

Kingdoms of Ind, Overview:



Garkha Kingdom

Ayodh Kingdom

Rajpu Kingdom

Benga Kingdom

Marhat Kingdom

Kuru Kingdom

Beastmen of Ind

Empire of Lanka

Between Beast men
and Lanka is Tami
Kingdom

Located south west of Cathay, South East of the Ogre Kingdoms, and West of Khuresh these kingdoms exemplify the syncretic existence of man and wild, artificial and natural. A realm of strange customs and rituals to outsiders, its climate and natural resources make it the hub of the world spice trade and a number of vibrant, ruthless, wealthy and degenerate polities have developed over time in this Land of Spice and Magic. As befitting a disunited land with many dangers and intrigues, almost all nations start off in some sort of war or calamity. It is considered the most difficult start position in the world map/as a campaign equivalent.

Society and Culture

The humans of the Empire and surrounding polities have benefited from the patronage and alliance with Dwarves for millenia, and elves more intermittently and recently; the humans of Cathay have benefitted from the guardianship of their Dragon emperor and the dragon blooded, and the humans of Ind have been fortunate enough to form beneficial and often syncretic relationships and societies with the noble Beastmen of Ind. From the Monkeymen to the Tigermen to the elephant headed Ganeshan, these noble Beastmen mostly descend from one of the last Old One experiments, a mammalian counterpart to the Lizardmen whom span many phenotypes that blend man and beast in their bodyplans as well.

Over time, Ind society has greatly benefitted from and maintains extremely ancient traditions steeped in wisdom and knowledge passed down generationally, but which also have been used to keep in place rigid power structures that prevent true innovation in many fields. This is concurrent with an increasing urbanized trend that sees the Brahmins, descendents of the ancient shamans and wise men of Ind whom led the Interactions with Beastmen since ancient days, universally respected and looked up to by Man and noble Beastman, retreating from the more rugged sciences and fields of the Wild, Beasts and Metallurgy. While this knowledge is maintained by their Beastman allies, the caste system that has developed over time in ind most strongly amongst its humans has limited their potential in many ways as innovative and revolutionary methods that could threaten the power base of the established castes were deemed unclean by Brahmin or dishonorable by Chhetri traditionalist thinking and these prejudices are transmitted as custom.

Still, there is great value in the roles of fathers and sons being passed down generationally. Many peoples have noted the nature of sons is often to take after and emulate their fathers, and fathers often being the best teachers to their own sons. And so except in areas of strife where heroics are necessary it is as difficult for a low caste Indan to become a Chhetri as it is for a peasant to become a knight in Brettonia, and only the magic sensitive sons of Chhetris are ever allowed to join the ranks of Brahmins, as the Brahmins have lineages far more likely than any other caste to be magically sensitive due to their proximity to and marriage alliances with the only magic users of Ind, themselves. Magical lineage outside of the upper castes due to the distance from the poles is unheard of, and its presence in the Chhetri caste is most likely due to illicit affairs rather than chance itself.

At the top of the hierarchy is the learned, intellectual, refined, aloof and insufferably arrogant Brahmin caste that are family and clan based and if not magical pushed to be maintainers and recorders of knowledge, researchers of fields deemed appropriate by their superiors, or wandering rishis that delve their own knowledge and spread wisdom in their own ways. Below them is the martial, bloodthirsty, mostly disciplined and traditional Chhetri caste that make up the professional warriors of Ind, blessed by their Gods and Magics before battle at the hands of the brahmins. Below them are the Vaishyas whom are traders and merchants, skilled workers like Goldsmiths, better blacksmiths, engineers, and the best of the artisans. Below them are the Sudras whom are primarily the servant class and also composed of worse quality traditions that might be similar to Vaishyas such as crude, beginner black smith lineages

that have only a couple skills passed down and therefore must attach themselves to a larger collective to have their skills used enough to feed their family.

And finally even below that are the untouchables, the most wretched and looked down upon in society whom must perform the most menial tasks such as gravedigging, manure harvesting and handling, and the prostitute class that often also were actresses in their travelling dance performances.

Upliftment out of the untouchable caste was just as difficult as a Vaishya or Sudra becoming one of the high castes, but barriers of marriage and intermingling between the lower middle two castes and the upper higher two castes was less scandalous and likely to cause uproar or perceived loss of honor.

Women have traditional roles in Ind, with men being the external order creators and breadwinners and women being the internal home makers and bearers of children. While allowed to marry multiple men if she is of much higher social rank or economic value than the families of the men and all the men explicitly consent, they are allowed to divorce her if she is infertile or will not produce children for them and she is not allowed divorce unless they are the same. Uruk was the only society that was matriarchal amongst all the Kingdoms of Ind, with caste lineage passed down from the mothers side taking precedence over others, largely due to their fanatical devotion to the fierce goddess Kali and the need for their men to constantly sacrifice themselves to keep back the hordes of Savage Beast Tribes. Their Doom at her hands as well as the increasing distance modern Brahmin tradition tries to place between its current more “civilized” appearance and Ind’s blood drinking, Kali and blood magic loving past has resulted in both Kali reducing in popularity as well as a complete dislike for the potential of female rulership due to their association with the great Wrath of Kali that was the only event that has destroyed a Kingdom of Ind utterly since the Classical Age of Ind, not to mention the loss of status of Courtesans during the fall of Kashmi and the negative effect that had on the reputation of women whom wielded their sexual power too openly.

In recent centuries her more softened Godly incarnation, the strategically talented and less gruesome Goddess of Victory Durga has made quite a resurgence, but it remains that while in the past Kali might have been the most popular deity amongst the peoples of Ind, nowadays the image of Lakshmi as a female and Vishnu or Shiva of the Trimurti hold the greatest sway in the majority of Indan households, although the gap is likely narrowing due to the slowly rehabilitating image of Durga/Kali and in the future she may once again be one of the most worshipped deities.

Noble Beastmen of Ind

The first teachers of Indan humans were the long lived and sonorous Ganeshan. Keeping alive their traditions of knowledge since the days of the Old Ones, the Ganeshan were the ones whom taught the primitive shamans of the human Indans to connect with the gods via Mantra and Magic. While they themselves could not write except the most crude designs, the digits on their hand being much less nimble and delicate in their movements than humans or Monkeymen, the Ganeshans had been the thought recorders of the Old Ones and were designed with incredibly long memories and ancient wisdom. Why they were not made more efficient is often subject to discussion by learned elders, whether due to the haste with which the Old Ones had to turn to face Chaos and so could not complete

their most recent creation or because they had an artistic preference for a purely audio based biological recording machine and librarian all in one is not known. While their distant ancestors had dictated the instructions of their forgotten creators to recording machines for later perusal, or been scribes and librarians recording their masters experiments, in the present their naturally scholarly, gentle and jovial natures have them respected in every kingdom of Ind, and it is seen as a great honor for one to settle there and impart his worldly knowledge.

The Monkeymen have been allies for millenia, dwelling in the vast forests of Ind, tied to Humans via Great Mantra since the days of the first great Tami Empire which successfully unified Ind, a phenomena far less common than not. Their simple ways remind the humans of Ind of their own primitive past, and only due to their nimbleness in the trees do they not get wiped out by the genocidal savage Beastman tribes of Ind. Designed by the Old Ones to be simple minded and numerous helpers that are happy with their role, these primitive toolmakers are equivalent to an older child in outlook and ability their whole lives, develop quickly and breed rapidly, but lack the mental acuity and forethought to advance beyond simple stone and bronze tool usage. Ruled over by Sugriba and Hanuman for eons since the end of the days of the Old Ones, Sugriba succumbed to Chaos and was only put down by the might of the great Tami Peshwa Ruler Ragu Rao whom founded the First Tami Empire with the aid of his uncorrupted brother Hanuman. To prevent the carnage and destruction of a living god becoming corrupted by Chaos again, the Humans of Tami and Monkeymen of Ind undertook a great mantra and ritual to make calling forth the mighty Monkey God require the sacrifice of a high Ruler of Ind, in a time of great strife and necessity. Having been the travelling companion of ancient Vishnu incarnate Parshurama, Hanuman always gravitates to the cause of the nearest incarnation of Vishnu, if one is alive, and is often said to be an incarnation of Shiva as well who follows Vishnu wherever and whenever to vanquish and end evil.

The Tigermen were the last of the commonly known noble beastmen that humans encountered during their travels. A ferocious people whom in their early days worshipped Kali and Waghoba, their lifestyle revolved around ritual wars and hunts that saw all members needing to kill a sentient being, whether other beastman or human, to be a religious calling. Created to be the guardians of the work spaces and leisurely areas of the Old Ones, over time the worship of Kali lessened as it did in other places, Uruk being the sole exception as it increased over time, and blood sacrifice and ritualistic murder were increasingly less followed in the Tigerman heartlands of Banga. They also set aside the practice of leaving runts in the wild to die, and these lost tribes of Tigermen became savage and feral while becoming champions among the beast tribes of Ind, even as the Noble tigermen civilized as they increasingly interacted with the humans of Banga, where most reside. Waghoba is now the almost exclusively chosen god of Noble tigermen, and although conflict between the highly martial and physically imposing tigermen and humans still occurs, over time their internecine wars gave way to grudging mutual respect, treaties, and finally integration and unification into the Banga Kingdom of Tigerman and Human.

However, there was no one ruling tribe/caste placed over all these noble beastmen like the Slann were created by the Old ones to rule over Lizardmen. The most extreme human supremecist politico-religious factions of Ind view this as their right to being the ones whom must command the rest of the civilized sentients of Ind. Luckily that sentiment is a minority on the subcontinent with most viewing the noble

Beastmen with great respect and as peers.

Science, Technology, Religion and Magic

Ind is famous for having Wootz steel, the best quality non magical, human made steel in the world due to a unique smelting method developed in the south of the country combined with the specific compositions of local ore deposits. Their steel is often better as a result than even the best Empire State Trooper steel in the hands of greatswords and swordsmen.

While gunpowder is known, its association with soot, ability to challenge the warrior elite of traditional Ind society, and revolutionary potential to defeat the magics of the Brahmins have resulted in it being repressed over the years. Those closest associated with it and the advancement of metallurgy, the blacksmiths, have been degraded over the millenia in stature to prevent the practical engineers from challenging the warriors and intellectual spiritualists. Such is the ruthless nature of the caste system of Ind. The traditions of creating the highest quality wootz steel were of course maintained, but further advancements became fewer and farther between in the fields of metallurgy and stonework, creating an often simple seeming city scape outsiders that belied many more subtle advancements.

The biological and husbandry sciences of Ind are quite advanced, with the Marat developing the uniquely spry and nearly tireless Bhimthadi breed, and Brahmin healers able to treat human and noble beastmen alike. Due to the ancient wisdom of the Brahmins and their Ganeshan teachers, they are able to craft from trees the highest quality bows and raise the highest quality breeds of beasts of burden, as life magic is the most ancient and revered of the Mantras learned in ages past by these so called god men. Elephants are revered creatures that are used as both highborne pets as well as great beasts of war, responding to their mahouts touch as deftly as any horse, and raised by them since birth. It is said that in the jungles of Banga man has even domesticated individual tigers to take with them as travelling companions and comrades, learning how to communicate with them either via Waghoba's blessing or the teachings of the Tigermen themselves.

Their knowledge of the heavens and stars is only matched or exceeded by the Astromancers of Cathay or the High Elves, known as the Builders to Indans, and their ability to cast future predictions and bless with the magic of heavens further cements Brahmins as the highest and most revered Caste in all of Ind.

This blending of magic, beast and technology is seen throughout Ind in its applications by the Brahmins as both rulers and advisors to rulers. Great Temples are built to the gods with exact precision and accuracy, as mathematics is considered the greatest intellectual science with hymns matching esoteric patterns found by their often generationally transmitted and perfected proofs and logics. Indeed Ind is considered the origin for the decimal based counting system that most of the world follows, and a large share of the biological, agricultural and astronomical fields as well.

The different mantras themselves are associated with different gods, and under the tutelage and the ancient wisdom of the Ganeshan and even some Tigerman shamans, as well as recently under the tutelage of the elves/Halls of Learning of the High Brahmins and Peshwas in the built over/next to City of Spires, the human Brahmins and their shaman forbears were able to discern many individual winds of

Magic and develop their required invocations, gaining their mastery millenia before the Empire. The Winds are not particularly strong except in the North in Ind, and so there is also located the great Houses of Learning either built over the ruins of high elves known as Builders or adjacent to the High Elves still existing City of Spires, depending on which direction the story is chosen to go in, and is the greatest repository of Indan knowledge where all Peshwas gain their training as well.

Perhaps most amazingly, a clan of Brahmins has taken up permanent residence in these halls of learning, and pledged themselves to maintain a lineage that constantly reincarnates into its descendents in order to maintain the knowledge base necessary to use the vaunted High Magic, again either learned from the City of Spires or learned by the first savant of an ancestor that led the High Brahmins in eons past to begin the process of creating high brahmins and insisted the clan maintain their lineage in such a manner to ensure a self maintainable demographic with enough genetic diversity and support for such a specialized ability and power.

The single unique magic of ind, Blood magic, or more properly known as Blood Magic of Kali, was a strain that bears great similarities to the vampiric and death magics of the rest of the world but shunned by the refined Brahmins. However, its overuse and tempting of Kali's wrath when an intruder like Lokhir Fellheart could (albeit using a powerful force on a black ark) raid their highest temple just before their most important, decadal blood sacrifice for the fanatically Kali worshipping nation of Uruk meant that she cursed them for being such a pathetic enforcer of her will, deprived them of her blessings and imbued the savage beast tribes of Ind with even more bloodlust and hatred in a neverending siege that saw the second Kingdom of Ind inhabited by human and noble beastman ground underhoof by the newly resurgent, savage Beast Tribes of ind. Her worship became increasingly shunned outside of war or crime to lessen the possibility of her wrath at any slight, and although pockets of her are strong in Rajpu, Garkha, and Banga, with Rajpu perhaps the greatest worshippers with their love for (now animal) blood rituals, Shiva and Vishnu have replaced her in many circles as the favorite of warriors and enlightened Rajahs.

The gods of Ind are both inspired by their Beastman teachers and friends as well as the unique natural environment of Ind itself. Favoring a hierarchy that names gods small, great, and all encompassing, the thousands of gods of Ind might be a deity of a river, forest, mineral, natural phenomena, or abstract concept. The great gods are generally considered:

God of good luck and fortune Ganesha, in whose image the Ganeshan are thought to be made,

Durga/Kali whom is the Goddess of Victory, Blood and Murder, Durga/Kali is prayed to by warriors and Brahmins before battle and was the favored goddess of the blood drinking tribes of Uruk

Waghoba, tiger/Noble Tigerman god worshipped jointly with the Tigermen and prominent amongst the Bangans, representing honor and self sufficiency

God of Death Yama, whom is not worshipped openly but invoked under breath during times of great desperation, worshipped mostly by cowards whom cannot face their fate willingly, amongst the thuggees he is most favored

Hanuman, monkeyman God King Hero, worshipped by both Humans and Monkey men as a symbol of mental and physical strength, he can be summoned to lead his people in times of great desperation by the self sacrifice of a ruler of highest bearing. He is also considered an incarnation of Shiva in many traditions, and often gravitates to the incarnation of Vishnu to aid him in his destruction of evil.

Garuda, worshipped in his last remaining physical form on earth, the largest of the Great Eagles left in the foothills of the mountains of Mourn has developed a syncretic relationship with his worshippers that resulted in the development of the newest breed of noble beastmen, the Garudamen, uniquely done via the magic and devotion of humans themselves rather than as a creation of the Old Ones. This last of his avatars has grown to an enormous size due to the centuries of worship and free range hunting away from the trepidations of the ogres. In the face of all evils that befell the land of Ind, this god that represents birth and protection to the Garudamen and all other Indans that worship, may indeed be the one that leaves the most tangible gifts of all...

The all encompassing ones are

Shiva the destroyer, who always dances to keep the pain of his duties at bay, and when angered opens his third eye that destroys all in its gaze. Is present at the end of all things both great and small, real and imagined, is associated with his wife Durga/Kali and Yama, his servant.

Vishnu, whom dreams the dream that is the world on the back of his protector guardian, the Shesha Naga, and himself incarnates into the world through means great and small to end evil and beget good. Rarely is it that he chooses to enter the world when needs are dire, and if a time were to arise that two of his incarnations appear at once, it would be a sign of the greatest coming doom the world had ever seen...Garuda is his mount in the myths of Ind, and Hanuman his disciple and protector when in the world, Lakshmi considered his wife over time

Brahma, the creator. While Vishnu is concerned with the maintenance of the present and Shiva has the duty of the creation of the past via the constant ending of Vishnu's purview, Brahma is the future teller that creates as he predicts. Transfixed not just by the future but by all futures, it is of course the creator whom may bless one with the greatest Mighty Weapon this side of the Arrows of Kurnuous, the Moonbow, or the Bow of Shiva itself; the Brahmastra. His favorite creations are luck and hope, as well as honor and independence, and so Ganesha and Waghoba are always by his side.

Gods that straddle the line between great and all encompassing, representing a class that was previously held greatest among the great but whos eminence is now eclipsed by the all encompassing triumvirate, at least in the minds of the high minded Brahmins and their overly refined intellectualism, they are strongly attached to the winds of magic the brahmins utilize for their duties and are prayed to by virtually everyone. These are are:

Surya - God of the Sun and light - He is the reason almost all Indan religious structures are open aired and roofless: his light is holy and preventing its entry into holy places is considered a sin in many cultures and sects.

Agni - God of Fire, before the rise of the triumvirate he was the most followed god in Ind. Just as man's cultivation of fire is perhaps the first of his civilizational achievements, so is Agni's worship one of the oldest in Ind and even the world.

Lakshmi - Goddess of Life and increasingly considered the wife of Vishnu, Lakshmi is the queen of the ancient Ind Pantheon and formerly considered consort of Indra. The customs of Ind society allow women to have multiple husbands if their fathers are of higher social stature or if customs like in Uruk dictated so, but she could not divorce any man, and that no man could divorce a woman unless she was barren and they had not produced any children, the Goddess herself is also a divine symbol of theological supremacy passing from Indra to perhaps the now most worshipped god, Vishnu.

Indra - God of the Heavens formerly Rajah of the Gods; While a God widely worshipped and feared still, his only incarnation in the world began a reign as ruthless and ignoble as it was terrifying and majestic, and so he in a vision and sign willingly gave up his seat as king at a time when the High Brahmins themselves were the ones whom rallied the coalition which ousted the Mad King Gupta and restored order with their High Magic, although never taking the throne by themselves. They also were the ones whom developed the worship of the triumvirate and brought this new reformation to the Indan religion, again with Indra even in his greatest strength having the honor to signify the changing of times.

Military and Governance

In the human lands of Ind, the mace, sword and above all bow are considered the weapons of righteous warriors and the greatest of heroes. While the role of spears was once respected, it has over time become associated with timidity and submission, due to their role on the battle field of merely waiting for the enemy to charge them. The bloodlust of the Chhetris is to blame, as they are inoculated since a young age that except for Brahmins performing an animal sacrifice where the local customs allowed, only Chhetris had the right to spill blood and so were encouraged at every opportunity to willingly seek out and engage in such blood sport.

The role and reputation of spears and other defensive oriented infantry has over the millenia thus suffered a most illogical undermining, although Chhetri warrior traditions and martial skills in other areas might be enough to make up for their bloodlust and primitivity. They constantly vie with Brahmins for leadership of their kingdoms, and favor a militaristic approach.

Before war their Brahmins create great sacrifices of animals to be blessed by the Demon Goddess of War, Victory and Murder, Kali, for consumption by Chhetris going to battle. These rituals combined with the faith of the populace and due diligence of the Brahmins in their appeasement and rituals towards Kali result in Chhetris being imbued with a bloodlust during times of war often viewed as unnatural by normal folk.

