragons

The white dragon is the only type of dragon native to the Great Glacier. They occupy caves in the region's highest mountains, particularly in Nakvaligach and the southern portions of the Tuutsaas and Angsaas Chains. The scourge of the arctic, white dragons prey indiscriminately on men and beasts alike, favoring polar bears, cari-

bou, and human travelers. They often terrorize Ulutiun villages, particularly in Nakvaligach, by attacking in flights of three or more, gobbling up villagers by the dozens and leveling snowhouses with violent slaps of their tails. When white dragons reach the end of their days, many of them cast themselves into the Shakkak Pit, a deep valley of fairy ice in northern Nakvaligach rumored to contain hundreds of white dragon corpses.

Yeti

Hundreds of years ago, yeti thrived in the Novularond, but incessant assaults from the frost giants eventually drove them out. Today, it's rare to encounter yeti in Novularond. Most of them now live in Nakvaligach, wandering the mountains in groups of six or less. Always on the verge of starvation, thanks to the scarcity of game in Nakvali-



gach, yeti feed on any creatures they can catch, including humans, tirichik, and each other.

In the upper regions of Nakvaligach, a cadre of white dragons has formed an alliance with the local yeti. The dragons provide food for the yeti in exchange for their servitude. The dragons and yeti often engage in joint hunting expeditions and terror sprees; there is no sight more dreaded by the Nakulutians than a flight of white dragons with screeching yeti astride their backs.

A clan of gargantua yeti live in the easternmost peaks of the Tuutsaas Chain. These giant yeti stand 20 feet tall and have sky blue fur. They are fiercely territorial, preying on remorhaz and all other trespassing creatures. (Gargantua yeti: Int average; AL CE; XC 5; MV 12; HD 8 + 4; #AT 2; Dmg 2-12/2-12; THAC0 11; SZ H; ML 13 XP 975.)

Vegetation

Because of the short growing season, lack of precipitation, and frozen soil, the Great Glacier isn't a particularly fertile environment for plant life. Vegetation is confined to a few varieties of flowering weeds in the plains (timothy, chickweed, catspaw), occasional patches of ferns and shrubs, and lichens and mosses capable of growing on rocks in thin areas of permafrost. Small forests of willow, evergreen, and birch exist in Angalpuk (and to a lesser degree in Nakvaligach); these trees seldom exceed 10 feet in height.

Following are some of the more interesting types of vegetation unique to the Great Glacier:

Mikka. This is a black lichen found on the bottoms of stones near Alpuk streams. The crunchy lichen tastes like mint; Iulutians use it to flavor soups and stews.

Seal Berries. Found near the shores of the Lugalpgotak Sea, these are magical pea-sized berries the color and texture of seal shin. Though inedible, the berries make useful preservatives; a handful of berries scattered over 10 pounds of meat preserves the meat indefinitely, even through the warmest months of spring and summer.

Ring Moss. This rare silvery moss grows in tiny rings inside crevasses near the Lugsaaas Chain. When ground to a soft paste, the moss can

be used to coat arrows or other weapons to subdue tirichik. (A tirichik successfully attacked with a weapon coated with ring moss must save vs. poison or lapse into unconsciousness for 2d4 rounds.) Ring moss paste retains its potency for 1-4 days after the moss is harvested.

Flame Heather. Found only in the mountains of Nakvaligach, this plant resembles a cluster of yellow and red feathers. Flame heather is highly flammable; one cluster (consisting of 2-4 plants, each about a foot tall) burns all night long, providing heat for a medium-sized snowhouse.

"(It is not necessary for the driver of a sled to determine when his dogs need to rest. Sled dogs seem to instinctively know when they have reached the limits of their endurance, or when poor weather, such as a bitter wind or an ice storm, poses risks to their health. In such situations, the dogs stop, curl up in the snow, and go to sleep. Until the dogs are finished resting or the weather changes, no amount of coercion will convince them to continue."

—Palus Frohm



Part Five: Places



*"A village is only as livable as its surroundings.
We are caretakers not only of our homes, but of
our world."*

—Inum

Visitors to the Great Glacier are invariably impressed with its eerie beauty and startling contrasts. Endless stretches of barren plains abruptly give way to towering mountain ranges, sliced by gaping crevasses and ice-clogged rivers. Sheer walls of ice snake for miles across the landscape like immense fences. Majestic swirls of drifting snow twist past monolithic glaciers, sparkling like diamonds in the cool light of the winter sun. Desolate, stark, timeless, the Great Glacier is like another world.

Ahtahqugotak Sea

Nearly 70 miles across at its widest point, the Ahtahqugotak is the largest body of water in Angalpuk. The Ahtahqugotak is about 75 feet deep, covered by a thick layer of ice in the winter, changing to platform ice in the spring, and nearly ice-free in the summer.

The Ahtahqugotak is perhaps the most scenic sea in the Great Glacier, its waters clear and calm, its shores thick with white birches and lush evergreens. Game fish thrive here, particularly polar cod, bloatfish, and black burners. The area is nearly predator-free, making it a haven for wild caribou, musk oxen, and birds of all varieties. Despite the abundance of game, most Angulutiuns shun the Ahtahqugotak, owing to its location in the Ibelgrak Valley, which is associated with a fever virus that claimed thousands of



victims in the year 3010. There is no hard evidence, however, that either the waters of the Ahtahqogotak or its animal life are contaminated with the virus.

AHTITLAK

Race: Nakulutium Population: 170

About a thousand years ago, a small Nakulutium community in the foothills of Nakvaligach received a kaiurit from their urit commanding them to migrate south. According to the kaiurit, the journey would lead them to physical manifestations of Ulutiu, whom the Nakulutiums were directed to serve.

The Nakulutiums traveled all the way to the Lugsass Chain, where they discovered a lair of remorhaz in a vast cave near the base of a tall mountain of ice. Having never seen remorhaz before, the Nakulutiums presumed that the creatures were the manifestations described by the kaiurit. The Nakulutiums set up camp in the remorhaz lair. The remorhaz killed about half of the Nakulutiums, but the Nakulutiums persevered, offering food to the remorhaz and defending them against tirichik and other predators. Eventually, the remorhaz came to trust the Nakulutiums and allowed them to share their cave.

Over the following centuries, the bond between the Nakulutiums and the remorhaz continued to strengthen. The remorhaz accepted the Nakulutiums as companions, even risking their lives to protect them. In turn, the Nakulutiums provided food and water, built fires to keep their eggs warm, and applied poultices to their wounds. The Nakulutiums have also fashioned leather saddles that enabled them to ride the remorhaz. The bond remains strong to this day.

The Ahtitlak Nakulutiums don't build snowhouses or minikitak, instead living in the remorhaz cave, sleeping on wolf skin blankets circled around a communal fire. The brutish and distrustful Ahtitlak Nakulutiums feel no kinship with other Ulutiums or any other race. They patrol the area constantly, riding their remorhaz, ever alert for trespassers whom they attack

without mercy.

Eghagu

Race: Iulutium/Angulutium Population: 180

A notorious village of outcasts and bandits, Eghagu is located about 30 miles northeast of the Shistak Pass in the Keryjek Ridge inside a 200-foot diameter stone ring, which provides concealment and protection. The walls of the ring are about 30 feet high; an opening in the northern section gives access.

Eghagu was established about 100 years ago when a group of Iulutiums from Lilinuk were banished for conspiring to assassinate the iquemelum. The group wandered east, where they encountered a band of Angulutiums exiled from Hupiik for tampering with a caribou herd's wakiak. The groups joined forces and built a small settlement of crude snowhouses which they used as a base for banditry, caribou rustling, and other crimes.

About ten years ago, a powerful anagakok named Dygah took over as leader of Eghagu. Exiled from Jukum for conducting magical research that inadvertently poisoned the village's water system, Dygah has vowed revenge on all Iulutium people. Thanks to Dygah, the crimes of the Eghagu have become much more ambitious. They pillage entire villages now, and they have trained kupuk and winter wolves as vicious attack animals, using them to ambush unwary travelers. Meanwhile, Dugah continues to plot against the Iulutiums.

Glacier of Ulutiu

This is a sheer wall of ice, rising 1,000 feet in height along the northern shore of the Uppuk River. Thousands of years ago, the glacier was about 300 yards long, but time has taken its toll, and only about 100 yards remain, the rest having broken off into the Uppuk and washed away. Intricate symbols are etched in the glacier, covering the entire surface. The symbols emit a dull red glow. The glacier radiates magic and is completely resistant to all types of natural and magi-



cal heat.

Ulutiu is responsible for the symbols and the enchantment. He used the glacier to record his thoughts, the history of the region, and details of his magical research. Any character using *comprehend language* or its equivalent can translate the symbols to learn the origin of the Great Glacier (paraphrase the information in the “Birth of the Great Glacier” section in Part One of this book).

Unfortunately, the most interesting sections of glacier have broken off and washed away; these sections are rumored to contain formulas for powerful spells, the location of Ulutiu’s treasure, and instructions for bringing Ulutiu back to life. The location of these missing sections is anybody’s guess; they may be buried beneath deep layers of snow further west along the Uppuk, they may have been collected by curious frost giants, or they may currently serve as walls of Innugaalikurit snowhouses.

Gomwemk

Race: Innugaalikurit

Population: 450

Wedged in a narrow valley surrounded by towering mountains, Gomwemk has the most sizable Innugaalikurit population in the Great Glacier. It is also the site of the brutal Innugaalikurit-Frost Giant War of 1952.

Gomwemk is a modest collection of unadorned ceenach and snowhouses. A 10-foot-tall stone wall encloses the village to keep out frost giants, who despise the Innugaalikurit. As an additional deterrent, a 20-foot-wide trench surrounds the stone wall, filled with fairy ice to a depth of 30 feet.

The village is in fact a facade, a collection of empty buildings. Gomwemk residents are so fearful of frost giants that they long ago abandoned the village proper to live in caverns deep beneath the valley. Snowhouses near the perimeter of the village contain tunnels leading to the caverns below; ice blocks conceal the entrances to the tunnels. The tunnel system also winds beneath the stone wall and the fairy ice trench, opening to the surface several miles away from

the valley. When the Innugaalikurit are low on food, bored, or in need of a sun bath, they use the tunnels to take them to distant locations in the Novularond, far from the threat of the frost giants.

A growing faction of the Gomwemk Innugaalikurit, who call themselves Surfacers, are getting fed up with their covert existence. The Surfacers are attempting to drum up support for abandoning the caverns and returning to the surface. If the frost giants attack, then so be it; the Surfacers are confident that they can defeat the frost giants if they can convince their Lulutiu friends in Gronne to help them. So far, Gronne has been less than receptive.

GRONNE

Race: Lulutiu

Population: 550

Established nearly 2,500 years ago, Gronne is one of the oldest Lulutiu settlements. Located about 30 miles east of the Novularond, Gronne is a neatly kept village with orderly circles of snowhouses surrounding a cluster of quaggi. Many families maintain elaborate rock gardens near their snowhouses, featuring colorful stones collected from the Novularond.

Gronne residents are noted for their wisdom and insight. Representatives from other Lulutiu villages often petition the Gronne *iquemelum* to help settle disputes and evaluate civic proposals. The Gronne *iquemelum* refuse payment for their services, but graciously accept gifts of unusual stones to add to their rock gardens.

Gronne maintains a close relationship with the Innugaalikurit of Gomwemk. Even though the Gronne elders decided in favor of the frost giants when negotiating an end to the Innugaalikurit-Frost Giant War of 1952, the Innugaalikurit respect them for their integrity and honesty, and trade flourishes between the two communities. The elders of Gronne are among the few Lulutius who know that the Gomwemk dwarves have abandoned their village and now live underground.

Recently, a faction of Gomwemk Innugaalikurit approached the Gronne elders to ask for



their support in standing against the frost giants, should a war between the dwarves and giants erupt again. The elders have so far declined, fearing that such a war could spill over into Angalpuk. A recent frost giant raid into Gronne, however, has changed a few minds; the elders may yet decide to ally with their dwarven friends to rid the area of frost giants once and for all.

Hupiik

Race: Angulutiu

Population: 800

Hupiik boasts the largest caribou herd in Angalpuk, and the residents are the Great Glacier's most skilled herdsman. From their cozy skotuk located about 50 miles west of the Angsaas Chain, bordered by a dense forest of willows and birch to the north and a clear stream of fresh water to the south, residents drive a herd of 3,000 caribou to Isenghak and back during an ikili.

Hupiik herdsman have developed sophisticated animal-handling techniques that have been copied by villages throughout Angalpuk. The Hupiik herd is divided into units called *jiji*, each consisting of 100-200 animals. A chief herder, called the *ujiji*, is responsible for each *jiji*, while the *pima-taung* oversees the *ujiji*. Six assistants, *kaujiji*, are assigned to an *ujiji*, along with as many additional herdsman necessary to control the herd. The *ujiji* rides an *uhkerek* behind the herd, and three *kaujiji* ride *jakerek* on either side of the herd.

A team of trained *okteff* (black sled dogs) keep the herd together and chase down strays. The herdsman use lassos to restrain wandering caribou and tie feed bags around the animals' necks to supplement their diets in sparse pastures.

The Hupiik *wakiak* is a series of three parallel lines notched in the animal's ear.

Hupiik residents are tight-lipped, serious-minded, and somewhat arrogant. They maintain friendly relations with other Angulutiu villages, though they seldom associate with them except during *sukkiruchit*.

Ibelgrak Valley

Low hills surround this shallow valley in the southeastern corner of Angalpuk, bordered to the south by the Lugsaa Chain and the east by the Angsaas Chain. Covered by only a few inches of permafrost, vegetation flourishes in the Ibelgrak like nowhere else in the Great Glacier, with thick forests of evergreen and willow trees, and lush meadows of timothy and chickweed. There is an abundance of game animals, especially polar hares, silver foxes, and musk oxen.

Though the Ibelgrak is a fertile hunting ground and an ideal pasture for grazing caribou Angulutiu shun the area, believing it to be disease-ridden. In 2010, hunters from outside the Great Glacier introduced a fever that proved deadly to Angulutiu and caribou, claiming thousands of victims before the carriers were isolated and destroyed. A few infected Angulutiu fled with their herds to Ibelgrak, where their descendents remain today.

Both the Angulutiu and caribou descendents still retain the dormant virus, evidenced by the dark warts that grow on their skin (the warts grow on the faces and hands of human carriers, and on the backs and legs of caribou carriers). Aside from the disfiguring warts, the virus has no other ill effects; over the centuries, the virus has become harmless. Other Angulutiu, however, don't believe this, destroying on sight any human or caribou carriers who stray from the Ibelgrak Valley. Consequently, the carriers (numbering about 75 humans and their herd of 200 caribou) are confined to the Ibelgrak, as they risk their lives if they leave. The carriers have no permanent settlement in the Ibelgrak, endlessly wandering the lush pastures and forests, longing for a cure to rid them of their disfigurement so they can become accepted members of Angulutiu society.

Igotak Sea

The largest body of water in Nakvaligach, the triangular-shaped Igotak Sea is frozen solid almost all year round. The surface of the Igotak is thick with fog, rising hundreds of feet in the air,



completely obscuring the sea even in the brightest daylight. During exceptionally cold winter months, the fog rolling off the sea extends up to 50 miles in all directions, posing a serious hazard to travelers.

Ice covers the surface of the lake to about 10 feet; beneath the ice is about 40 feet of murky water; drinkable but bitter. The sea teems with crystal nippers, their corpses littering the shores like grains of blue sand.

Imajuvisik

Race: Iulutium

Population: 250

Located midway between the Umaylu Lake and the Lugsaa Chain, Imajuvisik is a small village of courageous hunters, specializing in tracking and destroying white dragons and tirichik. The residents pride themselves on their fitness, spending several hours each day engaged in rigorous physical training; adults have average Strength scores of 15 and average Constitution scores of 16.

Bands of Imajuvisik hunters roam across Al-puk, offering their services to Iulutium villages who hire them to get rid of troublesome predators; isolated communities, such as Puttak, are particularly eager clients. In times of scarce game, the hunters charge no fee, asking only for possession of the creature's carcass. Otherwise, to exterminate a tirichik, the hunters might ask for a pair of mated kupuk, 300 pounds of choice caribou meat, or a dozen seal skin clothing sets.

Imajuvisik hunters ambush white dragons and tirichik by tying a caribou or other game animal to a stake in the center of a small valley surrounded by high peaks. The hunters hide in the peaks until the creature is lured by the bait, then attack with a volley of spears, arrows, and garnok (sometimes using poisoned chips from the Umaulu Lake ice as ammunition; not only do these chips inflict 1-3 points of damage, the victim must save vs. poison, suffering an additional 2d4 points of damage if the check fails, and suffering half damage if the check succeeds; tirichik, however, are immune to Umaulu poison).

Because the Imajuvisik hunters spend much of

their time traveling from place to place, they are privy to many of the secrets of the Great Glacier, including its dangers, its treasures, and the safest routes. They often share this information with strangers willing to participate in a tirichih or white dragon hunt, providing the strangers demonstrate their courage and skill to the hunters' satisfaction.

The village of Imajuvisik is a collection of small snowhouses, their walls reinforced with stones gathered from the Lugsaa Chain. Adjacent to the village is a large crevasse, about a mile long and nearly 100 yards wide. The Imajuvisik hunters dispose of the skulls of their kills in this crevasse to observe the opoqukoku ritual; regardless of where in the Great Glacier the hunters kill their prey, the skulls are always brought back to this crevasse. Hunters who fail to observe opoqukoku are confined to the village for six months.

Jukum

Race: Iulutium

Population: 1,200

Nestled on the southern shore of the Lugalpgotak Sea, Jukum is the second largest Iulutium settlement. Its people are pleasant and outgoing, eager to welcome friendly strangers.

The village is laid out in neat rows of snowhouses, surrounded by a circle of a dozen quaggi. The perimeter of the village is divided into four districts of approximately equal size. The north district contains a large pool of fresh water, which the villagers refill every week. Trenches lead from the pool and run parallel to each row of snowhouses, giving families easy access to clean water. The south district is reserved for gaming and open-air feasts, the west district for butchering animals (which includes a dozen uku-jik), and the east district for sukkiruchit.

Unlike most Iulutium villages, Jukum actively encourages fine arts, particularly sculpture, poetry, and music. Elaborate ice sculptures of frolicking seals, harpoon-wielding hunters, and roaring dragons are found throughout the village. Children practice soothing tunes on bone flutes, and adult choirs perform lengthy story-



songs at the end of communal meals. At the beginning of each month, the village holds a special poetry festival, open to residents of Jukum as well as other area villages: the Jukum iqemelum awards seal skin mittens, smoked meats, and other valuable prizes to the best poets.

Keryjek Ridge

The Keryjek Ridge is the longest continuous mountain range in the interior of the Great Glacier, stretching north from the Lugsaa Chain to completely separate Alpuk from Angalpuk. The peaks average 8,000-10,000 feet high, though some of the central peaks top 15,000 feet.

