

TABLE OF CONTENTS

Table of Contents 2

Historical Overview	5
An Outline of Imperial Society	5
Honestiores and Humiliores	6
Occupational Colleges	7
Patronage and Clientship	8
Women, Marriage, Children	9
Slavery	10
Education in the Empire	12
Taxation, Brigands and Bountyhunters	13
A Short Summary of Imperial Society	15
Characters from the Empire	15
Social Class Priorities	15
Priority A:	15
Priority B:	15
Priority C:	15
Priority D:	15
Priority E:	15
Priority F:	15
Names in the Seat of the Xanarian Empire	15
Praenomen (a complete list):	16
Genomen:	16
Cognomen:	16



AN OUTLINE OF IMPERIAL SOCIETY

HISTORICAL OVERVIEW

To understand the workings of contemporary Imperial society, it is necessary to take a look at how it evolved, at what it was once.

In the ancient days, before Xanarium blossomed into the seat of a powerful empire, it was a city state ruling only the lands in its direct vicinity and having a typical iron age society, with the one exception that already these early Xanarians thought of themselves as a Chosen People; chosen not for world domination, as they could not yet guess at this, but chosen by Xanar as his most beloved people. Early Xanarian legends tell of the Xanarians being the Shardfinder's direct descendants.

When, during the early Age of the Third Moon, the people of the city state of Xanarium conquered the first of their neighbours, the foundation stone for a society with many strata was laid. The Xanarians had not completely defeated their neighbours and were also not interested in this – they did not want to absorb them, they just wanted to subject them. A treaty was drawn up between the two people, a contract of alliances, but of a forced and unequal alliance – the conquered one were to have complete independence in all domestic affairs, but they had to give up any foreign policy of their own, and they had to pay tribute to Xanarium and supply it with a set amount of soldiers, if asked.

The Xanarians did not yet know it, but this treaty was only the first among many dozens that were to follow during three subsequent two centuries. City state after city state the Xanarians subjugated the entire peninsula of Fregella, and with every vanquished foe they drew up a similar contract of partnership, turning them into a state somewhere between an ally and a subject, but with complete domestic independence. These treaties were similar, but far from identical – those that had yielded earlier or maybe even without resistance got much better conditions than those who had resisted to the last or maybe even risen up against Xanarium once again. The difference in these treaties led to the so-called allied Fregellans being jealous or spiteful of each other, rather than uniting against the common foe, Xanarium.

Thus the Xanarians conquered the entire peninsula of Fregella without the conquered people becoming Xanarians. The Xanarians were still an elite group, the people of Xanarium and the surrounding lands, the descendants of Most Holy Xanar.

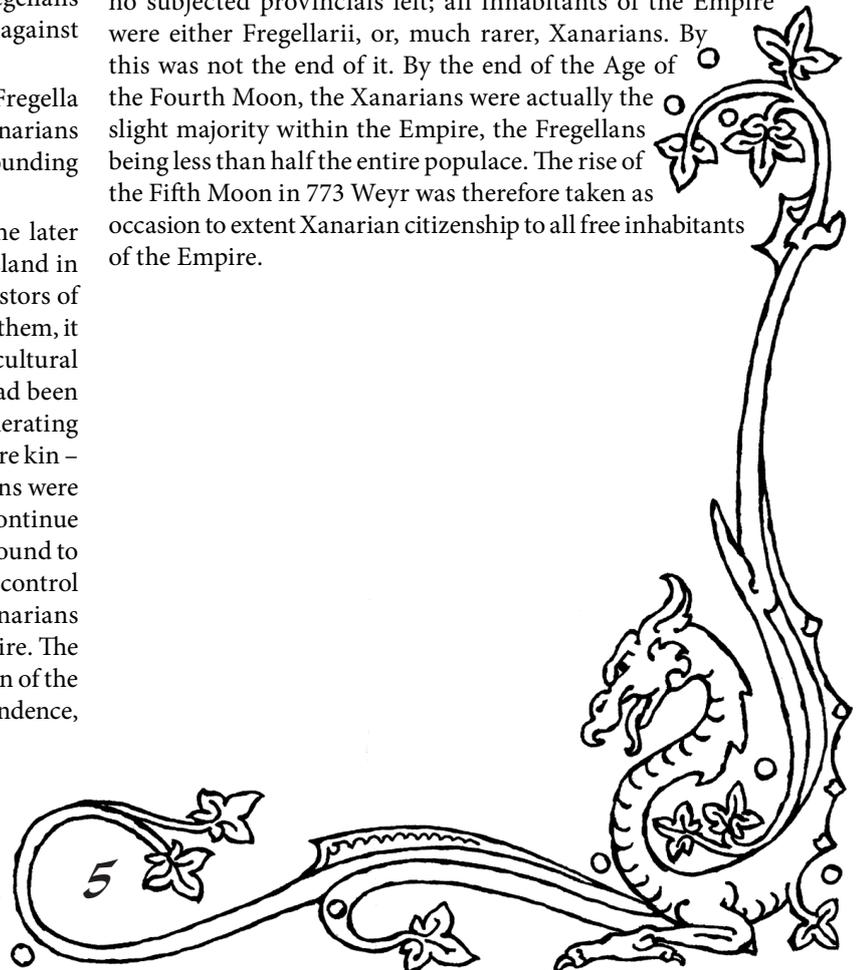
The first change in this state of affairs came about in the later fourth century, when the Xanarians conquered the first island in the Sea of Fallen Gods. This island was settled by the ancestors of the modern Helenans, and when Xanarium had conquered them, it became sharply aware that they had now entered upon new cultural and political territory. The conquered people of Fregella had been very similar to them, speaking the same language, even venerating Xanar Shardbringer as they did themselves; those people were kin – the Proto-Helenans were not. And while the early Xanarians were by no means rascists, they still felt that they could not continue forever as they had previously, as the new conquests were bound to be farther and farther from Xanarium and ever harder to control by means of alliances alone. For these two reasons, the Xanarians installed the first of many provinces of their fledgling Empire. The newly conquered land was in its entirety made the possession of the Xanarian people, without even the slightest domestic independence, and to be ruled by a governor sent from Xanarium.

The Fregellan allies of the Xanarians profited greatly from this arrangement. Speaking the same language as the Xanarians and sharing their culture, they provincials were mostly unable to tell them apart and thought of them as Xanarians, with all benefits attached to being a member of

the ruling people. Xanarium prospered, and so did the Fregellans. But this was only of two reasons that made the Xanarians and its allies grow ever more attached to each other. The other was the growth of the Empire itself. As ever new and stranger people were subjugated by their legions, the Xanarians become ever more sharply aware of their close kinship with the Fregellans – for were they not sons of the peninsula of Fregella themselves? In 530 Weyr, they extended Xanarian citizenship to all Fregellans, making the allied people who had helped them conquer the provinces partners in ruling them. All the people of the peninsula of Fregella were now Xanarians, jointly ruling the subjects in the provinces.

Every situation is only ever a moment within a development, and so this situation, too, was not to last. In the conquered provinces, there were individuals, families or clans and in rare instances even entire tribes or cities who had long been friends of the Xanarians, facilitating the conquest rather than hindering it. With the legal status and the privileges of the former allied Fregellans having become pointless after their elevation to full citizenship, the practical Xanarians decided to confer this status and privileges on their friends in the provinces. As early as 532, the first Fregellarii (singular Fregellarius, meaning “Fregellan”) were created in the province of Helena, people who had never even seen the peninsula. The name Fregellarius had become merely the denominator for a certain legal status halfway between Xanarian and subject.

In the course of the following decades, the Empire grew to reach its greatest extent, and after centuries of exposure to their Xanarian masters and being converted, the subject people became ever more “Xanarianized”. During the 7th century, more and more people were thus graced with the legal privilege of Fregellan status, and finally, in around 670 Weyr, the first few provincial Fregellarii, those who were deemed loyal and most important locally, were granted full status as Xanarians. Both trends continued, and in the year of Xanarium's 700th anniversary in 703 Weyr, there were no subjected provincials left; all inhabitants of the Empire were either Fregellarii, or, much rarer, Xanarians. By this was not the end of it. By the end of the Age of the Fourth Moon, the Xanarians were actually the slight majority within the Empire, the Fregellans being less than half the entire populace. The rise of the Fifth Moon in 773 Weyr was therefore taken as occasion to extend Xanarian citizenship to all free inhabitants of the Empire.



