

High Ogre



Once, there was a great High Ogre warrior named Suhl who fought in the Northmen war. He had slain many enemies and fought many battles. After the war he traveled home. A great snow storm came, and he was separated from the rest of his comrades. He found a cave and stayed five nights while the storm raged on.

Suhl woke up on the sixth day and saw that he was lost. He knew he had to travel south to go home. There were many mountains to the south. He found an old trail leading south and traveled to the mountains.

The first mountain was tall and covered with snow. He met an Elven man named Jacob on the path and traveled with him up the mountain. Jacob complained of cold all of the time and built fires at night. Suhl said this was not smart and could invite many enemies. On the last night on the mountain, the fire drew in many wolves. Jacob was not very strong and was killed by the wolves. Suhl killed all of the wolves. Suhl learned that Elves are easy prey and are very weak. They are not good to bring to a fight.

The second mountain was barren and full of caves. Suhl met a High Orc man named Skall on the path and traveled with him up the mountain. Many trolls lived in the caves and attacked them at night. Skall was a good fighter and always watched out for Suhl. For three nights they killed many trolls. On the fourth day, they reached the other end of the mountain. Skall went west to reach his tribe. Suhl continued south. Suhl learned that High Orcs are a good people who fight well.

The third mountain was a sleeping volcano. He met a Biata woman named Sarilla on the path and traveled with her up the mountain. They had traveled for four days when Suhl felt like he was boiling in oil. Not being a shaman, he could only guess that the volcano would erupt soon. He made Sarilla hurry down the path until they were at the other side of the mountain. The mountain did not erupt and Sarilla claimed he was crazy. Later at night, Suhl woke up to find Sarilla over him, her claw extended to his head. She claimed to be healing his madness. Suhl chased her back up the mountain. He gave up pursuing her and left her on the mountain. The next day the volcano had a small eruption and a lava flow killed Sarilla. Suhl learned that Biata are devious and must be watched at all times.

The fourth mountain was covered with clouds. He met a Barbarian man named Killaxe on the path and traveled with him up the mountain. The mountain had cliffs on one side and an easy to climb surface on the other. When they climbed the easier side, they discovered burial mounds that blocked their path. The Barbarian would not travel across it. Suhl said that during the day there were no undead so it would be safe. Killaxe still refused. Suhl gave up and began walking across the burial mounds. Three thieves came out of hiding and attacked Suhl. Killaxe gave up his fear and helped defend Suhl. Together they killed the thieves. Killaxe ran from the burial mounds and told Suhl he could help him no more. Suhl left him behind and reached the other side of the



mountain. He learned that Barbarians are great fighters but sometimes too superstitious for their own good.

The fifth mountain had many hot springs. He met a Mystic Wood Elf woman named Fernell on the path and traveled with her up the mountain. Fernell liked Suhl and slept with him every night while they traveled. They eventually came to a stream they had to swim across. Suhl had no trouble swimming across to the other side. Fernell had more difficulty and grabbed onto a boulder in the stream to keep from drowning. When searching for rope to rescue Fernell with, Suhl discovered his money pouch missing. He realized that Fernell stole it the night before. He left Fernell to die in the stream and soon came to the other side of the mountain. Suhl learned that Mystic Wood Elves are weak and are common thieves who steal your heart and your purse.

The sixth mountain had many wild animals. Suhl met a male Scavenger that looked like a mink named Carthidge on the path and traveled with him up the mountain. The weather was still cold and Suhl wanted to make a fur coat for himself. Carthidge became offended saying that he would not let Suhl capture and skin animals, especially the rodents that lived on that mountain. On the fifth day it grew very cold. Carthidge had fur and wasn't as cold as Suhl. Suhl found a nest of ermines and started killing them all. Carthidge attacked Suhl. Suhl killed the Scavenger. He skinned Carthidge and made a fur coat out of him. The following day, Suhl reached the other side of the mountain. He learned that Scavengers were little more than trained animals pretending to be civilized.