The Keryjek Ridge is perhaps the most beautiful natural feature of the Great Glacier. Fairy ice dusts the highest peaks, making them shimmer like rainbows on sunny days. Frozen lakes, as shiny as silver mirrors, fill the valleys, while ribbons of lush evergreens make delicate loops around the mountainsides.

Key features include:

Shistak Pass. The towering peaks of the Keryjek present a formidable barrier for those traveling between Angalpuk and Alpuk. To facilitate travel, representatives from Hupiik and Isenghack decided to construct a pass to link the two nations. Construction of the pass began 75 years ago and is only about 50% complete. The pass extends 10 miles from the west side and 10 miles from the east side, leaving about 20 miles of packed snow and ice in between. Travelers unfamiliar with the project are often surprised when the pass reaches a dead end, forcing them to go back the way they came. Bandits from Eghagu sometimes take advantage of the unfinished pass to ambush the unwary.

Makkitt Pass. The only natural pass in the Keryjek Ridge, the Makkitt is about 100 feet wide, winding through the mountains for about 50 miles. Its gentle slopes make it suitable for foot travelers, as well as dog and caribou sleds. Avalanches are common in the Makkitt, as are attacks from winter wolves.

Mt. Morrowikik. From a distance, the snow covering this 10,000-foot-high peak appears to be flecked with blue. As travelers move closer to the

mountain, they may notice that patches of snow appear to be moving, undulating across the face of the mountain in random directions.

The peak of Mt. Morrowikik is made of solid turquoise, accounting for the blue flecks. The moving snow drifts are actually white puddings, which flourish on the mountaintop and number in the hundreds. It's rumored that some of the Mt. Morrowikik puddings are as big as icebergs, though there has been no reliable confirmation.

Ertyky Valley. This expansive valley is where the final clash between the Iulutians and Angulutians occurred in 1637, marking the end of the Keryjek Wars. Hundreds of warriors from each side died in the battle. To honor the fallen soldiers, the valley was made into an immense equkoku cemetery, filled with row after row of equkoku totems.

Opoboquo Valley. This narrow valley is the only known habitat of a rare and dangerous creature called the opoboquo remorhaz. (See the "Remorhaz" entry in Part Four for details.)

Kresttet

Race: Nakulutian

Population: 300

Kresttet is by far the most populous Nakulutian village, comprising dozens of crude ceenach haphazardly arranged in a barren valley of thick permafrost and rocky projections. Webs of crevasses lace the Kresttet valley, many of them 10-20 feet wide. Tremors regularly shake the valley, creating new crevasses and widening the old ones. Though the crevasses pose a constant hazard to the residents, the Kresttet kaiurit forbids filling in the crevasses or relocating ceenach to safer areas. As a safety measure, planks have been placed over the smaller crevasses, and makeshift bridges have been constructed over the larger ones; from a distance, the village resembles a patchwork of planks and cracks.

Except for polar hares, a few caribou, and patches of edible lichen, food is scarce in Kresttet. The nearest source of fresh water is a stream 10 miles to the north. Adding to Kresttet's misery are the periodic raids by frost giants and white dragons (who live in the mountains to the east



and terrorize Kresttet for amusement more than food), and infestations of ice toads that surface from newly-formed crevasses.

The residents view Ulutiu as a vengeful, angry god, quick to punish his followers for lapses in faith. Pahjikok, the Kresttet urit, struggles to divine Ulutiu's intentions, resulting in a constantly changing set of kaiurit. A kaiurit requiring all residents to stay indoors during the daylight hours may be abruptly revoked a week later, replaced by a new kaiurit requiring them to stay indoors at night. The eating of particular foods may be sanctioned one day, forbidden the next. Among the few constants is a policy of jyykach; Kresttet residents attack and kill strangers on sight, tossing their bodies into deep crevasses. The policy is suspended only if the village has reached their jyykach quota for the month (which varies according to Pahjikok's latest proclamation).

Lilinuk

Race: Iulutiu

Population: 1,500

Lilinuk is not only the largest Iulutiu settlement, it's the largest human settlement in all of the Great Glacier. Located south of the Nakalpgotak Sea, Lilinuk is built on top of a broad plateau, about 150 feet high. Ramps of ice spiral around the plateau, giving access to the village from below. Because of its altitude, Lilinuk was spared by the Great Flood of 1790.

The industrious villagers of Lilinuk are perhaps the hardest working people in the Great Glacier. Snowhouses are replaced yearly. Kayaks and dog sleds are maintained in immaculate condition. Storage pits are kept filled with a year's supply of meat. Sled dogs and kupuk live in their own comfortable houses, called *jtitip*. A fleet of kayak and umiak are docked in an ice-free harbor near the northern foot of the plateau. Just outside the village, herds of musk oxen and caribou are raised in pens enclosed by ice block walls.

The villagers actively promote trade, and Lilinuk is noted for its well-organized and hospitable sukkiruchit. A large central section of the

village is reserved for sukkiruchit, featuring five quaggi that always contain ample supplies of roasting meat to feed visitors, and a large double-domed building called a *rewqugi* filled with pits of burning blubber for visitors to warm themselves. Lilinuk is noted for its fine kayaks, sleds, and clothing, and Iulutiu flock from all corners of Alpuk to trade for these goods.

Lugalpgotak Sea

The Lugalpgotak is the largest body of water in the Great Glacier and the most hospitable to life. Nearly 200 miles wide and 800 feet deep, the Lugalpgotak is home to a wide variety of animals and fish, including thousands of seals and dozens of species of fish. The southern and western shores are flat and even, perfectly suited for the construction of snowhouses.

Numerous streams link the Lugalpgotak with most of the other major seas and lakes. Pack ice covers about 50% of the surface, with especially dense clusters near the center. In the winter, it's possible to cross the narrowest sections of the sea by jumping from floe to floe. Walls of barrier ice, hundreds of feet high, rise from the northern and eastern shores, acting as natural windbreaks to keep the waters calm and the temperatures steady. The Nakalpgotak's mineral salts are concentrated in the sea's eastern floor; for that reason, fresh water predominates in the western portion of the Nakalpgotak, while most of the eastern portion is salt water.

At the bottom of the Lugalpgotak is a 100-foot layer of rocks and debris. Beneath the rocks and debris is a layer of ice, 500 yards thick. Imbedded deep within this ice layer is the body of Ulutiu. The location of Ulutiu's body is not generally known by the Ulutiu, though some suspect that the body is somewhere beneath one of the Great Glacier's seas.

Lugotak Sea

Also known as the "Secret Sea," the Lugotak is one of the Great Glacier's most dangerous areas, and has claimed the lives of countless travelers. Located about 50 miles from the eastern border



of the Tuutsaas Chain, and lying in the direct path of the Tuutsaas's only major pass, the Lugotak is totally concealed by a foot-deep layer of snow that continually blows off the mountains; even from a few yards' distance, the Lugotak is indistinguishable from the surrounding terrain. All year long, semi-solid platform ice comprises the surface of the Lugotak, which tends to crack under the slightest pressure. The sea is 10-12 to the bottom at the deepest point, and only 3-5 feet deep near the western and southern shores. Jagged spears of needle ice line the bottom of the sea, some of which rise about a foot from the surface. Travelers who fall through the platform ice risk impalement on the needle ice; those fortunate enough to avoid the needle ice often fall prey to the fanged seals thriving in the Lugotak's icy waters.

Mt. Akka

This is a 1,000-foot tall mountain of ice with a double peak, located at the southern tip of the Surykyk Range. The mountains of the Surykyk are thick with wild kupuk, who make nests and lay eggs in Surykyk caves and valleys. Mt. Akka is a favorite nesting place, as it consists of a number of caverns connected by winding passages that provide protection from predators. Though kupuk are careful to remove all traces of their nests after their pups are born, diligent explorers may discover shell fragments and infertile eggs buried in the snow.

Mt. Okk

At 12,000 feet, Mt. Okk is one of the tallest peaks of the Lugsaaas Chain. In 3691, a faction of evil wizards from Vaasa built a massive castle of ice near the northern foot of Mt. Okk, intending to use it as a base to develop powerful spells and bizarre monsters. Seven years later, a fissure opened and swallowed the castle. The fissure subsequently closed, and an avalanche buried it under tons of snow and ice.

Little would be known of the ice castle had it not been for a hunting team from Liliuk who discovered the remains of a human explorer

near Mt. Okk about 20 years ago. The human's body had been transformed into solid ice and his head removed. A journal identified him as a treasure hunter from Damara. The journal also revealed the following information about the castle:

- The castle is a labyrinth of corridors made from ice that resists all forms of heat. Blizzards, ice storms, and chilling winds blow up in the corridors at random intervals, from no apparent source.

- The wizards were devising a new type of cold-based magic. Details of the spells are kept in a vault of glowing ice somewhere in the depths of the castle.

- The bodies of the wizards are encased in giant icicles suspended from the ceiling of a circular chamber in the center of the castle. Their spirits roam the corridors to attack trespassers.

- Among the castle's guardians are headless ice zombies with their eyes in their chests and mobile snow drifts that swallow men alive.

After reading the journal, the Liliuk hunters declined to investigate. To date, the journal information has yet to be verified.

Nakalpgotak Sea

The Nakalpgotak is an immense, hostile sea, bordered on the north and east by the mountains of Nakvaligach and the Keryjek Ridge, and linked to the Lugalpgotak Sea by a web of shallow streams. About 120 miles long, the Nakalpgotak is shaped like a bowl, the shores sloping at a 45 degree angle to the 700-foot-deep center.

About 75% of the surface is clogged with pack ice, including mile-wide icebergs as tall as mountains. Slush collects along the shores in patches hundreds of yards wide. Walls of barrier ice border the sea at irregular intervals, averaging about 100-200 feet tall.

In the summer and spring, melting snow from the adjacent mountains causes the Nakalpgotak to rise several feet. The unusually warm summer of 1790 resulted in massive floods, wiping out dozens of Iulutiu villages near the northern and eastern shores. Though the flood affected a few Lugalpgotak settlements as well, it decimated the



Nakalpgotak villages. The Iulutians rebuilt most of the destroyed Lugalpgotak villages, while survivors of the Nakalpgotak migrated elsewhere. Only a few Nakalpgotak villages remain today, as the Iulutians are afraid of another Great Flood.

Because there are few humans competing for food, the Nakalpgotak thrives with polar bears, winter wolves, and other predators that feast on the abundant fish, seal, and game birds. Water near the shores is mostly fresh, and pools of fresh water can also be found in hollows of icebergs.

The Novularond

The Novularond is a cluster of towering mountains in the center of the Great Glacier. The range is about 250 miles long at its widest point, and interior peaks average 20,000 feet high. A honeycomb of passages winds through the mountains, which contain scattered deposits of gold, diamonds, spark stones (used to start fires), and other valuable gems and minerals.

The Novularond is relatively free of permafrost. Only about 20% of the mountains are covered with snow and ice. The rest are bare granite, except for a few sparse patches of evergreens and shrubbery. Most of the surface rock of the Novularond remains about 40 degrees, regardless of the air temperature. In the mountains' deepest recesses, it's rumored that the stone is as hot as fire. The entirety of the Novularond faintly radiates magic, though there is no obvious source of the enchantment. Aside from their temperature, the rocks have no special properties. Stones removed from the Novularond lose their warmth within 24 hours, becoming normal stones. However, if the stones are returned to the Novularond area, they become warm again.

The Ulutians have no explanation for the warm rocks of the Novularond, but there are several theories. Some believe the the core of the Novularond contains liquid fire, while others think that fire-breathing monsters live in the bowels of the mountains. In any case, the Ulutians have declined to build settlements in the Novularond, confining their visits to occasional

hunting expeditions. The frost giants and the Innugaalikurit, who don't particularly care why the rocks are warm, are the only sentient races making their homes in the Novularond.

Unknown to the races of the Great Glacier, the deepest passage of the Novularond snakes east, ending at Ulutiu's ice barge, buried hundreds of yards beneath the Lugalpgotak Sea. When Ulutiu died, the *necklace of Ulutiu* transformed the passage into a magical conduit, absorbing heat from the area that was to become the Great Glacier and funnelling it to the Novularond, permanently warming the stones.

There are three distinct regions of the Novularond, each of which is described below.

Ipinovularond. This outer ring of mountains, about 15 miles wide, consists of peaks no higher than 5,000 feet. Fewer than 10% of the mountains are ice-covered. Wild life consists of musk oxen, caribou, and wild kupuk, though none are found in great number.

Esenovularond. This central ring is the broadest section of the Novularond. Its peaks tower 5,000-10,000 feet high and are 20% ice-covered. Rugged valleys and deep crevasses slice the terrain, and avalanches and rock slides are common. Frost giants and Innugaalikurit make their homes among these peaks, as do ice toads, yeti, and a few winter wolves.

Akanovularond. This central region is the most desolate region of the Novularond. The peaks of the Akanovularond rise to 20,000 feet, most of which are 30-40% ice-covered. White dragons lair in the highest peaks.

Olyniak Crevasse

Nearly 60 miles long at its widest point and dozens of miles deep, the Olyniak is the largest crevasse in the Great Glacier. Centered among the highest peaks in Nakvaligach, the Nakulutians revere the crevasse as a sacred landmark of Ulutiu, regularly tossing in offerings of meat and gems. A dim green light shines from the crevasse, visible only at night, which the Nakulutians take as proof of the crevasse's supernatural significance. (In fact, the light is natural, not magical, radiating from fluorescent minerals lining





the walls about 200 feet down.)

Following an earthquake in 2338, a monster emerged from the Olyniak and consumed dozens of Nakulutiu worshippers before disappearing back into the crevasse. The survivors named the creature Ulfoq, and described it as a combination of a tirichik and a white dragon, hundreds of feet long, with golden fangs and wings of ice. The Nakulutiu presume that Ulfoq is an emissary of Ulutiu. It hasn't been seen since.

A long passage near the bottom of the Olyniak connects with a vast subterranean cavern network, linking it with the hollows inside the Novularond and Ulutiu's buried ice barge beneath the Lugalpgotak Sea. Ulfoq is indeed associated with Ulutiu, though the relationship remains a mystery; Ulfoq may be a guardian or an emissary, or a manifestation of Ulutiu himself. It's also possible that Ulfoq is only an illusion created by Ulutiu. The earthquake of 2338 might have caused the Nakulutiu to fall into the crevasse, leading the panicking survivors to mistakenly believe that their companions were eaten.

Puttak

Race: Iulutiu

Population: 350

Puttak is an isolated Iulutiu community located about 40 miles north of the Lugaas Chain, noted for its domesticated kupuk. Villagers capture wild kupuk in the Lugaas Chain and in the mountains about 50 miles west of the village, then bring them to the village for training. Kupuk are treated like equal members of the community, sharing food and living quarters with Puttak families, even meriting their own equoku cemetery on the east side of the village. Puttak kupuk are well-behaved, loyal, and healthy. They are highly prized by Ulutiu elsewhere in the Great Glacier who regularly make the long pilgrimage to Puttak just to trade for these animals.

To warn of approaching predators, the villagers have built a series of signal stations called *obii*, spaced around the village in concentric circles about 50 yards apart. The *obii* resemble ice towers 20-50 feet high, each containing a villager (called an *ejobii*) armed with a bell made of bone

and wood (called a *jakobii*). When an *ejobii* spots a predator, he rings his *jakobii*, alerting the other *ejobii* who then begin to ring their own *jakobii*. The villagers respond by herding the kupuk mothers and pups into caves and underground tunnels. For additional protection, the villagers pay retainers to Imajuvisik hunters, who visit Puttak two or three times a year, exterminating any predators they can find (retainers are paid in kupuk).

Puttak villagers observe a birth ritual that acknowledges their special relationship with kupuk. When the oldest daughter of a family is within a week of giving birth (Puttak midwives are able to determine dates of birth with uncanny accuracy), she, her mother, and a few close friends journey to Mt. Akka. The woman gives birth in the Mt. Akka caverns, a favorite kupuk nesting area. Should a kupuk hatch in the caverns on the same day that the baby is born, the villagers take the kupuk pup back to Puttak and raise it with the baby as a member of the family.

Shakkak Pit

This is a 300-foot-deep valley surrounded by jagged mountains in northern Nakvaligach, filled to the top with fairy ice. White dragons use the Shakkak Pit as a graveyard. The dragons are born with an instinctive knowledge of the Shakkak Pit and fly here when death is imminent. The pit contains hundreds of white dragon skeletons, along with a variety of treasure items the dying dragons have brought with them.

Three centuries ago, an evil anagakok attempted to animate the dragon skeletons, which he intended to use to steal treasure from the living white dragons of Nakvaligach. The plan backfired, and the animated skeletons killed him. Several animated skeletons are rumored to still exist in the depths of the pit.

Umaylu Lake

The sprawling Umaylu is only a few feet deep, more closely resembling a vast puddle than a lake. The water is dirty and stagnant, due to the prevalence of bacteria and decaying organic mat-



ter (animals who drink from the Umaylu often die on the spot and drop into the water). Dissolved minerals, which seep from cracks in the lake floor, keep the water odorless but enhance its toxicity.

Characters or creatures who drink the Umaylu water must save vs. poison. A successful save means the victim loses 2-12 (2d6) hit points. Victims who fail their saving throws die within 1-2 days unless *neutralize poison* or a similar treatment is administered. Additionally, those who fail their saving throws automatically lose 1 hit point per hour until the poison is negated. Characters wading across the Umaylu or otherwise coming in contact with it lose 2-8 (2d4) points of damage; a successful save vs. poison results in half damage.

The Umaylu is dotted with pingos, 10-100 feet in height. The dull green pingos are made of frozen lake water, which acts as a contact poison. Characters who touch an Umaylu pingo suffer the same poisoning effect as if they had drunk the Umaylu water. The hunters of Imajuvisik use ice chips from the Umaylu Lake as ammunition for their garnok.

The Umaylu is poisonous to all creatures except tirichik, who find it quite refreshing. Tirichik often lounge in the Umaylu, rolling in its water to soak their entire bodies. Tirichik that spend three or more hours soaking in the Umaylu absorb the lake's poison into their flesh. The resulting contact-poison effect lasts for the next 24 hours. Poisoned tirichik are identifiable by the slight greenish tinge covering their bodies.

Uppuk River

This is the mightiest river of the Great Glacier. It spans hundreds of miles and serves as a natural barrier between the plains of Alpuk and the mountains of Nakvaligach. The Uppuk runs from the Nakalpgotak Sea, and snakes west; major tributaries link the river with the Lugotak Sea to the south and the Igotak Sea to the north.

The Uppuk River averages 1-10 miles wide and 20-100 feet deep. Pack ice clogs about 50% of the surface, increasing up to 75% in the winter, and decreasing to 20% in the summer. Its sloping

banks, piled high with slush, cut deeply into the permafrost, angling about 45 degrees in some places and creating nearly vertical walls in others. Occasionally, pack ice collects in bends in the river to form temporary dams, causing slushy water to spill over the Uppuk's banks. At two points on the Uppuk, natural bridges of ice arc from the south bank to the north, allowing travelers to cross the river without entering the icy water. The ice bridges average about 100 feet wide, and rise about 20 feet from the surface of the river.