HONESTIORES AND HUMILIORES

But that doesn't mean that the Xanarian Empire had become a paradise of equal rights. Xanarian citizenship had only been extended to everybody as it had already become meaningless, the legal and jurisdictional privileges connected with it long since eroded, this in turn being a result of more and more people enjoying the privileges connected with Fregellanship and Xanarianship. As is always the case, the social elites looked for new devices to close off their ranks against the masses.

Original Xanarian privileges that had been eroded were fiscal benefits (exemption of all direct taxes and reduced indirect ones) and legal ones (the right to be tried only before Xanarian judges and a Xanarian grand jury). With the Empire growing and more and more people enjoying those legal privileges, they became highly impractical, leading to them being at first limited and then transferred to only a limited group within the populace. This select group became soon known as the Honestiores (singular honestior), the "more honourable ones", whereas the others were spoken of as the Humiliores (singular humilior), the "lesser ones". This is until today the main distinguishing line between Imperial citizens.

The honestiores are what foreigners think about when referring to Xanarians, most of them being unaware even of the existence of the humiliores. What now are the privileges of the honestiores?

The most prized one is of a legal nature, access to proper courts, were advocates maneuver, witnesses are heard and appeals are possible; most importantly, the courts are not allowed to use torture on them in trying to find the truth, as they do with humiliores. The latter's quarrels are only ever tried by local magistrates, who are by law required to use the laws in an impartial way, but who are most of the time much too overworked to allow the contending parties the time-consuming luxury of advocates, and against whose verdict no appeal is possible. Many magistrates try to be fair, but none of them have the time for drawn-out proceedings, and verdicts are found within only a single short session. Magistrates are by law not allowed to take gifts from supplicants, but this law is so eroded that gifts for judges are now customarily absolutely required; even the most impartial and fair magistrate will invariably feel personally slighted if somebody appearing before him fails to offer a pecuniary token of his respect. It need not be said that the amount of respect accorded a judge has customarily very strong impact on the judge's verdict.

Honestiores on the other hand can deal with a much more thorough and much fairer legal system. Gifts for the judges are expected from them as well, but they carry much less impact, as their proceedings take often up many sessions of court and involve lawyers resorting to all nuances of the law. In short, honestiores can expect to get a much fairer verdict than humiliores. Should the lawcase be between an honestior and a humilior, it need not be pointed out that the humilior has next to no chances to win the day, even if the evidence favours him most blatantly.

Another benefit of the honestiores is free choice of occupation, something the vast majority of the humiliores does not enjoy. This restriction was formally instituted soon after 1100 Weyr by Emperor Diocletius Aper. In the decades preceding his reign, the Empire had reeled from a series of economic catastrophes and ceaseless civil war, which together led to the Imperatores and usurpers raising the taxes ever more. This reached a point where the taxes a farmer had to pay became so high that even a single poor harvest ruined him. Evading debt-slavery, many farmers abandoned their fields, which of course only aggravated the Empire's economical problems. The government's answer to this making the abandoning

of fields a capital offence. What had started out as an emergency measure during the later 11th century was finally perpetuated as an organisational form by Diocletius Aper in the first years of the 12th century. Farmers were now required by the law to till their fields, and to provide for a son to follow after them. In addition, these obligations were also spread out amongst the community; if a farmer had no son, some other son of the same community would be forced to inherit his lands and carry on tilling them. To ensure that the farmers would enforce this themselves, taxation was changed from being assessed per caput to being assessed per village community. A village is thus nowadays taxed a certain amount depending on the number of farmsteads in it, and the village has to pay this amount, no matter if all of these farmsteads are inhabited or not. Thus it is in the villagers best interest to police each other so that no family makes a run for it, as every untilled field increases the fiscal pressure on the others.

But this system did not remain limited to the farmers alone, as it had been during the decades preceding Diocletius Aper's reign. Many occupations which are important either for feeding the population or for keeping it strong economically and militarily were by Emperor Diocletius Aper made compulsorily hereditary by law, among them miller, baker, butcher, smith, shipwright, cartwright, stonemason and glassblower. To this end the colleges into which these occupational groups had organised themselves were employed. The government seized their member lists and decreed that everyone on them was not allowed to leave his occupation, and that he had to provide for a successor, the ultimate responsibility for both of which was shifted to the college itself, as had been done with the villages and the farmers.

In this way, the entire rural and almost half of the urban population of humiliores has no free choice of occupation whatsoever. The honestiores on the other hand have no such restrictions. Quite a few of them are independently rich and need not work for a living, but the majority still has to, even though their families are almost always quite well off. Honestiores who do have an occupation do often become civil servants, priests, doctors, architects, scholars, merchants or military officers.

At this point it is important to stress that the Empire does not have a caste system, only that some professions have been judged to be of too high an importance for the general populace to let them go unplied. It is only these professions where father has to follow son without fail, a woodcutter's or potter's or sailor's son is as free in his choice of occupation than an honestior. But as the vast majority of the population is being occupied with the production, processing and transportation of foodstuffs, this means that at least 90% of the families in the Seat of the Xanarian Empire are affected by this limitation.

Another benefit of being an honestior is the right to vote, both actively and passively. On a purely local level, for town and country administration, the right to cast a vote is also shared by certain elites within the humiliores, though not the right to be voted into office. The exclusive right to vote and run for the Empire's great magistracies and thus for the Senate is limited to the honestiores alone.

Being an honestior has one advantage, at least for those of a certain wealth and prominence, even though it might at first seem a severe drawback. These individuals are held accountable for collecting the taxes. The government gives them the responsibility for a certain number of villages and allots these villages a certain amount of tax; it is then completely within the honestior's responsibility that this amount is delivered. To make the people pay up, the honestior is given certain executive and jurisdictional powers over them. If



the communities fail to raise the required sum, the honestior has to pay the missing amount - at least in theory. The practice is that the responsible magistrate, the *fiscalis*, does often work together with the honestior; he gives false evaluations of the yield to be expected from the country and assigns the honestior a low amount of taxes to be raised. The responsible honestior squeezes the people for much more, for all they are worth, and splits the profit with the magistrate. These major honestiores do often live almost like feudal lords, residing in fortified country villas and entertaining small private armies of strongmen. These well-equipped ruffians are well hated by the general populace, who call them *Bucellarii* (singular *bucellarius*, meaning biscuit-man, a term of envy aimed at their good diet).

These proceedings are an open secret. Every now and then an idealistic Senator tries to stem this kind of corruption, but as all senators are honestiores and most of them cut great profit from collecting taxes in this way, nothing much gets ever underfoot.

The distinction in honestiores and humiliores is one way of splitting the people of the Xanarian Empire in two groups. The honestiores are once again subdivided along the lines of wealth, into those having to work for their - usually still comfortable - living and those who don't. The humiliores are also no homogenous mass. The difference between those bound to their families' jobs (everybody in the countryside, almost half in the towns) and those free to choose has already been pointed out, and another difference hinted at: The most prominent ones among them may vote on a local level. This is mostly the officials of the colleges.

OCCUPATIONAL COLLEGES

Every Imperial citizen who works for a living is a member of a professional college, a so-called Collegium (plural *collegia*). These *collegia* are in a way similar to guilds, which are in fact modeled on the Imperial *collegia*, as they are corporations of all the people in an area sharing the same profession. Virtually all professions are organized into *collegia*, even civil servants, priests and soldiers. Like with guilds, members pay a usually small regular membership fee, and the officials of the college represent its members and their professional interests to the authorities. Even though most *collegium* officials are humiliores, they are accorded a measure of respect even by honestiores, and are also allowed to cast their votes in regional elections. In theory, officials are elected by the members, but in practice these votes follow the recommendations of the officials already in office, so that their ranks are much rather filled by cooptation. This is not so much an outshoot of corruption, but rather a reasonable device, ensuring that members with the right connections to move something for the college are elected instead of merely popular members.