In parallel to the bloodlust of the Chhetris, the arrogance and high mindedness of the Brahmins has led to them being universally associated with a, sometimes even ritually sanctioned, god complex that has them see society as only fit to serve their every whim. While those whom learn the mantras to communicate with the Gods and their Magic must of course practice rigorous discipline and meditation

to perform their duties as leaders in villages and advisors at the courts of Rajahs, time and resources abound for these so called god men to abuse their power over those whom they have purview. Whereas a Chhetri might take a lower caste family's daughter by force as afforded by his right of caste, a Brahmin would make a divine edict that their daughter would work as a temple dancer and obey every whim of her new overseer. And social pressures would force the family to acquiesce in both endeavors. They also have a strong disdain for the physical and so called "unclean" sciences and magics. Metallurgy, Death, Shadows, and anything related to undeath and the wilderness were sidelined over time by increasingly urbanized and cosmopolitan Brahmins whom preferred the new comforts, pleasantries and so called civilization they had over the lessons and wisdom of their ancient shaman forbears and their increasingly askance attitude to the blade wielding Chhetris. Still, they did not forget all, and even learned something. In the city of spires:

Either: A ruined high elf city abandoned long ago had been built over and used for Brahmin monastical study and meditation by the Maharajah of Garkha. A family of Brahmins took an oath to provide vessels of reincarnation for their own forbears to learn and study the most intricate findings and magical arts left behind by the ancient builders to learn High Magic and become the High Brahmin.

Or: A High Elf city that has a long history of alliance and patronage of the local Garkha Kingdom. Although not close to being treated as equals in the city itself, the bravery and doughty spirit of the Garkhans impresses them enough that outside the city walls they are viewed as valuable companions, guides and even friends. Nothing more, and that would certainly be most socially unacceptable within the City. They also have formed an outpost at the behest of the Teclis centuries ago to systemize and teach the lessons to the local Brahmins. The greatest of the lineage of these Brahmins, now simply known as the High Brahmins, are a family that many years ago took an oath to become the willing reincarnation of each and every of their brahmin ancestors and over many years pool their knowledge into each descendent to understand the lore of High Magic. If this is the scenario, then the City of Spires is Under Attack by Dark Elf Corsairs in addition to Garkha being attacked by the Ogres at start of the game.

This is also the pilgrimage point for all wishing to become Peshwas and learn the highest arts of rulership, and the Brahmin traditions of War. While local Brahmins of other areas have a sufficient knowledge base to lead small localities and rural areas, the Peshwas whom rule over the great Kingdoms themselves have all gone to the Halls of Learning/City of Spires to prepare themselves to compete in the highest courts for the largest stakes and according to their own most ancient traditions.

While writing had long ago been invented by Brahmins, it was a skill jealously guarded and usually only a few edicts per year by local leaders would have the clout to be written into stone or iron pillars as proclamations. Most intricate knowledge was transmitted orally with often accompanying hand gestures and motions to help them compartmentalize and focus their thoughts. This art naturally turns into the Recitation of Mantras combined with Shanti or mental peace that allows those born with a natural affinity to the Gods and Magic to hone their blessings and power. Their training is long and monastic. They constantly vie with Chhetris for leadership in their kingdoms, and favor a trade and economic approach.

Pros: Very diverse roster with good speed, adequate cavalry, chariots and artillery, diverse infantry that is both versatile and specialized, elephants as well as variety of bestial units and magic

Cons: No heavy armor except on elephants and lacks elite spears/halberds

Mechanics: Caste

Units tagged with low caste get traits expendable and scurry away

Units tagged with High Caste: chhetri get Rage and High Caste: Brahmin get Martial Prowess

Legendary Lords

Ram of Ayodhya - Born the first son of an ancient dynasty, he has travelled his kingdom in willing exile and returned to the throne to marry his bride Sita of the Garkhan Kingdom, who's father loved her so much that he placed the impossible task of stringing the legendary Bow of Shiva as a requirement to marry her. No man had ever accomplished this. But so righteous and honorable was the heart of Ram, combined with his mastery of Archery and strength of Body, that not only did he string the Bow but break it backwards in his attempt. All looking upon this cried out in horror, for it was not the wrath of the King they feared, but of the capricious Dancer Shiva himself who would now deign to gaze upon the mortal whom had insulted him so. But as is often the case, His mood was full of mirth, and he repaired the bow instantly and miraculously, the greatest possible sign of divine blessing. And so Ram not only gained a peerless weapon and the most beautiful woman in all the Kingdoms, but also the inheritance of the kingdom of Garkha who's king willingly stepped down in the face of such divine intervention, giving his throne up to the one he could see would be the greatest leader Ind had ever known. He can ride horse, armored elephant or Garuda. Has moonbow like ability: Bow of Shiva. His other abilities are map wide buffs that are constant or activateable, related to morale increase, archer ability and offensive fighting ability. Has Alith Anar range and magical damage. 60/60/100/Garuda armor.

Yuddhistira of Kuru - Born the first son of Maharajah Pandey of Kuru, Yuddhistira is the most honest man in all the kingdoms. In all his life he uttered only one mistruth, during the great Kurukshetra war between his house and the house of Duryodhana, the Kauravas, in order to drive the great Guru Dronacharya to suicide upon proclaiming his son Asosthama had died earlier the day in war, with the convenient braying of elephants masking the fact he uttered it was a horse they killed earlier the day under his breath. Thinking Yuddhistira had said the truth as always, his former teacher Drona committed suicide, depriving Duryodhana of a key ally. He has always been the most discerning and compassionate of his brothers, but after the day of his misdirection he no longer hovered an inch from the ground as his previous morally pure form allowed. Despite this loss in image, he increased the discipline in his lifestyle ever more afterwards, giving up his one vice, gambling, that had brought so much pain to his family in times before. While more given to ruling justly than leading in battle, he is considered a peerless warrior in the art of the spear, an often negelected art that allows him to give courage to those whom need it most and stand shoulder to shoulder with the least of his men to set an example all would follow. In a small radius he gives unbreakable, in a larger one he gives immune to psychology and moderate morale, and map wide small morale bonus. He has anti large and charge defense against all. He only comes on

foot or as anti large melee armored elephant with lance (no archers). 75/100 armor.

Mowgli of Bangla: An orphaned chiefs son who had been left in the woods after savage tigersmen wiped out his parents village, he was raised by cat and bear spirit Bagheera and Bhalu in the wild and eventually tamed and exorcised the demon spirit of Shere Khan, returning him to his four legged tigerman form and earning his eternal gratitude and servitude. Elected to rank of Sultan of Bangla by the assembled tribal chiefs for his efforts in pacifying such a destructive force, he has a mastery of both fire and beast Mantras possessed by few and was taught at the hands of the wise but greedy monkey spirit Raja Louiye. He wears the skin of dead bear spirit Bhalu for protection and wields a torch of eternally burning flame as well as longsword of the finest wootz steel. Has no mount options; but Cloak of Bhalu gives him 50 percent missile resistance and 60 armor, and Summon Shere Khan summons a gigantic four legged tigerman that is equivalent to Krell in power with greater mobility. He is a decent melee hero with flaming attacks and access to lores of beasts and flames.

Hanuman - Thought by the most learned of High Elf researchers and Ganeshan Ancients to be created as the Old ones' emissary to and first among equals of all Noble Beastmen alongside his brother Sugriva, he represents their ideal of physical and mental power, or perhaps is what they intended for humans and monkeymen to consider the same. Regardless if he was created intentionally or not, he appears as an even more gracile version of Monkeyman, but the size of a demigod such as Orion and with the movements and style of a man. During the travels of the Pandavas exile he taught Bhima a lesson in humility in strength after easily demonstrating his superior strength. However, these appearances outside of times of great need and when actively summoned by a great ruler, almost always of Tami, when times are dangerous for both man and Monkeyman alike. Flying version of Orion with no ranged attack, having armor piercing, magic damage and unbreakable. 40 armor and no healing though, however some really strong buffs to vigour and attack strength nearby.

Generic Lords:

Maharajah(Sword and Shield) chhetri ; Armed with talwar and Dhal (curved sword and shield), equivalent stats to General of the Empire (10 less armor but instead has rage due to chhetri). Instead of arrows on elephant has lances so is anti large on elephant. Can ride horse, or armored elephant. 75/75/100 armor.

Maharajah (Bow) chhetri: Armed with Great Bow and of unmatched skill and upbringing, these warrior leaders have honed their craft since time immemorial in the greatest art of war, archery. Slightly worse than Princess in combat stats but still pretty good, same range and damage and charge bonus. Can ride Chariot or armored Elephant (60/75/100 armor)

Peshwa (fire, light, life, heavens) Brahmin - Peshwas are the ruling elite of the Brahmin caste. Usually less common than Maharajahs due to the necessities of war and battle in the world, when they rule scientific achievement, artistic expression and increased trade tend to be of greater bearing. Trained at the City of Spires (see description), they have mastered the Mantras and Magics of Ind for the purposes of war and battle. Can ride chariot (40/75 armor)

Heroes:

Sita (High Magic and life hero) chhetri - Most Beloved daughter of the old king of Garkha, she was a genius scholar from a young age who had a strong penchant for the Mantras of Life (lore of life) and Nobility (High magic). While being taught mantras by Brahmin teachers from a young age by an amused, then amazed, and later ecstatic father, she quickly learned the rituals, hymns and gestures that define the magical abilities of Brahmins, far quicker than all other students at her age. Unprecedented was her almost instinctual knowledge of the Mantras of Nobility that were the highest and most rarefied amongst the circles of learned Indan holy men. Despite not having the advantages of ancestral memories like the High Brahmin lineage, she has become their equal in skill in this most holy art and science. While boasting a legendary lack of decorum, social awareness, graces and a most unseemly bluntness, she has an encyclopedic grasp of the knowledge she has studied and an eidetic memory that serves her well both inside and outside the Halls of Learning (essentially a savant mildly on the spectrum). As her skill increased she eventually can read a thick tome or learn the Noble Dictations by the hundreds each night whereas even highly skilled High Brahmin incarnates might take a fortnight to practice and fully grasp the same...and she never forgets a word she reads. Her skill can be explained thus: it takes about two human lifetimes of educated average brahmin level thought processing to be able to master the High magic even using the tomes of knowledge kept by the High Brahmins themselves, which is why they prefer creating continually improving consciousness of high magic via their descendent reincarnation, and each of their permanent deaths when a descendent vessel dies without reproducing is an horrific tragedy on the level of a death of a Maharajah or Peshwa. However, Sita is a Savant genius who learns at this rate 20 times faster than normal human Brahmins and has been learning this since the age of 5. If we assume to average around 7.5 faster than a normal Brahmin per year as she herself matured and became more capable, over a twenty year period she put in literally as much thought processing as two normal human lifetimes, or 150 years ($20 \times 7.5 = 150$).

As a young lady though, even her father's privilege and influence could only take her so far in these spheres dominated for so long by stuffy old patriarchs whom mostly thought of women as useful for maintaining a home or bearing children. Despite this, her father was able to provide likeminded, liberal teachers not set in rigid notions of what a woman should and shouldn't do. As time went on and the King produced no male heir due to heartache at the mother of Sita dying when she was very young, the nobles of Garkha increasingly agitated for the King to marry his daughter to an heir worthy of claiming the throne, lest they themselves rebel and install a suitable ruler. The ever present threat of Ogre Kingdom invasion necessitated almost constant Chhetri rulership; unlike other more insulated kingdoms they could not afford to have a long period of indecisive rulership by council or soft hearted, cosmopolitan Peshwa, despite being the guardians of their Halls of Learning in/ Built on top of the City of Spires. His daughter passed her twenty fifth birthday relatively recently and is almost beyond marriagable age as dictated by the customs of Indan nobility, which necessitate early marriages to allow love to blossom and deepen...and establish alliances between families as quickly as possible.

Heartbroken that he was being forced to have the last light in his world leave him, especially such a particularly useful and powerful ally with her newfound and burgeoning powers, the King set forth an impossible task for all potential suitors willing to wed his daughter: they must string the Bow of Shiva,

sacred heirloom of his family and never done before by any man of any stature.

Against her wishes to become like one of the great sage women of old, the Rishikas, her father set the date for her marriage soon, and sent invitations throughout the lands to announce the date. Despite her relatively advanced age, suitors of the highest bearing and nobility flocked to the Swayamvara of Sita, as marrying her would offer the greatest opportunity to inherit the throne of Garkha.

Bhim (Heavy Bruiser melee with mace) chhetri - Second oldest of the Pandava brothers, from a young age, Bhim was always the physically most powerful of the Pandava brothers, with an equally boisterous personality to match.

While Yuddhistira is the righteous ruler whom has turned to greater discipline due to a single misstruth he has learned to live with regretting, Bhim is the blood thirsty warrior whom lost his mirth when carrying out the most horrific parts of his vengeful blood oath. Prior to the Kurkushetra War, his brother Yuddhistira's gambling addiction and potentially abused authority as claimant to the throne allowed him to gamble his claim to kingship and wife away in a card game against Duryodhana's notoriously dirty playing uncle after being insulted on skill and ability at playing, in addition to the necessity and want to prevent outright civil war between the two competing lineages, a game that haunted the fates the Pandavas for the rest of their lives. During the game Draupadi, the 5 brother's shared wife, was disrobed by a younger brother of Duryodhana at his behest to drive home the utter humiliation of the Pandavas, his cousins against whom he played this game due to a historic rivalry and strong mutual dislike with cousin Bhim, jealousy of Yuddhistira's ease at proper Dharmic rulership and living, and discriminatory, patriarchal hatred against Draupadi for being in his eyes a woman of the lowest standing, morals and worth due to her polyandrous marriage to 5 different brothers, affording her even greater personal power than Duryodhana as the Pandava tradition was to listen to their woman rather than order her, as dictated by their own mother whom they always listened to and whom had ordered them to share Draupadi amongst them, in strong contrast to Duryodhana's own personal uber patriarchal and misogynist personal beliefs. Draupadi focused the Pandava's efforts, resources and abilities by smoothing communications and rifts between the brothers themselves, enabling them prior to the game to being the darkhorse favorite amongst the nobility for the throne due to their combined unity, focus and ability in contrast to the technically more senior but far more chaotic, tribal and numerous Kauravas. She was as great a threat to Duryodhana's claim to the throne as Yuddhistira himself, by being the vessel of the Pandavas lineage as well as what prevented them from warring with each other.

This utterly soured any potential for reconciliation between the two Maharajah branches of the Chhetris of Kuru, the Kauravas and the Pandavas. Due to Draupadis prayers being heard by the Gods, her clothes did not unravel but became a never ending stream of fabric that protected her modesty no matter how much her dignity was insulted. Although unable to do anything else due to now being completely bereft of royal legitimacy and all soldiers, armies and weapons owned by Duryadhana's ilk due to his brothers tragic loss, the large and powerful Bhim rose in unbridled rage and echoed throughout the halls a booming blood oath: I will drink the blood of Dushashana, brother of Duryodhana whether I am dead or after, whether God stand against me or not, or whether my own family would stay my hand! I will rip his chest open and he will with his own dying breath see me drink from his still beating chest his most

precious and last hearts blood!! This I swear, before all the Gods both Low and High!!!

At the behest of the royal court whom had many former allies of the Pandavas and were in shock at the cruelty of the Kauravas and Blood Oath of Bhima, Duryodhana was forced to mollify his family's grasping demands; the Pandavas were stripped of their royal titles for ten years and exiled for the same amount of time before they could return; the Pandavas were never to rise up in rebellion against Duryodhana and Bhim was to renounce his oath against Dushasana.

The Pandavas were invited to a guest house to mull terms, but in the middle of the night assassins sent by Duryodhana set it on fire after ensuring its walls had been constructed with highly flammable lacquer and other materials, as force of arms against the combined Pandavas would be extremely difficult if not impossible, and the narrow minded, low brow Duryodhana whom had enough of negotiations and talk wanted to end the threat to his legitimacy sooner rather than later. However the brash and often overly ambitious Duryodhana had forgotten that Draupadi was the daughter of Agni, the Fire God, and at her prayer and mantra the Fire was extinguished and the Pandavas escaped. They served their 10 year sentence, not to come back as meek subjects but rightful claimants, never forgetting the pain and humiliation they suffered at the hands of Duryodhana and his family, gathering allies, favors and armies till the fated day they declared War againstst their own Family and Gurus for the rightful claim to their Kingdom.

And so at the end of the decade the great Kurukshetra War started. And Bhim was granted his Wish and fulfilled his oath. When Dushashan's blood touched his lips, and as he gorged himself further, his appearance changed, and his mood blackened. He grew even larger and thicker, now a deep crimson color, with arms the size of large tree trunks and a girth greater than any Ganeshan. While previously he had been a Man of larger than life stature, great humor and boundless energy, all enhanced by a blessing in his youth by Naga for helping them rid their kingdom of demons to have the strength of 100 elephants, now he resembled the demons themselves in stature, look and increasingly even temperament.

For Bhim along with the two youngest, Nakul and Sahadev had always been the closest to Draupadi. Draupadi was in love with Arjun and pined after him the most, but his skill enabled him to amass a large number of wives throughout the years by championing the cause of righteous, noble local rulers against outsiders and gaining wives for his harem, so she received even less attention from him than Yuddhistira, who's dutibound demeanor and personality left her wanting many a day as he was shut in the council chambers away from his wife. A Queen needed to provide heirs while also ruling the kingdom alongside her husbands after all!

Bhim prior to his childhood blessing had been bold and brash, often clashing with the equally brash but more cruel Duryodhana, and after gaining his strength by deed, venture and maturation became even more bold and brash. Till he drank the blood of Dushashana, he had only been defeated by Arjuna in Archery, his teacher Drona, monkey hero god Hanuman and Duryodhana in combat/feats of strength. His greatest gentility was in the presence of Draupadi, who greatly apreacted his hypermasculine appearance and personality coupled with surprising soft heartedness. While Draupadi's disrobement

left him often thinking of vengeful thoughts against Dushashan, it did not affect his core personality greatly and he was the most steadfast rock Draupadi could lean on during their exile.

After drinking Dushashan's blood and becoming monstrous in appearance, his mood also darkened and gained a bestial, crude edge that caused an increasingly despairing Draupadi to wonder what toll honor and war was taking on her husband. After the war, during Draupadi's sickness, Bhim regained a measure of his self control, although his mood remains far more dour than prior to the War.

Since her death, Bhim has forsaken civilized life and prefers leading one man raids into the forests of the south where rumor has it Duryodhana had fled after their great, climactic duel, when Bhim had to resort to dishonorable tactics to defeat a more skilled Duryodhana at the end of the Kurukshetra War despite his own bestial and newfound strength. To what end no one knows except to speculate it is to put a final end to his most bestial and monstrous cousin, whom has brought his family so much suffering and still threatened their existence. While no longer of wild and demonic mood with their accompanying swings, his emotions being dampened by his history of war and the death of his wife, he retains a silent and dour persona completely unlike his former self, and only answers his brothers or when the need is dire.

Stats, mass and size similar to Ghoritch. He has very wide swing arcs of attack with a very large mace. he cannot come on a mount, he has two abilities: one gives himself attack stats when activated; another that gives minor vigour recharge to nearby troops named blood oath of Bhima.

Arjuna: The middle brother of the Pandavas, he has been the most skilled archer in all the kingdoms since a young age, a peerless warrior that has assembled a fusillade of holy weapons that devastate whomever is unfortunate to be his enemy. During the Great Kurukshetra War, he went to war on a chariot driven by Draupadi's cousin Krishna, a mysterious noble from the nearby Marat Kingdom whom proved to be a subtle incarnation of the High God Vishnu, Protector of the World, whom showed him the necessity of duty and righteous action when Arjuna faltered at the thought of killing his own family and Gurus. Vishnu generally takes to the world to influence and destroy evil in both subtle and overt ways; in this incarnation he has taken the form of Charioteer and Confidante of Arjuna.

While normally a peerless warrior whom has access to both the immensely powerful Shaivastra and Brahmastra, Arjun is most deadly on his heavy chariot mount driven by Krishna. While in this vehicle the words of Krishna take all fear away from Arjuna, making him unbreakable. In addition, Krishna may show his true form to both Arjuna and as a vision to others on the battlefield, giving them enormous map wide buffs for a long time after Krishna's Revelation. Should be most powerful hero character when mounted on Chariot due to Krishna as Charioteer.