The river teems with fish, among them spiny sleepers, icetails, and whitefish. Fish are particularly abundant in the spring and summer, when many schools migrate from the Lugalpgotak to spawn.

Utui

Race: Angulutium

Population: 600

Located in an area of dense pine forests and rolling hills in eastern Angalpuk, Utui is a sprawling community of herders and craftsmen. The Utui herd numbers about 1,500 caribou; the ikili follows a route west to Emequ, north to Hupiik, then home. The Utui wakiak is a small circle with a dot in the center, carved into the animal's hoof.

Utui families are quite clannish, and don't associate much with one another, except as required to care for the community caribou herd. Each family lives in its own large minikitak. Minikitak of different families are separated by at least 100 feet. Though tupa is encouraged, each marriage is mourned for weeks by the family of the bride (married couples live with the groom's family). Violent clashes between Utui families are rare, but they compete ferociously in the creation of craft items. Not surprisingly, Utui boasts some of the finest clothing, weapons, rissik, and jakerek in all of the Great Glacier. Visitors can win the hearts of an Utui family by praising their craftsmanship (a sufficiently flattered family will often lower the price of their goods), but this tactic invariably offends the other families in the village, who snub the visitors for the duration of their stay.



Some Smaller Villages...

Following are some of the Great Glacier's smaller villages, sorted according to race. None of these villages have populations exceeding 200.

Angulutiun

–Emequ: Following a poor caribou season, residents are experimenting with musk oxen herds.

–Isenghack: Village of skilled healers, specializing in the care of animals.

–Yiggat: Disease recently wiped out most of their herd. Leaders are planning to steal caribou from migrating herds or other villages.

Innugaakalikurit

–Patatak: Lazy, sluggish dwarves who do little but sunbathe and sleep; they raise rabbits for food so they don't have to hunt.

–Snokkok: Unlike most Innugaakalikurit, the residents love hunting and combat, and are eager to hire on as mercenaries for any purpose.

Iulutiun

–Ebyuluich: Noted for monthly gaming festivals, featuring tinguang and other gambling games.

–Fudok: A small village of skilled fishermen built on an iceberg.

–Gotokok: The site of an annual sukkiruchit exclusively for trading weapons. It always attracts a sizable number of Innugaakalikurit.

–Hykopgruk: Skilled boatmakers, specializing in kayak. They are currently working on a new type of boat made entirely of ice.

–Koyoss: The villagers raise quality sled dogs, including heteff, okteff, and mukteff.

–Saichik: A venerable white dragon with a star-shaped birthmark on its forehead recently killed the son of a kiam. The village has vowed revenge.

–Tukk: Poor hunters, desperate to trade clothing and weapons for meat; travelers can often get good bargains.

–Vekkak: The iquemelum has developed techniques for predicting the weather with uncanny accuracy.

–Yinntut: A village of ukeu who migrated from Lilinuk and Alpuk after receiving permission from their respective iquemelum to establish

their own community. Old prejudices persist, however, and other villages are reluctant to trade or associate with Yinntut.

Nakulutiun

–Jajam: Their minikitak are made of turquoise slabs; by kaiurit decree, residents are ordered to kill anyone who tampers with the minikitak.

–Siksuv: Both the urit and yaaurit recently died from eating tainted meat; the citizens are desperate for leadership.

–Ukurewok: A ghost town. Citizens abandoned the village as directed by a kaiurit; it's now occupied by ice toads and other vermin.

–Wertikak: A hostile, violent village led by the egomaniacal Tukurshuk, who believes himself to be the son of Ulutiu.

...And Some Smaller Lakes

These lakes average five to 20 feet deep. Excessive mineral concentrations in the salt water lakes make the water unpotable.

Fresh Water

–Nukqup Lake: Dissolved minerals make the lake appear pitch black. The waters are bitter, but harmless; there are no fish.

–Risvak Lake: Abundant with all varieties of fish; characters have twice their normal chances of catching some.

–Taak Lake: Only 10 feet deep, frozen solid most of the year.

–Ullu Lake: Favorite fishing spot for polar bear.

Salt Water

–Akpahlurik Lake: Oil seeps from cracks near the southern shore, which may be collected from the surface of the lake and burned as furl.

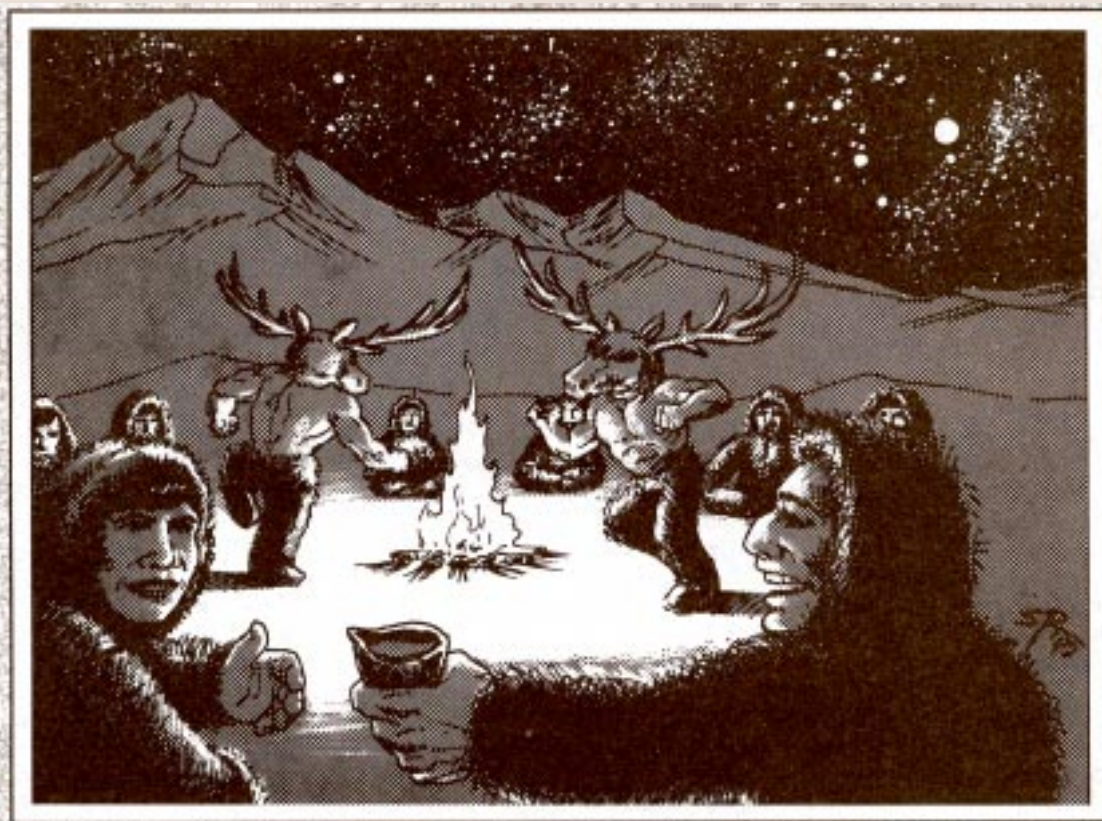
–Nyu Lake: Bordered by ring moss, the only place outside the Lugsass Chain where this moss grows.

"When traveling in the Great Glacier; it is better to eat the food of the natives than food from home. Native food is filling, better prepared, and best suited for the nutritional requirements for life in extreme climates."

–Palus Frohm



Part Six: Personalities



"What distinguishes a good man from a bad one may be something as simple as a circumstance of birth, or as complex as a lifetime of thoughtless choices."

—Inum

The following are several of the Great Glacier's more interesting personalities, intended for the DM to use as NPC encounters with player characters. The NPCs may be used as sources of clues and information, adversaries, guides, or springboards for adventures.

Character races are listed after their names, along with the villages or areas in which they are most likely to be encountered.

Armor? What Armor?

Though a few Iulutians have experimented with armor made of remorhaz shell and tirichik

hide, the vast majority forego armor altogether, finding it bulky and impractical in the harsh environments of the Great Glacier. Instead, they wear layers thick fur that provide them with an AC of 8 (hunters and explorers) or 9 (nearly everyone else).

Player characters may wish to think twice about wearing heavy armor when visiting the Great Glacier. Not only is there a risk of rusting (it's hard to keep snow and ice out of armor, which then may melt from body heat), it may also be awkward (for instance, walking through deep snow drifts could be difficult).

Dygan

9th-level human male wizard (Iulutian anagakok): Str 6, Dex 9, Con 14, Int 16, Wis 16, Cha 14; AL NE; AC 9; MV 9; hp 33; THAC0 18; #AT 1; Dmg



1-4 (staff); SA and SD as for anagakok; SZ M; ML 11, Spells: 4/3/3/2/1

Where Found: Eghagu

The brooding, bitter Dygah is perhaps the most powerful anagakok in the entirety of the Great Glacier. Exiled from his native Jukum 10 years ago for poisoning the village water system, Dygah is now the absolute ruler of the thuggish people of Eghagu. Though he masterminds kidnappings, robberies, and other crimes for his adopted community, he considers such activities trivial and barely worth his time; he cooperates only to ensure the loyalty of his followers.

Dygah seeks revenge for his curt dismissal from Jukum; the poisoning of the water system, he maintains, was an accident (though in fact, Dygah was experimenting with hypnotic additives that he hoped would force the villagers to appoint him to the iquemelum). When his pleas for justice in neighboring Iulutiu villages fell on deaf ears, his bitterness grew to encompass all the Iulutiuans of Alpuk. He intends to decimate Alpuk, though so far a viable plan has eluded him.

Recently, Dygah came in possession of a chunk of the Glacier of Ulutiu which not only described the origin of the Great Glacier, but also indicated the location of Ulutiu's body. According to the chunk, a subterranean passage in Novularond leads to the body, which is located in an ice cavern hundreds of yards beneath the Lugalpgotak Sea. Dygah is now making plans to journey to Novularond and search for the passage. If he finds the passage, he plans to follow it to Ulutiu's body and remove the magical necklace, which will cause the Great Glacier to melt, destroying the hated Ulutiuans. While the flood waters wash over the Iulutiu villages, Dygah intends to remain safe in the highlands of the Novularond.

Dygah is grotesquely fat, with beady green eyes, a perpetual sneer, and soft white fur covering his entire body. He rides in a jakerek stolen from a band of Angulutiu hunters, pulled by a team of four loyal winter wolves that obey his every command (Dygah rescued the wolves as pups from the jaws of a tirichik). He carries a birch staff, which he believes gives him good

luck (it has no actual magical properties), and wears a white loincloth made from yeti skin.

Commonly Used Spells

Following are some of the spells favored by Great Glacier magic-users.

Anagakok:

- 1st Level: *change self, feather fall, jump, light, magic missile, sleep, unseen servant*
- 2nd Level: *deppockets, levitate, scare, strength, whispering wind*
- 3rd Level: *fly, gust of wind, haste, invisibility 10' radius, water breathing*
- 4th Level: *charm monster, enchanted weapon, polymorph self*
- 5th Level: *airy water, fabricate, hold monster*

Nakulutiu Priests of Ulutiu:

- 1st Level: *cure light wounds, detect poison, endure cold, locate animals or plants, invisibility to animals, purify food and drink*
- 2nd Level: *charm person or mammal, enthrall, hold person, resist cold, slow poison, speak with animals*
- 3rd Level: *create food and water, locate object, prayer*
- 4th Level: *cure serious wounds, control temperature 10' radius, divination*
- 5th Level: *animal summoning, commune, commune with nature, control winds, cure critical wounds*

Sharra Frohm

5th-level human female warrior: Str 12, Dex 11, Con 15, Int 13, Wis 16, Cha 11; AL LG; AC 8; MV 12; hp 45; THAC0 16; #AT 1; Dmg 1-6 (iuak); SZ M; ML 11.

Where Found: Mountains of Nakvaligach

A robust, solidly-built woman about 40 years old, Sharra Frohm is the great-great-great granddaughter of Palus Frohm, the author of *Blood and Ice*, the definitive Great Glacier survival guide. Twenty years ago, Sharra left her home in



Bluestone, a small village near the Frozen Forest, embarking on an expedition into the Great Glacier to continue her ancestor's work. She plans to write Volume Two of *Blood and Ice*, focusing on the treacherous Nakvaligach region, an area that Palus was unable to finish studying before his death. Sharra has just begun her third decade of research on the book, a project that she expects will take the rest of her life to complete.

Sharra has bright blue eyes, plump cheeks, and an easy smile. A pair of loyal hetteff, named Mom and Pop, pull Sharra's dog sled, which is loaded with thick bundles of notes and frozen slabs of wolf meat, Sharra's favorite food.

Always on the move, Sharra may be encountered anywhere, though she spends most of her time in or near the mountains of Nakvaligach. Strangers find Sharra to be open and friendly, with a dark sense of humor (spotting a frost giant corpse with a spear in his belly, she might remark, "Now what do you suppose got into him?"). Her knowledge of the Great Glacier is vast; she knows the customs of most villages, where to find fresh water, and which crevasses are likely to contain tirichik. She freely shares this information, but only with those she trusts; the quickest way to earn her confidence is to help her gather new data for her book (for instance, Sharra might share information with strangers who help her map an unexplored cavern system, or assist her in measuring the skull of a sleeping yeti).

Inum

5th-level human male warrior (Iulutium): Str 8, Dex 7, Con 9, Int 17, Wis 15, Cha 15; AL LG; AC 9; MV 6 (reduced due to injury); hp 38; THAC0 16; #AT 1; Dmg 1-6 (iuak); SZ M; ML 12.

Where Found: Gronne

A revered kiam of Gronne, Inum is among the wisest men in all of Alpkuk, known for his judiciousness, perception, and intellectual acumen. Iulutians from hundreds of miles away travel to Gronne for the express purpose of listening to Inum's lectures, which cover everything from kay-

ak design to poetry technique to the components of a successful marriage; there seem to be few topics for which Inum lacks an insight or opinion. He is a compelling storyteller, a compassionate counselor, and a devout believer in the principles of qukoku.

Inum is nearly 70 years old, and is becoming increasingly feeble with every passing year. He has few teeth, and his face is etched with deep wrinkles. Bouts with disease have left him with rattling lungs and rubbery muscles, and a run-in with a polar bear resulted in a crippled left leg. Despite his handicaps, Inum remains high-spirited and optimistic, though he tires easily and is prone to coughing fits.

Inum has a deep faith in the innate goodness of all creatures, a belief that cynics consider to be hopelessly naive. For instance, aware of the growing tension between the Gomwemk Innugaalikurit and the frost giants, Inum wants to meet with the frost giants and appeal to their sense of fairness to leave the dwarves alone. The other Gronne kiam have pleaded with Inum to abandon this plan, insisting that the frost giants can't be trusted; they fear that Inum may be taken hostage—or worse. Inum stubbornly intends to approach the frost giants with or without his fellow kiam's permission.

Johmm

4th-level dwarf (Innugaalikurit) male warrior: Str 16, Dex 9, Con 16, Int 9, Wis 11, Cha 14; AL LG; AC 8; MV 6; hp 36; THAC0 17; #AT 1; Dmg 1-8 (eyklak bow); SA +2 to hit when using eyklak; SD immune to all natural and magical forms of cold; SZ S; ML 15.

Where Found: Gomwemk

Johmm is the leader of the Surfacers, a faction of Innugaalikurit in the subterranean community of Gomwemk who believe their fellow villagers should put aside their fear of the frost giants and move back to their homes on the surface. Not only is Johmm willing to confront the frost giants, he seems to relish the opportunity.

Johmm's hatred of the frost giant borders on



the obsessive. Members of his family were among the dwarven slaves given to the frost giants as a condition of the 1952 peace treaty, and their descendents remain enslaved today. Johmm has solved to liberate the slaves, regardless of the cost.

Johmm is about 30 years old, bald, firm-jawed, and fair-skinned; he seldom indulges in sunbathing, which he considers to be a frivolous waste of time. Unlike most easygoing Innugaalikurit, Johmm is humorless and grim. Though Johmm's followers admire him as a dwarf of integrity and courage, the majority of Gomwemk villagers view him as a dangerous radical, who may draw them into a long and bloody war with the frost giants.

Kallak

3rd-level human female warrior (Iulutiu): Str 9, Dex 14, Con 14, Int 12, Wis 16, Cha 5; AL LG; AC 9; MV 9; HP 28; THAC0 18; #AT 1; Dmg 1d3 (garnok); SZ M; ML 11.

Where Found: Alpuk wilderness or Keryjek Range

Kallak is the 30-year-old daughter of Joqui, one of the kiam of Jukum. She is sensitive, affectionate, and personable. Despite these attributes, she is shunned by other Iulutians because of her appearance: her face is horribly scarred, the result of falling into a cooking fire when she was a toddler. Much to the consternation of her family, Kallak has been unable to attract a mate. With reluctance, Joqui has attempted ekotupa with neighboring villages, but there have been no takers so far.

Kallak feels degraded by Joqui's efforts to get her married. She sees no shame in living without a mate and has pleaded with her mother to leave her alone, but Joqui ignores her.

Six months ago, Joqui announced that a dowry of two kupuk, a new kupuk sled, and 200 pounds of seal meat would be given to anyone who would marry her daughter. The humiliated Kallak responded by stealing the family dog sled and leaving home in the middle of the night. Joqui

has since sent out a number of search parties, but they have found no trace of her. Joqui promises a sizeable reward for anyone who returns Kallak; she remains determined that her daughter will take a husband.

Unknown to her mother, Kallak is on her way to the Ibelgrak Valley, a land rumored to be hospitable to outcasts. Kallak has heard that the valley is riddled with disease, but she prefers to take her chances there rather than continue living a life of degradation in Jukum. The resourceful Kallak continues to resist the efforts of her mother to bring her home; Jukum scouts recently tracked her to the Keryjek Ridge, but her exact whereabouts remain a mystery.

Luftuk

3rd-level human male warrior (Iulutiu): Str 9, Dex 10, Con 13, Int 11, Wis 12, Cha 13; AL, LN; AC 9; MV 9; hp 25; THAC0 18; #AT 1; Dmg 1d6 + 1 (ritiik); SZ M; ML 10.

Where Found: Lilinuk

Luftuk is the best businessman in Lilinuk, perhaps in all of Alpuk. He is a skilled, no-nonsense negotiator with an uncanny ability to judge the quality of goods and the integrity of his trading partners. If there's profit to be made, Luftuk's sure to be involved—he organizes the Lilinuk suk kiruchit, arranges koatulit and ekotupa, finds work for kayak builders and tirichik hunters, and even compiles and distributes soup recipes. Luftuk is honest and straightforward, but he does nothing for free: he won't give directions to the nearest sea without asking for a pound of seal meat, and rumor has it that he refused to rescue a hunter sinking in a fairy ice pit because the hunter wouldn't give him his unungak.