Even more than guilds, the *collegia* have an integrative social function. The members of a *collegium* have a very strong communal and corporate feeling, which is constantly reinforced by communal meals - at the very least twice a month - and by public appearances, mostly processions in the course of religious festivals. The average member of a *collegium* spends at least four evenings a month in the company of his colleagues, almost always in a festive spirit. This, and the common interests shared by its members, bonds them together very closely; for most Imperial citizens the *collegium* is the most important social group they belong to after their core family, even more important than cousins, uncles or similar relatives, and also more important than all but the closest of friends. In fact, *collegia* are so important as a social group that Imperial citizens have very few friends from outside their *collegium*.

A major difference to guilds is that entering a *collegium* is very simple. If you are of the right profession, ask for admission and pay a very moderate fee, and you are in. Getting out again is what may be more difficult. Many occupations in the Xanarian Empire are compulsorily hereditary, and the authorities use the *collegia* of these occupations to police this. *Collegia* are assigned a certain production quorum; if they cannot meet it, they are fined heavily. Therefore, *collegia* are always eager to swell their ranks, even if this is only ever a temporary reprieve; every few years, the membership lists are reviewed by the authorities, and when an increase in membership is noted, the production quorum is also adjusted upwards. Along the same lines of governmental control, leaving a *collegium* of one of the "occupations of public interest" is also impossible, even if one joined willingly - once in, never out. And members do also have to produce a successor who will take up their place after their death. The duty to police this is also shifted from the authorities to the *collegium*; even if a *collegium's* membership somehow decreases, the production quorum assigned to them is still not adjusted downwards.

The compulsiveness of membership in certain *collegia* does nothing to diminish their members' identification with it; quite the contrary is true, members view each as brothers in woe, which bonds them together even more closely.

As the *collegia* are so central to people's lives, this has led to very high professional ethics on the part of their members. The members stick together and help each other out, try to produce goods of high quality to glorify the name of their *collegium* and take great pride in their membership and in the achievements of their *collegium*.



For most Xanarians used to the collegium system, not being the member of one seems like a very terrifying prospect indeed.

PATRONAGE AND CLIENTSHIP

The institution tying the society together vertically is patronage. Apart from fiercely independent Imperial citizens, everybody strives to have a powerful patron, somebody to champion their interests, protect them and help them during hard times, both with advice and materially. A patron is usually one or two rungs up the social ladder from his “client” (as is the proper term) and is in turn himself the client of a more powerful patron. Even minor senators are clients themselves, in their case of the most powerful senators.

What are a client’s benefits? Manifold. A patron will sometimes give him dinner, lend him money if in need, write him letters of introduction, give him the odd gift, maybe offer him employment, use what influence he has with the authorities on his client’s behalf, give him advice if asked for, and many other similiar things. Having a patron is good, and all the better if the patron is a powerful individual.

But what’s in it for the patron? For once, he can expect minor service from his clients, whatever may be within their power, but first and foremost it is about prestige. Having many clients is the prime indicator of importance, even more so if the patrons are men of significance themselves; the more clients a patron has and the more important they are, the higher his social standing. To show this to the world, clients have two duties to their patrons: Giving them an escort and greeting them in the morning. Clients are expected to drop by their patron’s lodging every day first thing in the morning and wish him a fine day. Patrons with a large number of clients will usually not require all of them to turn up every day, every few days will be enough in these cases, unless the patron suffers from some kind of minority complex and demands full attendance every day. These daily greetings are also the prime time for clients to approach their patrons with their problems and wishes.

A patron’s second benefit related to his prestige is his clients giving him an escort if he asks them to. When a patron makes some kind of public appearance, he can choose to be surrounded by the most important of his clients; this is a very visible marker of a patron’s significance in his community. This is of course most important for politicians; the public appearance of a major senator can be impressive indeed, when he chooses to be surrounded by a full train of minor senators, high military officers, powerful civil servants and rich magnates, all of them his clients and fawning on him publicly. It is readily apparent to everybody that this senator is a man of substance, able to move the entire Empire by simple calling in what are minor services from his powerful clients.

Which leads right to the main benefit clients provide for honestiores of some substance. It goes without saying and is a matter of fundamental Xanarian honour that clients vote in the elections in exacty the way their patrons want them to. This is how a few major senators control the entire Senate; by means of their clients and their client’s clients they control huge voter blocks. As long as the major Senators are not at odds, they decide the outcome of all votes and elections among themselves. The social obligation to vote in the way dictated is over a millennium old and deeply ingrained in the Xanarians – going against a patron’s wishes does not only call for retaliation, as all votes are cast publicly, it is also akin to the breaking of a very powerful taboo. If the major patrons wanted, they could have their clients cast votes to abolish all future elections – but why should they, when they already control the elections completely?

How does one become somebody’s client? The traditional way is to approach somebody and ask a major boon of him; if this boon is



granted, patronage is established automatically, no matter if this was specifically asked for or not. As everybody can only ever have one patron, the social mores forbid somebody from asking a boon of another person than one's patron. Even if this strict custom was broken the boon asked for would in all likelihood not be granted if the prospective patron should happen to know that the supplicant is already somebody else's client; strong social censure exists for stealing away somebody else's clients.

Two easier ways to establish patronage are inheritance and liberation of slaves. A liberated slave is automatically the client of his former master, and a patron's main heir inherits all his clients. The clients have no say in this – when their patron dies, his heir does automatically become their new patrons. This helps by the way to explain why certain families have controlled the Senate for centuries – they leave their powerful clients and thus their voting blocks to their descendants.

But how is patronage revoked? Well, a patron can simply withdraw his protection from a client. Should a patron do this without his patron having failed him in a major way, this will damage the reputation of a patron severely. Clients seek out a patron for help and protection, for security; a patron who withdraws his protection without good reason is incalculable and thus offers no security. A patron who does so will therefore have difficulties attracting new clients.

For a client, ending this relationship with his patron is less straightforward. He can simply desert his patron, as already mentioned, but this means that he will most probably have great difficulties to find another patron, and he might also attract the vengeance of his former patron. Especially patrons whose power is failing are given to exacting revenge on treacherous clients, so as to demonstrate the consequences of deserting them to their remaining clients; patrons at the height of their power will often be more lenient and simply demonstrate their aloofness by thoroughly ignoring the traitor's defection.

Another possibility to end the patronage is to simply ask a patron for the permission to leave. As patronage is one of the building blocks of Imperial society, this permission is only rarely granted, and the former client might also encounter difficulties in finding himself a new patron. The only fully accepted method of leaving a patron is visibly outgrowing him, either by the patron becoming more powerful or by the patron's importance decreasing. When a patron is no longer able to extend benefits to a client which are of some substance for somebody of the client's social standing, the client is justified in leaving. A client's reason to become a client in the first place is after all the reception of tangible benefits; if the patron is no longer able to provide them, there is no more reason for the patronage and the client may leave and look around for a new, more efficient patron. Sometimes this happens due to a client getting richer and more important, but just as often this happens when a patron's power is failing. Should this ever happen, patrons will do their utmost to conceal this fact – clients leaving a patron are a clear sign of the patron's impotence and usually just the beginning of a landslide of social and economic catastrophes.

WOMEN, MARRIAGE, CHILDREN

The role of women in the Xanarian Empire has changed a lot since the beginnings. Originally, they were little more than their closest adult male relative's wards, unable to do any legal business on their own and not allowed to work in any occupation. Over the course of the centuries, the strong male dominance eroded ever more; by the dawn of the Age of the Fifth Moon, the social position of women in the Empire had largely evolved into what it is still today.

Women are still denied from holding any kind of office in the military, the administration and the clergy and they do not have the right to vote, neither actively nor passively, but apart from that, their rights are completely equal to men's. They enjoy unlimited legal competence – they may own property and dispose over it in any way they see fit, without any interference from male relatives. Unladylike behaviour is of course frowned at and there is a strong social taboo against it, but in a strictly legal sense, women are allowed to do the same as men are. In wedlock, they are in no way beholden to their husbands, they can even get a divorce as the fancy strikes them and their spouses can do nothing to prevent this.