Another Archer Character as skilled as Alith Anar, Arjuna on foot should be a bit worse in melee combat than Ram on foot but his reload skill and accuracy should be slightly higher. Brahmastra is a moonbow like ability, while Shaivastra is a hawk's talon equivalent that releases a burst of arrows to damage enemies. The activatable/constant powerful map wide augment available when Krishna is the charioteer should be something like: All army units on the field get martial mastery while Arjuna/Krishna is still alive, or 10 melee attack 10 melee defense and 10 leadership for all units for 2/3 minutes. Should be

called: Krishna's Revelation. Can go on foot or on Chariot driven by Krishna; 40 / 75 armor.

Nakul and Sahadev (two man team of duelist swords men good for assassination) chhetri. Twins, the two youngest of the Pandava brothers, they have been equally inseparable and indistinguishable from each other since birth. Expert swordsmen, they are the most easy going and light hearted of the brothers due to their place far down the line of succession, although have become increasingly somber since the death of their shared wife Draupadi.

Masters of the blade, these brothers are feared all over the battlefield for being a duo that have slain countless enemies in a deadly dance of blades. While off of the battlefield their demeanors are given to mirth making and revelry, on the battlefield their appearance takes on a devilishly euphoric appearance, as they laugh and sing through the blood of their enemies. The most physically beautiful of the brothers, they were the favorites of Draupadi alongside Bhim, and like Bhim their personalities have quieted the most of the brothers since her death. However, unlike Bhim they have not taken to wandering in search of vengeance and war, but rather dedicate themselves to defending Yuddhistira's court and on guard against potential assassins.

Unique two model unit, each of the brothers should have around 50 MA 40 MD, 200 damage with decent ap and +20 vs infantry bonus. They should cost around 900 gold total as a hero with abilities, and offer a cheap hero hunting option that isn't very subtle or fancy but good against infantry single entities. If put into straight up combat against someone like Sigvald should take off around 2/3rds of his health, but obviously much less effective against non infantry units. Should have a couple abilities: Challenging Shout, and Whirling Blades, one that increases leadership for all units around including themselves temporarily, the other that greatly increases their personal MA and MD significantly for a short amount of time. Can only come on foot,

Lakshman (archer) chhetri : Younger brother of Rama, he has looked up to his elder brother ever since he can remember. Loyal to a fault, he has stood by him throughout every adventure and is only second to his own brother in bow skill in all the Kingdom of Ayodh. He naturally takes a defensive and protective role to his elder brother, whom he views as often too compassionate and for his own good. During their travels throughout the kingdom, Lakshman took up duties of hunting for game for himself and Rama, and thus is an expert woodsman and hunter. Like Arjuna, he has completed meditation, alms and prayer necessary to be deemed worthy of the Brahmastra weapon. Can ride heavy Chariot; 40, 75 armor

Has Guardian trait, has same stat line and abilities as waystalker without magical attacks and having Arrows of Current Equivalent Brahmastra

Brahmin (fire, light, life, heavens) Brahmin - Trained at the City of spires, these Brahmins have studied the art of war in addition to the normal duties one expects of the intellectual and spiritual elites of Ind.

Equal to non amber wizards of the Empire in statline.

Rajah (Sword and Shield) chhetri - Ruler over one of the large tribes or smaller princedoms of Ind, these

Rajahs owe fealty to one of the greater Maharajahs over the Kingdoms themselves. Armed with Sword and Shield, these brave warriors charge into battle with prayers to the gods screamed across the battlefield as savage battlecries.

Equivalent to Empire captain with 10 less armor, same rest of stat line and cost.

Rajah (Bow and Arrow) chhetri - Ruler over one of the large tribes or smaller principedoms of Ind, these Rajahs owe fealty to one of the greater Maharajahs over the Kingdoms themselves. Armed with Bow and Arrow, these skilled warriors pincushion their enemies from afar with skill approaching the elves.

Waystalker without master ambusher, vanguard deployment or magical attacks, 180 range, lower MA and MD but higher WD, and without arrows of Kurnous. Markedly cheaper as a result.

Base Units:

Spear Levy (spear men at arms equivalent) - low caste -10 armor - Similar to the great disparities in wealth between the nobility and peasantry of Brettonia, such exists between the high and low castes of the Kingdom of Ind. Yet when times of war come, the poor wretches working the fields still get pressed into service for the local lord, armed with flimsy, often rusting short spears to offer a modicum of resistance to any marauding barbarians that might be seeking to end the small world that the pressed levies might inhabit and know. While not known for their bravery or skill, these units believe their godmen, lords and deities will protect them thru the battle, at least initially, before scurrying from the enemy that is almost assuredly more fierce than them. Usually they come back at least.

Tulwar warriors (swords with shields, battle pilgrim stat equivalent without frenzy, +10 armor, +20% shield) - - around 600 cost - chettri - Often inhabiting the lowest rung in the social ladder of the chhetri fraternity, what swordsmen lack in the strength of Greatswords and Maces, skill of eye and hand of archers, or the ability to afford and keep horses like the cavalry, they nonetheless retain their Chhetri honor, eagerness for battle and warrior traditions that make them versatile frontline warriors

Great Tulwar Warrior (Great Tulwar awordsmen, Foot Squire Equivalent - Has 40 armor aka 30 less than Foot Squire), otherwise identical) - around 600 cost - chhetri. Wielding great Tulwars of length often matching their own bodies, these heavy swordsmen cut swaths through any foe foolish enough to present themselves before their wrath..

Archer Levy - (Empire Archer equivalent) - low caste - 10 armor Similar to the great disparities in wealth between the nobility and peasantry of Brettonia, such exists between the high and low castes of the Kingdom of Ind. Yet when times of war come, the poor wretches working the fields still get pressed into service for the local lord, armed with flimsy, often rusting bow and arrows to offer a modicum of resistance to any marauding barbarians seeking to end the small world the pressed levies inhabit and know. While not known for their bravery or skill, these units believe their godmen, lords and deities will protect them thru the battle, at least initially, before scurrying from the enemy that is almost assuredly more fierce than them. Usually they come back at least.

Mace Warriors (White Lions of chrace with less armer,no lion pelt, chhetri - 40 armor, slightly worse ma

md ws but 90 man count rather than 75, around 600 cost) - Wielding the heaviest melee weapons in Ind, these brutish troops swing their weapons with bone and armor crushing strength.

Archer Warrior (high elf archer equivalent, chhetri, same cost and stats, slightly more reload time) Sure of hand and eye, these noble warriors have honed their skill to levels rivalling the elves in a shorter amount of time due to the blessings of their gods and constant animal sacrifices that fuel the warrior caste of Ind.

Sword and Shield Cavalry - chhetri, 60 armor, other stats equivalent to empire knights but faster, slightly cheaper around 800 to compensate. Chhetri Nobility with the resources to field horses, these valiant warriors charge into battle with shield held high and sword sharp. While not as armored as the heavy knights of the Empire, they display the same Chhetri ferocity that emboldens all of Ind's warriors.

Archer Cavalry (ellyrian reaver archer equivalent, slightly worse stats and slightly cheaper, same speed) - chhetri. While not able to afford a chariot and charioteer, the Chhetri in the archer cavalry corps are second only to the elves in horsemanship and skill. Able to fire whilst moving and in all directions, these swift riding cavalymen shield the flanks of their allied forces or range far ahead of the army scouting enemy movements.

Lance Cavalry - chhetri, similar to hussars but with 60 armor and similar stats, slightly cheaper if armor is lower but chhetri trait might offset that for balance/cost. Chhetri Nobility with the resources to field horses, these valiant warriors charge into battle with lances couched. While not as armored as the heavy knights of the Empire, they display the same Chhetri ferocity that emboldens all of Ind's warriors.

Elephant Rider - Unarmored - Scaly skin - chhetri. Has powerful ranged attack tironoc damage - no magic damage - 40 amor - less amor than tiranoc - around 1200 value. Masters of Elephant warfare, the strongest of Ind's warriors ride these war behemoths, firing from the largest and most powerful warbows from the howdah castle on top of each elephant. Led by Mahouts that command each beast almost by instinct, having raised the animals since birth, the elephants nevertheless present a danger when damaged and pained to enragement. Susceptible to rampage

Armored Elephant Rider - very heavily armored elephant rider - chhetri - around 100 armor - same ranged damage as elephant rider - around 1900 cost - also has anti large. Similar to the less armored Elephant Riders, the Armored elephant rider has a powerful ranged attack on top of a powerful beast of war. In addition, it has an extra lance bearer as well as bladed tusks that enable it to commit even greater damage to larger, non infantry sized enemies.

Light Chariot Archers - chhetri: Identical to skeleton chariot archers of tomb kings but with 35 armor, not undead and lower price - around 800 cost. While the Maharajah or Rajah usually funds the training and recruitment of Mahout and Elephant Rider teams, The wealthiest of those whom choose the route of archery can bring their own charioteers and horse drawn characters to bear. Atop these mobile platforms, the nobility of Ind can rain fire from some of the best crafted bows of Ind by arrogant, aloof and accurate lordlings chasing glory

Heavy Chariot Archers - chhetri equal to tiranoc chariot with 75 armor and same ranged attack but no magic and less ammo - around 800 cost. The pinnacle of archery combat to the most illustrious of the Chhetri caste, these veritable moving castles hold strong under the strongest of enemy blows and fire, and have great enough mass to crush hordes of enemies underneath. In addition, the bows of these warriors is often crafted from trees using special mantras of Life that enhance the woods strength and coil, enabling these most blessed and well bred warriors to train their bodies to the greatest feats in their nation, alongside perhaps only the Elephant archers themselves.

catapult - low caste - same stats as rock lobber. Strange to outsiders, while the Muscle power of Chhetris is held as a high and worthy if blood ridden art form, and the high minded intellectual pursuits of the Brahmins at least legally, theologically and theoretically held to be the highest ideals of Indan civilization, the unification of intellect and killing ability in siege weapons is something looked down upon by both castes alike. To observant foreigners, they would easily deduce that the muscle based power of the Chhetris and the Magical and Spiritual power of Brahmins is threatened by low class proles using ingenious weapons of war. Yet still they have their place, and the primitive catapult is used by less haughty and arrogant commanders as needed to destroy enemy fortifications. Unfortunately, these can only be crewed by low class members of society as the overt manual labour required puts off Brahmins and the lack of strength based war skill turns the Chhetrs noses up in disdain.

cannon - low caste - same stats as great cannon with morale of trebuchet. Similar to the catapult and other engines of war, this is crewed by members of the lower castes not raised and bred for war and nobility. The Brahmins in their sheltered, monastic experiences find the din of battle difficult already, and the smoke and thunder of gunpowder often proves too much for their overly delicate sensibilities. In addition, the threat of gunpowder weapons to the muscle power of Chhetris has them see this in an even more demeaning light than a normal catapult, as the knowledge of gunpowder warfare spreads and upends traditional modes of battle. Still, as with the catapult, enterprising and astute Maharajah's often keep an artillery battery at hand due to their utility and deadliness on the battlefield.

Unified Ind

Kingdom Background:

Garkha Kingdom: A small and brave kingdom, they reside high up in the mountains and always fighting the Ogres, Goblins and their beasts as a result. Have either (control of City of Spires, ancient High Elf City Abandoned long ago and built over by Brahmins of Garkha and other kingdoms to serve as a teaching grounds and learning point) or (land surrounding the City of Spires, a research outpost of the High Elves with a teaching history amongst the locals). It is the homeland of hero Sita whom has just married Rama of Ayodh and as such is under confederacy of Ayodh, A single province of 3 to 4 regions/settlements, due to the hardened environment of the foothills of the Mountains of Mourn as well as the cosmopolitan effect of the Halls of learning either built on ruins of/next to the High Elf city of spires, the caste system privileges and codes are relaxed and not everyone falls within their purview, with competition and merit being more important than lineage especially in the Ranger battalions. Famous for their heavy bladed Khukuri weapons with a unique recurve pattern, these doughty people hew their

way through enemies with reckless abandon and bravery. It should be noted, most places were not so strict about the implementation of the codes of Caste for most of their populace; only the very highest, noblest and privileged had to operate within its confines most strictly, or at least were expected to do so. Unique Units are:

Garkha Rangers (same function as high elf rangers, greater model count but worse stats, wield khukury weapon) - 10 armor - no caste - 600 cost. The front line of Garkhan Rangers, these men are duel armed with short Khukury blades that enable them to make short of enemy infantry. Out of all the military traditions of Ind, with the possible exception of Marat Ranger corps, the Garkhan rangers have an extremely meritocratic system: all wishing to join the ranger Corps in Garkha must renounce their caste lineage and serve equally alongside others in this tier of infantry. Only those whom prove capable in battle via strength of arms are promoted to the Great Weapons, and so it is usually 3rd and 4th noble sons whom join at this rank to quickly advance their fortunes, alongside the vast majority whom are low caste individuals yearning for high caste status upon promotion to the Great Weapon teams.

Garkha Rangers with Great Weapons (same stats as greatswords, same stat line and numbers except anti large instead of anti infantry and 50 less armor; instead are immune to psychology, wield huge khukuri) - 40 armor chhetri - 800-900 cost. The battle tested veterans of the Garkha rangers, members of these troops automatically have their Chhetri status either reinstated or conferred upon them for low caste individuals whom get promoted, granting an enormous social standing increase for both low caste and castoffs of the high caste by being a member of such an illustrious company. Wielding giant Khukurys as long as they are tall, their machete like blades are perfectly suited for bringing down the great beasts and monsters allied with the ogres and whom they must combat eternally. Due to constantly facing the most terrifying beasts in battle, these hardy warriors are immune to the effects of terror and fear on their psychology and are extremely brave, though not unbreakable.

Royal Garkha Rifles (Garkha Rangers with Great Weapons and Rifles; Streltsy but huge khukuri sheathed while shooting rifle instead of axe rifle - unbreakable but lower armor than streltsy) -40 armor chhetri - 1200 cost. Perhaps the most famous war troop in all of Ind, the greatest of Garkhan rangers learn to arm themselves with long ranged rifled muskets in addition to their Great Khukurys. Due to the necessities of constant defense for this kingdom on the borders of the human lands of Ind, the Chhetris are able to set aside their cultural and casteist pride to use these ranged, gunpowder weapons. Due to their great war experience and proven ability, these Rifles shoot their weapons as capably as any Old World Handgunner unit, and when engaged in melee are as ferocious as their exclusively hand to hand Garkha Rangers with great weapons. Low model count at 45. Due to their immense regimental pride, nigh peerless skills, and the immense battle experience required to join the Royal Garkha Rifles, not to mention the often suicidal bravery of the native Garkhan culture at the edge of the Mountains of Mourn, this unit is unbreakable.

High Brahmin of high magic spellcaster, lineage of descendent reincarnating brahmins in city of spires looked up to by all. These brahmins did not rule and were not Peshwas - brahmin high caste. Either: Many centuries ago, the ancestors of the High Brahmins stumbled upon

Ayodh Kingdom: A kingdom founded on the banks of the holy Gange river and protected from outsiders by neighboring, hardier kingdoms, these people have devoted their lives to the creation of the vast temple complexes that dot their lands and have created a syncretic faith that incorporates the local non human but still sentient faunas own deities, a faith most humans from the kingdoms of Ind share, even if in one way or another. Homeland of legendary lord Rama and hero Lakshman, brothers. Has confederacy over Garkha. Large Kingdom 2 Provinces with 7 to 8 settlements/regions Unique Units are:

Garudamen: Harpy equivalents whom have devoted their lives to Garuda and become half bird as a result of generations of tapasya and mantras - higher leadership than harpies, come in sword shield variant or mace wielding variant. Perhaps the greatest example of Indan spirituality and ingenuity, the Garudamen are uniquely a human tribe that through multigeneration prayer, meditation and mantra recitation to their living god Garuda transformed themselves into a half human, half raptor beastman tribe that still retained their human morality and sensibilities. Able to fly across the field like their distant Harpy cousins and lead charges behind enemy lines, they still maintain human military discipline and cohesion. Ergo, these Garudamen have much higher morale than typical beastmen flyers, and are also armed with sword and buckler/mace to reduce incoming damage/crush the armor of enemies. The costs of having a powerful enough metabolism to support a human sized flyer are greatly increased energy and dietary requirements, and a lifespan half that of normal humans.

Garuda: Great Eagle the size of a star dragon, last of his great eagle kind of this size not eaten by ogres and considered a demigod by many followers of the Indan faith. Should be as powerful as star dragon in combat, but without breath weapon. Around 1800 - 2000 value The last of the largest breed of Great Eagles in the mountains of Mourn not eaten by the Ogres and an abnormally large specimen when it migrated into the hills of Garkha, its size and majesty earned it the worship of a tribe of local Indans whom it formed a symbiotic relationship with, providing protection against the large beasts of the mountains while they helped maintain its home against more man sized interlopers. As time went on and the adulation and population size of the worshipping Indans grew, concurrent to their mutation into the Garudamen, the Garuda itself grew in power and size, and now matches even the greatest star dragons in wingspan and stature.

Ganeshan: (High leadership minotaurs with great weapons and magic attacks)Elephant headed men considered holy symbols of luck and new beginnings, they are gardeners, gurus and musicians during peace, but when go to war carry great maces of blessed steel and sound their trunks like trumpets. Descended from a species designed for long memories, wisdom, deliberate thought and unmatched strength and force when in action, these mighty guardians alone retain the knowledge to enchant metal with magical properties, as the Magic of Metal was increasingly abandoned, ultimately altogether, by an increasingly cloistered, soft and effete Brahmin class who know longer had an interest in metal magic due to the peculiarities of the caste system and their discrimination against the blacksmiths.

Rajpu: On the NorthEastern border of Ind, this kingdom is obsessed with honor and Hand to Hand combat. Ran exclusively by Chhetris, it has never had a Peshwa leader in its existence, uniquely out of all kingdoms of Ind. However, this might be changing as a civil war has erupted between two branches of the current ruling family. A fairly open secret is that Chhetri sons in Ind whom display an affinity for

magic from a young age, despite it being much more rare than Brahmin lineages, are often taken to the City of Spires or local ashrams for instruction and teaching lest they turn into gates for demons. They are then allowed to their kingdom of origin and found a new Brahmin clan to serve the interests of their Kingdom. Usually, this ensures good relations between Chhetri and Brahmins maintained by more subtle family ties, but in this case the younger son of the former Maharajah himself has returned and claimed his right to the throne, arguing his brother was a cruel lord whom could not protect the peoples properly from even himself, let alone enemies from outside. As such a fratricidal civil war is ongoing, with the added layer of it being the first Peshwa takeover of Rajpu ever in its history. Peshwa and Chhetri infighting has of course always occurred, but time will tell if the Peshwas will score a unique victory this time around.

Rajpu Warriors:

Rajpu Swordsmen - Chhetri - swordsmen with shields with very good stats - Chaos warrior with swords and shields stats but 60 armor - round 800 cost - however has 90 models rather than 75 so stats should be normalized that way. While in other kingdoms the sacrifice of animals for the glorification of the gods, warriors and their mutual consumption was restricted to specific festivals at different times of year or before battles, in Rajpu every festival and celebration was accompanied by the slaughtering of as many animals as possible. As such, their Chhetris have an even fiercer and bloodthirsty disposition compared to other Chhetris. This is tempered by the longest and most distinguished swordsman tradition in the Kingdoms, their skill unmatched amongst the humans of Ind.

Rajpu Great Swordsmen Chhetri - Empire great swords with 60 armor, around 800 cost. Forsaking their shields for larger swords, these scions of Rajpu cleave their foes in twain while issuing bloodcurdling cries to the Gods, beseeching them for blessing and glory.

Rajpu Cavalry with Sword and Shield - Chhetri: Heaviest Armor cavalry with 70, still fast, slightly better stats than regular sword and shield cav. Able to afford and keep a horse, these cavalymen have no equal in close quarters combat in all of Ind. The extreme pride and honor of the Rajpu nobility demands combat with sword and shield even on horseback, and their martial traditions ensure that they rarely ever meet their match in battle.