Luftuk's only vice is his weakness for gambling. Wherever he goes, Luftuk carries a bag of tinguang dice, carved from dragon bone. After Luftuk strikes a deal, he often offers his trading partner a chance to gamble for the price. If Luftuk loses the tinguang toss, the item or service in question is free, but if he wins, the trading partner must pay twice the normal price. Luftuk has



six muscular Iulutiu hunters on retainer to murder any business partners who refuse to honor their agreements and gambling debts.

Luftuk is about 50 years old, with a square jaw and oversized nose that looks like a bird's beak. He takes pride in his appearance, wearing spotless clothing of the finest quality. He is polite but blunt, his words flat and colorless. He taps his ritiik lightly on the ground when he wishes to emphasize a point.

Mafwik

3rd-level human male wizard (Iulutiu anagakok): Str 6, Dex 10, Con 14, Int 14, Wis 8, Cha 10; XL, LG; AC 9; MV 9; hp 11; THAC0 20; #AT 1; Dmg 1-3 (garnok); SA and SD as for anagakok; SZ M; ML 10. Spells: 2/1

Where Found: Jukum

Amiable, outgoing, and cheerful, Mafwik is a middle-aged anagakok with a restless mind and an eagerness to learn. He wears a tattered seal parka that has been patched and repatched countless times, and carries a leather bag of mikka from which he continuously munches.

One of the few anagakok with an interest in magical research, Mafwik's experiments seldom work out the way he planned. Among his creations are a magically-guided ice arrow (that tends to melt before it reaches its target), a magical parka guaranteed to keep the wearer warm in the coldest weather (except that the garment weighs about 200 pounds and radiates a stench that attracts predators), and a self-propelled kayak (good for about 10 minutes of use before it falls to pieces).

At last year's sukkiruchit, Mafwik traded a quiver of ice arrows to an Innugaalikurrit collector for a chunk of the Glacier of Ulutiu containing instructions for animating ice sculptures. Though the secrets for controlling the sculptures weren't included on the chunk—apparently, they were engraved on a section that had been broken off and lost—Mafwik figured he'd give it a try anyway and hope for the best.

A few weeks ago, Mafwik secretly attempted to

animate an ice sculpture display on the outskirts of his village, an elaborate life-sized replica of two white dragons attacking a pair of tirichik. Mafwik completed the enchantment as best he could, but nothing happened. The disappointed Mafwik re-examined the instructions on the chunk and discovered that the enchanted sculptures would only become active when the temperature fell to -100 degrees. Jukum has not experienced temperatures that low in some time, but the iquemelum predicts an exceptionally harsh winter within the next year or two.

Mistukqu

3rd-level human male priest (Nakulutiu): Str 10, Dex 9, Con 13, Int 12, Wis 15, Cha 11; AL LG; AC 9; MV 9; hp 33; THAC0 18; #AT 1; Dmg 1-2 (tru-kaa); SZ M; ML 12. Spells: 2/1

Where Found: Isenghack

Mistukqu was originally a priest of Ulutiu in Wetikak until Tukurshuk, the village urit, announced a policy of vaakach, condemning all villagers with the syllable "tuk" in their names to be executed as heretics. Mistukqu renounced his faith in Ulutiu and fled east, eventually making his way to Lilinuk. During a sukkiruchit, Mistukqu met some Angulutiu representatives from Isenghack who were impressed with his knowledge of animal medicine, and promised him sanctuary in exchange for taking care of their caribou herd. Mistukqu gratefully accepted their offer.

Mistukqu now makes his home in Isenghack where he treats ill and injured animals not only for his adopted village, but for villages throughout Angalpuk. He is familiar with the anatomy, physiology, and behavior of nearly every animal native to the Great Glacier, and has developed an impressive number of potions, poultices, and salves to treat them. There is a 50% chance that Mistukqu has a treatment for any ailment or trauma that's caused damage to a particular animal (the treatments work as *potions of healing*, specific to a particular species). If no treatments are available, animals who heal naturally under



Mistukqu's care regain hit points at the rate of 3-6 (1d4 + 2) per day.

Animals belonging to Isenghack residents are treated for free; the Isenghack iqemelum sets prices for treating animals of outsiders. The charge for a treatment might be several dozen pounds of meat, a bundle of seal skins, or a day's work constructing rissik.

Mistukqu is a shy, sad-faced man about 40 years old. He is uncomfortable around people, preferring the company of animals. He lives in a cluttered minikitak with an ever-changing menagerie of pets, which usually includes a wolf cub, a caribou calf or two, and a few sled dog puppies.

Najass

7th-level human female warrior (Iulutiun): Str 17, Dex 15, Con 16, Int 10, Wis 10, Cha 9; AL LG; AC 8; MV 9; hp 66; THAC0 14; #AT 1; Dmg 2d6 (two-handed iuak; see below); SZ M; ML 16.

Where Found: Imajuvisik

Najass is a master hunter, shrewd, strong, and fierce. Her wiry body ripples with taut muscles, and her hooded eyes are constantly alert. Adept with all types of weapons, she carries a ritiik and unungak strapped to her back, a quiver of ekaa slung over her shoulder, and a garnok tucked in her belt. Her preferred weapon is an oversized iuak carved from the backbone of a tirichik. Its point is covered with razor-sharp barbs, capable of inflicting 2-12 (2d6) points of damage.

Najass leads a group of forty Imajuvisik hunters called the White Claw. The group is in much demand by settlements all across Alpuk to exterminate troublesome predators. A determined, fearless fighter, Najass has an impressive number of kills to her record. She single-handedly killed a pack of winter wolves, and has been known to leap onto the backs of tirichik, wrap her legs around the writhing creatures necks, and stab them to death with her iuak.

Despite her success as a hunter, Najass lives in the shadow of her deceased father, Tarrik, who taught Najass her hunting skills and led the

White Claw before he was killed in an avalanche. In the eyes of the White Claw, Najass can never match the prowess of her father; "She's good," they whisper, "but Tarrik was better." Najass is aware of the White Claw's opinion, and struggles constantly to prove herself. She's heard rumors of a venerable white dragon plaguing the village of Saichik and intends to track it down. Though he tried, Tarrik never managed to kill a dragon of that age: Najass is determined to succeed where her father failed.

Tukurshuk

4th-level human male priest (Nakulutiun): Str 17, Dex 15, Con 18, Int 15, Wis 14, Cha 15; AL CE; AC 8; MV 9; hp 33; THAC0 18; #AT 1; Dmg 1-3 (garnok); SZ M; ML 14. Spells: 3/2.

Where Found: Wetikak

Tukurshuk is the imposing, arrogant urit of Wetikak who claims to be the son of Ulutiun, a revelation he says came to him in a dream (although some suspect he manufactured the "revelation" to further his own ambitions). His kaiurit are designed to eliminate the weak (sickly and aged villagers are thrown into crevasses), encourage hatred of other races (extra meat is awarded for killing outsiders), and promote himself as a deity (all villagers are required to fall to their knees when he passes).

Tukurshuk plans to transform the Wetikak residents into an army of fierce warriors, then lead them on a conquest of Nakvaligach, slaughtering those who refuse to join him. When he completes his Nakvaligach campaign, he plans to attend to the eastern heretics—the Alpuk Iulutiuns—who must also be converted or exterminated.

At nearly six feet in height, Tukurshuk is unusually tall for a Nakulutiun, which he says is further proof of his divinity. He has narrow eyes, thin lips, and ringlets of black hair. He exercises daily by carrying ice blocks up steep mountain sides, which has made his body rock-hard and given him exceptional endurance.





Uhokkaki

6th-level human female warrior (Angulutiu): Str 14, Dex 12, Con 14, Int 12, Wis 16, Cha 14; AL LG; AC 8; MV 9; hp 50; THAC0 15; #AT 1; Dmg 1d6 + 1 (ritiik); SZ M; ML 15.

Where Found: Hupiik or Angalpuk wilderness

Soft-spoken, kind, and compassionate, Uhokkaki is the highly-regarded pimataung of Hupiik, a position she's held for almost 30 years. Though in her late sixties, her face is wrinkle-free, her body strong and straight: only her head of thinning gray hair betrays her age. She has three fingers on her left hand, the result of a childhood encounter with a wolf pack that was terrorizing a caribou calf. Uhokkaki drove off the wolves and rescued the calf, but not before a wolf nipped off two of her fingers. In honor of her courage, the Hupiik adapted a wakiak of three parallel lines, representing Uhokkaki's wounded hand.

Unknown to her fellow villagers, Uhokkaki is going blind, the side-effect of a fall from a high cliff when she was scouting for stray caribou. Uhokkaki has kept her condition secret for fear that she will be ousted as pimataung and replaced by a younger tuiskotuk named Atatkiki. Though Atatkiki means well, Uhokkaki knows him to be incompetent; she believes his inevitable mismanagement of the herd will result in disaster for the village. Unfortunately, Atatkiki's appointment is virtually assured, as his father and two uncles are members of the iqumelum. Meanwhile, Uhokkaki desperately seeks a treatment to restore her vision.

Common Non-Weapon Proficiencies

If you are using the optional non-weapon proficiency rules, here's a list of the most common proficiencies of Great Glacier NPCs. The proficiencies are arranged alphabetically, not by character class, and are sorted according to race.

Angulutiu

- animal handling, animal lore, animal training, direction sense, endurance, fire-building, hunting, rope use, survival

Innugaalikurit

- appraising, bowyer/fletcher, endurance, local history, mountaineering, survival

Iulutiu

- dancing, direction sense, endurance, fire-building, fishing, gaming, healing, hunting, survival, tracking

Nakulutiu

- astrology, endurance, fire-building, herbalism, hunting, religion, survival

"If an Ulutiun makes the same comment two times in the course of a conversation, you can be sure he is trying to convey something of profound importance. If he says it three times, you can be sure that he believes he is speaking to an idiot."

—Palus Frohm



Part Seven: Snow Baby (An Introductory Adventure)

"Above all things priceless is the value of a single child."

—Inum

Snow Baby is an adventure for 3-5 player characters of level 5-7, with a total of about 20-25 levels for the entire party. The adventure is intended for first-time visitors to the Great Glacier, but it's okay if the adventurers have been there before—it will just be a little less challenging. Likewise, it's assumed that they know nothing about kupuk, but again, it's okay if they do—it will just be a little less fun.

Use Map 3 (Mt. Akka Area) for reference.

DM Notes

Movement. The adventure takes place in a region of the Great Glacier that is relatively clear and flat. As a rule of thumb, a typical character who is dressed for arctic weather and moderately encumbered can travel about 15 miles per day on foot; this allows for a few hours of light at the end of the day for building snowhouses or securing other suitable accommodations for the night.

Weather. The adventure begins near the end of spring. Except where indicated in the text, daytime temperatures average about 10 degrees F., and nighttime temperatures average -10 degrees. The sky is clear, and there is no wind.

Freezing. To determine freezing damage, the adventure uses the Arctic Endurance Ratings described in Part Two of this book. If the party takes common sense precautions, such as wearing warm clothing and staying indoors at night, they won't risk freezing damage, except where specifically indicated in the text. However, if our heroes do something stupid—for instance, if they refuse to wear the appropriate clothing or decide to take a dip in a freezing pond—penalize them ruthlessly until they wise up (consult the Arctic Endurance Ratings section in Part Two for specific penalties).

Time. Keep track of the passage of time on a piece of scrap paper. While it's seldom important to know the precise hour of the day, you need to know when night falls (and the temperature

drops). For convenience, assume that day lasts 14 hours (from 6 a.m. to 8 p.m. and night lasts 10 hours (from 8 p.m. to 6 a.m.)

Incentive. If the characters drag their feet once they enter the Great Glacier, use any of the following as often as necessary to keep them going:

- Imply that the temperature is dropping; for instance, their faces may grow numb, their breath may turn to frost, or a frigid wind may begin to blow. Remind them that the colder it gets, the more danger they are in.
- They hear the howl of a wolf (or is it something else?) behind them. The more they linger, the closer the sound.
- Remind them of their mission (see the Player's Background section below); if they don't hurry, their friend may die.

Setting. The adventure begins in a dilapidated inn called the Frozen Finger, located in Ishe, a village of about 200 people a few miles south of the Great Glacier.

Player's Background

When you are ready to start, read the following to the players.

What are you doing here?

The walls are so rotten that the wind howls right through them. The ale's so foul that it tastes like it was dipped from a mud puddle. Surely the Frozen Finger must be the most dismal inn in all the Realms, though it's perfectly suited, you admit, for this dismal village. Who in their right mind would live in a place like Ishe, only a few miles from the Great Glacier? You shiver against the bitter cold and glance at the low-lives around you. At one end of the main room, a motley collection of grizzled trappers and drunken derelicts place bets on which of the dozen icicles hanging from the ceiling will fall first. Get me out of here, you think. I want to go home.

And then you remember why you came.

A few weeks ago, you received the terrible news that Jervin Wesselitt, a beloved family friend, had succumbed to a rare strain of



fever plague. His doctors could do nothing but make him comfortable. The prognosis is bad, they said, shaking their heads. He hasn't much longer, maybe a year if he's lucky.

For the next month, you scoured the countryside, vainly searching for a remedy, until at last you found an elderly wizard in Bloodstone Village who said, yes, he'd heard of the plague, and yes, he thought he could cure it, but he'd need some kupuk eggs.

Kupuk eggs?

The wizard explained that the kupuk is a monstrous beast found only in the Great Glacier. It resembles a cross between a dog and a walrus and lays golden eggs. The wizard had never actually seen one; a colleague, now long dead, told him about the creature.

The wizard said that an explorer named Kahil Brogman might be able to help you find a kupuk. Kahil lives in Ishe, he said, a tiny village near the border of the Great Glacier. "He was an assistant to the great Palus Frohm. You have heard of him?"

Who hadn't? Palus Frohm was one of the greatest explorers who'd ever lived, the author of the legendary arctic survival guide *Blood and Ice*. If Kahil Brogman was half as knowledgeable as Frohm, you'd never find a better guide.

Last night, you arrived in Ishe and headed directly to the Frozen Finger, the village's only inn. Yes, Brogman lives here, said the innkeeper, but no, he's not around today. Out trapping, he said, back tomorrow. "I'll get the word to him. He'll meet you here in the morning."

Morning has since come and gone, and your patience is wearing thin. As you contemplate making the trip into the Great Glacier alone, the door swings open. In steps a stocky man about 50 years old, clean shaven and steely-eyed, with ruddy cheeks and a broad grin. He wears a bulky parka made of dirty polar bear fur, and carries a half-dozen dead weasels under his arm.

The man tosses the weasels on the bar.

"Here you go, Vurl," he says to the innkeeper. "Skin 'em up and keep a couple for your trouble." The innkeeper nods in your direction. "So them's the great explorers?" snorts the man. "Kinda scrawny, don't ya think? Looks like a stiff wind might blow 'em away."

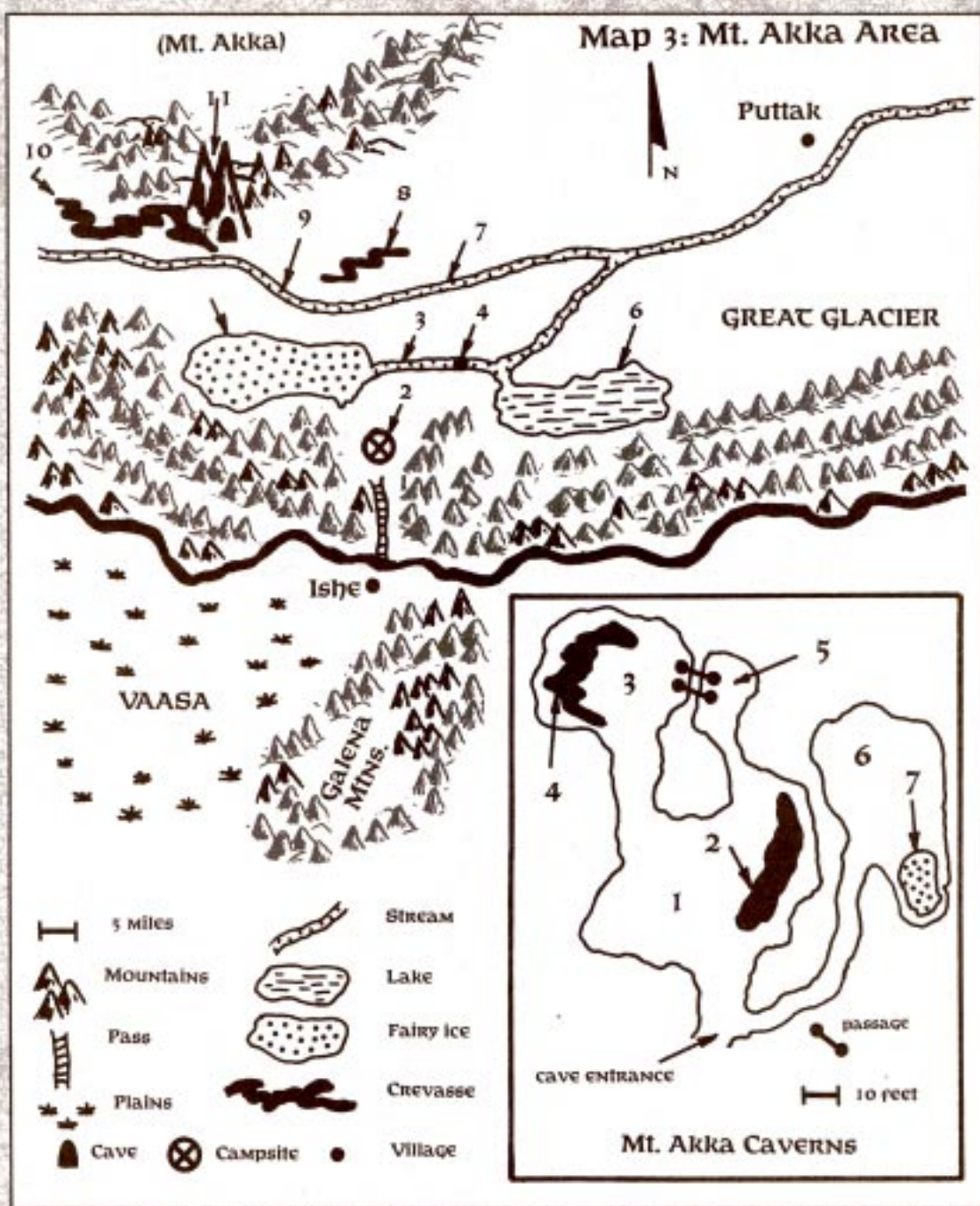
The man roars with laughter, then makes his way to your table. "Nothin' personal, pals," he says, pulling up a seat. "Laughin' keeps you warm." He calls back to the innkeeper. "Vurl, fry up one of them weasels and bring it over here for my pals." He turns back to you. "Name's Kahil Brogman. What can I do for ya?"