Imperial law knows little of the sanctity of marriage. Marriage, even among the poorest humiliores, is viewed as a kind of alliance, as people or families pooling their resources. It can and often will be an affair of the heart, but this is past the issue, it is most of all an economic alliance, and this is how it is treated exclusively by the law. Women get a dowry from their closest male relatives, and the reason of this dowry is that it allows the future husband to keep his wife in state. The dowry stays the woman's property, but as long as the marriage is upright, it is the husband who may dispose of it, and all profit he cuts from it are his – in theory to be used to keep his wife. In the case of a divorce, the dowry will have to be returned to the wife. Any other property apart from the dowry that a spouse, both male or female, bring with them into wedlock, remains exclusively theirs, their spouse has no right to it whatsoever. As long as a marriage lasts a husband is theoretically required to keep his wife in a style fitting her station (this is what the dowry is for), but he cannot be forced to do so. If a partner is unhappy with his or her partner's marital conduct, he can either take it or file for a divorce. A divorce is merely an administrative act before the nearest magistrate as witness; a partner declares his will to end the marriage and that's that. The other partner need not even be present at the act, nor can he do the least to prevent it, nor does he even need to know about it for it to assume legal force. Any children always and invariably remain with the father, there is nothing to be done about that; even if a father does not want them, caring for them is his legal responsibility.

With divorces that simple, they are very common, at least among the honestiores, where both partners are often sufficiently well-off so as not to need a spouse's support. While divorces almost do not happen at all among humiliores, most honestiores have multiple past marriages under their belt. Nobody raises an eyebrow about anybody for having been married several times, gossip is only attracted by somebody marrying more often than about five times. It needs to be stressed that multiple marriages do nothing to diminish a woman's honour and decency, as long as they do not number much over five.

With the marriage being only something like a declaration of probably temporal alliance and nothing close to a solemn bond for life, the Imperial Church has no formal rites at all to bless it. Marriage celebrations are private affairs, held in private homes and not in temples, even though a priest is almost always invited to bless the unity – but this doesn't make the unity any holier than a ship



being blessed before its first voyage does thereby become holy.

Children in the Empire are very much under the power of the father, not under the mother's. Even though a father's rights have been greatly checked since ancient times, he has still much leeway in treating his children. Short of killing or abandoning them, he can mistreat them in any way he wants, though most are of course no more callous than the next person. A mother has no legal rights to her own children, if the father wishes he can deny all contact between them. Something that a father cannot do to his children, though, is disinherit them without very grave reason; all natural children have a right to a set minimum portion of their father's property, and all daughters have in addition a right to a minimum dowry, again determined by the father's wealth.

Legal age in the Seat of the Xanarian Empire is 14 years for girls and 16 years for boys; in special circumstances, mostly when the father has deceased earlier, this can be lowered to 12 years or 14 years respectively. Humiliores usually enter upon their first (and most probably final) marriage within one or two years of reaching legal age, whereas honestiores tend to marry later in life; marrying earlier than with 16 years in the case of women and 20 years in the case of men is rare in the extreme.

SLAVERY

The history of slave labour in the Xanarian Empire and the history of the ruin of the Xanarian farmers and their reascendence go hand in hand, so they have to be related together.

Once, before the Xanarian conquest, almost the entire population of the city state of Xanarium subsisted from agriculture, as is only to be expected from an early iron age culture. The peninsula of Fregella and especially the southern parts around Xanarium were very fertile and yielded record harvests, in turn leading to a high density of population. This may have been one of the key reasons allowing the Xanarians to erect their Empire – they were simply more numerous than their neighbours.

When Xanarium started its conquest of the peninsula its legions of citizen-soldiers from the fertile fields marched out to subjugate Fregella. The legions were in the beginning defeated quite frequently, but new ones were obstinately recruited, until Xanarium was finally victorious. In the course of these conquests, huge numbers of prisoners of war flowed to Xanarium and were sold as slaves. The richest landholders were able to buy large numbers of slaves to till their fields, but the citizen-soldiers who had vanquished the foe weren't; quite the contrary, a son's or father's absence from the farm brought ruin to many a farm. These were immediately bought at deflated prices by the great landholders, who had these lands farmed exclusively by slaves. This led to more and more farmers having to drop out of business as they couldn't compete with the low production costs of the huge slave-worked farms. They moved to the city, after having sold their lands at a pittance – to the nearest great magnate. Centuries of this development led eventually to the complete ruin of the rural population of Fregella; it started to be felt by the early 4th century, accelerated throughout the drawn-out wars with Tez'Hamun and became critical by the late 5th century. By the early 6th century, it had finally come largely to an end; there were next to no free farmers left in all of Fregella.

At this point in the narrative it is worth pointing out that it was in part these desperate masses of impoverished former farmers who allowed Aulus Galerius Constans to usurp power as first Emperor in 528 Weyr. Many had hoped that he would at least in part dispossess the large landholders distribute their lands to the impoverished masses.

The following two centuries saw a change in the Xanarian treatment of their slaves. Where utter ruthlessness had held unchecked reign beforehand, it now became socially more and more unacceptable to utterly abuse and mistreat slaves. Laws were passed affording the slaves a minimum of protection, and it became very fashionable to free ones slaves after some decades of servitude; in fact, people failing to do so started to acquire potted reputations as cheapskates and misers. During these times, the wars of the 6th and 7th centuries ensured a steady influx of further slaves, but when the age of expansion was officially declared closed in 703 Weyr, prisoners of war dried mostly up as a source of new slaves. With the recent changes in the treatment of slaves it was now also out of the question to breed them like cattle, as had sometimes be done in earlier times. The numbers of slaves in the Empire began slowly, but steadily to dwindle; even legal reforms making slavery the punishment for many crimes could only slow this development down but not stem it.

The new state of affairs led to changes in the economical structure of the Empire. Great slave owners had used their slaves as a source of revenue, not only in cultivating fields, but also as skilled labour – and slaves in skilled labour were more profitable than agricultural slaves. With slave labour becoming scarce, the great slave owners



chose not to employ them anymore in the less profitable sector of agriculture. Instead, the owners of the large domains started in the late 8th century to lease out their land to tenants. This new development was temporarily stalled during the 10th century with the new influx of slaves from the Holy War, but when the war ground to a standstill, it resumed. By 1100 Weyr at the latest, there were no slaves employed in the fields anymore; after almost six centuries, the countryside had been given back to free men. This state of affairs persists until the present day.

It is highly important to be aware of this whole history to understand the organisation of the countryside of the Fregellan peninsula; there are no villages per se. The free Fregellans had lived in villages, but these villages had become deserted by 500 Weyr, often even ploughed under to provide more arable land. The agricultural slaves did live in compounds, not in villages. When the landholder started to lease out their lands, they had to provide for farmsteads for their new tenants – they built entirely new “villages”. The striking peculiarity of these villages is that they did never grow organically but were erected all at once, in a few months, and following a common blueprint. Villages in the Seat of the Xanarian Empire do therefore look much like estates of terraced houses, and their layouts resemble each other very closely. A few centuries of modifications and rebuilding by the tenants have of course customized these villages and their buildings, but still both the houses and the entire villages resemble each other very closely. It is important to keep this in mind – villages in the Seat of the Xanarian Empire are devised things, not grown ones.

So what is the state of slavery in the Seat of the Empire in 1467 Weyr? As explained, there are no slaves employed in the fields; instead they are found mostly in the cities. Here, they work as servants in the great households, and as skilled labourers in factory-like workshops. Apart from that, there are state-owned slaves, mostly by the Emperor and the Senate. The Emperor’s slaves work mostly as scribes and clerks in the bureaucracy, as the matters with whom they are concerned are often deemed too delicate to be entrusted to free men; much better to employ men who can more easily be silenced, should the need arise. The Senate’s slaves are much worse off than the Emperor’s. Some few are also employed in the senatorial bureaucracy, but their majority toils under backbreaking conditions in the mines. By and large, though, slavery doesn’t play a large economical role anymore; even in the cities, the centres of slavery, they make up much less than a fifth of the populace.

Nowadays, there are five possible sources of slaves. The first is being born into slavery, as a slave’s child, even one with a free man or woman, is always also a slave. The second is trade. Xanarian traders buy slaves in foreign lands, and foreign slave traders do also come to the Seat of the Empire. The Savaxen do a brisk business in raiding the coasts of Farrenshire and the Sea of Raiders for slaves and selling them to the Xanarians. A next to negligible source are prisoners of war. In theory, these would still be made slaves, but the Empire doesn’t fight many offensive wars nowadays. The fourth source of slaves is children being sold into slavery by their own fathers, something completely within the parental powers. For many a poor humilior, selling a child is the only means to survive in a crisis. This is actually less callous than it may seem, as many slaves have a much more comfortable and secure life than the poorer humiliores, even though they do of course lack their personal freedom. The fifth and last source of slaves are the courts. Condemnation to slavery is a very common sentence in the Empire, and even rather small pecuniary fines are commuted to slavery if they are not settled soon. In the present day, the courts are the single most important source of new slaves.