The seventh mountain had many large rocks and crevasses. He met a Hobling man named Grenich on the path and traveled with him up the mountain. Grenich had a difficult time climbing up the mountain and was often a burden to Suhl. On the third day on the mountain, they came to a chasm that was 20 feet wide and 100 feet in depth. Suhl was about to turn around and find another route when Grenich pulled out of his pack some iron spikes, a hammer, and rope. With these tools they were able to cross the chasm.

When they reached the other end of the mountain, Grenich parted company and went west. Suhl learned that Hobblings are weak people, but make up for it in cleverness.

The eighth mountain was covered in thorn bushes. He met a Stone Elf woman named Zenith on the path and traveled with her up the mountain. Zenith spoke little and never smiled. For two days the thorns tore at their skin and clothes. Zenith and Suhl bled much. The Stone Elf passed out. Suhl bandaged her up and put his skins over her so she wouldn't get cold. Lightning struck the mountain for several hours during a storm that evening. The thunder deafened Suhl until all he could hear was a sharp ringing sound. In the morning Zenith found Suhl High mad from the previous night's loud storm. Zenith soothed his mind until Suhl was calm again. They traveled the rest of the day to the other end of the mountain and went their separate way. Suhl learned that Stone Elves are weak in strength, but strong in will.

The ninth mountain had a flat top with a lake in the center. Suhl met a Gypsy man named Rodrigo on the path and traveled with him up the mountain. Rodrigo told many tales as they traveled that seemed too fantastic to be true. Rodrigo brought wine on his trip and the two got drunk the first night. Rodrigo traded a jar of dried up beetles that brought good luck for a jeweled dagger Suhl brought back from the war. The next morning Suhl realized he was tricked by the Gypsy and demanded his dagger back. Rodrigo refused saying that the trade could not be undone. Suhl took the dagger back by force. They did not speak for the rest of the journey. At the bottom of the mountain the gypsy cursed him with a donkey's tail and ran away. Suhl learned that Gypsies are sneaky thieves that are not to be trusted.

The tenth mountain had many rock slides. He met a Sarr woman named Thrush on the path and traveled with her up the mountain. She had the appearance of a tiger. It was difficult to travel up the mountain for many rocks slid beneath their feet as they climbed. It took ten days to climb Highway up the mountain. No animal could survive here, and both had not eaten fresh food for days. Thrush went ahead to find a safe path. She called to Suhl that all was clear, but Suhl felt a tumbling sensation. Something was not right. Suhl carefully went forward on the trail. He threw a rock ahead of him. The path before him collapsed in a mini avalanche. Someone had moved the rocks supporting the path. Thrush dove at Suhl from a hiding place looking to make Suhl her next meal. They fought and Suhl killed Thrush. Suhl found a safer route and in three days made it to the other side of the mountain. Suhl learned that Sarr are nothing more than vicious animals pretending to be civilized.

The eleventh mountain was steep and had many patches of ice on it. Suhl met a Dwarven man named Vonce on the path and traveled with him up the mountain. The travel was difficult, but they were both sturdy enough for the journey. Vonce spoke little, but commented on Suhl's sword, saying that it would not last much longer as a weapon. Suhl laughed at the dwarf. Suhl's sword had served him well in the war and it surely had more years in it. The next day, while chopping holes in the ice to make footholds, Suhl's sword broke and he would have fallen to his death if Vonce didn't come to his aid. They made it across the ice and to the other side of the mountain. They parted as good friends. Suhl learned that dwarves are a very capable people who really know what they're talking about when it comes to weaponry.

The twelfth mountain was black as pitch and smelled like brimstone. He met a Dark Elf man named Solace and traveled with him up the mountain. Solace spoke little to Suhl, and when he did he treated Suhl like a child. Suhl did not like the Dark Elf's company. Solace liked traveling in the night and was almost invisible to the eye on the black mountain.

On the third night Solace asked for "protection money." Suhl refused saying he didn't need protection. Solace laughed and

disappeared. Suhl traveled the rest of the night never knowing where Solace would appear next. Finally, just before dawn, Solace appeared in front of him asking again if he wanted protection. Suhl held his weapon ready for combat. Solace sighed and threw three Northmen heads before him. They had been following him since he first came to the mountains. Solace said there were more Northmen out there waiting for him.