The gruff and loud-mouthed Kahil Brogman tends to exaggerate his skills, but he has a solid reputation as a hunter and guide. If the party is skeptical about Kahil, assure them that they have used their own resources to verify his trustworthiness.

Kahil Brogman (4th-level fighter): Str 14, Dex 11, Con 15, Int 9, Wis 10, Cha 9; AL LG; AC 8 (thick furs); MV 12; hp 33; THAC0 17; #AT 1; Dmg 1-6 (iuak); SZ M; ML 14.

Kahil listens carefully to the party's story. When they have finished, he says, "You did the right thing by coming to me. I think I know where we can find you some kupuk eggs." If they ask him about kupuk, he says, "They're as big as horses, as mean as dragons. Nasty critters." (Kahil's information is second-hand; he hasn't actually seen one, though he pretends he has. Likewise, he has only heard rumors about the location of kupuk eggs; he hasn't actually been there himself.)

If they ask about his relationship with Palus Frohm, Kahil says his father helped Frohm write his book. "I heard it all when I was growin' up. Better than goin' to school." (This isn't true. Kahil's father didn't know Frohm. Kahil has never even read Frohm's book, but he pretends otherwise because it's good for business; whatever knowledge Kahil has about the Great Glacier has been learned from his own experience).





If the adventurers suggest recruiting a few Ishe residents to go with them, Kahil laughs, "Good luck, pals! There ain't a bigger collection of cowards anywhere in the Realms!" (All recruitment attempts are futile. Some residents are cowardly, the rest think the party are crazy for risking their lives in the Great Glacier and refuse to join them for any amount of money.)

Before their plans go any further, Kahil suggests they get the matter of his fee out of the way. "I want 100 gp," he says. "Payable in advance." The fee is non-negotiable, though Kahil accepts goods of equivalent value (he's particularly fond of weapons). If the group doesn't have the money, Kahil reluctantly gives them a break (he's sympathetic to their situation. "My grandpa died of a fever plague," he says, wiping a tear from his eye). He takes what they have, then says they can owe them the rest. "Don't let it get around. Bad for my reputation.")

When the fee is settled, Kahil says they should relax for the rest of the day, then meet here in the morning to go over their route. "In the meantime, you better scrounge up some better clothes. You don't wanna freeze to death your first day out." Kahil tells the group to talk to Vurl the innkeeper, who fixes them up with suitable clothing. "Stay in the Finger tonight," he says, "it's as good as you're gonna get in Ishe. Besides," he whispers, "I'll see that you get a good deal." (Kahil calls in a factor from Vurl so that the group gets room and board at the Finger for free.)

Kahil bids the party farewell, then leaves the Finger. Kahil spends the rest of the day shooting the breeze with his friends, setting traps near a stream outside of town, and relaxing. He's always available for questions, but has nothing much in the way of answers. "We'll be seeing enough of each other in the next couple of weeks," he says. "Go back to the Finger and relax."

Unless the party already has clothing suitable for frigid climates, they need to consult with Vurl, who sells them complete arctic outfits (insulated parka, gloves, boots, underwear, and trousers) for 75 gp per character. As part of the package, Vurl throws in a sleeping bag, a fishing line and fishhook, a pair of snow goggles, and a face razor.

The party can talk him down to 50 gp each, but no more. If characters can't afford to pay, they can trade goods of equivalent value, or work for Vurl the rest of the day skinning weasels and other game animals to work off 10 gp of the debt; Vurl gives credit for the rest. (If the characters use Vurl's arctic outfits, they are well-protected for the purposes of determining Arctic Endurance Ratings, as explained in Part Two of this book. Otherwise, the DM must use her own judgement to determine how protected they are; presumably, they are at least moderately protected, or they wouldn't be able to tolerate the weather in Ishe.)

Final Preparations

The night passes uneventfully. The following morning, Kahil meets them as promised. He checks their outfits, admonishing any who aren't dressed appropriately ("You wanna die young, son? Has your brain froze up on you already?"). If a character insists on wearing less-than-ideal clothing, Kahil shrugs, "It's your funeral, pal." (Poorly dressed adventurers will pay the price later.)

Kahil has a portable cooking stove and enough utensils for everyone. He also has several gallons of cooking oil, which he distributes among the party. "We'll just take enough food for the first day or two," he says, making sure everyone has a few pounds of biscuits and dried fruit. "We'll hunt and fish along the way. You gotta have fresh meat if you wanna stay alive."

"Be sure to take your weapons," Kahil says. "We'll need 'em for hunting." He carries an iuak himself, and gives a spare to a random character "for cutting ice blocks," he says. Kahil also carries a shovel and a 4-foot wooden rod. "This here's for testing snow to make ice blocks—you'll see."

"You can stow the rest of yer junk with Vurl—it'll only slow you down. You won't need tents either. Nowheres to pitch 'em. We're gonna build snowhouses instead. Git that stupid look off yer face, I'll teach you how. It's a snap."

"And before you ask, we're gonna walk it; pack animals wouldn't last a day where we're going." If the party doesn't follow Kahil's suggestions, Kahil



refuses to go with them. "I ain't gonna risk my life for anybody who's too stupid to listen to common sense."

Kahil then sits at a table and removes a blank piece of parchment from his parka. He sketches a rough map, showing the party the route they will be taking. (Sketch a map for the players, based on Map 3. Include the mountain ranges, the area 1 pass, the area 3 and 7 streams, and the area 11 double-peaked mountain. Mark an × where area 2 is indicated. Do not include areas 5, 6, 8, or 10, or the village of Puttak; Kahil doesn't know about them.)

Kahil says they will begin in Ishe, then take the pass (1) though the mountains. He figures they can travel about 15 miles per day, which puts them at the × (2) by the end of the first day. They will continue due north, crossing two streams (3 and 7), then follow the northern stream (7) west until they reach Mt. Akka (11). "That's where the kupuk are supposed to live," he says. "The trip to the kupuk mountain shouldn't take more than five days. We've got enough food for the first half of the trip. The southern stream (3) ain't much for fishing, but in this stream (he points to area 7), fish practically jump in your lap. We should be able to catch enough there to last us the rest of the way."

Kahil folds up the map and puts it in his pocket. "Just a couple of tips before we get started," he says. "First, we gotta always stop early enough in the day to make us a snowhouse. If we get caught outside at night, we'll freeze our fannies off.

"Second, we'll be crossing two streams, but we gotta stay out of the water. If you get wet out there, you freeze to death a lot faster. We gotta find us some solid ice to get across."

Kahil rises. "That's it, pals. Let's go get some snow on our shoes."

Proceed to the Trip to Mt. Akka section below.

Note to the DM. Once the party learns the route to Mt. Akka, they may decide they don't want Kahil to go with them. If so, he's offended, but accepts their wishes. "You'll never find your way without me," he says. "I'll be right here waitin' for you to crawl back. And when you do, my price doubles." (He does what he says; if the characters change their minds and come back

for him, he demands 200 gp for his services. Of course, they are free to make the trip without him; if so, ignore all subsequent references to Kahil. But note that if the characters don't know how to make snowhouses and don't have access to some other type of suitable protection, they suffer brutal-and possibly fatal-effects from sleeping outside at night in the bitter cold.)

The Trip To Mt. Akka

If the group follows Kahil's route, it should take them five days to reach Mt. Akka. Events for each day are described below. However, if they lose their way or are otherwise delayed, it may be necessary to make adjustments; for instance, if they don't reach area 7 until Day Four, then stage the Day Three events on Day Four. If it takes the party more than five days to reach Mt. Akka (area 11), assume that nothing special happens to them until they complete the trip (at which time, proceed to the Caverns of Mt. Akka section).

The adventure presumes that the party builds and sleeps in snowhouses along the way (as explained in the "Building a House" section below). Characters protected in a snowhouse are safe from the effects of cold (they don't have to make AER checks). If the party comes up with an alternative to snowhouses, that's fine, but remember that there are no building materials other than snow and ice in this section of the Great Glacier. There are no caves, and sleeping around a camp fire or other heat source does little to prevent the effects of freezing, so long as the characters are exposed to the open air.

Before the party leaves Ishe, determine Arctic Endurance Ratings for each adventurer. If they have suitable arctic clothing, their AERs should all be 100 or above. Don't make AER checks except where directed in the text (even if characters with an exceptionally low Constitution have an AER less than 100, give them a break for now).

Don't worry about an AER for Kahil; as will be seen, he won't need it.



Day One

The first ten miles of the trip takes the party through a narrow pass bordered by mountains of ice, hundreds of feet tall. The air is clear and dry, and there is no wind. The sun glares brightly against the sheer white surfaces, causing the adventurers to squint, even with their snow goggles in place. Except for the sound of boots crunching in the snow, all is silent. The temperatures are bitterly cold, but the party quickly adjusts; aside from numb faces and cracked lips, they suffer no ill effects. Occasionally, Kahil asks them how they are doing; otherwise, he discourages small talk. "Save your energy for walking," he says.

Events

The following events occur before the party leaves the pass, in the order indicated; the exact time is up to the DM.

Event One. Kahil comments on the absence of game. "Good thing we brought enough food for a while. Take my word for it—there ain't no animals in these mountains."

Event Two. A long howl, like that of a wolf, echoes through the pass, joined a moment later by a cacophony of similar howls. The howls originate from somewhere in the mountains above, but it's difficult to pinpoint the source. The howls continue for a minute, then stop. If confronted with his earlier assurance about the absence of animals, Kahil mutters, "Sounded like the wind to me. Didn't sound like no animals." (He's lying, not because of any sinister motive, but because he hates to be wrong. The sounds came from a pack of winter wolves who are tracking the party.)

Event Three. The party hears a rumble high above them that sounds like thunder. The rumble lasts only for a moment. Any character making a successful Intelligence check realizes that the rumble is similar to the sound that precedes avalanche. If the party mentions this to Kahil, he laughs. "You're just nervous, pal. I know the sound of an avalanche, and that ain't it."

Two rounds later, the rumble begins again, this time louder. Small pebbles cascade down the

mountainside, raining on the party. The rumble rises in intensity, continuing for the next three rounds; those who spend at least one of these three rounds running away, *flying*, or otherwise vacating the area in either direction (north or south) are safe from the coming avalanche. Any who stay where they are, or move no faster than their normal movement rate are caught in the avalanche's path. If half of the party vacates the area, Kahil gets the message and runs away too.

The avalanche is a small one by Great Glacier standards, dumping only a few feet of snow and debris into the pass. There is no chance of characters being buried in the avalanche, but any who don't vacate the area suffer 2-8 (2d4) points of damage from the debris.

If the characters confront Kahil about his poor judgement, he grudgingly admits he was wrong about the rumble. "So I messed up. Anybody can be wrong. Now let's keep movin'."

Kahil Comes Clean

After their experiences in the pass, some may begin to question Kahil's capabilities. If pressed, Kahil admits that his father had no association with Palus Frohm. "Okay, so I made that part up," he confesses. "But I've read his book. I know it inside and out." If the characters continue to press him, he admits with exasperation, "All right! All right! So I never got around to reading the book. But I know what I'm doing." Kahil apologizes for exaggerating his expertise, but says he needs the work (which is true). If the party wants to send Kahil back to Ishe, he goes, but they are on their own (and unless they know how to build snowhouses, they may be in trouble when night falls). If they agree to let him stay on as their guide, Kahil promises to be up front with them and do as good a job as he can (he will keep his word).

Building a House

When the party reaches area 2, Kahil says it's time to stop for the day. They have about four hours left of sunlight, enough to build a snowhouse.

Kahil leads the party through the construction of a simple 10-foot-diameter snowhouse as de-



scribed in the Ilutiu Architecture section in Part Three of this book. It isn't necessary to role-play the entire process, but impress upon the players the following points:

- If the party doesn't sleep indoors at night, they risk freezing to death.
- Snowhouse blocks must be made from suitable snow; test for even consistency with a 4-foot wooden rod (which Kahil brought with him). If the snow isn't consistent-if the rod doesn't sink evenly for a depth of 4 feet-it can still be used for snow blocks, but the house won't be as strong. (The snow near area 2 is consistent to 4 feet.)
- A snowhouse consists of a spiral of stacked blocks, a tunnel entrance, and a fire inside to keep the air warm.
- It takes about four hours to build a simple snowhouse (assuming a team of about four workers).

When the snowhouse is finished, the party may settle down for the night. The interior of the house is quite warm; Kahil is clearly proud of his accomplishment. "See?" he crows. "I told you I know what I'm doin'." When night falls, the temperature outside falls to -10 degrees; those who venture outside suffer a -20 penalty to their AERs.

Goodbye, Kahil

In the middle of the night, a chorus of howls startles the party from their sleep. The wolf-like howls resemble those heard earlier in the pass, but they are much closer, possibly within a few yards of the snowhouse. Kahil says he will investigate. He discourages the party from joining him, saying, "You'll be safer in here. I'll let you know if I need you." If they insist, one or more of the characters can come with him.

The howling stops as soon as Kahil (and any accompanying party members) leave the snowhouse. The night is pitch black—those who go with Kahil notice nothing unusual. If any adventurers are with Kahil, he suggests they spread out and search the area carefully; if they try to stay with Kahil, he bolts out on his own, determined to get to the bottom of the disturbance.

As soon as Kahil separates from the group (or

shortly after he leaves the snowhouse, if they stay inside), a pack of three winter wolves leap at Kahil from behind a snowdrift, snarling and clawing, blasting their frost breath.

Winter wolves (3): Int average: AL NE; AC 5; MV 18; HD 6; hp 36 each; THAC0 15; SA exhale stream of frost once every 10 rounds at any target within 10 feet, causing 6-24 points of damage; SD immune to cold-based attacks, fire-based attacks cause an extra +1 point per die of damage; MR 13; SZ L; XP 975.

The wolves rip and tear at Kahil, who screams, then falls silently into the snow. A moment later, the attack is over, and the wolves race into the darkness; they plan to finish off the rest of the party another time. The ambush occurs so quickly that any outside the snowhouse have little time to react (however, if any character manages to catch up with the pack, the wolves attack viciously, escaping at the earliest opportunity). Those inside the snowhouse hear snarls, screams, then silence.

Kahil is dead, his body covered with deep slashes and caked with frost. The rest of the night is without incident.

Day Two

The party must decide whether to forge ahead or return to Ishe. If they return to Ishe, they are unable to find another guide and must either go back to the Great Glacier by themselves, or give up (in which case, the adventure is over; proceed to the Resolution section). If the party decides to continue, they may take all of Kahil's equipment with them; if they like, they may bury him in the snow.

The terrain between Kahil's campsite (2) and the southern stream (3) is flat and bleak. The trip is uneventful until they reach the stream.

Crossing the Stream

The southern stream (3) ranges in width from 30-100 yards and 4-8 feet in depth. When the party approaches the stream they see puddles of standing water spotting the surface. The ice is



translucent, almost clear in spots, and laced with tiny cracks. If anyone steps on the ice, it gives slightly under their weight, threatening to break.

Unless the characters can (F)ly, teleport, or otherwise cross the stream without actually setting foot on it, they have several options:

Cross Here. The entire stream, except for a small section east (see below) is covered with young (semi-solid) platform ice. If they attempt to cross, check for breakage. For every 100 pounds of weight, there is a 10% cumulative chance that the ice will break (estimate each character's weight, rounding up to the nearest 100 pounds; for example, a 150 lb. adventurer has a 20% chance of breaking the ice; if in doubt about a character's weight, assume the chance is 20%). Make a check for breakage for every 10 yards; presumably, the party attempts to cross at the narrowest (30 yards) point.

If an adventurer falls through the ice, there's not much of a chance of drowning in the shallow waters, but he's likely to get drenched. A wet character suffers a -10 penalty to his AES; if this puts his AES below 100, he must make AES checks until he dries out. A wet character can dry himself by spending 2-6 (1d4 + 2) hours near a fire or other heat source. Otherwise, it takes two full days for his body heat to dry his clothing.

Go West. The stream ends at an immense valley filled with tiny spherical crystals that sparkle like rainbows (5). Tall mountains of ice border the valley on the west and south.

The crystals are fairy ice, filling the valley to a depth of 100 feet (variously-sized ice chunks line the bottom 10 feet of the valley). The fairy ice has the texture of quicksand. Anyone stepping in the fairy ice sinks at the rate of 2 feet per round; to adjudicate the results of sinking in the fairy ice, see the Fairy Ice section in Part Two.

Go East. About 15 miles east of the fairy ice valley (5) is a section of the stream made of opaque ice (4), free of standing water. The section is about 20 yards wide and extends completely across the stream (a length of 30 yards). The ice is rock-solid and easily supports the weight of the entire party.

On the north shore, a polar bear sits beside a

hole in the ice bridge. The bear waits for fish to swim by the hole, then scoops them up and eats them. There haven't been many fish, however, and he's hungry. He eyes the party curiously, but doesn't move.

Polar bear: Int semi-: AL N; AC 6; MV 12, Sw 9; HD 8 + 8; hp 64; THAC0 13; #AT 3; Dmg 1-10/1-10/2-12; SA a paw hit of 18 or better indicates a hug that inflicts an additional 3- 18 points of damage; SD fights for 2-3 rounds after being brought to 0 to - 12 hit points; SZ H; ML 10; XP 2,000.

The heroes have several options for dealing with the bear:

- If they wait and do nothing, the bear wanders away in 3-4 hours. The party can safely cross the stream; the bear won't return.

- If the adventurers attack the bear from a distance, such as with a missile weapon, the bear gets mad. He lifts his head and roars, then scampers across the ice bridge in their direction. If they stay put, the bear fights to the death with his claws and teeth. If they run, he pursues the party for at least a mile, then returns to his hole. (The bear avoids the platform ice, though he automatically falls through if he steps on it. However, the bear can swim and suffers no ill effects from immersion in the water.)

- If the party crosses the bridge, the bear rises to attack when they get halfway across. He attacks and pursues as described above.

Lake Taak. The lake (6) is solid ice 10 feet thick, and can support the entire party without breaking. However, the tributary linking the lake with the northern stream (7) is completely covered by platform ice, just like the southern stream (3).

Fishing

Fishing is poor in the southern stream (2); characters have a 5% chance per hour of catching fish big enough to feed them. Those with the Fishing proficiency may make a proficiency check only once every three hours.

Wild Night

At the end of the day, the party may wish to



build a snowhouse to protect themselves against the freezing night. Assume it takes the party four hours to build a snowhouse; if they start too late in the day, begin making AES checks as soon as the sun goes down (the temperature falls to -10, causing a -20 penalty to AES checks).

All of the snow within 5 miles of either shore of the southern stream (3) is of uneven consistency; that is, a 4-foot-rod won't sink evenly all the way through. Snow blocks can be cut from this snow, but the snowhouse won't be quite as strong as one built from consistent snow.