But even though it is far from being comfortable, a slave’s lot is still a far call from being all terror and cruelty, if one discounts the slaves at the mines. Masters are usually quite lenient. Slaves do customarily receive the odd tip for their services and are allowed to keep this money and spend it in any way they choose; some do even own slaves of their own. In theory, all their property is the property of their master, but masters do almost never enforce this. The law does also protect the slaves from extreme cruelty. While the master is free to administer any bodily punishment, any kind of mutilation is forbidden, as is the killing of ones slaves; violations against these regulations are handled no differently as if the deeds would have been perpetrated against a free man, even if the offender is the slave’s master himself. The law does even protect the families of slaves – mothers and fathers may not be sold or bought separately from their offspring, and siblings are similiarly protected from separation. In addition, it is stil the social norm to liberate ones slaves after a certain time, usually very roughly 20 years.

So, if one discounts the psychological strain of being legally rather an owned thing than an actual human being, most slaves are actually better off than the average tenant, forever bound to his land and his ocupation and weighed down by crushing taxes.



EDUCATION IN THE EMPIRE

Among the deeds of mercy practised by the Imperial Church as representative of the Merciful Hand there is one that few peasants in western Weyrth would find merciful at all: Its priests provide a basic education to everybody, free of any charge.

In the towns, there are priests, so called *Tutores* (singular tutor, meaning just that), whose main responsibility is holding classes for youngsters, often at set times and in rooms set aside especially for this use, but in the rural regions this basic education is provided by the parish priests, wherever they find available space and whenever they feel like it. The education provided is very basic. Pupils are given very basic knowledge of the glorious history of the Empire, the most important laws are impressed on them and simple theological matters of Xanarism are explained to them in rough terms, but the mainstay of the education is more practical: Pupils learn to read and to write, and the basics of multiplication up to around the number 100. Sparse as this may seem, when compared with the population elsewhere it turns even the least humilior into a the equivalent of a very learned man indeed.

Children are not required to attend these classes, but almost all do without a fault. Education and knowledge are valued highly in the Seat of the Xanarian Empire, and even the most backward farmer has a healthy respect for them and their practical uses and is eager for his children to acquire both.

Classes are open to both sexes and are attended equally by both, but there is no official regulation about their age and timetables. Pupils are usually between six and eleven years of age (though they do not attend classes throughout this entire span) and spend a few hours per week with their teachers, until their parents are content with what they have learned and the subject matters taught become repetitive.

While this is how humiliores are schooled, honestiores receive almost always additional or even different education. While most honestiores' children attend the priests' lessons, the richest ones receive their basic schooling from private teachers. But no matter how they came about their basic education, further education is attained in the same way, by attendance of private schools located in almost all towns. These private schools are invariably run by a single individual who holds classes in his own private dwelling and teaches all subjects himself. Most are run by educated but not brilliant men who make a living from imparting their knowledge at a fee to the young, but a very few private schools are run by famous scholars. They usually charge quite extravagant fees for their tuition and take only on a limited number of pupils, as teaching is for them usually only a source of additional revenue and not their main occupation; for them, teaching is a profitable occupation on the side while they pursue other ventures.

Pupils at these private schools are usually between the ages of nine and fifteen (mostly ten to fourteen), exclusively honestiores and at least to three quarters male; not many parents think that a higher education is necessary for women. Subject matters taught are mathematics and geometry, history, theology, literature, philosophy, geography and law. These topics are usually taught in a very hodge-podge manner, not seperated into the various subjects; it is typical to read the classics of Xanarian literature and then to expound on any matter that crops up within its pages. Rote memorization, especially of whole chapters of the classics, is the mainstay of this education, as is bodily punishment of dumb or lazy pupils.

These private schools do not give out any degrees, but successful attendance of one is usually obvious very soon in the mere conversation. Educated Imperilas love to sprinkle their conversation

with quotations from the classics, which they had to memorize so painstakingly; anybody failing to do so will never be held to be educated.

This kind of education is what is expected of young honestiores wanting to enter the Church or civil service; if they have any aspirations to rise through the ranks (and many do not), further education or very good connections are necessary.

This further education is provided by the academy. Once, there was an academy in each of the four major cities of the Seat of the Xanarian Empire, but the prestige of the academy of Xanarium was so great that all students wanted to go there, as having attended here offered the best prospects for a future career. Lack of students forced the other academies to close down one after the other, so nowadays there remains only the *Academia Xanaria*, the Xanarian Academy.

The academia is open to anybody professing to the Imperial faith and speaking and reading the Imperial tongue fluently – and paying its steep attendance fees. It is run jointly by the Church and the Senate, for both of whom the academy is a wonderful source of revenue. All manners of sciences are taught, by teachers both clerical and worldly, but the Church reserves the right to teach any and all classes on theology and philosophy. The academia has three faculties, the theological, the secular and the medical, the last on being somewhat separate from the former two, which have a lot of subjects in common.

Students at the theological faculty don't have to become priests, but most do. Its emphasis is of course on theology and philosophy, but it does also teach a lot of law, grammar, logic and rhetorics. The secular faculty focuses on humanities, making logic, philosophy, grammar, rhetorics, arithmetic, astronomy and law its focus, but still also requires students to learn more theology. The curricula of both faculties are thus very similar, only their emphasis is different. They also both teach history, geography and poetry, but not as subjects of their own but merely on the sides, whenever the main subjects touch upon these matters.

The means of teaching are the same at both faculties, it is once again done by studying and discussing the works of great minds of the past. Both faculties don't hold any intermediate tests at all, but as classes are at least in part very open affairs of lecturers answering students' questions and asking them questions in turn, most students know very well where they stand academically – as do their teachers. When a student feels ready, he takes his exam, a huge test before a number of teachers who ask him any question that comes to their minds. If the student proves sufficiently knowledgable, he passes, if not he may not try again for another year. This system and the similiarity of curricula makes it quite simple for students to switch faculties, and many do so at least once during their studies.

A switch to the medical faculty is much less easy. The medical faculty requires their students to learn only the basics of humanities and of course theology, but it teaches a lot more natural science. Among these, anatomy is of course central, but a knowledge of pharmacology and chemistry is also imparted, and together with it also a basic education in matters of zoology, botany and geology. While graduates of the other two faculties do usually either become scholars or go on to make a career within the Church or the Empire's civil service, graduates of the medical faculty become either alchemists or physicians without equal in western Weyrth, often a combination of both. Due to the subjects taught, the teaching methods at his faculty are more practical and less cerebral than at the other two faculties. Graduation from the medical faculty is done



in the same way as from the other two, and switching between it and the others is also allowed, but only a rare matter, as the differences in both substance and methods are so great that switching is almost paramount to starting over anew.

Students usually begin their attendance around the age of fifteen or sixteen. Foreign attendants who come to Xanarium to finish off their education with a year at the Academia Xanaria are often considerable older; few of them stay longer than a year, and almost none undergo the entire curriculum. Still, even a short stint at the Academia Xanaria is a mark of the highest distinction throughout western Weyrth.

There are no set times for the length of the studies, but nobody has ever graduated in less than four years; it is likely that the faculties prevent even the most brilliant of students willfully from finishing their studies any sooner. Normal attendance seems to be around six years, but eight years are not especially rare. Some students stay on even longer, but only those from a truly wealthy background, as studying is expensive. Students do not only have to pay the steep tuition fees, they also have to pay for room and board in Xanarium (which is far from cheap itself and not provided by the academia in any way) and to pay for anything else they might need – and neither ink, paper, nor books are cheap.

Women are not admitted to the Academia at all. The official reason of its existence is to educate future functionaries of the bureaucracy and the Church, and as women are not allowed careers in those, there is also no need for them to attend the academia. Female attendance of the medical faculty gets caught up in this reasoning and is therefore also not allowed.