As Solace disappeared again in the night he told Suhl to next time take up any offer from a Dark Elf, for it is a rare occasion that they will help you out. Dawn came and no other Northmen were seen. Suhl reached the other side of the mountain at the end of the day. He learned that there is more to what meets the eye with the Dark Elf and to never turn your back on them.

After the twelve mountains, the path came to a road which he followed until he caught up with his comrades from the war. He told them of his travels with the different peoples.

They asked him if he traveled with a human. He said no, but his dealings with the humans in the Northmen battles were enough to know them well. Why would he travel with a greedy, confusing, know-it-all human who can barely keep up in a fight? It's not that much of an adventure to travel with one of them.

RACIAL BASICS

Duels are constant among High Ogres and their tribe's members. To them it's a way of defending your arguments, determining who's fit to lead the tribe, settling family and tribal disputes, proving your worthiness on being considered an adult, and choosing a mate (this works for both genders). The duel is not for honor exclusively, but to observe status, to prove a point, for ceremony, to show off skill, and just to have a good brawl.

This also doesn't mean that a High Ogre can go around dueling every person he or she meets. The right circumstances must be in place. There are also the annoying laws of man which make no sense but must be observed. This means if a non-High Ogre has offended them in any way, they must contain their anger and need to duel unless there's absolutely no other course.

High Ogres are reserved around other races, and tend to warm up to these other creatures only after traveling with them for a time. Their regular personality is boisterous, proud, ready to face new and exciting challenges, bored with intellectual mumbo-jumbo, and when not fighting, looking for a good draft to inebriate themselves with.

A drunken High Ogre is not uncommon and very ugly. When intoxicated they tend to bellow war cries, brag even more about themselves, hop around in a war dance, and pass out in the middle of the floor.

High Ogres eat all kinds of food. Fructose, the natural sugar in all fruits, makes their blood sugar rise in their body to astronomical heights. If they don't fight soon after eating an apple or orange, they'll be crawling up the walls in agitation. Often whole tribes eat lots of fruit before going out into big battles. They prefer to eat meats, but will eat vegetables to balance their diets.

There is a common misconception that High Ogres are dumb. This has been due to the fact that their racial intelligence makes it very difficult to comprehend scholarly skills. It is true that many of the skills we take for granted, such as reading, and teaching do not come as easy to them, and they find it difficult to grasp abstract concepts like the Code of Chivalry, nobility, political intrigue, and collegiate level education.

They speak a simple version of the common language, having great difficulty with words that have no meaning or are vocabulary heavy. A human might say "I systematically uprooted the espionage affiliation" where the High Ogre would shake his head and after an explanation of what the person said, would reply "So, you got rid of some spies."

LAND ABILITIES

High Ogres make this up for a strange form of lateral thinking with an innate understanding for the ecology of the lands they live in. The reason for this is not truly known, but various High Ogre cultures have different legends concerning their origins and this ability. They can tell when something is going to shift the balance of nature—things such as natural disasters, man-made disturbances, open rifts, plagues, and animal, plant and creature imbalance (when the delicate balance of predator/prey is way off due to migrating creatures, plants or animals).

The High Ogre cannot exactly determine what specifically is going to happen, but can just get a general feel for a shift in the balance of nature. Some examples:

- A deadly virus that affects all humanoids: the High Ogre would detect some kind of rotting around them.
- Bullywugs and Attercobs coming out of a rift nearby: the High Ogre would be able to detect strangers to the region nearby.
- An immanent earthquake: the High Ogre would be able to see lines or cracks all along the ground where the quake will tear open the earth.
- An imminent fire: the High Ogre would cough and hack as if smoke is inhaled for the duration of the High hour before the fire even reaches the area.

All High Ogres have this ability, but only trained High Ogre shamans can actually interpret the meanings of these signs of an improperly balanced environment. Becoming a shaman should be a rigorous and difficult achievement for a High Ogre character; something the player should spend a good deal of effort in attaining.

