

SKYREALMS of Jorune

By sholari James

The kind and soft-spoken thivin have made themselves known throughout most of the civilised realms as traders, craftsmen and fine musicians. Little is however known about their past or the true strength of their quickly growing families

History

Thivin seem to be some kind of ramian mutation or adaptation to Sho-Caudal. It is not known if this is an adaptation through manipulation or simply an act of nature. Neither is it known when or where these thivin first appeared in ramian society.

The thivin were not only smaller and weaker than the ramian, they also lacked the empathic powers of the ramian and thus resorted more to talking and singing when socialising. Therefore they constantly broke the ramian racial motto of rurvi chorko (powerful silence), symbolising independence, inner strength of mind, peace and tranquillity. For their weaknesses, the thivin became the great shame of the ramian and were hidden away from the eyes of other races that might judge the ramian as weak. As the thivin were a part of the great ramian species, they could not be killed. It was not right and could not really be performed in deed, as ramian have great difficulties to turn upon each other. Instead, the thivin became the lowest caste in ramian society and lived out their lives in squalor and servitude to the higher castes. They early proved themselves to be skilled craftsmen and healers, although not fully trusted by the ramian.

In 3112 PC a great plague ravaged the countryside of Voligire. The ramian cities were quarantined and Voligire was crippled. The continent was in dire need of shirm-eh and with the combined efforts of the gire of Sillipus, the Tirtive of Vinteer launched a massive invasion force upon Burdoth, Heridoth, Dobre, and the Coastal Kingdoms. The great invasion reached the human and bronth realms in 3113 and became one of the greatest in history. As many of the zhon, (ramian farmer and worker caste) were weakened by the plague the invasion force had to fill the ranks of their workers with thivin. Therefore, many thivin were sent to the conquered human island of Reet, outside Burdoth to harvest the shirm-eh found there. A great camp was set up on the island, guarded by healthy ramian warriors that had accompanied the thivin. For more than a year, shirm-eh was harvested and replanted. When the human mainland forces and the human rebels upon the island became too persistent, the ramian gire left hastily with all the shirm-eh they could load upon their ships. They left behind the 600 thivin workers to fend for themselves. It was when the humans retook their island that they first encountered the starved but humble thivin. Before the ramian invasion, thivin had been unknown to humans and the iscin races. Rumours about their existence had flourished during the first year of the invasion and some suspected them to be wizards or evil, stunted ramian priests. The thriddle might have suspected their existence, as they initially referred to them as Cro-Tchark (Rorch-ko "The Weakened") after having studied old ramian manuscripts. But also the thriddle were wrong about the origin and nature of the thivin, as they had thought that the elusive and unknown Cro-Tchark had been disease stricken members of the Urat (ramian noble caste) that had been hidden away.

The thivin that had been abandoned on Reet were from four large thivin families. These are today referred to as the First Four Free Families. They were quickly transported inland to Burdoth and questioned about their former masters. The thivin knew little about the military power of the ramian, as their role in ramian society always had been that closest to the slaves. They had few secrets to reveal to the human sages. Much thanks to the efforts of the thriddle, the thivin were reluctantly allowed to stay in the realm. The thivin were restricted to live outside the cities and were not allowed to own or claim any land within the realm. They were not allowed to stay longer than two weeks in one location, unless permission was granted by the local kim.

In order to survive, the thivin started to sell their services and set up small temporary workshops to manufacture good that they could sell wherever they came. In this humble way, the thivin families began their existence among the civilised realms. Wandering nomads, whose large tent camps would arrive over night and disappear just as quickly. The thivin services and their goods proved to be in great demand and many humans started to turn to the thivin for cheaper goods of superior quality. This concerned the klades who saw their monopoly threatened. Not only did the thivin offer goods unheard of or rare in Burdoth, they also proved to be quick learners of the trades and skills they did not originally master. Metallurgy, crystal cutting and armour smithing were but few of the new skills that the thivin toiled hard to master.