At any time, there are well over a thousand students in attendance at the the Academia Xanaria, most of them Imperials, but some from foreign parts. These students, young men of means and high education, are a small but distinct group within the populace of Xanarium. Among the city's inhabitants they have a not entirely undeserved reputation as arrogant ruffians, reckless seducers, roguish con-men and ever-thirsty partyers. At night, many a Xanarian tavern resounds with the drinking songs of these young rascals, many of whom will go on to later become pillars of the Empire.

TAXATION, BRIGANDS AND BOUNTYHUNTERS

The Xanarian Empire is a fallen empire, even though it likes to view itself as an empire undergoing a temporal crisis. Still viewing itself as an empire it conducts what can only be called an imperial policy; for example, it maintains an army and a navy that are both in no proportion to its actual size. This, and the need to import basic foodstuffs, puts an immense financial strain on the Empire.

The Empire's answer has been the same for several hundreds year, since the second half of the Age of the Fifth Moon, and it is rigid taxation; the population of the Empire is squeezed for what it is worth. Organising and overseeing this itself would place a huge administrative burden on the government, so the government has devised a means to shift this burden; instead of taxing individuals, it taxes communities. Every year, civil servants called *Fiscales* (singular *fiscalis*) set tax quotas for every village and every professional collegium of the Empire, and it is the community's responsibility to somehow raise this amount; the government isn't interested in the least how big a burden does the single member of the community carry. And even though the *fiscales* are required by their superiors to set the highest tax levels possible but not to demand more than the communities are able to pay, the government does also not care if the set tax level proves to be too high, as the system has an inbuilt failsafe. Taxes are not collected by government officials, but by private citizens, rich local *honestiores* upon whom this responsibility and authority is forced. These *honestiores* are called *Publicani* (singular *publicanus*). *Publicani* receive certain executive powers over the members of the community for whose tax they are made responsible, so as to be able to collect it even against resistance. In addition to freeing the state from the burden of collecting the taxes itself, the main advantage of the *publicanus*-system for the government lies with the regulation that a *publicanus* has to pay over the full amount set by the civil servant; if he is unable to raise enough, he has to pay the missing amount out of his own coffers.

Initially, the *publicanus*-system was devised not only as a means to spare the state the expenses of collecting the taxes, but mainly as a device to fairness in taxation. It was thought that the rich *publicani* would frequently be required to make up for missing amounts; those who could afford it would thus have to contribute more than the poor. This scheme failed miserably. Most *publicani* soon teamed up with their local *fiscalis* in a kind of unholy alliance. The *fiscalis* would officially set the level of taxation rather low and report this low amount back to his superiors, but the *publicanus* would squeeze his tax payers as thoroughly as he could; at the end of the year he would hand over the required amount to the *fiscalis* to pass on to the treasury, while the rest would be split evenly between *fiscalis* and *publicanus*. Tax payers' complaints would be useless, as it is the *fiscalis* himself with whom any complaints against the *publicanus* would have to be filed.

Corrupt *publicani* and *fiscales* have caused the Empire immense damage, and the government is well aware of this. Punishment for corruption in any of these walks of life is incredibly severe – capital punishment by crucifixion and forfeiture of all his possessions to the state for the offender, loss of status as *honestiores* for any under-aged children of his. These draconic measures did stem the corruption somewhat, though of course not completely; unofficial estimates of the treasury are that about half of the *fiscales* and *publicani* abuse their powers, and that about half of the offenders do so in a gross way.

After all this talk about corruption it should be mentioned that a



minority of publicani are actually more than fair and do willingly contribute to the tax so as to somewhat ameliorate the huge pfiscal pressure put on the tax payers by the government.

A side effect of the almost obscene levels of taxation is that especially many farmers flee their farmsteads. After having starved with their families through several dozen winters, they decide that what is left to them after being taxed is simply not worth the toil and flee their lands, either alone or together with their families. Those who have hopes to make a living there make their way to the capital, but most of them fail. Once in the city, they swell the ranks of the urban poor, but other than them they have no hopes on cheap food to reduced prices – the Church has lists of those entitled to these benefits, and new applicants must prove not only that they are in need, but also that they are not runaway farmers. Many of those who fail in the city make their way back to the countryside and try their luck as vagabonds, thieves and brigands, something that the more sensible tax refugees do right away.

The mountains and other remaining wildernesses of the Fregellan peninsula are therefore full of brigands, in bands numbering from a handful to those numbering well over 500 members. The larger ones of these bands are regular hidden communities, complete with women and children, as many refugees flee together with their entire families. It is not even rare that entire villages are deserted overnight in a concerted action of their inhabitants.

The taxation system of the Empire produces thus numerous and often huge bands of brigands, making overland travel quite dangerous, at least for honestiores. Humiliores have nothing whatsoever to fear from the brigands and are almost never molested, but the tale is entirely different for honestiores. Most brigands feel (rightly) that their lives have been ruined by the greed of the honestiores, and they hate the honestiores with a vengeance; woe to any honestior who runs afoul of brigands, a quick and painless death is the best he can hope for.

The government tries to combat the problem of farmers lurking in murderous bands in the woods instead of tilling their fields and paying taxes in four ways.

The first one is prevention, trying to appoint only fiscales and publicani of perceived honesty and making very gruesome public examples of all corrupt ones who get apprehended.

A second and very effective measures are amnesties. While deserting one's farmstead is an offence punishable by enslavement, the government offers quite regularly, roughly once every five years, general amnesties to all brigands who give up their lives in the wilds and return to their farms before some set date. As most of the brigands are simple farmers who do not have the stomach for the hardships of the rough life in the wilderness, many are glad to jump at this opportunity and do actually return.

The third means of combating the outlaws are infrequent big sweeps by the army. Often when the brigandage in a certain region reaches an unbearable extent, the army cordons off a large area and stages a huge battue. As the brigands are only farmers seldomly equipped with more than tools and farming implements, this is without any danger for the army and is actually viewed as excellent training.

And then there are bounty hunters, Venatores (singular venator, meaning "hunter"). As brigandage is a crime punishable by death by crucifixion anyway, the government places a bounty on every killed brigand and thereby encourages private citizens to go hunting for outlaws. Veterans and thugs follow this invitation gladly and roam the wilds either alone or, more frequently, in small bands. They track and ambush brigands, delivering their severed heads to the authorities to collect their rewards. Many either are or else

soon become experienced outdoorsmen. With brigandage that widespread, venatores are a very common sight in the rural regions of the Empire.

But even given all those countermeasures, brigandage still remains a huge problem for the Empire, much more so than for any other nation.



A SHORT SUMMARY OF IMPERIAL SOCIETY

The following summarizes what has been outlined above. It is much too little for understanding the society, but it is the bare bones. All the following facts should be kept well in mind at all times when portraying the Imperial society.

The free population of the Empire is divided in humiliores and honestiores, the latter enjoying various legal privileges. Virtually every citizen is somebody's client or strives to be, and almost all citizens are members of some professional collegium. The collegia of professions of special importance to the state, foremost among them farmers, constrain their members and their children to remain in these occupations. Most collegia do also have a fiscal function insofar as they are taxed as a community. Still, they and the system of patronage are central in any citizen's life.

Apart from being barred from careers in Church, army and bureaucracy and from achieving a university education, women have exactly the same rights as men and are not even beholden to their husbands in marriage. Among the honestiores, divorce and multiple marriages are exceedingly common.

Slaves don't play a big role in the Empire anymore. They are concentrated in the towns and work as skilled labourers and servants in the houses, never in the fields. The law protects them from the worst abuse, and they can expect to be freed after about 20 years.

Education and knowledge are highly respected in the Empire, even by yokels. Local priests provide basic education to everybody, and even the children of the very poor attend classes. The academy in Xanarium has an excellent reputation and draws students from the entire West.

The crushing burden of taxation drives many farmers from their estates. Most of them become brigands, and huge bands of this rabble roam the countryside.

CHARACTERS FROM THE EMPIRE SOCIAL CLASS PRIORITIES

The following is what the various social class priority picks would mean for a character from the Seat of the Xanarian Empire. There are always given concrete examples of occupations; some of them are not explained here but in the chapter on the government.

PRIORITY A:

A honestior of great wealth or great power.

Low-ranking senator.