UNDEAD

Due to their unique feel for the land and all that is healthy, High Ogres are very attuned to the earth. This means they can sense when there is “too much necromancy” around, and will react accordingly.

Necromancy and undead are more than just taboo to a High Ogre. These things just feel wrong and the presence of such abominations makes the High Ogre itch and squirm in discomfort. This sort of thing has no place corrupting the lands.

Consequently, High Ogres hate any type of undead or necromancy and will do everything in their power to destroy such beings or those who would use necromancy.

This means that your character may do some pretty suicidal things in order to attack that undead creature or necromancer. And it means that unless you are willing to play an insane High Ogre who will be shunned and hunted by your fellow High Ogres, your character should never willingly cast or

use necromancy or allow it to be used in his presence.

Because of their hatred and feelings about undead, High Ogres often become experts in the types of undead that exist and what are the best ways to destroy them.

COMBAT

High Ogres are constantly trying to prove to other High Ogres their abilities in strength and combat. They seek to be the most powerful High Ogre in the Tribe and in whatever area they are currently traveling through. When approached by a High Ogre they had never seen before, they are compelled to prove themselves to be the dominant High Ogre in strength. They seek to prove which is most capable in a duel for dominance. The duel must then take place, regardless of whether or not one High Ogre outclasses another. The defeated High Ogre must treat the victor as a superior until one day, they can fight as well or better than their superior and perhaps take his or her place. Rematches do not happen that often, and usually a whole season passes by before one is decreed.

High Ogres also have the capability of additional weapon ability if they learn the skill (“Racial Proficiency”) and “Racial Threshold” if they learn how to maximize the potential of their body. All High Ogres start with additional 2 body points due to innate toughness.

FAMILY LIFE

To the High Ogre, the family is necessary but not an integral part of life. High Ogres do not marry but instead choose mates to reproduce with. They must duel with other suitors, and both genders may end up dueling for this privilege, before they can mate with each other. The female High Ogre then takes complete responsibility in parenting and teaching the child. The father



spends very little time with his mate during the year and pays no attention to his children.

A High Ogre may have more than one mate, but this is rare because the mates duel with each other all the time, as do the children of each mate. This also gets the other High Ogres in the tribe upset if one High Ogre, even their leader, hoards mates and will constantly challenge him or her for these multiple husbands or wives.

At age 8, the adolescent child is forced out of the mother's household and is told that if he or she ever appears in the mother's quarters again, it had better be to challenge her in a duel if he or she wishes to stay.

The teenage High Ogre then goes through a series of duels he must instigate to challenge the adults in his tribe. The adolescent will go through several defeats, often going for 3-4 years without victory. When the adolescent defeats an adult other than their mother in the tribe, he or she is welcomed as an adult, but must still constantly duel with other tribe members to gain any respect. Any who fall in a duel with an adolescent becomes the embarrassment of the tribe until they can prove their fighting worthiness again.

If a High Ogre meets with his or her father after they've left the household of their mother, they must defeat him in a duel before the father will acknowledge them as their child. Everything in the High Ogre society is earned through vigorous combat. It is their way of being constantly combat ready.

When speaking about one's family, the High Ogre will most likely only talk a little bit about the victories his or her parents may have been engaged in. High Ogres never speak highly of their brothers or sisters. They are always in direct competition with their siblings' deeds. At the same time, they will never let anyone else bad-mouth them (especially non-High Ogres). They never talk about their children unless they have been defeated by them in a duel and consider them worthy enough to be called son or daughter. They usually speak of their mates with some affection.

OTHER RACES

High Ogres are pretty receptive to most of the other races. They have the most respect and affinity for Barbarians and High Orcs. The Barbarians are the easiest to engage in conversations with, but their bizarre superstitions annoy the average High Ogre who calls these fears "stupid and useless." The High Orc is perhaps the most similar of all the races in skills and abilities, but waste too much time dwelling on family and blood relations.

Dwarves, Humans, Gypsies and Biata are all relatively fair fighters, but all very convoluted and interested in things which make no sense when it comes to preparing to fight your next battle (For example, instead of making clothes that are practical for fighting, they make clothes that are pretty). Also they talk too much about that awful unspoken word by High Ogres, peace. Don't they understand that we were all meant to fight for what we need on this world?