The party must decide whether to build their house from the weak snow adjacent to the southern stream (3) or travel north or south to find strong snow (all snow more than 5 miles away from either shore of the stream is strong snow). Note that if the party searches for strong snow, they may be doing so in the dark (depending on what time of the day they begin the search), suffering the appropriate AES penalty. Regardless of whether the adventurers choose strong or weak snow, the snowhouse is constructed as described in the Building a House section above. Either type of house offers full protection from the cold.

The night passes quietly, until about three hours before dawn when the party is awakened by wolf howls similar to those heard the night before; the howls belong to the winter wolves (see the "Goodbye Kahil" section above) who have returned to finish off the party.

Shortly after the howls begin, the wolves batter and claw at the sides of the snowhouse. What happens next depends whether the house is made of strong or weak snow.

Strong Snow. The wolves claw at the house for an hour, but won't be able to get in. If the party wishes to leave the snowhouse and battle the wolves, they are free to do so; the wolves attack ferociously with their frost breath and teeth, fighting to the death. Otherwise, if the party remains inside, the wolves give up after an hour and withdraw: they won't bother the party again.

Weak Snow. The wolves batter the house for an hour; chunks of snow fall from the walls, and the house threatens to collapse. During that

hour, the party is free to go outside and fight the wolves as described above. Otherwise, after an hour of battering, the house collapses in a pile of rubble. The wolves charge and attack the exposed characters, fighting to the death. The band takes no damage from the collapsing house, but after they deal with the wolves (assuming the wolves don't kill them), they suffer a -20 penalty to their AERs as long as they are exposed to the open air. (It's unlikely that the heroes are able to avoid spending the rest of the night outside. There isn't enough time to build another snowhouse, there are no caves for shelter, and an open-air fire or spells such as *resist cold* won't help much.)

Day Three and Beyond

The terrain north of the southern stream (3) is similar to that south of the stream—flat, empty, and bleak. For six hours during the daylight hours of Day Three (the exact time is up to the DM), a 10 mile-per-hour wind blows from the south, creating a wind chill that lowers the daylight temperature to -10 degrees and inflicts a -20 penalty to the party's AERs; make AER checks as appropriate.

The Northern Stream

The northern stream (7) is 10-30 yards wide and 5-8 feet deep. Unlike the southern stream, there's no platform ice; instead, most of the surface is clogged with variously-sized ice chunks. Characters can traverse the stream by hopping across ice chunks; this requires one successful Dexterity check per 10 yards of stream (presumably, the party crosses at a narrow point, requiring only a single check). If the check fails, the hapless soul falls in the water and suffers the drenching effects described in the "Crossing the Stream" section above (if the victim is still drenched from falling in the southern stream, a second drenching causes no additional penalties).

Fishing is excellent here. Characters have a 25% chance per hour of catching fish big enough to make a meal. Those with the Fishing proficiency may make a proficiency check twice per hour.



(If the DM wants to make the party's fishing experience more interesting, she can stock the stream with some or all of the fish described in the "Fish of the Great Glacier" entry in the Appendix.)

Strange Sights

If the party follows the northern stream, they may notice the following on their way to Mt. Akka:

Crevasses. These two crevasses (8 and 11) are 100 feet wide and several hundred feet deep. Anyone coming within 5 feet of the edge of a crevasse must make a successful Dexterity check, or slip and fall. If the character falls, a second Dexterity check determines if he grabs the side; if the check fails, he plummets to his doom, never to be seen again.

Deep claw marks in the snow surround crevasse 8. The marks appear to have been made by a huge creature, but the neither party nor Brokk is able to identify it. (A deep passage links the area 8 and 11 crevasses, and also goes to crevasses 2 and 4 in the Mt. Akka Caverns map. A tirichik lives in the passage; currently, the tirichik is in the bottom of crevasse 4 in the Mt. Akka Caverns map.)

Wreckage. A wrecked vessel lies near the north shore of the stream (area 9); all that's left of it are fragments of a wooden frame and shredded seal skins. The vessel is unsalvageable. There are no bodies, nor is there anything of interest among the debris. (The vessel was a small umiak. About a week ago, a pregnant woman, her mother, and four friends left Puttak for Mt. Akka to perform a special birth ritual. When the umiak reached area 9, a tirichik attacked, killing three of the woman's friends and dragging their bodies back to crevasse 8. The terrified pregnant woman, along with her mother and surviving friend, fled to the safety of Mt. Akka to await the birth of the woman's child, hoping that a Puttak rescue party is on the way.)

Brokk can't explain the wreckage, but it clearly spooks him. He points in the direction of Mt. Akka, wishes the party good luck, and heads in the opposite direction; the party won't be able to convince him to change his mind and continue with them.

The Caverns of Mt. Akka

Mt. Akka is a double-peaked mountain of solid ice, about 1,000 feet tall. A 10-foot-diameter cave opens near the foot on the south side. There are no footprints or any other signs of life near the cave (blowing snow has covered the footprints of the Puttak women).

Refer to the inset map of the Mt. Akka Caverns.

1. Main Cavern. Long icicles hang from the 60-foot-high ceiling of this otherwise empty cavern. If the party listens carefully, they hear the sounds of human female sobbing drifting from area 5.

2. Crevasse. This is identical to areas 8 and 10 on the main map. An underground passage, 100 feet deep, links this crevasse with area 4 (as well as with areas 8 and 10 on the Mt. Akka Area map).

3. Tirichik Cavern. Another cavern of solid ice. There are two 1-foot-diameter holes in the west wall, about 5 feet from the floor, leading to area 5. The sobbing sounds originating in area 5 are quite audible here. If the characters peer through one of the holes, they see the women in the adjacent cavern (see area 5). If they call out to the women or otherwise draw attention to themselves, one of the women (Jira—see area 5) screams for them to leave the area 3 cavern: "There's a monster in there! Get out!"

4. Crevasse. This crevasse is similar to the area 2 crevasse, except that it's surrounded by deep claw marks in the snow. The claw marks resemble those near the northern stream crevasse (area 8 on the Mt. Akka Area map).

A tirichik lurks in the bottom of the crevasse. The tirichik won't attack the party while they are in area 3, as there's not enough room for it to maneuver.

5. Ritual Cavern. Wisps of steam rise from stone pots of burning blubber spaced evenly about the floor of this cavern, filling the air with the aroma of mint and hot oil. Intricate patterns of circles and triangles are carved in the icy walls. Huddled against the north wall are three women wearing seal skin parkas and bulky trousers. The women have yellow skin, black hair, and round faces with flat noses and tiny ears.



One of the women is dead, slumped against the wall; her body looks as if it has been slashed with razors. Another woman (Kerut), who appears to be in her early twenties, lies on her back on a blanket of polar bear fur. She's obviously pregnant, moaning in pain, her eyes squeezed shut. A third woman (Jira) in her late thirties, hovers over Kerut; she's struggling to control herself, muttering soothing words to the Kerut and caressing her brow. When Jira sees the party, she brightens for a moment, then becomes anxious again. "Hurry and come in!" she gasps. "The tirichik can get you there!"

Kerut (1st-level Iulutiu fighter): Str 9, Dex 15, Con 16, Int 14, Wis 12, Cha 13; AL LG; AC 9; MV 9; hp 4; THAC0 20; #AT 1; Dmg 2-8 (unungak); SZ M; ML 9.

Jira (2nd-level Iulutiu fighter): Str 8, Dex 9, Con 15, Int 13, Wis 10, Cha 10; AL LG; AC 9; MV 9; hp 12; THAC0 19; #AT 1; Dmg 1-6 (iuak); SZ M; ML 10.

Adventurer's who examine Kerut and make a successful Intelligence check confirm that she's near the end of her term. Jira explains that she's been feverish for days. "I fear for her. And for the child. Can you help us?" Characters with the Healing proficiency, *potion of healing*, or healing spells can reduce Kerut's fever and make her comfortable, but she remains weak and tired.

Breathlessly, Jira explains that Kerut is her daughter, about to give birth to her first child. They are Iulutiuans from the village of Puttak who came to Mt Akka to perform a special birth ritual. "But a tirichik ambushed our umiak and killed three of our friends. It's followed us here. It killed Frikik already! (She gestures to the dead woman.) "It will kill us too!"

Before the party has a chance to ask for details, a pair of white metallic tentacles ending in needle-like points thrusts through the holes in the west wall, thrashing like whips. Jira screams. The tentacles begin to strike at the heroes. (Since the tirichik is too big to enter the passage leading to area 5, it's been poking its tentacles through the holes in the walls in an attempt to kill the

women; it's killed one so far.)

The 20-foot-long tentacles attack as HD 13 monsters with AC 1, each successful attack inflicting 1-8 points of damage. The tentacles have 5 hit points each (which don't count against the tirichik's normal number of hit points). Because the tentacles are in constant motion, opponents suffer a -2 penalty when attacking them.

Jira comforts her daughter during the attack and doesn't help the party fight the tentacles. If the party severs one of the tentacles (by inflicting 5 points of damage), the other tentacle withdraws (the tirichik scuttles back into crevasse 4; the tirichik also retreats into the crevasse if characters leave area 5 and enter area 3, or if they manage to attack it through one of the holes in the wall.)

At the end of the tentacle attack, all is calm again. If they hurry, the group can now leave the caverns and escape the tirichik, but Jira refuses to go with them; she won't leave her daughter, who's too weak to move. (If the party flees, assume the tirichik resumes his tentacle attacks against Jira and Kerut; eventually, the tirichik kills them both. The tirichik remains in the crevasse; it surfaces to attack the party if they return to the caverns.)

Five rounds after the tentacle attack ends, the tirichik emerges from crevasse 2 and charges towards the passage leading to area 5.

Tirichik: Int semi-; AL CE; AC 1; MV 12, Br 3; HD 13; hp 73; THAC0 7; #AT 1 or 2; Dmg 3-24 (3d8) or 1-8/1-8; SA strike at target 5 feet distance, giving a +2 bonus to attack roll (every other round: can't attack in round following strike attack), tentacles (see text); SD opponent suffer -5 to surprise roll if creature is concealed, immune to all forms of natural and magical cold; SZ G; ML 16; XP 5,000.

Though the tirichik can't squeeze through the passage leading to area 5, it batters against the walls of the passage, as if trying to smash its way through (it can't, but it's okay to let the party think it might). If they make missile attacks against it, the tirichik withdraws, either hiding around the corner or inside crevasse 2—in any



case, it won't be a passive target for long-range attacks. If any characters enter area 1, the tirichik attacks with its teeth and its intact tentacle (note that if its tentacles are gone, it can only make bite attacks). The tirichik varies its attacks according to the situation:

- It may wait near the south end of the passage leading to area 5, then attack with its neck strike at anyone moving through the passage from area 5.
- It may hide in crevasse 2 and spring out to surprise the party as they move through area 1.
- It may move to area 3 and poke its intact tentacle into area 5 to drive the party into area 1.
- It may claw its way to the ceiling of area 1, wait for the party to enter, then drop to the floor to attack.

The tirichik fights to the death, intending to kill the party and the two Iulutiu women. If the party won't leave area 5 to fight the tirichik, the creature continues to batter the walls of the passage. The walls of area 5 begin to crack, snow and ice falls from the ceiling, and an ominous rumble comes from above (let the party believe that if the tirichik continues to batter the passage, the entire cavern system may collapse, burying them alive under tons of debris. This actually won't happen, but it gives them something to worry about and encourages them to take action against the tirichik).

If the heroes defeat the tirichik, proceed to the Aftermath section.

6. Kupuk Cavern. Kupuk often come here to lay eggs, but currently, the caverns deserted. Bones of wolves, deer, and rabbits are scattered near the north wall, remnants of kupuk meals.

7. Fairy Ice Pit. This is a 10-foot-deep pit filled with tiny ice spheres, similar to the fairy ice valley in area 5. The characters have the same risk of sinking here as in area 5, but because the pit is fairly shallow, there's less chance of suffocating.

Kupuk sometimes use the pit to deposit infertile eggs. At this time, there are a dozen eggs at the bottom. Unless the adventurers have learned this from the women in area 5, they are not likely to discover the eggs themselves. But if they do, they are free to take them and leave the cavern,

avoiding the confrontation with the tirichik (of course, this requires them to ignore the cries from area 5, which true heroes surely wouldn't do).

Aftermath

If the party deals with the tirichik, Jira thanks them, then offers to help them any way she can. She provides them with details of the birth ritual (as explained in the "Puttak" and "Mt. Akka" entries in Part Five of this book) and give them general information about tirichik and kupuk (as explained in the Appendix). If the party asks about kupuk eggs, she tells them that kupuk use Mt. Akka as a nesting area; the adventurers may be able to find infertile eggs in the fairy ice pit (area 7), which they are free to take.

Jira says that Kerut is likely to have her baby within the next 24 hours. The heroes may go on their way, or they can stay and give Jira a hand. If they leave, proceed to the Resolution section

If they stay, Kerut goes into labor that evening. (The characters don't have to assist with the birth—Kerut takes care of that—but they can provide moral support.) After a few hours of labor, Kerut delivers a healthy baby girl. Kerut's fever breaks shortly after; she's fine.

Jira tells Kerut that without the heroic efforts of the group, they all would have died. Kerut is so grateful for the party's help that she asks them to honor her by participating in the Iulutiu naming ceremony (as explained in the "Naming the Baby" section of Part Three of this book). The first syllable of the child's name will be "Ki," after the baby's aunt (who shares the infant's curly hair). Kerut asks the party to choose one character to be the ariak (the party may choose whoever they wish). The ariak offers the baby one syllable of his name; for instance, if the character's name is Irit Stonehand, he may offer "Ir" as the second syllable, forming the name Kiir.) The character then dresses the baby in her first clothes (a seal skin blanket is available), completing the act of anariak. (Since the adventurer is an honorary ariak, he's not obligated to give up his birthday or fulfill any of the other duties associated with an Iulutiu ariak.)



A few hours later, a scouting party of eight Iulutians arrives from Puttak to check on the birth. Jira and Kerut tell them all about the party's heroics; the impressed Iulutians graciously thank the party. The Iulutians offer to guide the party out of the Great Glacier, back to the pass that leads to Ishe (1); if the party accepts, the Iulutians provide all necessary food, build the snowhouses, and scare off predators, ensuring a safe and easy trip home.

Resolution

If the party fails to recover any kupuk eggs, Jervin Wesselitt quietly passes away in his sleep. Jervin's family thanks the party for their efforts but are clearly disappointed. When word gets around, it may be a while before the group is offered another mission.

If the heroes recovered the kupuk eggs, they notice the eggs beginning to melt as soon as they leave the Great Glacier; however, the melted eggs can be kept safe in any container. Not only do the liquid eggs serve to cure Jervin, an eccentric collector offers to buy the leftover eggs for the handsome sum of 10,000 gp.

"Because sound travels farther in arctic climates, the crying of an infant presents a special problem, as it can draw the attention of predators. The Iulutians silence unhappy babies by giving them to the family kupuk. The kupuk encircles the baby with its tail, then allows the child to suckle its paw. Both the infant and the kupuk seem to enjoy this arrangement."

—Palus Frohm

Dwarf, Arctic (Inugaakalakurit)

FR14

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CLIMATE/TERRAIN:	Arctic (Great Glacier)
FREQUENCY:	Rare
ORGANIZATION:	Clan
ACTIVE TIME:	Any
DIET:	Omnivore
INTELLIGENCE:	Varies (3-18)
TREASURE:	M (x5); Q
ALIGNMENT:	Varies, but usually lawful neutral
NO. APPEARING:	10-100
ARMOR CLASS:	8 (10)
MOVEMENT:	6
HIT DICE:	1
THAC0:	19
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1-8 (weapon)
SPECIAL ATTACKS:	See below
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	See below
SIZE:	S (2-3' tall)
MORALE:	Elite (13)
XP VALUE:	Varies

Squat, hardy, and eccentric, the Innugaakalikurit are the only dwarven race native to the Great Glacier region.

With blocky bodies, pinched faces, and stubby legs, Innugaakalikurit resemble normal dwarves who have been squashed. They seldom exceed 3 feet in height, and are nearly as broad as they are tall. Their eyes are bright blue, their cheeks as ruddy as apples. Normally, their skin is white, almost bluish, but because of their fondness for basking under the bright sun, many Innugaakalikurit are sunburned red from head to toe, a condition that causes no discomfort or other ill effects.

Their fingers and toes are thick and blunt, their feet flat and wide, enabling them to walk on the snow without sinking. Curly white hair covers their heads and tumbles down their backs nearly to their waists. Males sport short beards and twisting moustaches. Both sexes favor simple tunics of polar bear fur. Innugaakalikurit are always barefoot.

Innugaakalikurit speak a dialect similar to that of the Ulutiums. They also speak the languages of white dragons, yeti, frost giants, and selkie. Their high, gentle voices are particularly suited for singing.

Combat: Though peaceful at heart, Innugaakalikurit relish recreational combat; a group of arctic dwarves can pleasantly pass an afternoon by pounding each another into unconsciousness. They are also excellent hunters and fishers. However, Innugaakalikurit studiously avoid war and won't engage in combat except to defend themselves or their families. An Innugaakalikurit isn't likely to risk his life to defend a principle or acquire treasure, considering such actions to be the height of stupidity.

Innugaakalikurit are extremely strong; a pair of Innugaakalikurit can carry a full-grown polar bear, and a single Innugaakalikurit can effortlessly lift an adult human off his feet. Their preferred weapon is a bulky bow called an eyklak that fires thick arrows with sharp barbs, capable of inflicting 1-8 points of damage. Innugaakalikurit gain a +2 bonus to hit when using an eyklak, but because of the weapon's awkward shape, non-Innugaakalikurits suffer a -2 penalty using it. On occasion, they employ battle axes and spears.

Arctic dwarves don't wear armor, but the thick layers of fur worn by hunters and scouts give a protection of AC 8.

In addition to all of the special abilities of dwarves listed in the 2nd Edition *Player's Handbook*, Innugaakalikurit suffer no ill effects of cold temperatures. They are also immune to cold-based spells and other magically-generated forms of cold (such as a white dragon's breath).



Habitat/Society: Though a few Innugaakalikurit settlements are found in the ice-covered mountains in the northern reaches of the Great Glacier, most live in small villages in the highest peaks of Novularond. A typical clan consists of about 100 members. Of the able-bodied adults, about 80% are 1st-level fighters, 10% are 2nd- to 4th-level fighters, 5% are 5th-level or higher fighters, and the rest are rangers and thieves of various levels. The eldest male serves as clan leader, though opinions of all adults are freely solicited. Homes are caves or simple structures of snow blocks.

Innugaakalikurit life focuses on hunting, gathering, and raising children. Singing, storytelling, and contact sports (such as boxing and wrestling) occupy their leisure time.

Innugaakalikurit are fascinated by weapons of all types. When coming across an unusual weapon—which for the Innugaakalikurit can be anything from a scimitar to a trident to a blowgun—they may spend hours turning it over in their hands, admiring its craftsmanship and discussing its merits. A few Innugaakalikurit maintain sizeable collections of odd weapons.