Banga Kingdom:

An often misunderstood land, these people have developed a syncretic society with Noble Tigermen.. They had a moral structure much more aligned with the caste based nobility and honor of the humans of Ind as opposed to their Savage Tigermen brethren. Low Caste people display the same obeisance to these Tigermen they would to their Chhetri and brahmin overlords, but with added ritual and mantra. Tigermen come in two variety: gigantic 1 ton heavy 4 legged tigers with human level intelligence that can only communicate in growls understood by other Tigermen, regular tigers, or human allies that know them well, or half ton heavy two legged "were tigers" that can speak the human language with an incredibly deep and guttural accent and also have human level intelligence. For some reason unfathomable to man most 4 legged Tigermen and all of the more powerful Tigermen have allied with the humans, leaving only the disaffected runts and their offspring to continue with the old Beastmen

ways. Medium sized kingdom, 1.5 provinces, 5 to 6 regions/settlements. Home of Mowgli

Banga Riders: Chhetri swordsmen riding the 4 legged Tigermens into battle. Monstrous Cavalry equivalent to Hippogryph Knights without flight/polar bear riders (large heavy mass with lots of armor piercing, moderate anti large to make up for lower armor/lack of flight, same price) - 60 armor. Atop massive, 4 legged, one ton heavy, intelligent as human tigersmen whom these most daring and capable of Bangan Chhetris guide with both instinct and animalistic communication, these powerful beasts of war can coordinate to take down much larger foes with their predatory instincts, and between the Tigerman's immensely strong and lethal natural weaponry and the enormous cleavers of their Bangan comrades, armor of all is rent as if it were a spiderweb.

Noble Tigermen: Tigermen Beastmen allied with humans of Banga. Souped up Skin Wolves. They don't go feral - Chhetri - 60 armor. Since time immemorial, the Tigermen of Ind have held to a greater degree of human like civilization than the majority of Beastmen. While not as gently wise as the Ganeshan or loyally simple as the Monkeymen, and having a culture that prizes personal combat and ability to commit violence above all others, the Noble tigermen have long recognized that the mass slaughter of war does not benefit anyone unless their only goal is slaughter. While the Tigermen, both 2 and 4 legged, demand respect and obeisance from lower caste humans with a predatory savagery that occasionally turns violent, they have historically alternated between alliance as well as rivalry and occasionally communal violence with the humans of Banga. However, nowadays after numerous treaties, duels of honor, conflicts, and slow intermingling of populations that removed the former east/west segregation of human/Tigermen communities, first a confederacy, and later Kingdom of Banga between Human and Tigerman was formed. While the smaller, less favored Savage Tigermen, descended from the cast out runts of ancestral Tigermen whom had not abandoned the practice, naturally developing a deep hatred of Noble tigermen and humans, stand on average 7 feet tall and weigh between 350 and 400, noble tigermen average 8 feet tall and weigh on average 500 pounds. Souped up armored skin wolves equivalent.

Marat Kingdom:

A kingdom that has the greatest traditions of archery in the Ind, its people deal with encroachment by the Beastmen of Ind from their dense jungles with rarely seen skill with bow and arrow. Ruled by a noble house of Peshwas who's king died unexpectedly young of disease and only left a 4 year old heir, a house of Kshatriyas has risen to stake claim to the title of Rajah of Marat in order to better prepare for the coming Beastmen incursions. While there are of course many Chhetri lineages of storied history and power as in the Kingdom of Garkha, these are often supplanted or replaced by newly upjumped clans that have risen through recent skill and wish to cast down the now decadent. A medium sized kingdom with 4 to 5 regions across one and a half provinces

Marat Rangers: Equivalent to Crossbowmen - no caste

All boys of age are taught the art of archery if of given skill in this kingdom, which like the Kingdom of Garkha constantly vies with non Human outsiders of a completely inimical nature. As such, their men are raised in a far more egalitarian manner than elsewhere, again similar to Garkha, but with corresponding

militancy being widespread, and especially considering the lack of the Halls of Learning/City of Spires, all of their men are conscripted as early as possible. Their abilities in archery are thus the greatest out of all humans in the world, and even their common warriors of a skill rarely seen elsewhere.

Marat Hunters: Empire Hunters with 180 range - Chhetri Caste

The Elite of the foot archers of Marat, these noble warriors pierce the vital organs of their blood mad beastmen enemies with cold hearted precision and aplomb. Unlike the Garkhans or Rajput whom revel the bloodshed of close combat, these hunters range ahead of their main armies and disrupt any and all enemy assets before disappearing into the wild from when they came. Greatly feared not just by the beastmen of Ind but also other human kingdoms, they are often employed to assassinate high value targets from the furthest distances humanly possible.

Marat Horsemen: Equivalent to Ellyrian reavers in stats + Chhetri. These horse riding nobility can afford to ride horses per the resources of their lineage and personal skill, with often the most gifted archers of the land gifted a beast to ride into battle and serve the kingdom even better if they display talent at horsemanship. Riding their famed Bhimthadi horses, a local breed created to run over the varied terrain of Marat with as much efficiency as possible, they lose vigour at half the rate of other light cavalry throughout the battle.

Kuru Kingdom:

A kingdom recently united under the Pandav Chhetris that was the sole survivor of the great Kurukshetra war between Pandavas and Kauravas over control of Kuru and is only just beginning to rebuild itself into the intervening 2 years. A decade long conflict, it had turned the once prosperous kingdom into a bloodwashed landscape, driving the invention of the newest horrors and cruelties of war. However, even as the brothers Pandav come to grips with the death of their wife Draupadi during childbirth, alongside the child, and the need for them to all remarry to continue their lineage, all their remaining hopes were turned to ash. Duryodhana, leader of the Kauravas and thought dead after his climactic duel with Bhim, had struck a deal with the Dark Gods and branded himself the leader of the Beast Tribes of Ind in order to gain final vengeance at what he saw as cheating his honor and heritage (also because Bhim struck a blow outside of established rules for Chhetri combat during their duel). They have already taken two regions/settlements, and the armies of Kuru are still sorely depleted, ally Marat is in a civil war between Peshwas and upstart Rajahs, the Ogres are attacking the northern Kingdoms, the Rajputs are engaging in fratricide, and relations with Banga and Tamil have either been historically cool or nonexistent. Will Kuru prove the first of all of Ind to fall to the Beastmen hordes? Or will the heroes of Ind hold back the tides of darkness? Large Kingdom of 2 provinces, 7 to 8 regions/settlements. Home of Yudhistir, Bhim, Arjun, Nakul and Sahadev

Gajnal: Elephant with small cannon/very powerful gun on its back - (Guns equivalent to warplack jezzails or warwagons) chhetri Normally not able to stand the raucous nature of gunpowder and smoke, the Gajnals are especially hardy and powerful beasts chosen for these traits further desensitized to smoke and sound via specialized mantras that enable mini cannons/rifles of enormous caliber to be carried on their backs. Often ridden by the most privileged of the Chhetri, they also have a champion on board

armed with long steel lance, the tusks are bladed and the armour is thick. A sturdy, moving castle of war.

Purbiyas: A unique order of Brahmins that has dedicated itself to the art of war. They wield great talwars and rifles, and are equivalent to lightly armored Streltsy (anti infantry melee, anti armor both melee and ranged) - brahmin. Perhaps the most revolutionary achievement of the bloodiest civil war in a Kingdom's recent, perhaps even recorded history, the Purbiyas of the Kuru kingdom are the result of even Brahmins in this Kingdom needing to pick up arms in defense of the lineage they felt righteous, they set aside their disdain for the blast staffs of war known as guns and muskets elsewhere. Chanting their mantras into battle and achieving a blade like precision and clarity of thought, these high class warriors fire at enemies from afar with long rifles of exquisite craftsmanship, and when in close combat engage with the finest wootz steel against those whom would stand in their way.

Tami Kingdom: Ruled by a very successful and magnanimous Peshwa family, located to the South of the Beast Tribes of Ind and North of the new Empire of Lanka, the Tami Kingdom has always been a very rich and prosperous land that thrived on the spice trade with outsiders. The largest by area and population of all the lands of Ind, they have formed an unbreakable bond with the local tribes of Monkeymen just to the north via adroit diplomacy with their god king Hanuman, whom agreed to go to sleep and prevent conflict between monkeyman and human, till great threats from outside threatened their friendly existence. In such a case, the ruler of Tami is bound by ancient oath to sacrifice their life force and blood to summon the great god king of the Monkey Men, who's raw might and power have always proven to be successful at repelling even the most heinous of invaders. While fickle and capricious by nature, once the loyalty of Monkeymen is earned it is given without any reservation and borders on the fanatically devoted. Home of Hanuman. Very Large Kingdom of 10 regions/settlements in 2 provinces.

Monkey Men: Primitive stone tool wielding men ruled over by demigod like being Hanuman, these Monkey Men still have enough thought and ability to communicate with humans in their high pitched, excitable accents with about the ability and grace of a human 12 year old. Remarkably cunning and intelligent despite appearances, these Monkey Men fight to the death for their loved ones and allies. WeakerFlagellant equivalent. No armour piercing, decent dps, unbreakable, no shield, no armor, unbreakable. - no caste

Tami Weaponsmasters -Chhetri: Weaponsmasters wielding swordwhips, Kattar and Chakra, these exotic and exceptionally skilled warriors dominate the varied battlefields of Ind with a variety of weapons that enable them to adapt to a number of circumstances. As Tami has the best tradition of metallurgy in all of Ind, it is only natural their warriors retain the weapons traditions most unique to the subcontinent. Their Chakram are short ranged weapons that are thrown just before combat and while not effective against armor, are sure to wound and maim any exposed flesh. This has very quick reload time and limited ammo. Similarly, the sword whips they carry are quite useful in both jungles and open areas as masters of this exceptionally difficult art could use it against unarmored foes in angles and ways they could barely comprehend, and while using this the masters spread out and get a small AOE attack with moderate non ap damage. However, if faced by foes with armor, they may switch to duel wielding Kattars or fist daggers that can puncture armor and hide of most creatures and warriors. This weapons

preference reflects the unique landscape of the Indan kingdoms in terms of warfare, with many low skilled unarmored troops and high skilled low to medium armored troops running around the battlefield. Deadliness and skill rather than sturdiness and armor were preferred because both the climate of Ind was inimical to the long term storing of too much armor without increasingly hard to find Brahmin of metal help, not to mention sheer difficulty of wearing that in the constantly hot and humid kingdoms, and finally due to the fact that the only large mineral deposits were in the mountains to the north right next to the oger lands or the hills that bordered and dotted the lands that the Savage Beast Tribes inhabited.

Beastmen of Ind:

A ravenous horde that occupies the south central jungles of Ind, they have recently and rapidly been unified by defeated and vengeful Kaurave prince Duryodhana who has now taken the title Rajah of the Wilds to establish a Savage Dominion over all of Ind. Already at war to gain vengeance against his humiliators, Duryodhana seeks to end all Indan civilization that would so cruelly snatch his birthright from his hands. Huge polity: 13 to 14 regions/settlements strong. 5 Beastmen hordes of medium technology and advancement. Homeland of Duryodhana.

Units: same as the regular beastmen but instead of centigors they get Savage Tigermen, Enslaved Ganeshan, and Enslaved Monkeymen. Harpies are replaced by enslaved Garudamen.

Savage Tigermen are equivalent to normal skin wolves and go ferla.

Instead of Gorebull they get Demon Tiger, corrupted 4 legged tigermen that is faster than gorebul with less armor piercing

Enslaved units are equivalent to their non esnlaved counterparts except have lower morale and can go feral. Monkey men lose unbreakable but have decent morale. This also makes the enslaved units cheaper than their counterparts.

Empire of Lanka:

Previously the Kingdom of Lanka, many centuries ago the Lankan tribes had been united by a great king named Ravana who laid the foundation for its faith and governance. Keeping the Indan caste system, throughout his life he assumed the role of God King and named himself the intermediary between the Indans of Lanka and their many gods. He lived a long and virtuous life, but took no wife, and at the end died of natural old age, mourned by his people and loved by all. On his deathbed he delivered his final words: declaring the line of his brother Vibhishana to rule after his death. Being an honorable man, Vibhishina accepted. His final words, taken as prophecy and taught to every child of the Lankan people were: "Many years, even centuries from now I will return to lead our people to the greatest glory Ind has seen! We will surpass the builders and ancients of the Tower of Sun and City of Spires, and man and beastman of Ind shall know quarrel no more!". His people took this to heart with as much fervor as they had all of his success in life, and pray daily for his return and direction to uplift their people.

Or so everyone thought. Little did they know of Ravana's secret fall to darkness. In his travels as king

later in his life, he came across in one day a plague village with all dying of wasting disease, a refuge of near death elders whose children had all died during his wars of unification, and finally a funeral procession for many of his own former soldiers whom had died of old age. Despairing to his core over how his kingdom could possibly continue without him, for the one flaw of Ravana in all his greatness was his supreme arrogance, every night Ravana would under cover of darkness seek the ability to prolong his own life no matter the means necessary away from the prying, adoring eyes of his people.

Soon his answers were found. Chancing upon two unexpected mentors whom had formed a bond of exile and mutual self preservation, he came under the tutelage of necrarch vampire and former pupil of W'soran, as well as exiled sorceress of dark magic from the dark elf lands. Under their teaching and with his own genius, Ravana was able to unnaturally prolong his life without even needing to turn to Vampirism...although he was still losing his humanity. Faking his death before his new appearance and form became visible to all, he continued his studies under his dark masters and perfected his understanding of their dark and vampiric magics, while turning himself into a great Rakshasa or demonic figure with a huge burly figure, jet black skin and hair, red eyes, tusk like lower teeth, and a bestial demeanor that belied his great cunning and wisdom.

As the centuries wore on, his brothers line, completely oblivious to their great uncles machinations, proved to be very competent and just, deepening their faith and belief in the Blood of Ravana and its nobility. Eventually, rumors and and whispers began circulating in the smaller villages: Ravana had returned, the King and his sister, Ravana's great nephew and niece many time removed were travelling to confirm it! As he made his way to the capitol of Colombo, Ravana was greeted with alternating adulation and absolute obeisance. Many danced and sang at his coming, many simply bowed on their knees as deeply as they could. But all were awestruck by his perfect figure and appearance, as larger than life as in the stories, skin burnished like dark mahogany, a commanding mustache with flowing long locks of hair. Truly a divine image of their kingdom! At last when met by the King and his sister, they too rejoiced, and the following morning pronounced his return, with the king abdicating and placing the crown upon Ravana's head. The entire Kingdom went into frenzy, with emotions frolicking and roiling on a communal level rarely if ever seen in the world. Little did they know how Ravana was under the glamour of his dark elf mentor to look so, and that the night before his coronation she and the necrarch had killed the great niece and nephew, replaced them and now appeared as them under her glamour.

How this was possible must be explained. For the brahmins of Lanka would have been able to see through this farce, as their Mantras and Rituals gave them powers to see the truth and thru the illusion of magic. However, during the centuries since Ravana's death, the faith of the local Lankans became increasingly divorced from the faith of other Indians. This was manipulated from the shadows and background by Ravana and his mentors, to cause this rift between the masses and those whom might thwart Ravana's plans. And so under the unseen guidance of these dark figures, the Cult of Ravana developed in Lanka and turned it into an extremely Human Supremacist culture that shunned the syncretism of other Indians with Beastmen and used the power of blood magic to power their faith and rituals. Over time, these religious leaders thru persecution or more subtle methods completely eradicated the notion of Wild and Human coexisting, and the last words of Ravana were interpreted to mean that Humans would rule over all other races, good or evil, as masters and others as slaves to

prevent conflict. Eventually, worship of Ravana completely replaced the worship of other gods, and the Priests of Ravana began dabbling in the most dark and horrific arts to increase their own longevity and stave the power of death.

Ergo as Ravana ascended the throne, only Priests of Ravana steeped in Dark, Blood and Vampiric magic saw his true form. And his true form pleased them. Some of his descendants that had been impersonated. And they knew the truth too. That Ravana had indeed returned, to lead them in the final stage of their kingdoms rebirth. So they said nothing, watched as he took his seat at the tallest height in Colombo.

The human supremecism of the Cult of Ravana was not limited to anti Beastmen prejudice either. Suprassing the ancients became defeating and casting down the ancients, and the tower of Sun that was previously a site of learning and trade for the Lankans became shunned and travel from other Indans to there heavily regulated and increasingly restricted as the united Lankans controlled all passages to the tower. Those that disobeyed the regulations faced very harsh reprisals.

With all of this in mind, as Ravana sat on his throne about to issue the Great Commandment, he knew all was in place. The people were ready to power his magic with their euphoric faith and devotion, his priests had worked tirelessly over the centuries preparing the kingdoms spiritual and magical uplifting, sacrificing many in the name of Ravana at all major nodes of Winds of Magic throughout the Lankan countryside for centuries, imbibing the very bones of Lankan earth and its columns of air with the blood magic of their faith.

So Ravana proclaimed: "My people I have returned! Will you be with me to carve out our place in this world? Will you forget all your sacrifices for this day, or will we attain the loftiest heights of our great nations existence? Will you willingly sacrifice yourself for me in all the ways I ask so that we may be reborn as the Great Lankan Empire from which Man will reign with all power and majesty over all other races???"

As the crowds roared their approval and ascent, Ravana could feel the dark power coursing through him as he held his hands above his head and recited the Mantra of Blood and Darkness as the people sang along, taught it since birth, and the cruelest trick was played upon them all. As the magic of Ravana changed and twisted them, they realized in their singleminded devotion to death, blood, sacrifice, and their dark prophet they had left behind that which they thought made them the masters of others: their very humanity.

And in their newfound utterly servile and not even technically living state...they didnt care.

For Ravana did not just change his living people. He also raised the dead of dozens of generations of Lankans, whom had taken to burying their dead rather than immolation as was the norm in the rest of ind. Over the centuries, Ravana had realized there was only one constant to this life: death. And so he saw the loss of life of his people as no more consequential than the loss of all those before. There was still a small breeding population kept around, but their devotion to Ravana was so great their entire existence consisted of breeding so that their children could eventually enter the service of Ravana...in

one way or another.

The first action of the Empire of Lanka was to attack the high elves in the Tower of Sun.

Units: Indan Flavored Vampire Counts with some Dark Magic

Legendary Lord:

Ravana: Rakshasa (New form of Lankan nobility and elite, looks like traditional hindu demon with either red, blue or jet black skin) oger sized demonic being with jet black skin and hair and carrying a great sword and with 10 heads to symbolize his wisdom and intelligence. Has access to lores of Darkness and Vampires.

Dark Elf Mentor: sorceress of darkness

Necrarch Mentor: Necrarch Vampire Lord

Generic Lords: Lords of Lanka were changed into one of two forms: the bestial and burly Rakshasa or the sleek and predatory Indan Vampire. The all female order of the Brides of Ravana practicing Dark magic taught by the dark elf sorceress were elevated and became ruling elite alongside the turned Rajahs and Priests of Ravana whom both are dedicated to uplifting and twisting the remaining live humans as they came of age in Lanka. Rather than making the Indan vampire strain modeled after the necrarch himself, Ravana and his mentors wanted a strain less given to experimentation and creative thought and more given to martial prowess and hierarchy in order to better serve the Empire's needs.

Rakshasa RajaH: Large and powerful Rakshasa

Indan Vampire Lord: Indan version of blood dragon vampire lord with less armor

Bride of Ravana: Human version of supreme sorceress of dark magic

High Priest of Ravana: Necromancer lord with access to both Dark and Vampiric Magic equivalent

Heroes:

Lankan Priest of Dark Magic

Lankan Priiest of Vampiric Magic

Indan Vampire with Vampiric Magic

Rakshasaguru: Rakshasa sage that has access to both dark and vampiric magic

Units:

Zombies and skeleton units are the same

Grave guard are all the same except with less armor and looking more indian culturally

Black knights are all the same except with less armor and looking more indian culturally

Blood knights are renamed Blood knights of Ravana and are the same except with less armor

Fell bats are replaced by twisted Garudamen, same stats as Garudamen but undead.