Gypsies are too sneaky to be trusted. Biata are devious and therefore a High Ogre should always watch their backs when one is present. Humans are all things, good and bad, but High Ogres tend to reserve any trust with them until they are absolutely sure that they can.

Almost all of the races irk them to no avail when they have their political and educational conversations. These complex conversations bore them and they often ask how this relates to fighting the next battle.

Elves, Dark Elves, Mystic Wood Elves, Hobblings are all weak creatures to the High Ogre and will rarely consider any of their battle plans worthy of implementing. How can a weak creature know how to plan a battle well? They think all Mystic Wood Elves

and Dark Elves are thieves and will never expose their possessions around them unless they know them well enough.

They regard Sarr and Wylderkin as trained animals. There are usually no problems with these races, but if they ever get into an argument, the High Ogre will look for their "master" to duel with. They cannot comprehend that these "animals" are a race of their own, and when they discover that these "animals" are free to roam the cities without supervision, the High Ogre will shake his or head in disbelief and walk away from this madness—unless they are compelled to continue with their plan to duel and challenge the argumentative Sarr or Wylderkin.

The bottom line with race relations is not to pick fights with the other players. The duel is there to settle in-game disputes which make sense to your character in dealing with other races. For example, if someone looks at you funny, then you don't need to bother challenging them, but if they steal from your kill or deliberately insult you, then by all means, challenge them.

ROLEPLAYING TIPS

High Ogres are perhaps one of the bravest of all sentient species. They live for good combat, and seek any opportunity to prove their prowess in the battlefield. They are very proud of their deeds and often brag endlessly on past victorious battles in which they've participated. At the same time, they often willfully try to forget their defeats as well and when these embarrassing defeats are brought up in conversation, the High Ogre will feel uncomfortable and agitated and try to change the subject. If the topic is brought up obviously an insult towards them, they will challenge that person to a duel, but not to the death.

The responsibilities in a High Ogre household are not burdened on one person. The basic attitude in a High Ogre family is "if you want something, go and get it yourself." If a High Ogre spills ale, it's his responsibility to wipe it up, and nobody in the family will do it for him. No High Ogre will clean up after another. They have too much pride for that. Many huts are unkempt because of this philosophy.

High Ogres can ask others in the household to help them with tasks or chores that are to the benefit to the entire household, like collecting firewood in the wintertime or fixing a collapsed wall. The welfare of the household and community is still very important, and High Ogres will share burdens when they absolutely must be shared, but they will not do their relatives' work for them when it has no bearing to their own responsibilities.

The elderly High Ogres are not pampered as in many other societies. The High Ogres believe that only the fit should survive. If the weak and sickly cannot learn to fend for themselves anymore, than perhaps it is better that they die soon anyway.

High Ogres see feebleness as the ultimate curse of life. Better to die in the glory of battle, than to waste away in some obscure way. If an elderly High Ogre feels he's become too much a burden on his household and tribe, he will travel deep in the woods to find a Troll or Goblin so that he may die fighting.

COSTUMES AND MAKEUP

High Ogres are similar in appearance and physiology to that of a monster-variety Ogre, hence the name. They have yellow skin and protruding lower teeth. Unlike the Ogre, they grow in all sizes, although smaller High Ogres often find themselves proving their fighting ability more often than the larger ones. Those High Ogres with long hair tend to tie it back and keep their beards trimmed.

High Ogres tend to wear pelts and skins of animals, but they do not have to look primitive in appearance. There are several High Ogres who have the craftsman skill to treat animal skin and make them into attractive remnants. High Ogres occasionally

wear silks and fabrics when given as gifts by other races, but they don't last as long as they skins from all the wear and tear of fighting.

All High Ogres, male and female, wear yellow face paint and have protruding teeth. Some local chapters use light blue facial tattoos, but these have special meaning and should not be applied without checking with your local chapter first. Other makeup is optional. The base color must be yellow and all flesh exposed should be colored yellow.