After the first ten free years, the thivin caravans and camps were eagerly expected by townsfolk throughout Burdoth. At this time the concerned klades started to pay the yords and militia well to keep the thivin away from their towns and bent all their political power upon persuading the sages to ban the thriddle trade. A persecution, both economical and physical, of the thivin began. The meek thivin offered no resistance and saw no future in fighting the klades. Instead, the patriarchs of the four families offered their services and goods directly to the klades. In this way, the klades gained cheap labour and new types of goods and services to sell.

In 3193 PC, for unknown reasons, the Tirtive of Voligire decided to rid themselves of many of their thivin and a ramian fleet of ships transported thivin to the coast of north-eastern Temauntro. This land had briefly been a ramian colony, but the ramian were retreating due to the combined efforts of the cygra, Jaspian and the human inhabitants of the Jaspian Protectorates, who wished to repel the invaders. Once again, human and cygra liberators found approximately 2000 thivin in their lands, abandoned there by the ramian. The abandoned thivin were members of the original 4 families, but also members of ten other, smaller, thivin families. The thivin had a hard time surviving Auss in the hostile environment and were blamed for the grief caused by their former masters. The humans did not like them and the cygra despised them. Caught between the cold Jaspian Sea and the hostile wilderness of Temauntro, the thivin weren't expected to survive the coming Crith.

The thivin of Burdoth heard about their newly arrived kin and their predicament from Jaspian traders in Sychill. They quickly organised a huge caravan of thivin that later would become remembered in history as the biggest caravan ever. They begged the sages of Burdoth for permission to leave the realm and were granted permission to do so. The great caravan then pressed through the Doben-al, Khodre and Temauntro and reached the thivin of Temauntro at the beginning of Crith. The supplies saved the newcomers and a great tent city sprung up that endured the storms of Crith. The next Eris and Mullin, thivin patriarchs parleyed with the

Jaspian Trading Houses, the Council of Servants, the sage of Khodre and the cygra. The thriddle helped greatly in this process and a great friendship began between the two humble races. Deals were struck with the rulers of the neighbouring lands for lower prices on thivin goods, in return for seasonal camps in these realms, where the thivin could find shelter. In this way the thivin trade routes began.

Sometime round the year 3200 PC, the thivin sought permanent residence in Jasp, as the manufacture of much of their goods depended upon raw materials from the realm. They stood humbly before the Council of Servants, just like the boccord and muadra had done centuries before, and asked for citizenship. They offered the Trading Houses cheap goods and further prosperity for Jasp through special taxes upon themselves. Despite some objection from the Trading Houses, the Council of Servants granted members of six thivin families citizenship after an evaluation period of four years.

The great mass of thivin that had left Burdoth to save their cousins in Temauntro, did not return to Burdoth until ten years later. At this stage, the trade routes had been established and the thivin families were bound tightly together, across borders and great distances. Upon their return to Burdoth, the thivin found themselves, and their goods and services, now also welcome in Heridoth, Dobre, Lunderere and Anasan. It was the dawn of the great thivin trade society.

Officially, the thivin travelling markets were still part of the klades. In reality, the thivin shared part of their profits with the klades, while increasing their prices (and thus their own profit) every year, as they became figureheads in the business. While the thivin originally were not allowed to trade in any of the official Burdothian cities, their influence in the klades grew over the years. Although they had long been present in the cities, the ban against thivin trading permanently in Burdothian cities was lifted in 3412 PC. Soon thereafter the thivin were allowed to found their own klades and became more autonomous. During all this time, the thivin craftsmen would obey the klademaster, but still owe their allegiance to the family patriarch

Over the centuries that the thivin had plied their trade routes in the realms of the humans and Iscin races, they also gained a mystical reputation as crystal seers and wise councillors. The latter trait was much due to the great lifespan of the thivin and the increasing number of extremely old patriarchs. During the same time, the rumour or tradition that hurting a thivin meant bad fortune, spread along the trade routes. One race that did not at all believe in this superstition was the crugar. Especially the crugar clans of the Doben-al found it a lucrative business to raid the thivin caravans crossing the wasteland. The thivin therefore started employing corastin bearers and guards for their caravans, as crugar were terrified of the green giants. As with the thriddle, the corastin immediately bonded with the meek thivin and a great friendship began. Corastin honorary servitude or employment could last through several generations of corastin, as the corastin have short life spans, while the thivin have very long life spans.