High-ranking Imperial bureaucrat or military officer (fiscalis, iudex, praefectus, rector, tribunus).

Ecclesiastic dignitary (abbas, episcopus, inquisitor, magister, prior, superior, vicarius capitularius).

Very rich honestior (consitor, publicanus, private citizen shirking his duty to the state); double starting wealth.

PRIORITY B:

A honestior of substance, either wealthy or influential.

Mid-ranking Imperial bureaucrat or military officer (centurio).

Ecclesiastic functionary (archidiaconus, vicarius generalis, regens, subregens, knight of a military religious order).

Comfortable honestior (merchant, landholder, very successful professional, jeweler, professor at the academia); double normal starting wealth.

PRIORITY C:

A preeminent humilior, or a low-ranking honestior.

Low-ranking Imperial bureaucrat or military officer (signifer,

optio).

Low-ranking cleric (capellanus, diaconus, monachus, nonna, presbyter, vicarius).

Common honestior (shop owner, physician, teacher, alchemist, architect, advocate); double normal starting wealth.

Humilior with the right to vote (official of a collegium); double normal starting wealth.

PRIORITY D:

A humilior who is well-off and without any limitation to his personal freedom.

Humilior without occupational constraints (common soldier, venator, bucellarius, entertainer, clothier, potter, woodcutter, blacksmith, tanner, carpenter, undertaker).

PRIORITY E:

A humilior who is either beholden to an occupational constraint and thus not completely free, or one who is but has very little means.

Humilior with occupational constraints (farmer, cartwright, shipwright, miller, glassblower, weaponsmith, stonemason, smith).

Destitute humilior without occupational constraints (labourer, beggar); half normal starting wealth.

PRIORITY F:

A person who is personally unfree or whose life is forfeit.

Brigand.

Slave.

Prisoner.

Please note that many priorities contain individuals of differing social standing or influence; in this case, it is advised to give those with more legal rights or political influence only half the starting wealth than their less privileged counterparts. For instance priority E: It encompasses both humiliores with and without occupational restraints, but those without the constraints should get only half the starting wealth normal for this priority. Where half or double the normal starting wealth for this priority is recommended, it says so in the descriptions.

NAMES IN THE SEAT OF THE XANARIAN EMPIRE

Names play a major part in establishing atmosphere. This is especially true for the Xanarians, who have very unique naming conventions.

Every male Xanarian has three names, a formula called Trianomina (literally "three names"). In ancient time, when Xanarian citizenship was a privilege, the trianomina was of grave importance, signifying the citizenship itself; today the trianomina is nothing but a word for "full name" – a Xanarian civil servant might ask for the trianomina as a modern one asks for first name and surname.

The first part of the trianomina is the Praenomen (first name), the given, individual name. Xanarians have frighteningly few of those, with a complete list being given below.

The second and most important part is the Genomen (tribal name), the name shared by an entire clan. It has been well over a millennium that clans had any function at all in the Xanarian society, today only their names remain, and two people of the same genomen don't feel any closer to each other than other people. A peculiarity of this part of the trianomina is that it always and invariably ends with -ius.

The final part of the Trianomina is the Cognomen (surname), a callname that once distinguished the various branches of a clan. It is the youngest part of the trianomina and often evolved out of a nickname, like "Redbeard" or "Fisherman" or "Bigears". It is equally hereditary as the genomen, but long since liable to being



changed by its owner. The cognomen has become something of a means to express one's achievements by changing it, something only ever done by *Honestiores*, as they are the only ones with notable achievements. In this way, the cognomen of most *Honestiores* has become quite long; while *Humiliores* only ever have a cognomen consisting of a single word, it is rare to find a *Honestioris* with less than two names as cognomen, and four or more are not at all uncommon. A long cognomen is viewed as a sign of distinction, not so much out of a person's own achievements but due to his ancestors, the most notable of which are commemorated with the various part of the cognomen. People who are known to have no notable ancestors and still use a very long cognomen are sneered at.

PRÆNOMEN (A COMPLETE LIST):

Acilius, Ammius, Annius, Appius, Arrius, Aulus, Cassius, Datus, Decius, Dexter, Donatus, Faustus, Firmus, Flavius, Fulvius, Gavius, Iustus, Magnus, Manius, Marius, Nestor, Nonius, Nummius, Orfitus, Primus, Priscus, Sator, Tettius, Tiberius, Titus.

GENOMEN:

Acyndius, Adelfius, Agathius, Aginantius, Aginatus, Agorius, Ambrosius, Ammonius, Anastasius, Anicius, Anthemius, Aponius, Arcadius, Areobindus, Aristanetius, Arnobius, Aspasius, Athanasius, Aurelius, Ausonius, Baburius, Basilius, Bonosius, Calypsius, Carausius, Cupressenius, Cyprius, Damasius, Datus, Delmatus, Desiderius, Dionysius, Eleutherius, Eligius, Elipidius, Ennodius, Eraclius, Euagrius, Eugenius, Eugippius, Eumenius, Eunapius, Eusebius, Euthymius, Eutropius, Euty chius, Florentius, Formosius, Framarius, Fravitius, Galerius, Gelasius, Gervasius, Gordius, Hannibalius, Hermetius, Hermogenius, Hilarius, Himerius, Hippolytius, Honorius, Hyginus, Hypatius, Iotapius, Iustinus, Lactantius, Lampadius, Lampridius, Lepontius, Libanius, Liberius, Licinius, Limenius, Lydinius, Macrobius, Maiorinus, Magnentius, Manilius, Marulinus, Marullius, Melanius, Menapius, Naevius, Namatius, Nemesius, Nemogenius, Nigrinus, Norbanus, Novatius, Novellius, Olybrius, Olympius, Optatius, Oribasius, Orius, Orosius, Ovinus, Palladius, Paterius, Pelagius, Philomatus, Pisidius, Placidius, Populonium, Possidius, Praxedius, Primanius, Priscilius, Priscillus, Probinus, Procopius, Prudentius, Quintinius, Ragonius, Rufinus, Sabinius, Salmasius, Salvius, Saturnius, Scorpidius, Servatius, Sidonius, Silvanus, Siricius, Sosius, Superius, Syagrius, Symmachius, Synesius, Tadius, Teresius, Themistius, Timasius, Trigetius, Trocundius, Tyconius, Umbrius, Uranus, Urius, Valentinius, Valentius, Valesius, Varronius, Vegetius, Velduianus, Venantius, Venustus, Vetranius, Vinitharius, Virius, Vitalinius, Vitalius, Volusius, Xanarius, Xenius, Xyrus, Zenobius, Zosimius.

COGNOMEN:

Adelfis, Adulis, Aeliodorius, Agapetus, Agens, Aginatis, Aginatus, Agrippa, Alauda, Alba, Albanus, Allectis, Allectus, Amandis, Amandus, Amans, Ambrosus, Andronicus, Anthemus, Anullinus, Aper, Appiodorus, Areobindus, Areus, Aristanetus, Arvandis, Arvandus, Arvina, Asparis, Atrox, Attis, Aureliodorius, Avienus, Barbula, Basiliodorus, Bionis, Bonosus, Bosforis, Bubulcus, Capella, Cassiodorus, Celenderis, Cervix, Clemens, Clupea, Constans, Cres, Crintra, Cytheris, Daia, Damasus, Datus, Decens, Delmatus, Dialis, Didymus, Dionysus, Diophantis, Duro, Elipidis, Enitor, Ephesus, Erigonis, Erigonus, Eugenius, Euromes, Euty chus, Ferox, Fidelis, Flaviodorus, Florens, Firmans, Firmitor, Fontinalis, Foris, Formosus, Fravitus, Freno, Fulgens, Galates, Galba, Galerius, Gelasus, Geminus, Geta, Gordus, Gorgis, Gyrtionis, Hannibalus, Helenis, Hermetis, Hermogenis, Hilarius, Hippolytus, Honorius, Hyginus, Hypatus, Idomenis, Ilva, Ingenis, Insidior, Ioannes, Iotapus, Ismaris, Ismarus, Iustinus, Lampadis, Lampadus,