There are three different categories of makeup people use. Like anything else you put on your skin, it is important that you test these products before using them at an event. Even if a product is labeled as hypo-allergenic, it is possible for you to have a reaction to it. Place a test sample on your forearm, and leave it on for about High and hour. If you don't have a reaction to it, the makeup should be safe to use. It has been known to happen that people develop an allergy to a particular makeup after continuous use. Just because you have been using a particular makeup for a year does not mean it can't cause skin irritation.

The three types of makeup are cream, grease, and pancake. Cream is the easiest to wash off, but may not necessarily have the right shade of yellow you desire and comes off too easily with sweat. Probably a good makeup to wear on module days when you only need a two-hour makeup job. Grease makeup tends to cause the most skin irritation for people. It does not sweat through, and you'll get very hot under it. It also smears clothing and is very difficult to wash off your skin, requiring cold cream like Ponds for removal. Grease can be dangerous if applied near the eyes. It does, however, give the thickest color and is the longest lasting. Pancake tends to be the makeup of choice at an event. It is the least likely to cause skin irritation, it sweats through but not off the skin, doesn't rub off easily, can be washed out of clothing, and gives the best color. For application of pancake makeup take some open cell foam or a makeup sponge, dampen it with water, and apply evenly on your face and wherever else skin is exposed (palms excluded).

With any kind of makeup, it is recommended to carry a dry cloth with you while you're playing in the event any makeup runs in your eyes. You can then soak up any excess makeup while getting water to flush your eyes. Cloth is also helpful to pat down sweat before it drips in your eyes. You should check your makeup every few hours depending on if you sweat a lot or not and reapply perhaps as often as every three hours just to touch up any bad spots. Ideally you want to have an even coat on the face, neck, back of the head, arms, legs, tops of hands, and any other exposed parts of skin.

Do not sleep with your makeup on! Your skin needs to breathe, and any kind of makeup hinders that process to some extent. Therefore you should wash all the makeup off your body each night and reapply it in the morning. Your skin will thank you for this. As for makeup cold cream is a good remover. Other than that, use a soft bar of soap to remove makeup, since this will be easier on your face.

Teeth are best made out of Friendly Plastic. Many craft stores will sell one inch by four inch strips of Friendly. If you can only find the pellets of plastic, refer to the following section on how to



prepare the pellets, then follow this guide on how to make the teeth. To soften the plastic, boil water with a small amount of oil to prevent the plastic from sticking to the pot and hold a small section of the plastic, 1 inch by .5 inch, under the water for about 10 seconds. This will be used for the base of the teeth and should be placed on the bottom row of your real teeth where you want the false tooth to be. Be careful that the plastic does not come down onto the gum for this will cause painful gum irritation after wearing the teeth for prolonged periods. Press down to form the plastic to your teeth. The plastic should set within a minute. Dip the form into ice water to make sure it has properly set. You should place it back on your teeth to make sure you got the fit correct.

Take another 1 by .5 inch piece of plastic and soften it as well. Now curl it around to make it look like a tooth. Be aware that you will want the tooth to come out (forward) from your mouth, since directly up will irritate the roof of your mouth and not look right since these are supposed to appear like tusks. Now comes the tricky part. Heat the base of the tooth and the front of the Friendly Plastic denture. Be careful not to heat the denture for too long, or you ruin the fit. Press the tooth firmly onto the denture and hold it for High a minute. Finish by dipping the whole thing into ice water. Check that it fits snugly over your teeth. If the fit is loose, you can now safely heat the entire denture without risking the tooth coming off. Do not heat it for more than 15 seconds, since this will make it difficult to refit the denture onto your teeth. You might need to make as many as three sets of teeth before you find one that fits you uncomfortably.

Using Friendly Plastic in pellet form is almost the same, except that you need to prepare the plastic first. First, boil a small pot of water. Remove the water from heat and add a small amount of oil to keep the plastic from sticking to the pot. Add 4-6 tablespoons of pellets to the water. Wait until the pellets turn from white to translucent. Use a fork or other object to remove the pellets from the water, being careful not to burn yourself. Work the plastic until it has solidified itself to a single mass. Now you're ready to make your teeth.