During the great crugar movement from east to west before the Energy Weapons War the thivin trade routes became very dangerous and then finally abandoned. The crugar invasion of Burdoth and the following Energy Weapons War crippled thivin trade completely. The pacifistic thivin families abandoned the cities and fled to the northern provinces or into the wilderness. When the crugar had been driven out of Burdoth the thivin returned to crippled cities and great camps of refugees sprung up. The thivin made a great impact upon the humans by freely helping many refugees and setting up proper enclep tent villages. After all,

how can there be trade if there is a crippled market and no-one to trade with? One of the greatest of these refugee camps was set up in Joble in 3451 PC. After the refugees had returned to the cities the thivin remained in the area. Over the years they made Joble into one of the greatest gambling centres of Jorune. Daily, humans and non-humans flock to the great Mayoo halls of Joble. Virtually any game of hazard can be played in Joble, and the stakes range from a few yules to kesht estates. A special force of yords has been set up by the sage of Miedrinth to keep the order of the little town.

Today

The great thivin families continue to grow at an (for humans) alarming pace. The thivin simply love their children and don't seem to get enough of them. The thivin trade routes stretch over most of the central landmass and the thivin family and klade traders are present in all realms (although to a much smaller degree in Thantier). The thivin however always avoid travelling upon the sea. They fear the ramian ships and fear that they will be killed or returned to Voligire and to slavery if caught. But legends speak of the last 5 families who still reside in slavery in Voligire and the thivin are always keeping their ears open for rumours about more stranded cousins. Because of the ramian living on the Ponteer Isthmus and the fear of the ramian gire of the Ceridis Sea, the thivin are practically barred from the Drail colonies. The few stable warps that are known to lead there are too expensive to use for any trade to be worth the trouble. They can however travel cheaply through thriddle warps to Tan-Irivid, which has become a meeting point for human traders from Drail and the thivin (much to the delight and benefit of the thriddle).

Many thivin work for their families directly now, but quite a few still work for klades (whom are often fully thivin-owned or controlled). Their goods, food and services are known for their quality and the thivin themselves for their far too good bargaining skills. Diyorda of the wilderness often find themselves buying of the thivin caravans, rather than robbing them as first intended. They know some of the ramian mysteries surrounding alchemy and limilates, as well as many of the mysteries associated with crystal cutting. Their clothes are of the finest materials and their jewellery exquisite. Weapons and armour are known to be of superior quality, as are their crystals and limilates. If it wasn't for their now higher prices, normal kladesmen would find it hard to compete. For, as the thivin freed themselves of the yoke of the klades and gained control over certain parts of the market, they started to raise their prices. The thivin also have a great and loyal network of families who manufacture various goods for each other. Families of Jasp might cut crystals and transport them to the armourers of Heridoth. Although slightly smaller than the klade or Jaspian Trading Houses networks, the thivin network works better. There is a minimum of competition and infighting among the thivin. Everything is controlled by the patriarchs and everyone knows their place.

Thivin live to a great extent in the cities of the civilised realms. It is here that their main livelihood can be found. Thivin cleps are a very common sight. But the great families also ply the roads of the realms and their trade routes to sell their goods and services to the rural people. Their great roving tent camps are (often) an appreciated attraction, much like the circus fares of old Earth. The travels around the countryside are also a superb opportunity to go out en masse into the wilderness to find rare limilates, animals, crystals and other raw materials that are needed

Although the thivin might be despised in realms such as Thantier and never trusted when it comes to money, most races know it is safe to trade with the meek creatures. There is no risk of getting a knife in your belly for showing your gems or getting your goods stolen rather than paid for. The thivin have a “soft” image of melodious, peace loving superior craftsmen, entertainers and toymakers. They will do anything to maintain this image.