Crypt ghouls are replaced by twisted monkey men who have the same stats as crypt ghouls including poison.

Crypt Horrors are replaced with Rakshasa Warriors: Same stats except replace poison with 60 armor

Tigergeist: Example of the dark and twisted genius of Ravana, he has twisted the local tigermen into flying monstrosities of skin, claw and bone. Vargheists with tiger heads - same stats

Twisted Ganeshan: Bloated to massive proportions and swelling with dark magic, these originally gentle giants are forced to revert to dragging their arms on the ground due to their buckling size, but can still swing them with boulder crushing strength when riled. Varghulf with elephant head

Terrorgeist: Same as vampire counts

dire wolves is same

All chariots are the same except change black coach to less armored with undead powerful archer too

Only one non undead unit: Lankan Sepoy. Immune to psychology handgunners with armor piercing bayonets. The small breeding population is afforded every luxury, waited on hand and foot by constructs of various natures. While their surroundings are grotesque and horrifying to most humans in Ind or even else where, these Lankans are quite comfortable and as a result not easily frightened. They are instilled with an iron willed nationalist discipline and fanatic religious fervor from a young age, and are raised to the fullest of their physical, mental and cultural abilities. Their greatest male heroes are afforded the Vampire Change or the Rakshasa Rebirth, while women are allowed to the highest echelons of government via tutelage under dark elf sorceress by becoming a Bride of Ravana. While the price is a night with his majesty, he is not a jealous lord and willingly lets his subjects and wives have the love lives that they wish. He desires other jewels, and elsewhere his eyes travel...

Ergo the Lankan mortal society is quite liberal, open and meritocratic, with honor between the Blessed (Vampires and Rakshasa) and the rest of the Lankans being much better adhered to compared to in other lands, as they are not viewed as cattle or prey, but family whom willingly devoted parts of themselves for the sustenance of their loved ones.

Also have access to skeleton archers.

Less armored units are cheaper to compensate.

Historical Kingdom:

Kingdom of Uruk - A small Kingdom most given out of all to worship of Kali, here blood magic and her

worship were formerly practiced to a point bordering on exclusivity. While increasingly viewed as an evil and immoral art by other Brahmins, the Uruki lived in the same jungle as the savage Beast Tribes of Ind, and while Ganeshans, Noble Tigermen, Monkeymen and GarudaMen (maybe also Naga as well) were known and accepted, the chaotic and savage Gor, Ungor, Minotaurs, and others were perpetually at war with their human neighbors. Thus the increased militancy of Kali worship and applications of Blood magic were held in high regard. Yet, the blood curse and power of Kali over this civilization was maintained by a yearly sacrifice of a man and woman just entering adulthood of Chhetri or Brahmin rank to the legendary Bloodsteel Idol statue/killed by bloodsteel blades at the Temple of Gilgadresh, greatest ancient Hero of Kali that had founded the Kingdom of Uruk. Every 10 years a specially chosen cohort of 10 males were chosen to be new "Husbands of Kali" and engage in a violent bloodsport fight to the death who's winners would in turn be sacrificed to Kali to continue blessing the kingdom with her potent bloodmagics against enemies both savage beastman and civilized human/noble beastman.

Uniquely out of all the Kingdoms that survived the classical age ruled by a matriarchy with female Brahmins dedicated to Kali leading the Kingdom, they drank the blood of these sacrifices in a great ritual that blessed their troops with martial prowess, unflinching bravery and war mad bloodthirst that even the greatest of modern Rajputs and Garkhans could scarcely match.

However 500 years ago these bloodsteel blades were stolen in a daring raid by new commander of Tower of Dread Lokhir Fellheart. After burning down the Temple, Kali's wrath was invoked on the Uruki for daring to let such a blasphemous outsider defile her temple and prevent the yearly sacrifice, if even temporarily and just once. For an age old Brahmanic tradition not only grants great power and blessings, but when the ritual is not fulfilled, enormous negative consequences come to bear. First born children died suddenly, rivers turned the color of fresh blood, and fire rained at least once a year. Under such dark omens, the Beastmen of Ind felt emboldened even greater, and the blessings of Kali were revoked from the Uruki, leading to their complete annihilation and subjection at the hands of the savage Beast Tribes. The only surviving remnant of the Kingdom are the Daughters of Kali, a Regiment of Renowned of Brahmin swordswomen of all female humans, alone of all the servants of Kali in Uruk allowed to keep their blessings, but whom decided to die almost to the last woman, with the last of them commanded by her goddess to leave and refound the troop to continue to defend those most trodden upon.

Timeline of Migration of Humans to Kingdom of Ind and its significant developments in the Ancient, Classical, Reformist and Doom Ages of Ind

-2500 to -1500 IC Humans begin learning from and creating communities with noble Beastmen of Ind, settling the Northern plains of Ind, becoming both students and allies of the Ganeshans and alternatively forming alliances and conflicting with monkeymen and tigermen in the jungles to the south. They begin either exploring the ruined City of Spires or gazing upon the last high Elf colony of the City of Spires with wonderment and even attempted communication to learn their secrets, despite being rebuffed quite aggressively at every turn.

As the Great Gods Coalesce Around Kali, Agni, Indra, Ganesha, Lakshmi, Hanuman and Waghoba, the caste system starts out as a meritocratic system of skill that would increasingly ossify in oppressive structure over time. The Northernmost kingdoms of Garkha, Ayodh and Rajpu are beginning to take form, and an even more ancient kingdom and Homeland of Indan humans named Kashmi still exists to the Northwest of Garkha.

-1500 to -1000 IC - Emboldened by the more common alliances between the noble Beastmen and humans, the Indan humans begin a second great migration across the southern parts of the Kingdoms of Ind and carving a path through the Western coast of the jungles inhabited by the savage beast tribes, these cleansed jungles eventually become the small but fierce kingdom of Uruk. The worship of Kali begins to increase greatly to receive the blessings best suited for war against the eternally savage beast tribes of Ind, and a flourishing of knowledge generation, cultural output and nation building occurs as the humans began enjoying a couple millenia of relative peace from outside marauders as the dark Elves had not entered their most predatory piracy phases, the savage Beast Tribes of Ind were far from the poles, easily disunited and cowed, and the Ogres had yet to note the increase in population of one of their favorite prey to the south, often turned aside by the combined might of Human and noble Beastman armies when they did send relatively minor expeditions.

-1000 IC to -500 The Kingdoms and Confederacies of Banga, Uruk, Tami and Lanka are established by this time, and the Ogres begin noticing that the humans to the south have been multiplying in mouth watering numbers. The Social hierarchy that will dominate Ind has now taken its most familiar form, as previously during the initial taming and colonization of Ind Chhetris were considered of equal status to the Brahmins due to the constant need for militant discipline and watchfulness during the chaotic establishment of most of the kingdoms of Ind. It is also the first time that Ogre raid numbers begin to increase since the founding of the Northern Kingdoms. Unfortunately, the sense of safety seeps into the culture even as their civilizational advancements continue, with the Mantras of Life and Fire given by Lakshmi and Agni fully mastered, the ascendancy of Indra happens with the continuing mastery of Heavens being established, Surya and Light magic becoming equally important, and the intellectualization of Brahmins away from their more savage shaman ancestors sets in. Wootz steel amongst the Tami is developed due to novel native techniques that rely on the specific properties and composition of local metal deposits, and becomes renowned world over for the quality of its blades. Elephants were domesticated for both war and pleasure, and Heavy Chariots began to dominate the battle field as platforms from which rulers might smite their enemies with attacks from afar or crush them under the weight of their war platforms.

A small tribe of Indans locates one of the last Great eagles in the foothills of the World Edge

mountains of uncommonly large size. Moved by its beauty and sheer majesty, the Indans enter into a syncretic relationship with this raptor, naming it Garuda and a divine being worthy of worship. Over the millenia this community would grow ever inventive and even outlandish to most in order to show their devotion, performing great mantras and rituals that would bring them closer to their chosen god in mind, body and soul.

Circa -500 to circa -480 IC - An enormous Ogre horde led by Overtyrant Mangorger the Enormously Fat wipes the Kashmi Kingdom off the map, recording one of the first great victories of ogrekind since their losses at the hands of Chaos dwarves centuries before. The kingdoms of Ind had left each other to their own defenses, and the old exploratory and expansionist spirit had largely been forgotten as the great cities developed across the landscape. This is also largely considered the first time (retroactively since the belief and theology of Vishnu would come centuries later) that Vishnu took form in the world to shape its needs. Born the dwarf son of a Brahmin family, he had been abandoned in the woods due to their prejudice but his innate abilities as an incarnate as well as high borne descended Brahmin allowed him to be found by an ashram ran by rishis in the wild and integrate in their ranks.

During this time, Brahmins in the spring of their culture had not begun to completely eschew the Wild and Metals that later came about due to regressive tradition and culture. While never widespread amongst the Brahmins due to even then being a very insular caste, these were most common in the border kingdom of Kashmi and the wild state of Uruk, and Kashmi Brahmins were able to spread messages far and wide to prevent the same destruction happening to the people of Ind during the great Exodus of the Kashmi Pandits. And so they organized the First Great Mantra alongside the families of their kin, which saw the establishment of the Halls of Learning that consecrated their grounds in the built over City of Spires (or so impress the high Elves with their communal power in creating the Halls next to their city that they begin to deign teaching and occasionally even learning from these pupils of the Noble Beastmen).

Their greatest member and leader, a man named Kautilya or Chanakya, while successful at uniting the Brahmins of so many kingdoms for the first time in Ind's history, decried the influence of the till then highly respected Courtesan class that was found at so many courts across Ind. These beautiful and highly educated women often ruled and ruined the personal lives of the Maharajahs and Peshwas of Ind, and it was their role that Chanakya espied as causing an overly indolent culture amongst the rulers of Ind that caused complacency in the face of the Ogre hordes. At this time, the status of these courtesans received a great blow as their reputation decreased, since Kashmi was considered a very liberal land not just in their pursuit of the sciences and magics but also in the treatment of women of their court, and their positions of power became associated with its fall.

Vamana the incarnate had meanwhile made himself known to Maharajah of Ayodh via divine revelation and vision, and also introduced to all at court the most capable, divinely appointed next ruler of the lands of Ind and its first Emperor, Chandra of Maurya, scion of a Rajah house from a recently destroyed kingdom that had previously been located between the Confederacy of Rajpu and Kingdom of Ayodh. The till then Maharajah willingly gave up his throne in acquiescence to this divine

wish, and Chandra set about unifying all the northern Kingdoms in preparation for the Ogre Onslaught. Chanakya upon hearing this immediately joined the Court of this upjumped Maharajah and formed a contentious but syncretic and powerful alliance with the Rishi Saint Vamana. Their magics, Life and Fire in Chanakya and Heavens and Light in Vamana, set the tone for the most respected of the mantras amongst the Brahmins. Even Uruk and Tami sent reinforcements to the great Armies of Chandra as he made his stand in the mountains of Garkha against the great Overtyrant, and motivated by the pleas of the Kashmi Pandits (Pandit is a term often used for Brahmins and means local wise man/chief).

Joined by Hanuman with a contingent of monkey Warriors, the Ganeshan were also allied with the Humans of Ind and together with so many Brahmins of power and the might of the Chandran Empire, they drove back the Ogres from the Garkhan hills and slew the Overtyrant. Alas, it was too late for the people of Kashmi, hunted and feasted upon by the first of many Overtyrant led Ogre attacks against the Kingdoms of Ind. Luckily, the Halls of Learning provided a focal point of power in the otherwise small but doughty Kingdom of Garkha that often proved the cliff that broke the waves of outsiders seeking to plunder Ind.

-480 - Start of Classical Period with the Zenith of the Chandran Empire and its uniting of the Indan Subcontinent. Many of the unique aspects of Indan society and culture were established at this time. Blood magic and Kali worship received another huge boost as the bloodlust they imbued in the Chhetris helped hold the line against the Ogre hordes. Combined arms using Elephants, Noble beastmen, Cavalry and Chariots was done on a large scale for the first time, and the Halls of Learning were established to teach Brahmins the epitome of their craft, keep them abreast of affairs across the subcontinent by offering a single point of communication and gathering, and became a pilgrimage point for both normal Indan as well as aspiring Peshwa.

-480-460 Tami and Uruk acquiesced to offers of confederacy after witnessing the valour and power of Chandra first hand. The Tribes of Lanka had established the loosest of confederacies that was scarcely aware of the great conflicts in the North, and when the first expeditions of Chandra arrived with warriors of all affinities and abilities in tow, the leaders of the Confederacy fought a single desperate and Futile battle upon the shores of Lanka before themselves joining the fold

The Halls of Learning in their founding proved to be a center of power matched only by venerable institutions like the much later established Colleges of Magic in the Empire or the Great Bastion of Cathay. Kautilya and Vamana created great Ashrams or gatherings of traditions of multigenerational brahmin lineages who came there to spread and expand their knowledge. While Garkha was small, its people were brave and the Halls proved to be a valuable ally in times of war or hurt, although the wily Brahmins always had their price....

Thus Life and Fire, Light and Heavens have the oldest and most established ashrams across the lands. Not only due to the greatness of these two ancient wise men who's peer has not been seen since, but certain sociological quirks also caused this to occur. The common folk found shelter and healing in the magics of fire and life, and the light and heavens illuminated the dark that hid the predators of

humanity and noble beastman alike. However the magic of wild reminded the common folk too much of their savage beastman enemy and so found little popular appeal amongst the masses and as a result their brahmin leaders, and while for a time the lore of metal was as highly regarded as others, after a time this too would fall out of favor due to events catastrophic and unforeseen...

The lore of death meanwhile had never been properly researched. Whether that is due to wisdom on the Ganeshans part in never teaching such a perilous art to the humans of Ind, or because the Brahmins themselves since the beginning have had an internal conspiracy to never enable the teaching of this most dark magic is unknown. In contrast, the blood magic that infuses many of the rituals of Ind is seen as a blessing from Kali like many of the other Gods were correlated with a specific Wind or Branch of Magic.

Not only did lack of popular appeal result in the loss of researchers and wise men dedicated to the Wild/Dirty Magics, but the four “clean” sciences enabled a completely insular outlook that did not necessitate the acknowledgement of non Brahmins as equals. Life Brahmins only had to deal with each other as experts and all others in their field as patients or assistants, Heavens relied exclusively on the esoteric application of complex mathematical theorems that no laymen understood, Light required similar extremely precise measurements and refraction analyses that could only be done by a highly skilled elite, and fire was analyzed as the chemical reaction it was and the often explosive experiments were only braved by an exceedingly crafty, daring and knowledgeable few.

The Lore of the Wild meanwhile was associated with interactions with trappers, gameskeepers, and rangers in order to keep abreast of the most recent advancements and developments of the animal world. Similarly, the Lore of Metal required one to daily interact with blacksmiths, builders, and Chhetris whom applied the use of the tools invented by Brahmins, and who’s knowledge in their design was therefore viewed as equals and complementary to the Brahmins own skill at metalshifting.

The lore of shadows was associated with thieves and bandits from the start, and the lore of death and patron god Yama associated with morgues, cowards and the power that death had over both Brahmin and non Brahmin alike. The increasingly arrogant and insular Brahmins over time could not bear being in the presence of those considered lesser than them in Indan society for any more time than absolutely needed. Ergo they distanced themselves increasingly from these “unclean sciences”. In Uruk and Tami many of the Kashmi kingdom fled and settled, with mostly metal Brahmins staying in Tami and contributing to the development of whip swords and the best of Indan metallurgy in Tami while those of the Wild stayed in Uruk and helped keep the Beastmen neighboring in the Jungles of Ind tame for centuries more. A small group of Kashmi Brahmins made their way into Ayodh to the tribe worshipping Garud, and as they became a part of this tribe their mantras and devotion changed the Garudans forever...

-460-(-150) IC

Decline and Fall of the Chandran Empire and the foundation of Indan politics:

After the death of King Chandra at the height of his empire’s reach, his descendents never proved able

to match his abilities and gradually dwindled in potency and vigour till Ayodh was reduced to its traditional lands. At this point Ganeshans have largely integrated with human of Ind, .and the monkey men have formed alliances with the Humans under the rulership of their Gods Hanuman and Sugriba, whom in this time were ever present incarnates that led their war parties and internal rulership respectively. The Tigermen still practiced eugenics and often warred with the Humans of Banga, but the truces were interspersed with trade agreements and theological, social and scientific achievements shared and transmitted. The Tami were established as strong, most dynamic and scientifically progressive amongst all the Kingdoms, the Ayodhs had their temples and cults, the Rajpus and their honor, still in a confederacy, the brave and simple Garkhan kingdom united in the face of potential ogre incursions, and the distant and strange Lankan Confederacy all had their first iterations form as they gradually broke from the collapsing Chandrans. The Lankans at this time began opening trade relations with both the outside world as well as the Elves of the tower of Stars, having their awareness expanded by being part of one of the greatest empires of the world at the time and perhaps ever. They had a particular vicious history with Beastmen, being descended from the Indans whom had ventured the furthest and warred the most with the non human sentients so had an ingrained cultural mistrust of them, even Ganeshan.

Cultural evolution, Technological advancement, and the Corruption of Sugriba (-150) - 350 IC

Bangan humans were only beginning to establish the most rudimentary of co habitation with their Tigermen neighbors, and mistakes in ritual and personal honor often led to violent encounters. Nevertheless, a loosest of confederacies formed there, with the Tigermen even learning mercy from humans and stopped their eugenics breeding, albeit only after realizing the runt cubs they kept leaving out in the open had formed their own feral tribes in the wild and had greatly bolstered the power of Savage beast Tribes that eternally warred against all others. Whoopsies. The worship of Kali was approaching its zenith, as the kingdoms warred ritually and habitually to appease their gods and rulers and was highest in Uruk (as always), with a distant second, third and fourth being Rajpu, Banga, and Garkha respectively.

Tami had perfected the smelting arts for weapons exotic and deadly such as sword whips, the most elegant all melee weapons in Ind and which would have great influence on the battlefield in the coming centuries. Throwing disks such as Chakram which could mortally wound and unique stabbing weapons such as the fist dagger Kattar became staples in a cunning and cutthroat Chhetri class that was in the late Spring of its military history and establishment of dominance on the Indan subcontinent over the Beastmen tribes and each other. Gunpowder was also transmitted to Tami for the first time through their rich trading coastal cities, and the innovation and reactions it brought to Indan battlefields and society both would have kingdom shaping effects felt to the present day.

The Marat had established themselves as the best hunters in all Ind at this point, and the kingdom produced the first foals of the vaunted Bhimthadi horses soon to be famous for their endurance and vitality. Rajpu was also a confederacy, albeit with less infighting than compared to the greater culturally disparate Tigermen and Humans of Banga. In Ayodh ever larger temple structures were built with sprawling city complexes, little forethought and design put into their layout as the Brahmins

were busy savoring the fruits of their peoples worship and adulation. Brahmins however were extremely interested in keeping good records and counting their donations and tribute, and thus created a ten digit decimal based system of counting that would spread worldwide as the most easily comprehensible numeric system for all humans (ten fingers/toes each after all). Garkha quickly established an elite military tradition due to being on the border with Ogres and would be famous mercenaries, although their Kingdom's small size would prevent it from being feared more.

The Lankans grew rich off of trade with the Elves and Tami, although having an inferiority complex of being second fiddle to Tami (Tami were more technologically advanced, were more tolerant of noble beastmen but paradoxically warred with savage beastmen more often, their trading cities were just as wealthy and inviting to traders as Lanka which was right next to the High Elves but Tami had access to the rest of Ind, etc) and isolated from the rest of Ind rankled its culture from the start. While skirmishing on the border often with Tami, these usually resulted in no land exchanged as the Confederacy could call upon more manpower, while the Tami Kingdom had greater technological prowess and innovation.