Ecology: Curious and outgoing, the Innugaakalikurit are quite sociable and maintain friendly, if distant, relationships with other races. They despise frost giants, with whom they have long-standing territorial conflicts in Novularond. Favorite foods include fish, caribou, and polar bear.

Innugaakalikurit Class and Ability Limits

Innugaakalikurit can be fighters of unlimited level, rangers up to 8th level, and thieves up to 8th level. They are forbidden to be paladins, wizards, priests, and bards.

Their initial ability scores are modified by a -1 penalty to Charisma and Dexterity, and a +1 bonus to Strength and Constitution. The minimum and maximum ability scores for Innugaakalikurit are as follows:

Ability	Minimum	Maximum
Strength	14	18
Dexterity	3	16
Constitution	13	18
Intelligence	3	18
Wisdom	3	18
Charisma	3	14

CLIMATE/TERRAIN:	Arctic (Great Glacier)
FREQUENCY:	Rare
ORGANIZATION:	Solitary or pack
ACTIVE TIME:	Any
DIET:	Carnivore
INTELLIGENCE:	Semi- (2-4)
TREASURE:	Nil
ALIGNMENT:	Neutral
NO. APPEARING:	1 or 4-16 (4d4)
ARMOR CLASS:	4
MOVEMENT:	9, Sw 15
HIT DICE:	5
THACO:	15
NO. OF ATTACKS:	3 or 1
DAMAGE/ATTACK:	1-4/1-4/1-8 or 1-12
SPECIAL ATTACKS:	Tail strike
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	See below
SIZE:	M (6' long)
MORALE:	Champion (16)
XP VALUE:	420

Trustworthy, dependable, and easily domesticated, the dog-like kupuk is one of the most valuable creatures to the tribes of the Great Glacier, both as a pack animal and loyal companion.

The kupuk has a thick body and the hairless, leathery hide of a walrus, colored tan, dull yellow, or light gray. Its round head resembles that of a husky, with a long muzzle, black eyes and nose, and upright ears. Soft fur, the same color as its body, covers its head, and two six-inch-long tusks protrude from its mouth. It has four strong legs with broad flat feet and sharp claws, enabling it to move easily in the snow and on icy surfaces. An able swimmer, the kupuk uses its flat feet to propel it in the water.

The kupuk's most unusual feature is its long tail, a snake-like appendage about six inches thick and five feet long, covered with fur and typically coiled on the creature's back so as not to drag in the snow. Powerfully muscled, the tail functions as both a weapon and a tool; for instance, the kupuk can uproot a small tree by wrapping its tail around the trunk, or smooth a snowy surface by sweeping its tail from side to side.

The kupuk's mournful howl is easily mistaken for that of a wolf. It can understand simple commands from human companions, and can distinguish scents from up to 100 yards away.

Combat: Kupuk are as vicious towards their enemies as they are loving to their friends. They can attack with their claws and bite, but prefer to lash at opponents with their tails, inflicting 1-12 hit points of damage with the retractable spike in their tail tip, assuming they can maneuver to position their opponents behind them. A successful tail-lash is followed by a loud howl, with the kupuk raising its muzzle triumphantly towards the sky.

Kupuk are particularly fierce when protecting their eggs or pups. In such situations, the kupuk whips itself into a frenzy, gaining a +1 to its attack and damage rolls. The bonus remains in effect until the opponent is killed or withdraws.

Kupuk are immune to all ill effects of cold, including cold-based spells and magically-generated cold effects (such as white dragon's breath).

Habitat/Society: In the wilderness, kupuk make no permanent lairs, instead roaming in packs in search of food. A typical pack consists of about 12 adults and half as many pups. The largest female serves as leader; she's usually the one with the strongest sense of smell, and the most able to locate prey.

More commonly, kupuk live among Ulutiuns, with whom they share a mutually beneficial relationship; the kupuk serve as workers and protectors, while the humans furnish food, shelter,



and medical care. Though Ulutiuns typically raise their own kupuk, wild kupuk are easily tamed. An offer of food and a few gentle words are usually all it takes it earn their friendship. Once a bond of trust is established, a kupuk remains fiercely loyal to its human companions, willingly sacrificing its own life to protect them.

Kupuk make excellent pack animals, easily carrying up to 500 pounds of weight on their backs, though they balk at carrying human passengers. A single kupuk can pull a sled of up to 1,000 pounds for an entire day without tiring. With a natural affinity for human children, kupuk are superb babysitters. Once a kupuk gently encoils its tail around an infant, parents can rest assured that their child is safe and comfortable.

A kupuk reproduces about once a year by digging a shallow hole in the snow, laying from 1-4 eggs, then covering them with a layer of snow about 3 feet deep. The eggs resemble lumps of gold, each about a foot across, with the texture of soft metal. Explorers unfamiliar with kupuk sometimes mistake kupuk eggs for real gold; their excitement at their discovery disappears when they find themselves suddenly faced with a snarling kupuk mother, tail erect, crouched to kill the interloper who dared disturb her nest.

Ecology: Kupuk are meat-eaters, preferring a diet of fish and seal. In turn, kupuk count white dragons and tirichik among their natural enemies. Though kupuk eggs are not, in fact, made of gold or any other precious metal, egg fragments are highly prized by collectors in lands south of the Great Glacier, fetching as much as 500 gp each. Transport problems, however, prevent kupuk eggs from reaching many collectors, since the egg fragments melt into liquid at temperatures above freezing.

CLIMATE/TERRAIN:	Arctic (Great Glacier)
FREQUENCY:	Very rare
ORGANIZATION:	Solitary
ACTIVE TIME:	Any
DIET:	Carnivore
INTELLIGENCE:	Semi-(2-4)
TREASURE:	Nil
ALIGNMENT:	Chaotic evil
NO. APPEARING:	1
ARMOR CLASS:	1
MOVEMENT:	12, Br 3
HIT DICE:	13
THACO:	7
NO. OF ATTACKS:	1 or 2
DAMAGE/ATTACK:	3-24 (3d8) or 1-8/1-8
SPECIAL ATTACKS:	See below
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	See below
SIZE:	G (30' feet long)
MORALE:	Champion (16)
XP VALUE:	5,000

Vicious, stealthy, and with an insatiable appetite for human flesh, the tirichik is one of the most feared predators in the Great Glacier.

The tirichik resembles a cross between a dragon and an immense centipede. Both its dragon-like head and long, tubular body are covered with white scales. A bony ridge extends from the back of its neck, along its spine, and across its stumpy tail. It has eight thick legs ending in flat, saucer-shaped feet, each with a dozen hooked claws. Its sunken eyes are dull pink, the only part of its body not colored white. A pair of short horns grow behind its eyes, curving upward into the air, their tips indented into shallow cups. The horns serve as hearing organs and are useless in combat. Likewise, the claws on its feet are too short to be useful in attacks, and instead are used for climbing and clinging.

The tirichik has a mouthful of long teeth that protrude over its lips even when its mouth is closed. On either side of its mouth is a 3-inch-diameter opening. The tirichik can extend snaky tentacles from these holes at will, up to a length of 20 feet. The tentacles are also white, as tough as metal cable, and end in needle-sharp points. Though the tentacles are primarily used as sense organs, capable of sensing motion, scents, and body heat, they can also be used as piercing weapons.

The tirichik's claws enable it to scuttle across snow and ice, scale sheer cliffs, and cling to any solid surface. It can also burrow through snow (but not rock, frozen ground, or similarly hard surfaces) at a movement rate of 3.

The tirichik is utterly silent.

Combat: The tirichik prefers to ambush its prey by lurking inside a crevasse, hiding among hills of snow, or otherwise concealing itself. Its tentacles enable it to sense prey up to 100 yards away when the prey approaches, the tirichik reveals itself, scuttling from its crevasse or charging from the snow. Because of the tirichik's color and stealth, opponents suffer a -5 penalty to their surprise roll if encountering a concealed tirichik.

When prey is scarce, the tirichik goes hunting. It uses its tentacles to probe into caves, beneath rocks, and even under the doors of houses to look for food. When it locates something to eat, it strikes, lunging into the cave or battering down the door to commence its attacks.

The tirichik has special elastic tendons in its neck that allow it to temporarily detach its skull from its spinal column. The creature can strike like a snake by suddenly elongating its neck, stretching itself an additional 5 feet. When making a stretch attack, the tirichik gains a +2 bonus to its attack roll. It is unable to



make any attacks in the following round, as it must spend that round withdrawing its neck and re-attaching its skull to its spinal column. Therefore, the tirichik can make a stretching attack only once every other round.

Instead of its bite, the tirichik can also use its tentacles to attack, thrusting them like daggers. The tentacles have an AC of 1, but because the tentacles constantly wave and writhe, attacks directed against the tentacles are made at a -2 penalty. If a tentacle suffers 5 points of damage (this damage is in addition to the tirichik's normal number of hit points, in effect giving the tirichik 10 hit points beyond that of its 13 Hit Dice), it is severed. The tirichik grows a new tentacle in about a month.

The tirichik suffers no ill effects from cold temperatures, and is also immune to all cold-based spells and magically-generated cold, including white dragon's breath.

Habitat/Terrain: A tirichik has no permanent lair. When not hunting, it rests inside a crevasse, clinging motionless to the crevasse's inner wall.

The tirichik has a life span of about a century. Mid-point in its life, the asexual tirichik burrows deep into the snow and gives birth to 1-4 spawn. The foot-long spawn remain beneath the surface until they reach maturity, which takes about a year.

Ecology: By far, the tirichik's favorite food is human flesh, and there seems to be no end to the number of humans a hungry tirichik may devour in a the same meal; rumor has it that a single tirichik is capable of eating an entire village. The tirichik also enjoys polar bears, kupuk, and young white dragons. The lulutians of the Great Glacier prize the tirichik's leathery hide for waterproof boots.

	Blootfish	Black Burner	Spiny Sleeper	Icetail	Crystal Sipper
CLIMATE/TERRAIN:		Arctic oceans, rivers of the Great Glacier			
FREQUENCY:	Rare	Uncommon	Very rare	Very rare	Very rare
ORGANIZATION:	School	Solitary or small school	School	School	School
ACTIVE TIME:	Any	Any	Any	Any	Any
DIET:	Scavenger	Scavenger	Scavenger	Scavenger	Scavenger
INTELLIGENCE:	Non-(0)	Non-(0)	Non-(0)	Non-(0)	Non-(0)
TREASURE:	Nil	Nil	Nil	Nil	Nil
ALIGNMENT:	Neutral	Neutral	Neutral	Neutral	Neutral
NO. APPEARING:	10-40	1 or 3-12 (3d4)	10-40	10-60	10-40
ARMOR CLASS:	9	8	10	10	9
MOVEMENT: Sw 6	Sw 6	Sw 9	Sw 15	1, Sw 6	
HIT DICE:	1 hp	1-2 hp	½ hp	½ hp	½ hp
THACO:	20	20	20	20	20
NO. OF ATTACKS:	Nil	Nil	Nil	Nil	Nil
DAMAGE/ATTACK:	Nil	Nil	Nil	Nil	Nil
SPECIAL ATTACKS:	Nil	Nil	Nil	Nil	See Below
SPECIAL DEFENSES:	Nil	Nil	See Below	See Below,	Nil
MAGIC RESISTANCE:	Nil	Nil	Nil	Nil	Nil
SIZE:	T (1-2' long)	T (1-2' long)	T (1-2' long)	T (6 inches long)	T (1 inch long)
MORALE:	Unreliable (2)	Unreliable (2)	Unreliable (2)	Unreliable (2)	Unreliable (2)
XP VALUE:	7	7	35	15	15

The oceans and rivers of the Great Glacier teem with a wide variety of aquatic life, including several unique species of fish.

The species discussed below are all 2 feet or less in length; the tiny crystal nipper rarely exceeds a quarter of an inch. All thrive in the icy waters of the Great Glacier.

Combat: None of these fish are aggressive; all swim from danger as fast as possible. Even the deadly crystal nipper and spiny sleeper are passive, posing a threat only to the careless or unlucky.

Habitat/Society: All of these fish tend to organize themselves into schools of various size. None are particularly territorial, swimming freely throughout the rivers and seas of the Great Glacier. All reproduce by laying thousands of tiny eggs.

Ecology: The fish subsist on waste matter, plankton, or whatever other organic matter they can scavenge. All are edible by humans and quite delicious, though some, such as the spiny sleeper, must be handled with caution.

Blootfish

The blootfish resembles a white manta ray with a balloon-like organ swelling from its belly. The diameter of the balloon organ is equal to or slightly larger than the length of the fish. The balloon organ is always filled with water, and because of the fish's unique body chemistry, the water is always fresh. Fishers lucky enough to catch a blootfish sometimes carry the frozen corpse with them, sipping fresh water from its balloon organ by puncturing a hole in the side of the fish. When the balloon organ is empty, the fish makes a satisfying meal.

Black Burner

The black burner is not a fish. It is actually a small marine mammal. With its chubby black body, puckered blowhole, and wide mouth, the black burner looks exactly like a miniature whale. The black burner has skin instead of scales, and secretes oil through tiny pores. Oil covers the entire surface of the black burner, preventing it from freezing when removed from the water. If the corpse of the black burner is ignited, it burns steadily for 3-12 (3d4) hours, providing light and warmth equivalent to a small camp fire. Alternately, about a cup of oil, which can be burned later as fuel, can be drained from a black burner corpse.

Spiny Sleeper

Tiny silver spines cover the body of this plump fish, which has a

white belly and long whiskers like a catfish. If a character (or creature) handles the sleeper carelessly (for instance it a character not wearing gloves or other protection fails a Dexterity check), a spine may pierce his flesh, injecting him with a powerful toxin. If the affected character (or creature) fails to save vs. poison, he immediately suffers the effects similar to a *temporal stasis* spell, and an ice-like glaze forms over his body. *Neutralize poison* or a similar spell negates the effect, as does certain herbal treatments known by some Ulutian healers

Icetail

To the casual observer, the icetail doesn't look like a live fish at all, but a fish skeleton with a few shreds of bluish tissue hanging from its ribs. Closer inspection, however, reveals the creature to have an actual body, complete with head, fins, and tail, all as transparent as glass. The icefish is also cold to the touch--so cold, in fact, that if a character touches a still-living icefish with his bare flesh, he suffers 1 point of damage. A dead icefish acquires the temperature of the immediate environment. Icefish may be cooked and eaten (or eaten raw, though their uncooked flesh is extremely bitter), but if they aren't thoroughly cooked for at least six hours, the eater risks extreme indigestion (the eater must make a successful Constitution check or suffer stomach cramps for the next 24 hours, making all attack rolls and ability checks at a - 2 penalty; movement rates are also reduced by half).

Crystal Nipper

A distant cousin of the rot grub, the crystal nipper looks like a tiny eel made of blue crystal. It is instinctively drawn to warm bodies and attempts to burrow into any area of exposed flesh; a victim has the same risk of death as if attacked by a rot grub (death in 1-3 turns unless flame is applied to the wound, causing 1-6 points of damage, or *cure disease* is cast). The biggest danger from the nipper results from its ability to survive out of the water for short periods of time. At night, nippers sometimes surface and crawl onto the shore, advancing towards any nearby warm bodies (such as sleeping campers) at a movement rate of 1. Because of the nipper's anesthetizing secretions, sleeping victims may not realize they have been attacked by a nipper until it's too late. Fortunately, nippers can only survive out of water for an hour, so campers sleeping some distance away from a body of water where nippers are thought to exist are usually safe. Tiny blue worm corpses scattered near the shore of a river or lake is a sure sign of nippers in the area.

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The Parched Sea

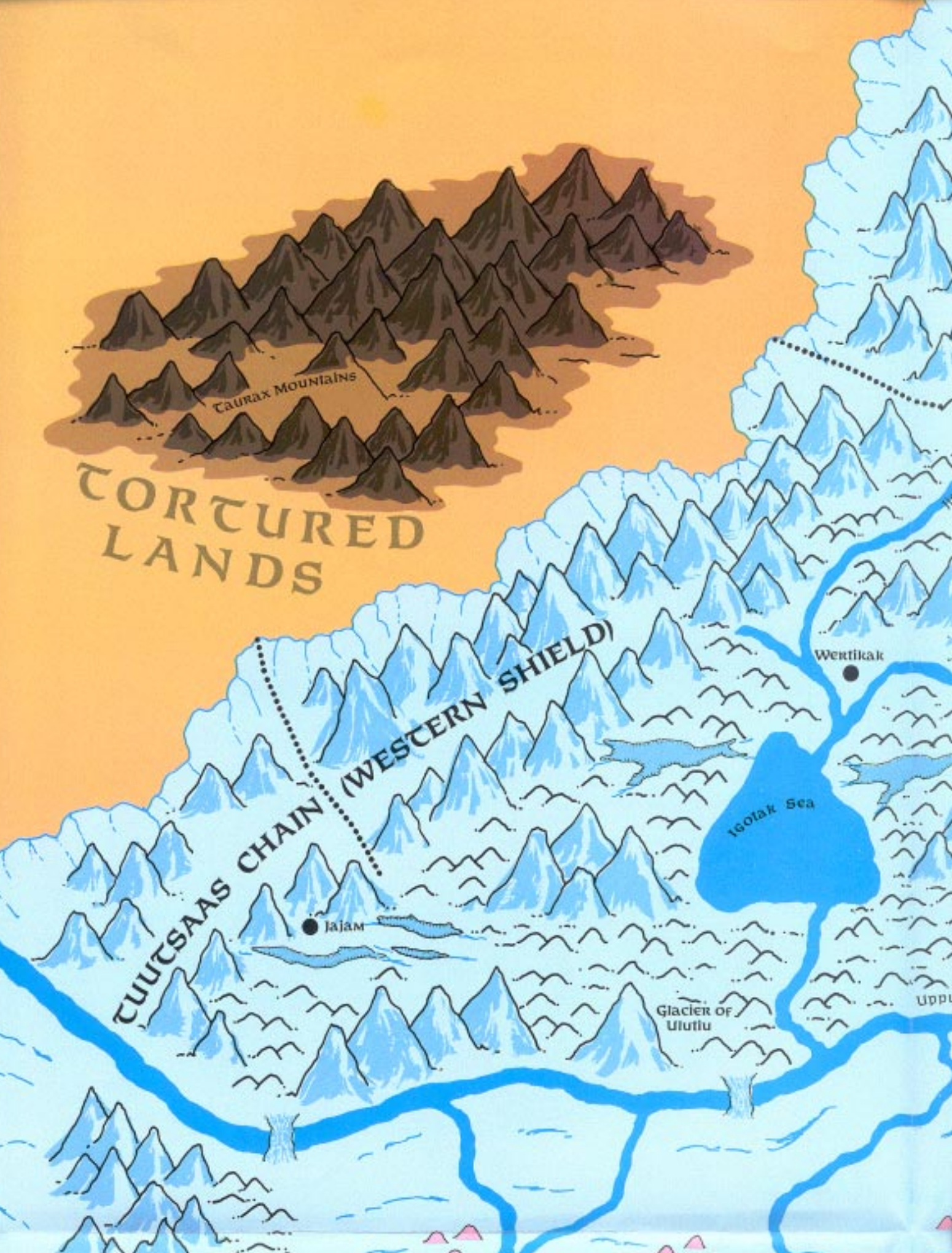


Elshadow



Red Magic





Caurax Mountains

TORTURED LANDS

TUUTSAAS CHAIN (WESTERN SHIELD)