Society

All thivin belong to one of the great 14 families that came out of Voligire. Every family is ruled by a strong patriarch (Chaam), who has absolute power over the destiny of all the members of his family. Within each family are individual lineages and core families, but not as many as one would think. One must take into consideration the high age a thivin can achieve – some thivin elders still live, who remember their fathers who came over the sea. Thivin marry late (at the age of 50) but conceive and give birth easily to their children. Because of this, it is not uncommon for a thivin couple to have up to 10 or 13 children. As thivin live in a strong patriarchal society, it is common for thivin men to have up to five wives (if he can pay for them). This, combined with their fertility, creates huge families of sometimes 50 or so sons and daughters, all working for their father. A thivin is never free from the bonds of his father (Tvihl), his elders (Vhivil) or his family patriarch (Chaam). The patriarch, the family group leader or the core family father decides all matters; where the family members shall live, what his education shall be or whom he shall wed. The thivin saying relating to the power of the patriarch is very true: “*The one who shares or spreads his blood owns and controls it*”. The respect for the patriarchs and for the elders (which often is the same thing) is extremely strong and rarely questioned by anyone else than the younger females.

Except for the family patriarchs, there are other important figures in thivin society. These are the trademasters (Thaam and Vi-Thaam) who are responsible for a certain market or group of traders. The caravan/camp organiser (Taumm) stands above these and takes care of all the practical things, such as navigating, finding a camp, paying tolls, organising hunts and raising the tents. The Taumm is a powerful man and no thivin wants to anger him, as the greatest shame of the thivin is to travel at the rear of a caravan. This place is reserved for those that have to raise the tents, dig the latrines and care for the animals. They also make it to the market last and have a hard time to sell their goods.

Thivin titles

Chaam	Supreme patriarch of a thivin family. Only 14 exist in freedom. Often of great age and wisdom
Vhivil	Thivin Elders and often patriarchs of lineages within a great family
Taumm	Camp/caravan organiser and chief trade organiser for a large group of thivin
Thaam	Senior Trademaster. Organises the thivin of a local market or a thivin klade
Vi-Thaam	Junior Trademaster. Organises a small group of traders or a clep
Opiriv	Autonomous trader, often working for a non-thivin owned klade. Outside of the Taumm’s influence, but still adhering to the Chaam and Vhivil
Tvihl	A father. The patriarch of a core family

Thivin live in simple human houses in the towns, which they have rented (as they aren’t allowed to own their own lands). Outside of the towns or in smaller rural communities, the thivin live in great tent camps. These spring up overnight when a thivin caravan passes by and consist of multicoloured tents of various sizes and shapes. The tents are normally attached to

each other with tent tunnels or open walkways with tent walls. In this way, the thivin can pass from tent to tent without being exposed to the elements too much. A thivin camp is therefore a virtual labyrinth, but corresponds to the thivin saying that “*A family shares its tent*”

Most thivin are very friendly and hospitable. They will welcome any stranger to their camps, as long as all weapons are left with their Wardens. They will feed people in need and care for them without wanting anything in return. (They will however take the opportunity to show the poor individual some of their finer goods during his stay). Thivin also take good care of their own. A competitor of another family will be fought hard on the market with monetary and market means, but welcomed at night to the camp. Any disputes are solved by the elders, which could be the tvihl, the vhivil or the chaam (normally not the trade- or caravan masters). Thivin law consists of several written documents (the oldest in Rorch-ko) quoted by the elders. The thivin punish their own and if a thivin is called to a human yordica, the tvihl, vhivil or chaam will come in his place. The thivin family pays for the punishment collectively and the individual is later punished by the elders. Humans find this very frustrating and often accuse the thivin of protecting their diyorda from justice.