330 - 350 Corruption of Sugriba

Far from the poles, Chaos and magic were much rarer in Ind when compared to the Northern Kingdoms and Empires like Cathay. Mutations and beastmen incursions were thus rarer, although the Jungles of Ind had their fair share of savage interlopers. Thus Brahmin lineages were of great importance in maintaining bloodlines capable of wielding magic, as the ability to call magic was diluted the further away humans are from the Poles.

Rare, but not unknown. Even the greatest of Brahmins could succumb to whisperings Chaos and become sinister Chaos Cultists or Chaos Sorcerer Lords. Almost always caught by their fellow Brahmins before too much damage can be done, nevertheless their existence was well known in the folklore of the common folk of Ind and so low caste to Brahmin interactions often had an undercurrent of fear even greater than afforded the Chhetris.

While the Monkeymen Hero God Hanuman represents the Chhetri Warrior Ideal and had unmatched strength of arms, Sugriba represents the Brahmin Courtly intellectual ideal, having a knowledge of the still tolerated but increasingly rarely known arts of Metal and Wilds. These were most useful to the rulership of Monkeymen and taming of the Jungles of Ind, as monkeymen themselves were extremely limited in technological innovation and would not have evolved past primitive stone tools, and even with the help of a nigh god like being like Sugriba could barely grasp the creation of primitive iron daggers as a so called "civilization". His knowledge of the wild was similarly perfect in helping monitor and keep in check the worst of the Savage Beastmen from the untamed parts of Ind's Jungles. However, after millenia of leading his people and interacting with the invading, then civilizing, developing and soon dominating Humans, he did not share his brothers open trust and willingness to ally with the humans. Hanuman had seen the valor of the humans first hand in defeating a threat even worse than themselves in the Ogres, but Sugriba's greater knowledge of the world rather than reliance on personal experience had him know that the culture of Uruk, right next to the majority of

Monkeymen homelands, itself between the Tigermen homelands of Banga and the northern parts of Tami, was in some ways as bloodthirsty and cut throat as the savage beastmen themselves, and the Lankans discriminated against even noble beastmen as a culture, if not in explicitly legal terms, but implicitly to such an extent that they had all mostly left that confederacy. These thoughts and findings left him troubled even in his meditations, and gradually his mood became darker and more withdrawn at all times. His brother sensed this change, and advised Sugriba to go on a great pilgrimage to the Garkhan foothills next to the Mountains of Mourn to ease his mind.

The Monkeymen had always worshipped him alongside humans and held the daggers he had gifted them via teaching and upliftment as holy icons whose use and history defined a monkeyman. They tended to worship and find meaning in a lot of small and rudimentary concepts to the eyes of humans. And so during his absence the monkeymen became increasingly attached to these daggers as symbols of their god, leader, and their culture.

Upon the end of the second decade of him leaving and the day of his promised arrival, a throng of monkeymen had gathered to witness and welcome Sugriba upon his return. His brother Hanuman was in attendance too, but immediately could tell something had gone horribly wrong with Sugriba. After touching down on the raised dais, it was obvious for all the bulging beak structure that underlay his lips, the new wings that had sprouted from his back, and how his monkey like arms and legs were replaced by raptor talons. Sugriba had been corrupted by Tzeentch, the great deceiver while isolated from his brother and in despair at the ascendancy of humans, and before Hanuman could strike his brother down, Sugriba uttered a single great Mantra.

The blades of all the monkeymen carrying them in the crowd promptly and horrifically smashed through the skull of their owner and imbued their body with twisting, chaotic energies that turned the monkeymen into monstrous caricatures of their original forms. As Hanuman looked on in horror, his brother quickly took flight and evaded even Hanuman's super speed, and every village of monkeymen he visited his mantra again turned them into ramshackle, chaotic energy infused zombies with all the grace and agility of the monkeymen themselves. While not individually more dangerous than a small and athletic human, in large enough numbers they could overwhelm any army of men they could swarm. Driven by the Magic of Tzeentch which hastened his flight, Sugriba was able to infect some quarter of the entire Indian monkeymen populace that dwelt within the Jungles of Ind at the center of the subcontinent. Some half of all Monkey men were concentrated in the strip between the Tigermen lands of Banga and the Kingdoms of Uruk, Tami, and Kuru, and the rest scattered in enclaves across Ind. Sugriba corrupted almost the entire population that dwelt in the inner forest, while Hanuman almost as quickly rallied the half dwelling next to the Tami border to abandon their beloved icons, which the child like men did only after great divine intervention and cajoling.

Ergo within a year of Sugriba's return, he had corrupted a full quarter of the feeble minded Monkeymen populace with his mind and body twisting Tzeentch magic, an enormous horde of gymnast sized and agile tool users that were not smart enough to build but had boundless enough energy to raid and destroy. He quickly united them with the savage beast tribes of Ind, and in his madness plotted to overthrow the power of Humankind of Ind, just as Hanuman had evacuated the

quarter in the Central Jungle closest to Tamil in the north of that Kingdom and simultaneous to him begging the humans to come to their aid also got rid of their dependence on dagger icons. It came, and in a form none imagined.

330 - 351 Rise of Parshuram, Gligadresh, Baji Rao, and the First Tami Empire.

Just as the rest of Ind became more patriarchal, so did the Kali loving till then Confederacy of Uruk become more matriarchal over time. Just as men were the only ones over time allowed to own property in the rest of Ind, so were women only allowed in Uruk. Women formed specialized units like the Daughters of Kali and Blood Queens and Sorceresses in the military of Uruk, which alone out of all Indan militaries allowed women to join.

They were ruled by hereditary lineages of matriarchies in each of the tribes that made up the Urukan confederacy. They required all men to join their military and take up careers based on security and warfare entirely as a gender, while women took control of all things intellectual, government and merchant class based. The Caste system was much less stringent, but gender roles extremely strict. The life expectancy of men was half that of men in other Kingdoms, and that is because the closeness to the Jungles of Ind inhabited by the Savage Beast tribes necessitates an almost constant crusade and magical intervention by Sugriba. As such the men are always hunting and raiding, and their veteran champions whom have slain hundreds to thousands of savage beastmen individually live the rest of their days siring and raising the next generation of Uruks alongside the Matriarchs and women who share them.

Early on when the Kingdom was established as the bridge between North and South in Ind, it out of necessity adopted matriarchy as a social norm to account for the heavy losses in men needed to defend their kingdom. Kali became the Goddess of choice as she enhanced their warriors both male and female the greatest, and the greatest blood drinking and sacrificial ceremonies in all of Ind were practiced in Uruk. While in the earliest days of Ind the blood of their Human and Beastman enemies would be enjoyed after battle, nowadays it is only animal blood drank before or after a battle to bless or commemorate a victory (at least...most of the time). The Blood Cabal of Matriarchs imbued with the power of Kali as her most trusted servants in the world could call upon Blood Magic , a unique magic of Ind that offers attack boost and healing abilities.

One of the minor chhetri matriarchs of Uruk gave birth to a son named Parshuram, or Ram with an axe, prophecising his future as a warrior at his birth. However, his father, a woodsman of tall and strong build his mother had taken a fancy to, took ill suddenly and weakness overtook him later in life, rendering him a cripple when Parshuram was barely past 5 years of age.

His mother worried such weakness would transmit to their son, and so dissolved their union and banished him from her household to keep her bloodline and clan strong...or so she thought.

Exiled to a frontier colony where he had to both care for his father and help keep back the hordes of Savage Beastmen, Parshuram displayed unheard of strength and will from a precocious age. In later ages named an incarnate of Vishnu, his time as a youth in the deepest of Uruk jungles forged his

innate (purportedly) godly powers into the deadliest warrior in the Kingdoms over his life.

After a decade, at the age of 15, he brought his dying father before his mother and asked to be allowed back into her Chhetri family. She admired his growth and the tales of his valor, but pointed to his father and asked, how soon will you turn into this? The young boy had no skill with social graces, and his father chose that worst moment to faint in weakness at being present in court. The loud laughter, mocking glances and belittling sneers of the courtiers and his own mother were too much for Parshuram, and with tears in his eyes he carried his father from court followed by stifled laughter at how an oppressed caste love child could have such audacity.

That night his father died and Parshuram entered the first of his black rages. When he regained consciousness from his fit of unbridled wrath, his mother and her new family had all been slain. By his father's axe, wielded by him, in the middle of the night like a monstrous madman.

Hounded by the authorities and with nowhere else to go, he plunged through the Uruk forest and straight through the Jungles of Savage Beasts, carving a bloody swath through them until he appeared in Banga and the tigermen villages. Taken in by low caste humans, he witnessed firsthand the abuse low caste humans faced from higher caste humans and tigermen alike (tigermen human integrated villages had tigermen at the same status as upper caste humans).

Imbued with rage at those whom could so casually cast aside those deemed lesser than them, Parshuram marched the battlefields of Northern Ind as the deadliest mercenary in Ind bar none. Every Chhetri and Brahmin that stood before him on the battlefield received death, although poor souls from the lower castes pressed into service and fleeing more often than not were given leniency and not massacred. His black rage he explicitly chose to enter in the thickest of the fighting and against the hardest foes, leaving a sickening trail of bodies wherever he went when in that blackest of moods.

21 Battles he fought and not a single high caste opponent that stood in front of him could live to tell the tale. At the end of this scarcely more than half a decade long campaign, and as he neared the end of his 21st year of age, he found himself on a battlefield just north of his homeland Uruk in the Kingdom of Marat and next to the Jungles of his childhood. That night, as he contemplated all that had led him there, he had a vision of Goddess Kali whom praised him and his valor, and revealed that his black rage had been a "blessing" from her as it was required for him to have the power it granted to prevent great evil. Blaming the goddess for the murder of his mother, which he had regretted deeply and caused no end of anguish to his tortured mind, Parshuram could not begin to express the feeling of betrayal he felt. But Kali cared not, and knew that blood and pain were necessary to create a warrior of destiny. She said he was owed a boon for his service on the battlefields in shedding blood in her name, and that he knew exactly what he wanted. He wept on his knees and asked from her the only wish he had since that day so many years ago, and as she left she told him; you will find your wish in the home of your childhood, and know that in the coming years my blessing will save entire kingdoms from death and destruction. He returned to the abandoned house of his childhood, considered cursed since his murders, and found his mother's family resurrected along with his father. Upon Kali's blessing he was forgiven, and his father was once again allowed to stay in the house his

son had been born in.

Within the same year of Parshuram's birth, another of Ind's greatest champion's was born in Uruk: Gilgadresh, Favorite Son of Kali and Father of the Uruk Kingdom. Born into the highest of clans amongst the Chhetris of Uruk, Gilgadresh was swaddled in the finest of cloths, fed the finest of meats, and trained with the sharpest and well oiled of weapons for his duties as a Chhetri of Uruk. He joined the frontier corps at the usual age of 9, but witnessed even younger boys serving that had to earn their families keep in whatever colony they stayed in. Eventually growing of mind and body into an enormously built and powerful youth, at 15 he was given his first Chhetri's blessing by the Blood Sorceresses of Kali, and joined the hunts against the Savage Beast Tribes not as a courier, healer or errand boy, but as a true hunter and warrior. From a young age he had a proclivity in choosing the halest and hardest of the enemy his party was warring with, and would slay them personally to protect his people and cover himself in glory.

This continued for a half decade more, and in the latest mission he had taken a blood potion of Kali made from Four legged tigermen blood that imbued in him such strength that he single handedly defeated a minotaur. Returning to his mothers clans home, for it was the custom of Uruk that all descendents stayed in a mothers house and the brothers of that woman stuck around to help raise the children while the fathers were mostly absent, he saw for the first time fear in this great womans eyes,

Sugriba has gone mad, she whispered.

Sugriba? The one who's absence has prompted us to even greater mobilization and colonization to prevent the savage beastman threat? Asked Gilgadresh.

The same. She said, her voice tightening

As a handmaiden to Matriarch of the Humans of Uruk, she instructed her son that another of Uruk's greatest human warriors that had left in most horrid disgrace as a child but returned a shockingly blessed champion needed to be summoned so that they together could join the other Champions of Uruk and forge their armies to defend against Sugriba. Each of the 4 races that made Uruk: Human, Ganeshan, Tigermen and Monkeymen had a matriarch on the Great Council of Uruk whom would summon the two greatest of her respective races warriors to then raise the armies and lead against Uruk's enemies. As the kingdom with the least amount of animosity between the Noble Races of Ind, largely due to Kali being such a singly worshipped deity as well as the constant threat of the savage beast tribes, Uruk had discovered that allowing each races voice being heard was the best way to prevent conflict internally. However, this decentralized power structure prevented quick and decisive responses, which might prove disastrous in the times of strife when not only has Sugriba abandoned you, but he has even turned against you. And so Gilgadresh rode to the house of Parshurama, who had abandoned his caste but who's name had grown so great on the Northern battlefields that the battle culture loving people of Uruk still held him as high as even their holy women.

Born to a Brahmin family of highest prestige, Baji Rao saw the lap of luxury in his homeland of Tami

from a young age. More inquisitive and sensitive than most, he accompanied his father to the Camps of Hanuman where Hanuman was helping the remnants of his people withdraw from their icon worship. Once done, they were greeted by the baying of horns and marching army of Uruk, led by their champions including the most famous, Parshuram and Gilgadresh, and several blood sorceresses.

While not even half the size of what Tami could muster, the assembled leaders of Hanuman, the Urukians, and Bajis father representing the then Rajah of Tami agreed that an expedition would be made into the forest using the forces assembled which included Bajis Brahmin father, the Armies of Uruk, and Hanuman leading half of the monkey folk males while the other half remained behind to protect the camps from any Beastman incursions.

They did not realize Sugriba had assembled the Savage Beastmen as well. He caught them when isolated the furthest away from their respective kingdom's borders they dared, and outnumbered them 3 to 1. Few survived that massacre, and Uruk would take several generations to make up for the loss of manpower.

Baji's father died saving him, and Parshuram and Gilgadresh formed a contentious bond protecting the youth. Hanuman met them in the aftermath of the battle, and almost weeping in horror but knowing that time was of the essence, he bade the Urukians escort Baji to Tami in order to recount their tale, rest, re arm and raise another army to bring to Uruk. In the meanwhile Hanuman would fly with all haste and get the Counsel of Uruk to raise an army needed to defend the lands from the oncoming hordes of Sugriba from however many men were left to be assembled and any women that could fight as well.

The army of Tami arrived just in time to catch Sugriba in the flank while in combat with the hastily raised newest army of Uruk that had stalled for positioning as long as possible. Realizing he would be potentially outflanked and overwhelmed due to something going NOT according to plan for once, Sugriba conceded his first defeat, burned the heir of Tami to death with blue fire and teleported his army to almost on the border with Banga, there to finish his consolidation of the savage tigermen that were descended from the exiled runts of the Noble Tigermen.

Baji, seeing the death of his best friend as well as father within a year, knew what pain had befallen the Raja of Tami whom had lost his own best friend (Baji's father) and son (Baji's best friend) within a year. He resolved to become Peshwa and attend the Halls of Learning as his right as a Brahmin of a kingdom without heir. He sent notice to the king via rider, and was once again accompanied by Parshuram and Gilgadresh who had come to view this youngster worth picking on. Eventually he had to say goodbye and stay at the Houses for at least a half decade while Gilgadresh and Parshuram returned to Uruk and the battlefield against Sugriba.

Eventually Sugriba returned with Savage Tigermen in tow and pushed deep into Tami, catching the armies of both Uruk and Tami both off guard as they expected another attack on the much smaller Uruk. The Rajah of Tami and the Champions of Uruk met Sugriba in battle and blunted his advance, but his numbers were still too great for him to be dislodged from Tami and he razed the country side

as both sides regrouped.

They met again merely a dozen miles from the capitol, but this time Sugriba dealt a devastating blow to the still outnumbered forces of both kingdoms combined. It was clear that the Indans had never realized the true extent and power of Savage Beastmen of the Jungles, and that if they were ever united would be greater than any single kingdom, even greater than most combinations of two kingdoms as well.

As the capital of Tami had siege laid to it, a messenger from the north brought unexpected tidings to Parshuram, Gilgadresh and the Rajah of Tami. The army of the Kingdom of Marat had arrived, at the behest of Hanuman!

Realizing that Sugriba had overplayed his hand by attacking Tami and Uruk both, Hanuman had realized at the start of the current campaign that outside aid could tilt the balance in their favor as they saw how unhinged and dangerous his brother was and the Rajah would find it very difficult using only horse to get help on time. So he flew himself to Marat. And he was right. Despite Marat only having somewhat positive relations with Uruk, Marat put aside its (often great) differences with Uruk upon hearing of the corruption of a god from the mouth of his brother god no less, and that he was attacking multiple kingdoms willy nilly.

The armies of Uruk, Marat and Tami were joined by a final contingent of Monkeymen warriors that had assembled from other parts of Ind upon hearing the corruption of Sugriba and wished to end his reign of terror. Together this bolstered force was able to crush Sugriba underheel, and again he teleported to the Jungles of Ind with his army before they could be overwhelmed.

These three kingdoms over the next several years would clash with Sugribas hordes, and slowly drew in the other kingdoms that surrounded the Savage Jungles of Ind, Banga and Kuru. While those kingdoms could if combined overrun even the hordes of Sugriba, they had separate homelands to defend from potential human rivals as well, while Sugriba had a centrally located, easily defensible and highly decentralized in command structure homefront. His ability to teleport across battlefields made the Savage Horde attacks even more impetuous and daring.

During a break between these raids, a large convoy of Brahmins with a young leader came to Uruk and proclaimed themselves sent by the Halls of Learning to end the menace of Sugriba once and for all. Purshuram, Gilgadresh, and the Tami king rejoiced as the young leader joining their war counsel was none other than Baji Rao, who was proclaimed heir on the spot by a still grieving king whom had sired no more.

These powerful magic users tipped the balance in favor of the 5 Kingdom alliance, and in the end Hanuman wept as he slew his brother cornered with his last mustered horde in the deepest of the Savage Jungle.

A Great Counsel was called and all the minds together in the War against Sugriba came up with a solution to prevent such an occurrence from happening again. Hanuman would enter a sleep that

could only be broken by the willing blood sacrifice of a Maharaja or Peshwa of Tami during times of great need, as the risk of a living god like being going corrupt again was too great in case they were able to again unify the beast tribes and perhaps overrun the Kingdoms piecemeal. The self sacrifice by the ruler was necessary to prevent abuse of the power being abused to fulfill personal gain on the part of a king.

So the Second Great Mantra was called, and to seal this greatest of spells the greatest of sacrifice was needed. The Tami king gave himself up, and he was sacrificed to put Hanuman to sleep and prevent a Mad God from rising again.

Baji was crowned Peshwa of Tami, and the other kingdoms of the Alliance of Tami gave immediate allegiance to Baji out of respect for his ability in ending the war and defeating Sugriba, as well as being a prodigiously talented Brahmin of Beasts. His unified domain consisted of Marat, Uruk, Tami, Banga, and Kuru, and soon he would unify the northern kingdoms as well through diplomacy and war both. His legacy was such that the Mantras of Beasts became an accepted path of wisdom for young and developing Brahmins, where before it was considered unclean now it occupied a middling layer of acceptability that was not as high as Life followed by Fire, Light and Heavens but not explicitly looked down upon as Death, Shadows, and increasingly Metals and Wilds were.

On the eve of victory against Sugriba, Rajpu made the grave error of declaring a war against Banga in the name of honorable conquest, not realizing they would unify so quickly with the others. As such, the entire might of the Tami Empire crushed Rajpu and added them to Baji's fold. The arrogant Peshwa of Ayodh had alienated the Garkhans who were naturally more concerned about increasing Ogre raids and so Ayodh was conquered via instigating an internal coup that ousted the Peshwa in favor of a Chhetri and Brahmin counsel that voted to confederate with Baji, and the Garkhans didn't even have to be asked to confederate but begged to be a part of the Empire for protection against the increasingly marauding Ogres.