Jajam

Wentlikak

Igotak Sea

Glacier of Ulutlu

uppl



Shakkak Pit

Olyniak Crevasse

Liburewok

Krestlet

NAKVALIGACH

Nakalpgotak Sea

Yuk River

Saichik

Lilnuk

Koyoss

Makoroc

Yuk River



Mt. Morkowikik

Aca Stream

Siksuv

Nyu Lake

Opoboquo Valley

Yiggat

NOVULAROND

Sea

Tukk

Ipinovularond

SNOKKOK

Escnovularond

Akanovularond

GOMWEMK

GRONNE

Maklii Pass

ERYKY Valley

Patatak

ANG

SOSSAL

Ushar Mountains

Hupiik

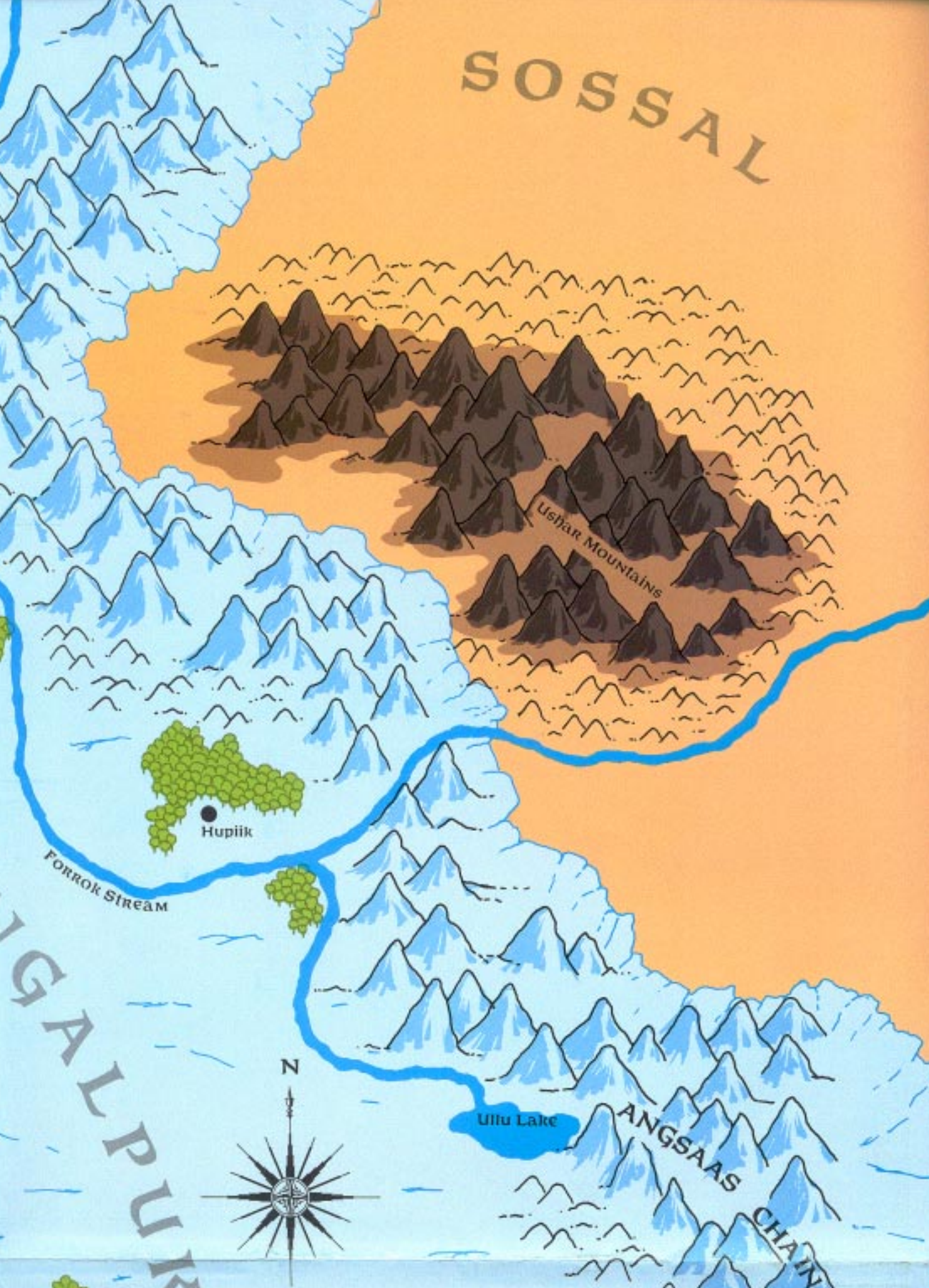
FORROK Stream

Ullu Lake

ANGSAAS CHAIN

N

IGALLPURK





FORGOTTEN REALMS

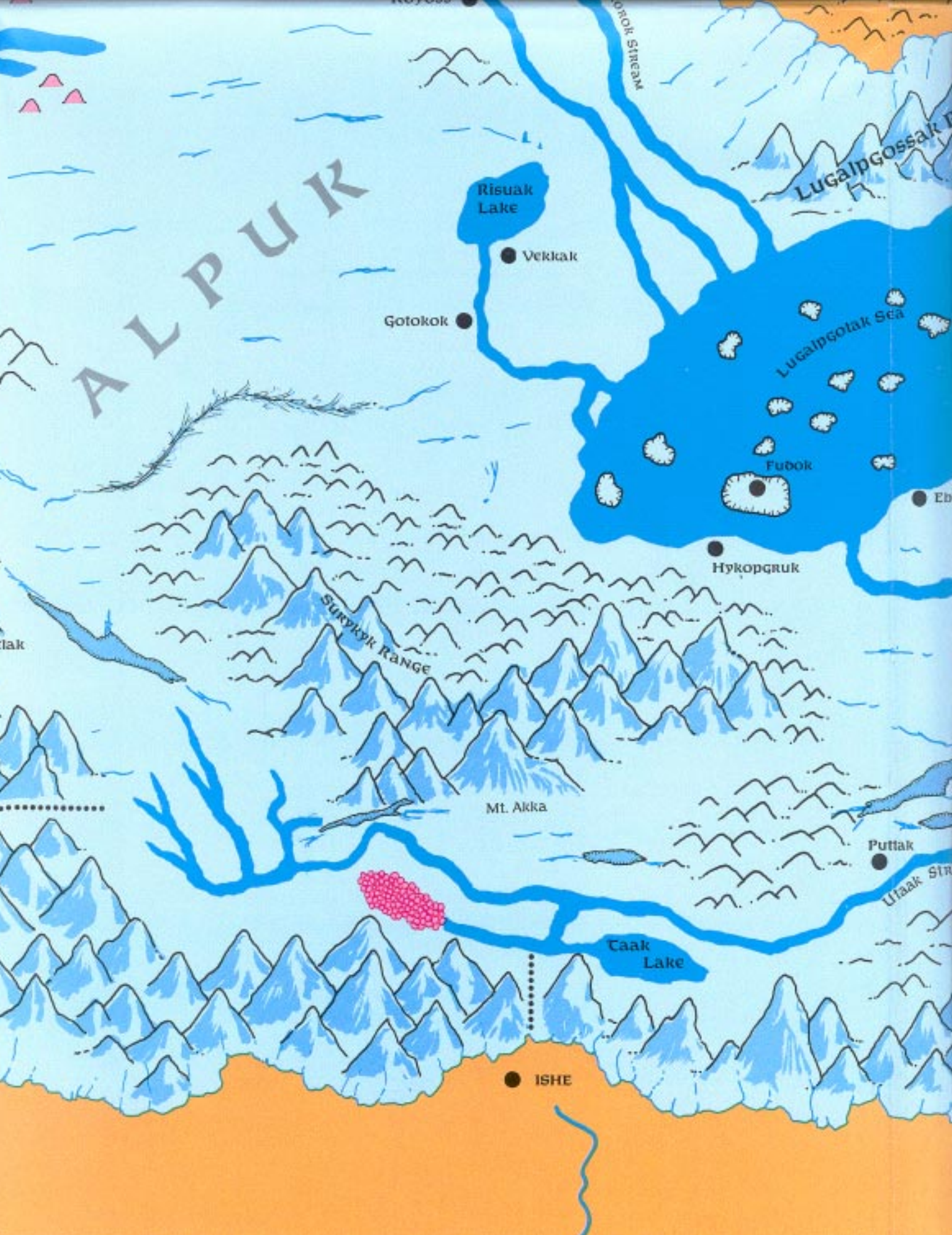
GREAT GLACIER

Scale: 1 inch = 10 miles

	MOUNTAINS (ICE COVERED)		FOREST		ICEBERG
	MOUNTAINS (STONE)		VILLAGE		PINGO
	HILLS (ICE COVERED)		STONE RING		ICE BRIDGE
	FOOTHILLS (ICE COVERED)		PASS		FRETTURE RIDGE
	FOOTHILLS (STONE)		LAKES, RIVERS, STREAMS		CLEAR (ICE COVERED)
	CREVASSE		FAIRY ICE		CLEAR (NORMAL GROUND)

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VAASSA



ROK Stream

ALPUK

Lugaipgossak R.

Risuaak Lake

Vektak

Gotokok

Lugaipgotak Sea

Fubok

Hykopgruk

Surykyk Range

Mt. Akka

Puttak

Utaak Str

Caak Lake

ISHE



Sak Range

KERYJEK RANGE

Nukqap Lake

Eghagu

Jukum

Ebyuluich

Alpahlurik Lake

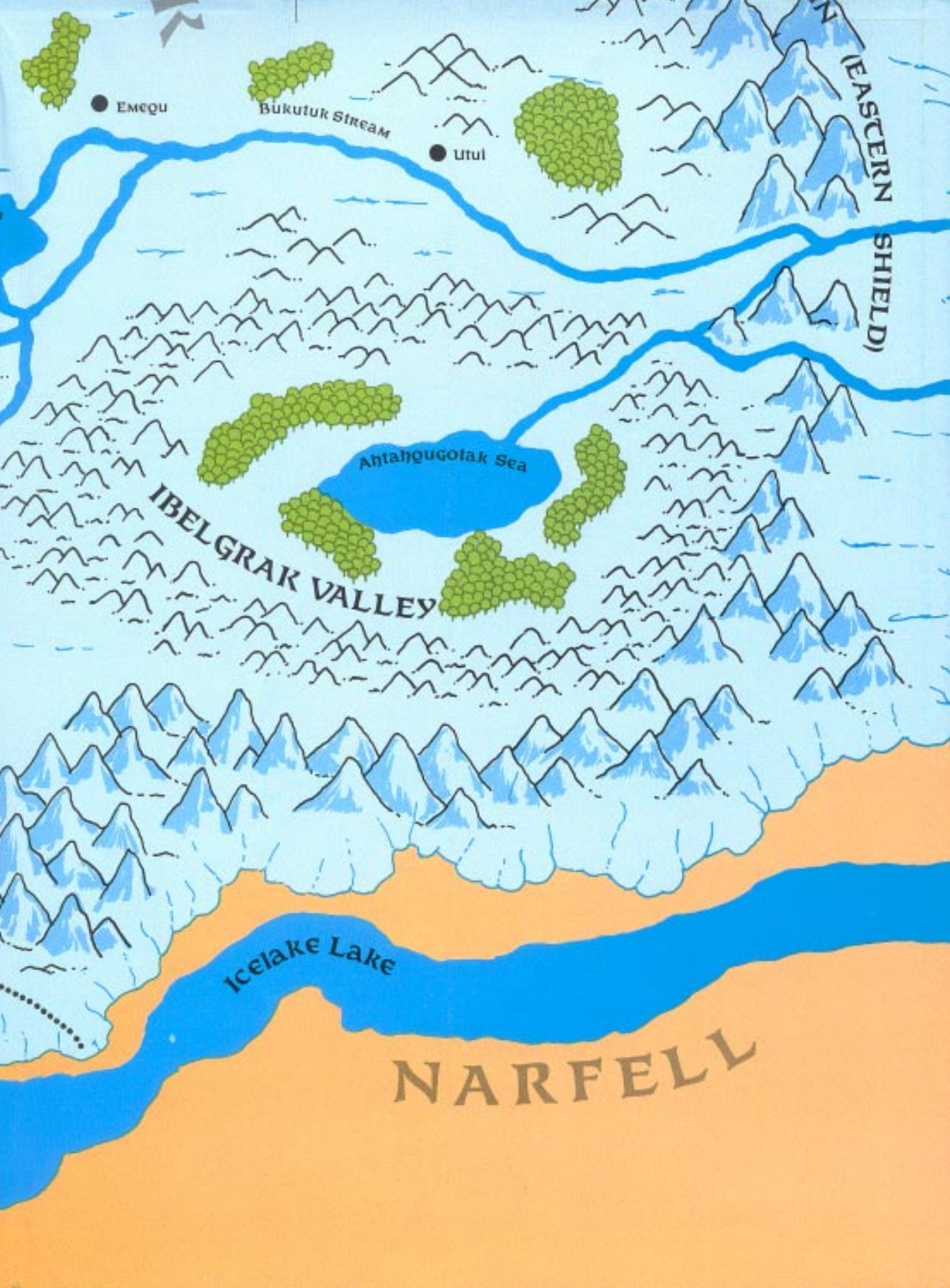
Shistak Pass

Isenqhack

Yinntut

STREAM

LUGSAAS CHAIN
(SOUTHERN SHIELD)



Emegu

Bukutuk Stream

Utul

EASTERN SHIELD

IBELGRAK VALLEY

Ahtahugotak Sea

Icelake Lake

NARFELL



kazanga: Iulutiu name for a family's oldest female child
keri-keri: game where opponents try to duplicate each other's gestures
kiam: member of an iquemelum
kiirik: first syllable of a newborn's name, derived from either the first or second syllable of the name of a dead relative
kilat: drum made from seal skin stretched over a hoop of wood or bone, played by slapping it against the thigh or chest
koatulit: social custom where members of neighboring village are invited to live in the host village as honored guests
kotupa: voluntary marriage of a man and woman from two different villages
lakerek: the fastest caribou sled, resembling a kayak with reins
liqukoku: qukoku ritual honoring the kill of the first caribou, the first seal, and the first of all other species made after the first of the year
lukitaqutu: game where one participant juggles sealskin balls while an opponent tries to knock them out of the air with a leather whip
lulik: the main living space of a snowhouse
luqu: trident of bone or wood with three points
mikka: black mint-flavored lichen found in Alpuk streams
minikitak: Angulutiu house made of wood and earth
mukteff: gold sled dog, found mainly in Nakvaligach
Nakulutiuans: fanatic worshippers of Ulutiu living in Nakvaligach
naulagak: harpoon shaped like a wishbone at one end
nukiewquak: ritual marking a child's first polar bear kill
okteff: black sled dog, found mainly in Angalpuq
opoqukoku: qukoku ritual involving the respectful disposal of animal skulls
pilakerek: long pole to provide balance in an Angulutiu sled
pimataung: an elderly Angulutiu who travels with the iskotuk and makes all decisions regarding herd maintenance and management
pokulu: Nakulutiu belief stating that the life essence becomes a part of Ulutiu after a person's death
quaggi: communal feast house
quangirin: ventilation opening in a snowhouse
quidlin: snowhouse fireplace
quipiqu: thick blankets of deer or caribou skin, used for sleeping
qukoku: Iulutiu philosophy celebrating the unity of nature

reykulutik: a form of ykilutik where the accused is placed in a pit and stoned with rocks or ice chunks
rissik: Angulutiu portable tents
ritiik: bone shaft with a point and hook on one end used to attack bear and other large animals
sarissik: roof of a rissik
sirdloang: a snowhouse room used to store clothing
skotuk: term referring to both the Angulutiu residents of villages and their caribou
sukkiruchit: trade fair
taatquoko: Angulutiu celebration held at the beginning of each new ikili
ihukek: hollow bone filled with hot water used to soften the ground for Angulutiu tent poles
tingaung: gambling game using dice shaped like birds
toqsung: main entry passage of a snowhouse
trukaa: arrow of bone with a blunt head, used to kill small game
tuiskotuk: Angulutiu adults who have participated in more than one ikili
tupa: marriage between partners from different villages
uadling: outer dome of a snowhouse
ugunach: Nakulutiu prayer platform
uhkerek: large caribou sled
ukeu: voluntary slaves
ukujik: dome-shaped building used for meat-cutting
ulirissik: bowl-shaped lid of bone or stone perforated with holes, used to cover fires inside Angulutiu tents
ujju: the favored pasture of a specific Angulutiu herd that other herds aren't allowed to enter
Ulutiu: creator of the Great Glacier
Ulutiuans: collective name for the human tribes of the Great Glacier (Iulutiuans, Angulutiuans, and Nakulutiuans)
umiak: large cargo boat
unungak: harpoon with a wooden shaft and needle-sharp point
urit: absolute ruler of a Nakulutiu village
uwa: tiny earrings worn by kiam
vaakach: a kaiurit declaring a particular syllable of a name to be sacrilegious
viit: make-shift rissik constructed of branches, used for emergencies
wakiak: Angulutiu caribou brand
yakakilat: drum feast held whenever hunters slay a white dragon, tirichik, or other large beast
yaaurit: Nakulutiu aides who enforce the urit's orders
ykulutik: collective name describing Nakulutiu punishments given for violating kaiurit





The Great Glacier

*"A village is only as livable as
its surroundings. We are
caretakers not only of our
homes, but of our world."*

—Inum

Strange sentiments, perhaps, from one who lives in what many perceive as a frozen wasteland, but the philosopher Inum speaks for the Ulutiun people of the Great Glacier. Their tribes share that icy landscape with arctic dwarves who enjoy sunbathing, sled-animals that are hardier than dogs, and fierce monsters that live nowhere else—and thrive in the freezing air.

The Great Glacier is the first supplement for the FORGOTTEN REALMS® campaign setting to detail an Inuit-based culture. In this booklet is fact-based information on building a snow-house, surviving in sub-zero temperatures for extended periods of time, and more ideas for fantasy campaigning in an arctic setting. For those who are tired of the normal, temperate, "you-meet-in-the-tavern-and-proceed-to-go-adventuring" games, here's something completely different.

Make sure your characters dress warmly—it gets nippy at night on the Great Glacier.

This accessory is suitable for use by all levels of play.

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