The thivin love to create things. Be it weapons, clothes, limilates, jewellery, or music. The thivin pride themselves in the arts as well as their trade. All thivin sing a lot and relish in story telling. They create and play most kinds of musical instruments, many of these have been their own inventions. Thivin musicians or actors are often seen at fares, in illidges or in bazaars. While the thivin are seen as one of Jorune’s finest musicians, they are rarely seen at the parties of the rich, as they still belong to a lower caste of creatures in the human realms. Bronth and woffen do however not have any problems with housing thivin in their homes for entertainment.

The strange physiology of the thivin also allows them to play the musical crystals rods that the thivin create from clear or coloured crystals. By taking and giving isho to a crystal (starting and stopping the draining and activation process) the thivin can get a crystal to vibrate clearly, giving off a clear ringing sound that is soothing to hear. This magical ringing music is unlike any other sound made by a normal instrument and people come from all ends of a town to hear a skilled thivin Crystal-Singer. Various sizes and colours of the crystal rods give off different tones and the tone of one crystal can be changed slightly by increasing or decreasing the draining/activation speed. Far from all thivin can play the crystal rods. Some have never learnt how, others seem physically incapable. The best tones are said to come from the dangerous coloured crystal rods, especially the Shal and Du crystals. There are many stories among the thivin about coloured crystal rods who have shattered with a devastating effect when the musician pushes them too far.

Another great passion of the thivin is gambling. A famous kladesman once said: “*Thivin make up for their reluctance to use violence by striking the dice*”. Maybe gambling is the best and safest way a thivin knows to experience excitement. Thivin play all kinds of games of hazard and love big bets. Any social game, game of chance or game-like challenge is normally accepted. Their passion for gambling runs deep in the race and it is also one of their greatest social problems, being the reason for much debt and sorrow. While they may be great gamblers and extremely skilled in most games, they do not know when to stop if meeting a superior opponent. To control this sometimes devastating compulsion to gamble the patriarchs long ago forbade any gambling during the hours of Vhillat (Trading). To clearly mark the boundaries of Vhillat, the Thaam or Vi-Thaam will declare when the vhillat begins and ends. This might be with a song or tone of an instrument when the thivin unpack and then pack up their goods. It is regarded as very bad manners to enter a gambling game during vhillat and

the patriarchs are expected to intervene or punish those that do. Even so, the thivin can't always keep their hands off the cards and dice.

When trading the thivin often impress upon their customers with their knowledge of his language. The thivin mastery of languages is not a racial trait, but the result of much hard work. Thivin pride themselves in knowing many languages and will toil hard to learn them. “*Knowing a persons tongue and his ways is the fastest way to his links*” or “*Saying “link” in a customer’s tongue will loosen them easier*” are two thivin sayings on the matter. However, thivin have problems pronouncing the hard sound “k” and will as far as possible choose better words in a conversation. Because of this impairment, the original Rorch-ko base of the thivin language long ago changed to suit the thivin better. Their own tongue, Thuvill is now soft and melodious and can be heard sung throughout thivin camps in the evenings

The thivin families

(And their main areas of expertise and main geographical spread)