At the helm of what would in later years be known as the first Tami Empire, Baji was struck by a wasting sickness while traveling south in order to entice Lankan confederation and be the first man to unify all of Ind since Chandra so many years ago. He died while passing thru Uruk, and a counsel of Upper Caste elders ruled until his eldest son came of age.

Peak and Fall of the First Tami Empire 351 - 626 IC

While the quality of his successors was perhaps slightly higher than Chandrans, they were rankled by a constant need to meet the legacy of the Chandrans and unite the entire subcontinent, which included the recalcitrant Lankans. Lacking their ancestors' skill at magic, statecraft and diplomacy, they alternated between difficult wars with the far off Lankan Confederacy while also maintaining order in their own empire, and heavy handed diplomacy. While able to conquer the confederacy after three generations of Peshwas and many lives lost, it left them with a legacy of military induced debt that would eventually cause the disintegration of the empire as high spending later generations did

not foresee the coming economic collapse

During this time the spice trade enabled Tami to become an economic superpower, and Indan trade relations spread its superb Tami steel, uniquely bred as well as natural animal breeds, luxury items such as silk and spice, and innumerable icons and fine crafts representing the many beasts, landscapes, and gods of the Kingdoms. Their cities are located the easier to navigate to channel between the southern most island co owned by Lanka and Tami, and the High Elves from both the Tower of Stars and Suns as well as the City of Spires came there as much as they did to the Lankans who bordered the Tower of the Sun.

The Lankans whom had virtually no Beastmen left due to Lanka being furthest from the jungles as well as their people's own history of descending from those most fearful of and fleeing the Savage Beast Tribes as much as possible, had their prejudice against noble and savage beastman alike hardened as the Tami expansionism to the south brought greater numbers of beastman warriors from outside than any living Lankan had ever seen, and these were coming with the intent of conquest.

Uruk and Tami developed a close relationship due to their shared hardships in the war against Sugriba, and Kali worship reached the zenith of its popularity all across Ind. Gilgadresh was heralded as the Chosen son of Kali, and afterwards at the insistence of Gilgadresh and behind the scenes Parshuram they adopted an elective monarchy system in order to always have a single ruler whom all champions would directly report to that could act decisively in times of great strife and war rather than the cumbersome and indecisive counsel. Gilgadresh was unanimously voted as the First and Only King of Uruk. After him, the Counsel of Uruk and the greatest lineages of Matriarchs only ever voted for a Queen to rule Uruk in the future. While Initially hailed as a hero, Parshuram eschewed the limelight and faded into insecurity as he had no interest in fighting an outnumbered and soon to be conquered foe in the Lankans. Eventually, his greatness as a warrior despite not benefitting from any of the privileges of his contemporary greats such as Baji and Gilgadresh had him named as an incarnate of Vishnu in later years, similar to the treatment of Vamana, born in the world to support the great men of that time against the hordes of Sugriba.

Sugriba's powers and destruction had negative consequences that would ripple and compound on each other through the centuries. The Brahmins could not help but notice his powers derived from metal and wild, the same that Kashmi favored and which were so associated with outside castes. They further distanced themselves in their arrogance and, uniquely out of all the Kingdoms, Tami did not have this prejudice increase despite perhaps suffering the most from Sugriba. Indeed it was due to the success of their weapons masters in the recent wars that the sciences of metal in Tami still had not been eschewed and blacksmiths as a whole were still a caste seen as better than average. This is due to the influence of the Kashmi pandit diaspora spreading these traditions and being the most important in understanding and combatting Sugriba. However, besides Wild, at this point only blood magic via matriarchs was practiced in Uruk. Thus outside of Uruk and Tami both wild and metal Brahmins found increased ostracization and decreased even further in number, with metal Brahmins making close to a majority of those in Tami which retained a fairly diverse theology, while Uruk was dominated by blood magic and some smattering of Wild, and even a bare few so called unclean

Brahmin traditions of Shadow and Death that were held in disgust even by the relatively cosmopolitan Tami (the only other place that had Brahmins of death and shadows lurking around was Lanka, far from the Halls and their orthodoxy. While Uruk was the most accepting and least discriminatory due to its on the edge existence, it was also a very blunt and brutal culture that was built around honor duels, monsters and beastmen killed in battle, and many different blood rituals. Tami was far more refined, with great well designed cityscapes (either in the trees of the Jungle or on the plains) and wonders of engineering.

Thus these two kingdoms formed the core of the remaining power of the Raos as the first Tami Empire peaked and rapidly fell after using military means to bring Lanka into the fold, with distinct theological differences from the rest of Ind that would be the impetus for later conflicts. The rivalry between the Halls and the Women would span over a millenia, and would represent the theological divide of Ind at the time that would span both the Classical as well as Reformist ages. It would inform much of the increasing patriarchy amongst the stoic, refined, traditional Brahmins as their counterparts in the blood loving, liberal, openly emotional Matriarchs of Uruks and their favorite Goddess' blood magic enabled the Chhetris to as a caste match the power level of magic wielding Brahmins throughout Ind.

Increasing Ogre attacks precipitated the fall of the Empire, as the final conquest of Lanka bankrupted the empire so much that no troops could be sent north to help the Garkhans. The Ayodhs and Garkhans seceded as a result, calling back their men from duties elsewhere in the Empire to combat the Ogres, and the Tami that formed the power base of the empire simply didn't have the money to send troops north to bring them back in the fold. Eventually others all broke free in succeeding years as well, and at last only a strong Alliance between Uruk and Tami was left of that Empire.

Garkha mildly increased in Kali worship but the influence of the Halls prevented it from becoming predominant, Ayodh developed a social rivalry with Tami as the indolent, traditional center of power in Ind and descended from the power base of the much older Chandran empire while Tami was the new upstart, Rajpu became a Kingdom rather than staying as a confederacy upon leaving the Empire but realizing the benefits of centralized authority, Kuru continued to alternate between a trading hub and war zone due to its central location, Marat developed a great rivalry with Uruk due to differing philosophies on how to deal with the Savage Beast tribes, with Marati considering the Urukians as close to the Beastmen they slew as to other Humans of Ind. Banga and Rajpu had warmer relations with Uruk due to their shared love of Kali, while the Savage Beast tribes were held only in check by the increased vigilance and militancy of Tami, Uruk, Kuru, Marat and Banga due to the savage tigermen joining the rest of the Savage Beast Tribes and there were no more living gods such as Sugriba or Hanuman to help. Lanka went further down the rabbit hole of anti Beastman discrimination due to the warfare and conquest suffered at the hands of the Beastman soldiers of Tami, and the legends of Ind grew and spread far and wide...

626 - 992 Theological Developments, Gunpowder trade and effect on warfare, prelude to the Second Tami Empire and the rise of Mad King Gupta

Kali worship had reached its peak but the Rivalry between the Halls of Learning and the Women of Kali stymied the influence of Kali wherever “clean” Brahmins held sway. Among the most ancient families of Brahmins that had taken up residence in the Halls of Learning, there were many that had delved the greatest secrets of the Elven ruins/had the privilege of interacting with the High Elves of the City of Spires and share knowledge. They were able to pool the information over time on new discoveries/learned from the High Elves the very basics of melding multiple winds of magic together, the first steps towards learning High Magic. The Brahmins learning this developed new theological concepts to help them comprehend this new art, and over time the Trimurti or the worship and acknowledgement of Brahma, Vishnu and Shiva as the ones who guarded the whole space time continuum of Magic, being the Creator, Protector and Destroyer of all concepts in creation and equivalent to High Magic, which was the melding of all of the magics of Creation was developed.

Gunpowder first spread to Tami via its sea trade routes from afar in the late 7th century after the start of the imperial calendar. These were initially used only to create toys such as fireworks, but quickly its use for warfare was also developed. Primitive Gones and soon muskets and cannons were developed, both by hiring traveling experts from lands like Cathay and the Empire as well as local inventiveness. It proved extremely useful for the Tami to hold back the Savage Beast tribes, and while the Rao's were overthrown by a Chhetri dynasty, these new rulers were quite shrewd and able to use the new weapons from afar to consolidate their hold on the Kingdom. The social changes this caused had not yet generated a backlash, as the practice of this type of warfare was spreading to only the most learned and ruthless of individuals.

At this point Banga was still a confederacy, with the Tigermen and Humans living almost always in peace with minor flare ups. The lore of beasts that was popularized by Baji was particularly well known in Marat where the now famed Bhimthadi breed had reached the fullness of its ability and form. The Kingdoms surrounding the savage jungles always made sure to keep alliances to prevent beastmen over running them as well as human outsiders from attacking them. The Northern Kingdoms of Garkha, Rajpu, and Ayodh often formed their own power block due to their shared concerns with invaders from outside Ind itself. Lanka remained isolated and bitter towards Tami and the outside world.

960 - 1002

Into this world the scion of Tami's newest dynasty of Maharajahs was born the 8th son and last child of Maharajah Parshurama the Fourth, Gupta of Tami. Opting to travel the countryside as many potential heirs did to better understand the people of Ind, young Gupta saw many wonders but always felt love and affinity the most for the noble beastmen such as the Half Eagle Shamans of the Garudans in Ayodh, both 2 and 4 legged Tigermen in Banga, monkeymen that were completely allied to Humans in all places and their willing friends, and Ganeshan whom surveyed all with ancient learned wisdom. Knowing the success his family had in arming oppressed caste people with gunpowder weapons to overthrow the last of the ruling Rao's, he began creating batteries of cannons and even putting enormous guns of huge caliber on the backs of elephants in order to have more firepower against Beastman and human enemy alike. His success at mobilizing these regiments and

genius at this new form of gunpowder warfare had him elevated to the top of favored sons in his father's eyes who named him the heir to Tami, much to the consternation and jealousy of his older, more traditional brothers.

Gathering a great Army of Beastmen and Musketmen, a dawning realization on Gupta was the redundancy of the Chhetri caste, as he regularly defeated their primitive muscle based armies with his own oppressed caste gunpowder armed troops. This thought set deep in his mind the more he witnessed the recalcitrance of his own loyal Rajah retainers whom balked at the adoption of these weapons on a large scale basis, eliminating their monopoly on violence in Indian society and giving the oppressed castes a method to be just as deadly as the Chhetris for a fraction of the cost and training.

During this time the Savage Beast Tribes had been united by an enormous daemonic tiger spirit that would become known as Shere Khan, and their coordinated attacks against the surrounding kingdoms again brought ruin to many. At the same time, an enormous Ogre Horde was threatening Garkha, the likes of which had not been seen since the days of the Chandran Empire and the fall of Kashmi, and Ayodh in alliance with Garkha was helping wage a desperate struggle for survival against this new existential threat. Later the honor and marriage ties of Rajpu with Garkha and Ayodh brought them into the fold against this outside menace as well.

Seeing all this carnage descend on the Kingdoms, Gupta did what all other great conquerors do: exploit the chaos and prey upon the weak.

Leaving a token force in the north to coordinate with Uruk against a possible invasion by Shere Khan, Gupta launched a massive assault on Lanka that saw thousands of oppressed class pressed into service as gunpowder weapons users in addition to the traditional Beastman, Brahmin and Chhetri armies of Ind. This time, Lanka's defeat was brutal and swift, as they had no counter to the massed volleys of gunpowder fire. Absorbed into Gupta's burgeoning domain, here also were the first of its faults established.

During the subjugation of Lanka, Tami nobles and Lankan nobles observed a certain overfondness the Maharajah had for both beastmen and oppressed caste, but not the highborne. For in his travels as a young man, Gupta had made the observation that the vain pride of the spoiled brahmins and unchallenged aggression of the rapacious Chhetris were at the root of the overwhelming majority of Ind's problem and oppressions, viewed the oppressed castes with increasing sympathy, and the noble beastmen as natural allies to prevent the worst of the upper caste abuses.

Lankan upper castes in particular were most aghast at this arrangement due to their history of animosity to and reclusion from even Noble Beastmen. Their attitude spread towards the increasingly disgruntled upper caste of Tami as well, and as they marched north Gupta had no idea of the internal strife brewing within. These malcontents found many willing ears amongst the brothers of Gupta whom had been passed over in the line of succession...

During his distraction to the South, Shere Khan had launched a gargantuan assault on Uruk that quickly overwhelmed the small kingdoms defenses and left them teetering on the edge of

annihilation. At the last second before the women and refugees of Uruk made their last stands on the Western coast, the gunpowder armies of Tami swept like a raging river across the line of Shere Khan and saved the remnants of Uruk from complete destruction. While wanting to pursue the great Demon into the Jungle, Gupta realized the need to resettle, re-arm and rebuild the Uruk Kingdom so as to keep his flank strong and establish a reputation as more than a conqueror but also as a nation builder. As thanks the young Matriarch Queen of Uruk (latest female descendent of Gilgadresh) married the great King Gupta and thus confederated under his new realm. Happy in marriage and with a domain not seen since the first Tami Empire, Gupta's imperial ambitions were unfortunately not sated; while at this point he was regarded as a hero by many, his desire to go down in history as a great Emperor like Chandra and Baji while also reforming Ind society would be his undoing in both life and legacy...

As mentioned above, the power of Kali was limited to areas where overly orthodox Brahmins did not have too much influence due to the competition between erudite patriarchs and passionate matriarchs that defined the power struggle between the Halls of Learning and the Women of Kali. However, the minority of Brahmins and holy men that retained interest in magics deemed increasingly unworthy due to their association with dirty outsider non Brahmins, namely the Wild and Metals, struck an alliance of sorts under Gupta with the Matriarchs of Uruk because it so happened the Kingdoms of Uruk and Tami had the highest concentration of these magics, and indeed these types of Brahmins were virtually unheard of in other lands. Lanka being the furthest from the seats of power of the Halls and the most socially favored Brahmins was the one land that any of the lowest rung of Brahmins, those that decided to study the forbidden arts of deaths and shadows, resided.

Gupta in his travels had deliberately sought out and brought into the fold these often social outcast wise men that had knowledge of magics most had not heard or seen. Under his and his wife's auspices, they began integrating with the rest of his forces, and the first whisperings reached his ears as the Brahmins of widely accepted magics balked at his new alliance. He knew the backlash would come, as he himself had witnessed the hypocrisy of the "clean" Brahmins firsthand in his youth travels and how they did not wish to associate with any even tangentially related to non high caste members of society unless as an inferior, and yet themselves had no qualms in engaging in unclean behaviors such as intoxication, sexual exploitation and abuse of power when it was convenient or others of similar status could not challenge them.

However he recognized the need to not antagonize such a powerful and influential caste, and let any that did not wish to enter in the same armies as these newfound allies depart Tami freely and unmolested. Many Brahmins left and brought tales of the new seemingly unnatural alliances that Gupta was forging, spreading his infamy to the north.

Meanwhile, Gupta himself began raids into the Jungles of Ind to secure his Eastern Flank and using his newfound allies as well as gunpowder troops completely annihilated the savage Beastmen hordes for miles into the interior, and he personally slew the great Demon Shere Khan in battle after cornering the savage beast tribes just to the west of Banga. It would be discovered in later years that killing Shere Khan only banished him for 100 years until he mysteriously returned.

After siring a child with his Urukian bride and spending half a decade rebuilding Uruk as well as his armies from the wars with Shere Khan, Gupta set his eyes on his next conquest: the Kingdom of Marat that had such an acrimonious relationship with his wife's people of Uruk. While Lanka had been isolated from the rest of Ind, had a naturally insular culture and never seen gunpowder weapons of the like presented by Gupta, this was not true with the Kingdoms north of the Savage Tribes. Between gunpowder's first arrival in Tami and the eve of Gupta's invasion of Marat, Kuru as the most often at war kingdom in the north had already begun adopting musket and cannon technology to bolster their forces in the face of the greedy outsiders that surrounded them.

As such, when invading Marat Gupta encountered for the first time enemies that had witnessed massed gunpowder warfare and had developed tactics to fight against it, and the Marat Ranger battalions utilized extremely effective hit and run tactics with the longer range of their bows to prevent massed gunpowder fire from annihilating them en masse and bog down the invading armies of Gupta. Realizing that in this instance he needed to rely on more traditional tactics relying on shielded infantry and cavalry to both absorb the arrows as well as ride down the rangers. Gupta mobilized his traditional troops as his main force applicator for the first time in his myriad conquests, and once the Chhetris were given free reign they rode down the ranged troop favoring Marats en masse. Marat's conquest took longer and was bloodier than expected, and the rangers of Marat never fully integrated with the armies of Gupta due to the northerners holding to orthodox Brahmanical thinking much more than the southerners and the inclusion of unclean Brahmin types as well as upjumped oppressed caste members with gunpowder weapons drove many of the Rajahs of Marat into a guerrilla warfare campaign that constantly bled the Guptan armies and necessitated a much stronger garrison than expected.

Attempting to build off of his momentum but without proper intelligence, Gupta committed the first mistake of his campaign imperial campaign and attacked Kuru immediately after killing the Peshwa of Marat. This backfired tremendously as Kuru not only had the traditional muscle and magic powered armies of Indan Humans and Beastmen but also gunpowder weapons such as muskets and cannons. This resulted in initial devastating defeats on the heavily fortified Kuru border at the hands of cannons and guns in strategically placed forts outranging the Guptan weapons and Gupta himself not ever encountering fortifications with gunpowder backing them, all of his success and experience with gunpowder weapons being in the field due to no one else till them being as imaginative or open to their usage.

As such, he finally had to turn to the last trick up his sleeve, the Brahmins of Wild, Death, Shadows and Metal who had no peers in the opposing armies or those who might know their methods and how to prevent their magics. So the forts of Kuru fell as great swells of verminous creatures overwhelmed the attackers after being summoned from the deeps, vortexes of lashing shadow bolts ripped through the ramparts, metal weapons and armor rusted into nothing, and the very life force of the defenders ripped from them.

While successful in breaking the back of Kuru and annexing this kingdom, the effect this had on Gupta's reputation and standing both inside his own domain and outside in the other kingdoms was

profound. The Tigermen of Banga had a culture built entirely off of ritual and single combat, so the usage of especially death magic that robbed one of any potential to test martial prowess caused them to view Gupta as a dishonorable cur that did not deserve and respect. Ayodh, Garkha and Rajpu, already engrossed in warfare with the ogres and frustrated at the upstart conqueror's distraction of the more southerly kingdoms from the outsider menace to the north bore the brunt of the refugees fleeing the conquest of Kuru that was undertaken in such a brutal and, to Indan eyes, unnatural manner.

The lineage of Brahmins that had been allowed to study alongside the High Elves/delved the High Elf ruins most in the City of Spires had produced a savant in their most recent generation whom in later days would be known as Aryabhata. This great man was the first to synthesize all of that which was learned in previous generations of his family's research in the City of Spires and became the first human able to use High Magic, a previously unheard of feat for humans. This highest of magic allowed him a unique perspective on religion in the Indan context, and he was able to insert temporality into the Gods via conception of the maker of the Past or Destroyer Shiva, preserver of the Present or Protector Vishnu, and author of the Future Brahma. However, these beliefs would only become more widespread after the coming conflicts, as more pressing concerns with the expansionism of the now widely known "Mad Maharajah Gupta" was becoming known in the Northern Kingdoms.

While Gupta's noble beastman and oppressed caste favoritism had ensured many Beastman allies as well as fanatical loyalty from the oppressed castes whom he had newly armed with gunpowder weapons, the conquest of Kuru with shunned magics looked down upon by both Ganeshan and Tigermen led to an exodus from his lands of many of these tribes as well. While many still stayed due to admiring his resolve in fixing the many issues with the caste system as well as respect for his military determination, alongside the monkeymen whom were mostly allied with him due to his status as the ruler of Tami which the Monkeymen had the greatest historical ties, their exodus and the tales of the grotesque conquest of Kuru caused first Banga to reach out in alliance to Rajpu, and then via the blood ties of Rajpu the Kingdoms of Garkha and Ayodh also joined.

While recuperating his armies and seeing the ongoing desertions, Gupta met with his council of Brahmins that at this point was exclusively composed of those "unclean" magics of Shadows, Death, Metal and Wild. He concluded that a final force multiplier must be applied to his armies to in order to defeat the combined armies being arrayed against him: a great blessing on himself that would give him a form of unsurpassable might and terror.