Lampridius, Lector, Lepontis, Lepontus, Libanus, Liberans, Licinus, Limenus, Liparus, Longinus, Lydis, Lydus, Lydinus, Maiorinus, Mamercus, Manis, Marcellinus, Marides, Marinus, Marulinus, Marullus, Mavortinus, Maximillis, Maximillus, Memor, Menapus, Miltiadus, Naeviodorus, Namatus, Narses, Nemogenis, Nemogenus, Nevita, Nigrinus, Nonna, Norbanis, Norbanus, Novatus, Novellus, Oclides, Opiter, Optatis, Optatus, Orbianus, Orestis, Orosus, Pagita, Palma, Pateris, Paterus, Pelagus, Pertinax, Philomatus, Philostorgis, Phylax, Pinianis, Pinianus, Placidus, Pollio, Populonium, Populonus, Posca, Praetextatus, Praxedis, Primanis, Primanus, Primodorus, Priscillus, Probinus, Procis, Procius, Promotis, Promotus, Prudentus, Prusa, Quercus, Quintinus, Ragonis, Ragonus, Rapax, Renuatus, Ripa, Rufinus, Rumoridus, Sabinus, Sacerdes, Safrax, Salia, Saloninus, Salvis, Salvus, Saturninus, Saturnis, Scapula, Scorpio, Servatis, Servatus, Sidonis, Silbannacus, Silvanus, Sosipater, Sozomenis, Superior, Superus, Symmachus, Synesis, Taveris, Themistius, Thrax, Tiberiosoris, Timasis, Timasus, Trigetis, Trigetus, Trocundis, Trocundus, Uranis, Valens, Valentinus, Valentis, Valentus, Varro, Velduianis, Velduianus, Vegetis, Vegetus, Venustus, Viator, Victor, Victorinus, Vincomalis, Vitalinus, Vitalus, Volero, Xanaris, Xanarus, Xeno, Xyrilla, Xystis, Zeno, Zosimus.

To construct a Xanarian name, chose a (single!) praenomen, add a (single!) genomen and then one (for a *Humilioris*) to several (for a *Honestioris*) names from the list of cognomen. For example:

Flavius Lactantius Novellus Promotis

Sator Umbrius Delmatis Xanarus

The naming conventions for women in the Seat of the Xanarian Empire are quite different from those for men. This goes back to most ancient times when women were highly marginalized and viewed as unimportant. In those days around the founding of Xanarium, women were not given names by themselves, they were simply called by the genomen of their father, with the -ius ending turned to -ia; all daughters of Flavius Lactantius Novellus would thus be known as Lactantia. This already became impractical long before the actual foundation of the Empire, mainly for second and subsequent daughters. For them, additional names were added to differentiate them from their sisters. These names were initially taken from the the cognomen of the father, also with an ending on -ia. So while Flavius Lactantius Novellus' first daughter was named Lactantia, a second one might be known as Lactantia Novellia and a third one simply as Novellia. But even this did not prove sufficient, and so the modern naming conventions evolved.

Today, every Xanarian woman has two names. The first name is still her fathers' genomen with the female ending -ia, but the second name can vary widely. Most common is one of her mothers' two names or one of her fathers' cognomen, again with an ending on -ia, but using a cognomen of any relative living or deceased the parents want to honour, commemorate or flatter is quit common. In naming a female Xanarian character, much leeway does therefore exist. The first name derives from the father's genomen and has thus to be taken from the list of genomen, but the second one can come from either this list or the one of cognomen; the ending of both has of course to be turned into -ia.

Two more concerns need to be addressed, the names of freed slaves and of adoptees. Slaves go by just a single, often quite colourful name. When they are freed and receive full citizenship, this name become their (sole) cognomen. For a genomen, they automatically assume the one of their former master; the liberation is thought to make them part of his "clan". The choice of praenomen is entirely up to the freed slave, though the liberator's name will customarily be chosen in about half the cases. So if Flavius Lactantius Novellus



Promotis frees his slave Charides, the new Imperial citizen will be called (praenomen of choice, probably Flavius) Lactantius Charides.

The conventions for freed female slaves are that they keep their former slave name as second part of their new citizen name, but add the genomen of their former owner as first of the two names, of course with the ending changed into -ia, as the second name. If Flavius Lactantius Novellus Promotis frees his slavewoman Cassandra, her new name as a free citizen will be Lactantia Cassandra.

Should the freeing person be a woman, the first part of her two names is used in place of a master's. So when a certain Optatia Hermogenia frees the above slave Charides, he becomes (praenomen of choice) Optatius Charides; when she frees her slavewoman Cassandra, the latter becomes Optatia Cassandra.

Finally, when a man is adopted by another one, this changes both his genomen cognomen, the idea behind this being that by the adoption he leaves behind his old family and clan and becomes part of a new one. The old name is not lost completely, though, a remnant of its very core, the genomen, is retained as a reminder; its -ius ending is changed into an -ianus ending and it is added to the very back of the cognomen assumed from the adopter as a new part of it. So if Flavius Lactantius Novellus Promotis is adopted by Sator Umbrius Delmatis Xanarus, he becomes Flavius Umbrius Delmatis Xanarus Lactantianus.

This should make it apparent that the list of genomen can also be used for additional cognome, if one wishes to hint at an adoption in the family history. One simply has to take a genomen, replace its -ius ending with an -ianus ending and use it as a cognomen. It is advised not to use more than a single -ianus cognomen to avoid a cluttering with adoptions.

When women are adopted, their names are not changed in the least.

So how does a Xanarian introduce himself, with all those names around? The answer is simple: In all but the most informal of circumstances he will always give his entire trianomina, praenomen, genomen and cognomen. This is a remainder of the trianomina once being the very sign of Xanarian citizenship and thus a high honour. A Xanarian will thus always give all three of his names, as a kind of proof of him being a citizen, however pointless this may be by now, and he will be gravely offended should he be introduced by somebody else without the use of the full trianomina.

But that doesn't mean that an individual with many names in his cognomen will give all of them; instead the first two parts are stated, provided that there are at least two parts. The first part establishes the trianomina, the second part proves the named person to be an individual of substance, worthy of a long cognomen. Giving more than two parts of the cognomen is rare and only done if somebody wishes to establish himself as a person of grave importance, either truthfully or due to an overinflated ego.

A Flavius Lactantius Novellus Promotis would therefore invariably introduce himself as "Flavius Lactantius Novellus Promotis". Should he have an additional, third cognomen and be named for instance Flavius Lactantius Novellus Promotis Xanarus, he would still introduce himself as "Flavius Lactantius Novellus Promotis"; using his full name would be a claim to great importance and a hint at an even longer cognomen – and in the case of a person of a name this length most probably the sign of either a fool or a con man.

So once it is established what a Xanarian's name is, how is he addressed by others? This depends entirely on the familiarity of the involved people.

The most formal kind of address, short of using a title instead of the name, is by the full trianomina, but invariably only ever using the very first name of the cognomen, no matter how of how many parts it might consist. So even Flavius Lactantius Novellus Promotis Xanarus from the above example would only be called "Flavius Lactantius Novellus". This form of address is only ever used in very formal occasions, between people who are not close to each other at all, and even then only if the person addressed thus is either somehow of higher rank or if the speaker wants to express a very high level of respect.

A less formal kind of address is used when the speakers are also not close to each other but of ranks that don't differ too greatly. In this case, only the praenomen and the genomen is used, without any trace of the cognomen. Aforementioned Flavius Lactantius Novellus Promotis Xanarus would therefore be simply called "Flavius Lactantius". This is a quite common form of address, being used amongst individuals of at least roughly similar standing who don't associate in private; it is the address for acquaintances.

Friends, relatives and other close associates use an even more informal kind of address made up of the praenomen followed directly by the first (and no other) part of the cognomen. Flavius Lactantius Novellus Promotis Xanarus from the example would therefore be called "Flavius Novellus". This is also the form of address used by children of the Honestiores for their fathers, as a sign of filial respect. Players are well advised to choose Xanarian names that sound good to them in this combination, as it will be the form of address most likely used by the other PCs.

The most intimate form of address is of course by the praenomen alone. This is almost exclusively reserved for spouses, lovers, children and siblings.

For a woman, it is easier due to the fewer names. To them, being addressed with both names is what being addressed with either the full trianomina or the praenomen and genomen is for men. Friends and family use only one of the names, whichever the woman prefers to be called.