The first 4 families	{	Thu'mir	Crystals, precious stones, gauthi rugs Burdoth, Heridoth, Khodre, Dobre, Lundere, Anasan, Tan-Iricid
		Han'mir	Weapons & armour Burdoth, Heridoth, Khodre, Dobre, Lundere, Anasan
		Loth'mir	Animals, limilates, food Burdoth, Heridoth, Khodre, Dobre, Lundere, Thantier
		Tau'mir	Instruments, jewellery, services, artist, entertainers Burdoth, Heridoth, Khodre, Dobre, Lundere, Anasan
The second arrivals	{	Gaurr'mir	Arcane fake artefacts, rare crystals, expert crystal singers, seering. Jasp, Khodre, W Thantier, Burdoth, Tan-Iricid
		Min'mir	Artists & entertainers, musical instruments Jasp, Khodre, W Thantier, Tan-Iricid
		Lush'mir	Clothes, jewellery, pets, gauthi rugs, food Khodre, Burdoth, W Thantier, Tan-Iricid
		Lau'mir	Crystals, perfume, jewellery, clothes Jasp, Khodre, W Thantier, Tan-Iricid
		Pol'mir	Historians, Chelnus worshippers. Seclusive family, living often among scarmis. Burdoth, Doben-al, Khodre, Anasan
		Vhil'mir	Crystals, crystal and isho armour, crystal weapons, isho limilates, crystal singers Jasp, Khodre, Burdoth, W Thantier
		Till'mir	Weapons, metal craft Jasp, Khodre, Temauntro, W Thantier
		Moth'mir	Limilates, animals, gauthi rugs, food Jasp, Khodre, W Thantier, Tan-Iricid
Hyll'mir	Armour smiths, clothes Khodre, W Thantier, Tan-Iricid		
		T'mir	Crystals

Religion

Most thivin will worship Chelnus the Guardian. It is a peaceful and mostly unknown worship of an ancient and obscure ramian god. Before the thivin were abandoned by the ramian they were at the very bottom of the great ramian caste system. They were only allowed to pray to Tcherrnu – god of the deformed and moulder of flesh. He was the only one that could reshape them into the ramian they had once been

However, this religion would soon change as the thivin became free to roam the world. Now, Chelnus is their patron and guardian. He did not create them, because this was done by the cruel greater ramian gods, but he gave them great gifts. These were the gifts of:

Health (thivin heal very rapidly and without the need of shirm-eh),

Age (thivin often become much older than ramian),

Wisdom (Thivin have an uncanny memory, sometimes rivalling that of the thriddle),

Family (Thivin have huge families with strong ties), and,

Inner Sight (contrary to the ramian thivin have adapted to the isho of Sho-caudal).

Although the ramian gods had punished the thivin with weak bodies and poor sight, Chelnus rewarded them with great families that would spread over the world

Thivin pray to Chelnus in solemn quiet prayers and have no priests, but all elders and family leaders are required to know the 12 hymns to Chelnus and His Rules by heart. Offerings of valuable trinkets, such as jewellery, crystals and musical instruments are placed in secret places in the earth (as Chelnus, like his other ramian god-brethren, is hiding) or simply buried. Thivin burn their dead after having placed them for a month in the ground to be taught the final mysteries from Chelnus

Songs and the creation of musical instruments are an important part of Chelnus worship. This is another reason for the thivins great efforts of creating beautiful music and their praise of all good musicians to a degree that humans do not understand. Thivin family bonds (rivalling those of the klades) are strengthened by a religious belief that the Gift of Family will spread them over the world and make them extremely wealthy

Thivin recognise other deities, but these are not their gods and their words should not be heeded. Not should these gods be approached in prayer or deed. This is especially true when it comes to the crule ramian gods who hate them as much as the ramian do. Two exceptions are Hosma "Keeper of Time" (Ebba) and Shivvo "The Lonley One" (Tra). Especially the latter is known to be a lonely god who resides in/on the moon of Tra and watches over thivin and ramian alike. According to legend, it was Shivvo who gave Chelnus the idea and timing of moving the thivin away from Voligire and from ramian society.

Some thivin (most notably the Vhil'mir family) have turned to the worship of Sharane A belief that Jorune is filled with travelling or stationary spirits (strong isho sources really). These are worshipped and contacted through intoxicating powders or incenses. The spirits give solutions to problems, show travellers the right ways and protect those that commune with them. The cult is also popular among human travellers and travelling artists especially. Camps worshipping the spirits in the open and free from persecution can be found in the wild lands and in southern Heridoth.

Physiology

Thivin have evolved from the ramian but have little in common except for the placement of the organs. While the human mutations, muadra and boccord, didn't change very much physically from mundane humans, the thivin went through great changes when they were altered by Sho-Caudal. This has brought about thriddle theories that the ramian helped in the creation of thivin.