And so combining their magics and powers, his council blessed him with a great Minotaur form covered in a skin of steel, who's strength increased with every kill, and which at will was able to exude a great cloud of Shadows that could obscure his every movement from enemies watching. And so while the Kingdoms of Ayodh, Garkha and Rajpu were busy defeating the final attack of the Ogre Overtyrant Deatheater the Mighty, Gupta launched a voracious assault on Banga to secure his strategic flank while only token forces from the Northern Kingdoms were present and their main armies defeating the Ogres.

The Vanguard was none other than Gupta himself, whom under a cloud of impenetrable Shadow would approach the ramparts of the Bangans and launch himself across massive distances, clearing the entire ramparts before landing as an invulnerable god amongst the troops present, hewing all present and growing in unstoppable strength with every kill. While coordinated attacks by Brahmin magics could potentially destroy him, or an unending wave of extremely competent warriors eventually wear him down, Gupta intentionally landed at areas next to gateways and entry points to cause chaos and mayhem at the point where his warriors could easiest assault and join him.

This combined with his usage of the forbidden magics enabled a takeover of Banga even quicker than Kuru, as they did not have the fortifications and knowledge of firearms that Kuru did. However, throughout this the desertions continued, and finally as he even took on the form of Beastmen and even began recruiting savage tigersmen to bolster his reduced ranks, the Chhetris and other Upper caste of his armies revolted in unison, led by his still jealous older brothers bolstered by the pent up years of resentment his “mistreatment” of the upper castes had created (truly he did not mistreat them, merely treated them equal to oppressed caste in terms of potential for promotion and solely based on merit). This was just after his final battle in Banga, the day after he had proclaimed the dawn of the Second Tami Empire, and so when his armies were at their weakest. It also coincided with the armies of Garkha, Ayodh and Rajpu arriving with the largest contingent of Brahmins trained in war Ind had ever seen, led by Aryabhata and his clan.

What followed was a climactic battle of such a kind as had never been seen in Ind, with all sorts of magical horrors and fury being hurled between the two armies and gunpowder equipped armies of oppressed caste firing in volleys against the thunderous charges and martial skill of the opposing upper caste warriors. Neither side wanted to give any quarter and honor was the last thing on anyone’s mind, with oppressed caste soldiers releasing the many generations of anger they had built up in their own stories and legends against their oppressors and the upper castes feeling the absolute need to put these upstart lessers into their place lest they treat them with the same oppression they had inflicted upon the oppressed for so many generations.

At the climax of this battle, Aryabhata was caught in the sights of Gupta, who leaped the great distance across the battlefield to hew him in twain. But the High Brahmin had intentionally exposed himself, and caught the great, Mad Maharajah in a howling Tempest of High Magic high in the air before he could descend to the ground. Marshaling the magical forces of the rest of his Brahmin coterie, an enormous wave of magical power assaulted Gupta suspended in the air, and while his own Brahmins attempted to respond they were outnumbered by the opposing Brahmins who came from the far more popular magics of Ind while the Brahmins in the last (and first) days of the second Tami Empire were those on the fringes and not nearly as common; after the majority of Brahmins left Tami during the conquests of Marat, Kuru and Banga they had increasingly relied upon advantages in gunpowder warfare, Gupta’s own brutish power and the numbers his egalitarian, revolutionary ideology brought from the oppressed castes.

Eventually the still mortal form of Gupta was melted into an unrecognizable slag and dropped to the earth far below. Rather than cry out in fear and leave, his gathered armies of the downtrodden,

outcast and desperate formed an unbreakable horde that slew uncounted opposing Chhetri, loyal to their Chhetri overlord, largely northern oppressed caste, beastmen, and even many of the Brahmins of accepted magics that had come to defeat the abomination of Gupta.

Eventually due to the martial skill of the Chhetri, greater numbers of Brahmins and Beastmen and unique abilities of Aryabhata, the Northern Alliance defeated the great Army of the second Tami Empire...but the consequences of gunpowder warfare, Gupta's revolutionary ideals and the first and only unification of the unclean Brahmins into an oppositional force, allied with the Blood matriarchs of Kali no less, would be felt for centuries to come.

Century of Blood - 1002 - 1090

The authority of the Brahmins and Chhetris was challenged in a manner never before seen, as the ideals of Gupta were still held by the still present second Tami Empire that spread over all of southern and mid Ind. The warriors of the upper caste Chhetris were far more precious than the teeming hordes of oppressed caste that were fighting to maintain the only political structure that had given them anything approaching equality of opportunity in millenia, and internal rebellions distracted even the Northern Kingdoms as many of their own oppressed caste became emboldened by the revolutionary fervor seeping up from the south. After these were cleaned up, the Northern Armies marched south and systematically began dismantling this new, abominable social phenomena that would so assault the gods and their most trusted servants, the "clean" Brahmins and their Chhetri allies.

While the oppressed caste of Tami had the numbers, novel gunpowder weapons and lesser known magics on their side, they were matched by the martial skill of the Chhetris and their more numerous "clean" Brahmin and Beastman allies just like at the final battle. However, the Northerners had a unique ability of their own in the High Magic Brahmin Savant Aryabhata (from then on known as First of the High Brahmins) that allowed a beachhead to be established in Marat.

Once Marat was secured, Banga was brought into the fold by allying with the Noble Tigermen there to overthrow the savage Tigermen that had been set up as rulers alongside oppressed caste representatives by Gupta and his council of Brahmins. Once both flanks of Kuru were secured, Kuru easily fell as it was surrounded and engulfed by armies from both directions, despite its fortifications being rebuilt and manned by even greater numbers of gunners and cannons.

Finally having liberated the kingdoms in the middle of Ind, Aryabhata who led the coalition set his sights on Uruk, the gateway to the south and greatest ally of Tami. However, before they were able to launch their assault, the Matriarch of Uruk whom had been the widow of Gupta was murdered by the other leaders of Uruk and a new Matriarch was elected who formally swore obeisance to the Northern Alliance to prevent their vengeance on her land and people.

Unfortunately, this conflict had gone on for so long that Aryabhata could feel the end of his life nearing. While he himself had never claimed the title of Emperor or Samraat/Rajdhiraj of Ind, he had seen the future in visions granted by the Trimurti/mastery of high magic, and his bloodline was to be

much greater than a short lived imperial dynasty and he had actively shunned placing himself at the top of the military and political hierarchy of the lands liberated from the yoke of the Second Tami Empire, and instead acted more as the custodian and coordinator of all the disparate factions that were dismantling the imperial regime.

As such, he gathered all his magic sensitive sons (his children were over one hundred and his potent lineage produced a dozen magic sensitive sons), and together with the most capable Brahmins in the Northern Alliance had them conduct the Third Great Mantra, to perpetuate the ability for his clan and further descendents to have the ability to perform high magic as he did. After preparing for a year, on the day of his death all gathered performed the Great Magic that would reincarnate Aryabhata's consciousness into each of his son's whom would have the knowledge of Aryabhata added to their own, essentially becoming dual personality high magic wielding Brahmins overnight. Each of them also had the knowledge to perform this magic in and of themselves, and rather than wait for each member's death they could perform this feat with 3 of their members present for whenever one of their own sons came of age; the necessities of war had forced Aryabhata to delay this to the end of his life when he had accomplished the most he could lest the Tami empire upend the entire Indan, Brahmin led order and all the most capable Brahmins that numbered in the dozens were needed to match the knowledge of 3 reincarnated versions of Aryabhata and transmit his consciousness to his dozen magic sensitive sons. While his own sons only had Aryabhata to guide them, every other High Brahmin that was uplifted in this manner had every single one of their dead High Brahmin ancestors' memories added to their own, creating a chain of reincarnation and knowledge in each new generation of High Brahmin. Sometimes this resulted in still living fathers, grandfathers or great grandfathers' memories not being added to their newly blessed descendents' mindspace, but once they died the High Magic Mantra that bound all of these men would ensure that their memories were added to the pool of each of their descendents. Aryabhata died the instant the Third Great Mantra was completed, so at its conclusion there were a dozen Aryabhata clones living in each of his magic sensitive sons, and they were ready to finish the work of their father in destroying the last of the remnants of the abominable Second Tami Empire.

Luckily for the war weary Indans, Lanka had already begun a rebellion against Tami's fast waning authority ever since it heard of the capitulation of Uruk, but still Tami was the most prosperous Kingdom of Ind that retained the majority of Monkeymen as blindly loyal allies, the least war ravaged and devastated lands and resources, and of course a much higher proportion of its population pool of oppressed caste peoples to arm with gunpowder weaponry.

However, their upper caste overlords had largely taken up arms against their homeland, and while the lands of Tami were defended by the last remnants of the Unclean Brahmins unified by Gupta, eventually the armies of the Alliance in the north were able to grind down the armies of Tami that were already trying to put down the Lankan rebellion.

So ended the Second Tami Empire in a Century of Blood, the greatest man made, internal threat to the existence of the Kingdoms of Ind ever.

Start of the Reformist Age of Ind in Year IC 1090 after the destruction of the Second Empire of Tami

Rise of the Trimurti and Reordering of Ind: IC 1090 - 1503

The clan and descendents of Aryabhata became known as High Brahmins due to their ability to cast High Magic, and amongst all Humans in the world most impressed the High Elves with their ancient wisdom and foresight. They were at the forefront of ensuring a revolutionary threat like the Mad Maharajah would never arise again, and so many of the most reactionary customs of Ind were created during their spring time, as they had seen how much destruction and pain the desire to completely upend the existing social order would be not just for upper caste, but also for oppressed caste and noble beastman.

Even after the power of the Tami Empire was broken, many rebellions of recalcitrant oppressed caste occurred whom often gravitated to the Unclean Brahmins (themselves shunned by society) for leadership out of shared resentment against the wider Indan culture that distrusted and belittled them. These were almost always armed with gunpowder weapons in order to offset the martial skill and bloodlust of the Kali blessed Chhetris and more numerous “clean” brahmins. A great purge was undertaken by the High Brahmins and the socially approved Brahmins (Life, Fire, Heavens, Light and Beasts, with beasts being borderline and Life being the most respected) whom had been defending the kingdoms against the “unnatural” magics of Gupta; they slew any and all Brahmins of Death, Shadows, Wild and even Metal wherever they were found, hunted them down without mercy and confiscated all gunpowder weapons out of the hands of the oppressed castes to prevent them from lifting their heads too high again.

The usage of gunpowder underwent a huge social backlash, and its knowledge was restricted to only the most astute war generals who regarded it as a weapon of last resort that risked raising the ire of Brahmins and Chhetris alike with their incorporation and use in their armies. Still, those in the most desperate situations often used them quite assiduously and with the tacit support of their Kingdom's elite. The hypocrisy in the upper castes disdain for its use by lower caste individuals was best illustrated in the Kingdom of Garkha that was home to the Halls themselves; the most elite of their rangers eventually became armed with gunpowder weapons to help fend off the hordes of Ogre invaders, and the Brahmins of the Halls had no problem with this so long as they were all loyal Chhetris. Oftentimes oppressed caste individuals would be pressed into service to man the cannons of a ruler as well, as if anything went awry and the crew were destroyed by a cannon mishap it would not harm any more valued members of the upper castes, only oppressed caste members. However massed musket warfare and the arming of the masses was now a well understood revolutionary tactic, and its usage was stringently avoided and associated with the blighted, demonized in tale and legend rise of the Mad Maharajah Gupta and the destruction, social disharmony, savagery and

unnatural magic the shortlived Second Tami Empire brought.

Tami was the greatest target of the Great Brahmin Purge, as Lanka and Uruk in their rebellions against the Empire had earned a softer inquisition from the Halls. As such, the entire culture was rebuilt from the ground up by the invading alliance, with the burgeoning egalitarianism wiped out and replaced with the traditional Indan social hierarchy. The Brahmins of Metal whom were seen to have the closest alliance with Gupta and the creation of metal based Gunpowder weapons of great power and potency and had their greatest powerbase in Tami were slaughtered without mercy, the ancient house of Balaji reinstated as Peshwas and the gunpowder culture eradicated and vilified to such an extent that Tami actually became the most gun averse culture in Ind afterwards. Instead, a highly skill based culture arose where the metalsmiths were the best in all of Ind even without Brahmi of Metal intervention, and Tami Weaponmasters were proficient in multiple weapons that enabled them to respond and attack in an enormous variety of situations. Interestingly, the very basics of metal magic working were taught such as creating weapons of incredible sharpness and durability, in the mode of Chakras carried by the Weapon Masters, to all Brahmins whom planned on entering battle, but anything of a higher complexity and pulling on the gold wind further was explicitly forbidden and viewed as unclean.

The divide between unclean and clean brahmins and magics became even deeper and ossified into a regressive pattern over time. While the very rudiments of metal magic were allowed to all Brahmins in case of war, none of the other 4 unclean ones was even allowed to be examined or touched, and drawing overmuch on the gold wind would also invite the ire and wrath of elders who'd learned the same from the legends of Gupta's time and the rebellion the Metal Brahmins had been involved in, not to mention their closeness to much lower castes such as blacksmiths and armorers. Inquisition and oppression of these deemed to be subversive to the Indan Brahmanical social order were extremely harsh, and often went hand in hand with oppressed caste rebellions demanding egalitarian treatment that found common cause in resisting those who would seek to eradicate these "anti social" elements.

As Gupta took on bestial form in the final days of his reign and was supported unconditionally by Monkeymen and later the Savage Tigermen, for the first time ever anti Noble Beastman prejudice became more widespread than merely a fringe feeling in Lanka. Particularly in Marat, Kuru, and Rajpu, the first two which had suffered the most during conquest by the Mad Maharajah, and the last of which was the final battleground against the Guptan armies that finally saw his defeat. In Banga the Noble Tigermen still had sway and influence, but monkeymen were often discriminated against, and these simpleminded, juvenile like people were often forced into extremely menial circumstances or find the favor and protection of a merciful Rajah or Ganeshan. Elsewhere discrimination against the less numerous beastmen still increased, with the worst often reserved for the weaker monkeymen, followed by the savage but powerful Tigerman, and even occasional distrust of the Ganeshan forming, although instances of violence against that gentle and learned kind were never heard of, merely misguided fear and resentment.

And finally, the theological makeup of Ind changed drastically as well. Kali worship began declining

precipitously outside of Uruk due to Uruk being so close to Gupta due to his close relationship with his Urukian wife, not to mention the historical alliance between Uruk and Tami since the first tami Empire, and the Trimurti of High Brahmin invention spread throughout the intellectual Brahmins almost as quickly. While the Brahmins of individual magics of course called out to the god of their magic when reciting their mantras, they increasingly viewed the Trimurti as the greatest of all, and this practice slowly spread to the rest of the populace as well. Parashurama and Vamana were identified as incarnations of the protector god Vishnu, namely because there was no other explanation how an individual from such a disadvantaged position could rise to such heights of glory and prestige, and because the High Brahmins in their esoteric communions with their Gods had identified those as being most strongly tied to Vishnu's Atman or soul. This was perhaps the longest period of relative peace that Ind knew since the Ancient Era, with sporadic conflict between the Kingdoms and with small marauding Ogre bands the norm; however greater threats loomed on the horizon, the likes of which the Indans had never seen.

1503 - 1861 The Coming of Dark Elves and Terror from the Sea

While previously Ind had mostly received traders and explorers from the Sea, during the Age of Glorious Torment of the Dark Elves they learned to fear the massive Ark Ships that brought these unnaturally skilled, long lived and deeply alien foreigners that looked like the daemonic mirrors of the aloof but learned Builders (High Elves) and whom behaved in a manner that matched their unholy appearance. Armed with a myriad of magics Ind had forgotten or suppressed, and with technology they had not developed, these city sized raiding parties played havoc on the sleepy Indan coastlines and opened up a new front in the assault on the cultures of Humans and Noble Beastmen of Ind. Not only were Ogres from the Northwest and the Beasts of the Central Jungles led by Shere Khan eating and slaughtering the members of the Kingdoms, but now the Dark Elves came to reave, plunder and torture at their hearts delight as well.

The City of Spires/Halls of Learning became a veritable fortress and the Kingdom of Garkha a warriors pilgrimage, with their ranger battalions swelling in numbers with Indans who wanted a path to Chhetri status, similar to the ranger battalions of Marat. Since the Brahmins of Wild were eradicated in Uruk, they developed an increasing dependence on the Blood Magic of Kali and fanatical devotion to their favored goddess even as she decreased in popularity precipitously elsewhere. Every decade they held an enormous Blood Hunt blessed by their Goddess that would send their most blessed warriors into the Savage Jungles to return with the largest and most dangerous beast tribute to the offered to the Temple of Gilgadresh, greatest Hero and first and only King of Uruk, at the base of an idol in his likeness made from Bloodsteel; the finest wootz steel blessed by Kali Blood Matriarchs to have a special connection with Kali herself. This Blood Hunt was necessary to cull the savage beastmen every decade to prevent them from overrunning the border, and resulted in the Goddess' blessings increasing the capability of nigh every Urukian warrior to make them the most ferocious in all of Ind; however the kingdom's dependence on this would spell its own doom in later years, even as it enabled them to hold back both the hordes of savage beastmen and later on the Dark Elves raiding by Sea.

Lanka was still on cordial terms with the High Elves in the Tower of Sun and so their alliance and relative isolation from other threats was strong enough to hold off the new threat, although the nascent Human Supremacist culture of the Lankans that had gained steam since the Second Tami Empire and the Mad Maharajah Gupta was certainly encouraged by this new phenomena of raiders and reavers that were the same species as the Builders now ravaging their lands.

The kingdom of Banga held only due to its coastline being inhospitable jungle, and Tami could only do so due to its numbers and wealth.

1861-1948: Life and times of Narasimha, most recent Lionheaded incarnation of Vishnu. Abandoned as a mutant by his Noble tigerman family he grew up in the wild border between Marhat and the savage jungles and eventually unified all of Marhat that had previously been in a Civil War, leading it on a righteous crusade to save Ind from the triple threats of Shere Khan, a new Ogre Overtyrant attack, and a particularly vicious wave of Dark Elf raids, establishing the Marhat Empire.

1948 - 2087

The influence of Narasimha has broken most of the prejudice against noble beastmen that had developed since the time of Mad King Gupta, and Ind entered a brief Golden Age.

This would end in disaster and ruin in 2087. During one of Uruk's Blood Hunts, Lokhir Fellheart would use stealth and guile to lead a sizable contingent of his Ark's most daring and deadly warriors in the middle of the night to steal the Bloodsteel statue of Gilgadresh and slaughter all in his temple. In vengeance, Kali withdrew her blessings from this kingdom that could not honor her or her most favored son, and is even whispered to have emboldened the savage Beast Tribes. The age of reform thus ended in an orgy of bloodshed and the fall of the Kingdom of Uruk to savage beast tribe hordes and its complete subsuming to the Savage Jungles of Ind.

2087 - Present Day: Age of Doom

The decade long, agonizingly slow death of Uruk played out for all.

The Dark Elf Age of torment ensured most other kingdoms could not send significant aid.

Kali worship became increasingly abandoned with the trimurti replacing her as the peoples of Ind realized the depth of abandonment of Uruk by Kali.

Till 2300 times were extremely difficult due to the threats from Sea, Jungle and Mountain, but after the Age of Torment of Dark Elves it subsided some.

In the decades after the fall of Uruk, an exceptionally charismatic man known as Ravana would unite the Confederacy of Lanka into a kingdom, but his dark future and introduction of Human supremacy to Lanka would have century long, regressive influence.

After the Age of Torment ends, trade increases and the Kingdoms regain a fair amount of their former splendor.

Patriarchy becomes more entrenched as the Matriarchy of Uruk is increasingly incriminated in its fall due to it taking after Kali's blessings.

During the decades directly preceding present day: Ram is born and travels Ind with Lakshman, Kuru undergoes a devastating civil war with the Pandavas winning, especially with the help of mysterious cousin Krishna. Mowgli is born and Ind undergoes a massive period of instability.