Thivin males and females (it is hard to tell the difference) both stand between 1.5 and 1.7 metres tall and weigh approximately 60 kilos. They are proportionally not as thin as ramian, but still of slender build. Their limbs are weak even by human standards and they lack the crusty and horny skin of the ramian. Their skin has lost its original pale, blue hue and has a greyer hue. The head, shoulders, arms and legs of the thivin are covered in a pale white down-like hair. Although the hair resembles human hair it is not the same. It is of the same organic matter as the hard crusty skin of the ramian and thus feels coarser to the touch. The hair actually has very small barbs, which makes it coarse and "sticky". The white hair gives the thivin an old appearance, but the hair that covers the head might have darker streaks during the thivin's youth.

Unlike the ramian, the thivin heal remarkably well. Their small bodies regenerate much swifter than human bodies and the thivin will often reach greater life spans than the ramian, as they seldom are ravaged by plague and diseases during their lives. The thivin patriarchs will often become up to 300 years old. Thivin seem immune to most human diseases and plagues. In times of need thivin Samaritans are often seen tending to the plague stricken humans or Iscin races. This has only improved their reputation as humble and helping creatures. Even if they are rare, the thivin have their own diseases. These tend to affect them more than the normal ailments that humans suffer from

The great horns of the thivin grow from the slight protrusions on their foreheads. These protrusions can also be seen on ramian and some thriddle claim to have seen "sick" or disabled ramian in Voligire with horns that resemble smaller thivin horns. The young thivin's horns won't start growing until the age of ten. In puberty (14-16) the horns grow to their full size. It is during this time that the female horns get their slightly smoother appearance.

Like the ramian, the thivin have a poor sense of smell and do not rely on this sense. This fact has amused many humans, as thivin often have many food shops that have come to exist through experimentation with the human sense of smell. Also, thivin camps tend to smell more. The thivin vision is poorer than that of humans and they totally lack the superior night vision of their ramian cousins. Thivin eyes are totally black, like the ramian, this is one ancestral trait that has not changed. The totally black eyes are known to agitate bronth (even if they know better) and many other races find the gaze of the thivin unsettling. Most thivin are aware of this and will keep their gaze lowered, often fixated in their goods, when trading

Especially the old thivin are well-known for their great memory. It does not seem to fail them at old age, making old thivin treasure troves of historical details. The thivin can memorise an immense amount of information and detail, which is only rivalled by the great thriddle intellect. With this ability the thivin learn a great of languages and details about the culture and customs of their customers. This flattery has earned them much fortune. Despite their great knowledge of languages, the thivin cannot pronounce the hard letter "k" making them somewhat poor speakers of many other languages. Especially the remain tongue, Rorch-ko is hard to speak

The thivin have lost all empathic abilities normally found among their ramian cousins. Instead, their bodies have adapted to the isho environment of Sho-Caudal. Thivin have isho in their bodies and leave signatures in the sho-sen. They have proved that they can see the colours of the isho but do not seem to be able to weave it. The thivin can expend isho and thus activate crystals. They also one of the few races that can change the rate and amount to expend. It is in this fashion that they make the crystals vibrate to produce the beautiful crystal singing tunes. Caji have explained that thivin can see and understand isho if allowed to study it. They can even activate some simpler isho technological devices, such as crystals, but never delve into advanced manipulation.

Like the ramian, thivin can only certain types of vegetation found on Jorune. Most other forms of sustenance known among the other races upsets their stomachs. Most of the greens that they eat therefore have to be in a slight state of decomposition. In this state, the thivin have even found the durlig greens (which are found to be disgusting by other races) to be real treat. The smell of decomposing vegetables is therefore often strong around a thivin encampment. As mentioned above, because of the thivin's poor sense of smell they don't react to this half as much as humans do.

Although physically very strange beings, the thivin traders have been accepted in many civilised parts of Jorune and are clearly there to stay.

