

## Ein tabellarischer Vergleich der beiden Versionen von *Conan the Wanderer*

Die folgende Tabelle basiert auf einem mit *Adobe Acrobat* durchgeführten Textvergleich der beiden von *Modiphius* zu verschiedenen Zeiten veröffentlichten PDF-Versionen von *Conan the Wanderer*: Die **Backer Preview Version** und die **Cultural Sensitivity Reader Version**. Die **Backer Preview Version** ist die Version, die im April 2020 an die Unterstützer ausgegeben wurde. Die **Cultural Sensitivity Reader Version** ist die Version, die nach Kritik an der vorherigen Version erstellt und im November 2020 ausgegeben wurde.

Alle Unterschiede sind nach Seite, Überschrift des Abschnitts und Absatz innerhalb der neuen Version angegeben. Ist keine Überschrift angegeben, bezieht sich der Absatz auf den Fließtext von Anfang der Seite. Textänderungen, die über einen Seitenumbruch gehen, sind durch ein „f“ hinter der Seitenzahl gekennzeichnet. Textänderungen in Tabellen, Kästen u.ä. Wurden entsprechend gekennzeichnet. Ein „–“ steht für eine ersatzlose Streichung eines ganzen Absatzes oder für einen ganz neu eingefügten Absatz. Die genauen Textänderungen wurden alle **fett** ausgezeichnet.

Der Textvergleich lieferte insgesamt 140 Änderungen, davon 84 Ersetzungen, 23 Einfügungen und 33 Löschungen. Ein Teil dieser Änderungen fallen bei einer genaueren Betrachtung aber weg, da an diesen Stellen nur die für den Leser nicht sichtbare Textstruktur des PDFs geändert wurde.

Position	Backer Preview Version	Cultural Sensitivity Reader Version
Rückseite, 2. Absatz	Conan the Wanderer is an essential guide to the <b>exotic</b> kingdoms of the East, a land barely explored by Conan during his illustrious lifetime.	Conan the Wanderer is an essential guide to the <b>ancient</b> kingdoms of the East, a land barely explored by Conan during his illustrious lifetime.
Rückseite, Aufzählung, 2. Spalte, 2. Punkt	Statistics for Conan the Wanderer, as he explores strange and <b>exotic</b> kingdoms far from his homeland.	Statistics for Conan the Wanderer, as he explores strange and <b>ancient</b> kingdoms far from his homeland.
Rückseite, vorletzter Absatz	Though Conan himself barely explored these lands to the East, this region presents both players and gamemasters epic and <b>exotic</b> vistas for grand, heroic adventure!	Though Conan himself barely explored these lands to the East, this region presents both players and gamemasters epic and <b>sweeping</b> vistas for grand, heroic adventure!
Impressum, <i>Line Development</i>	<b>Jason Durall</b>	<b>Matt Timm</b>
Impressum, <i>Assistant Line Development</i>	<b>Matt Timm</b>	–
Impressum, <i>Writing</i>	<b>Richard August, Chris Lites &amp; Jason Durall</b>	–
Impressum, <i>Editing &amp; Proofreading</i>	<b>Jason Durall &amp; Sally Christensen</b>	Sally Christensen
Impressum, <i>Cultural Sensitivity Reader</i>	–	<b>Basheer Ghouse</b>
Impressum, <i>Art Direction</i>	<b>Chris Lites &amp; Katya Thomas</b>	Katya Thomas
Inhaltsverzeichnis, <i>CONAN THE WANDERER</i>	The <b>Mysterious</b> East	The <b>Ancient</b> East
Seite 2, Überschrift	THE <b>MYSTERIOUS</b> EAST	THE <b>ANCIENT</b> EAST
Seite 2, 3. Absatz,	The Lotus Road is real, and <b>the drugs</b> move back and forth across the seasons of the world like a dream, a hallucination which no doubt clouds accurate descriptions of distant lands.	The Lotus Road is real, and <b>its treasures</b> move back and forth across the seasons of the world like a dream, a hallucination which no doubt clouds accurate descriptions of distant lands.
Seite 2, 3. Absatz	What else could explain a society <b>where an elephant is worshipped as a god, or one</b> whose earliest writings were set down when Bori was not yet a gleam in the eye of man?	What else could explain a society whose earliest writings were set down when Bori was not yet a gleam in the eye of man?

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Seite 2, 4. Absatz	The lure of the unknown tugs at the human heart, an atavistic want to explore those <b>unmapped</b> territories which rouse in us both fear and envy.	The lure of the unknown tugs at the human heart, an atavistic want to explore those territories which rouse in us both fear and envy.
Seite 4, <i>Chapter 1: Characters of the East</i> , 1. Absatz	One must make coin as one may, and <b>if this requires traveling beyond the known world, so be it</b> . These are hearty folk, and not given to the superstitions of those who stay behind.	One must make coin as one may, and <b>those travellers who head east based on legends of grand wealth are outnumbered tenfold by those who head west, pursuing legends of undiscovered countries and rich barbarians in virgin lands.</b>
Seite 4, <i>Chapter 2: Gazeteer</i> , 3. Absatz	Past that decaying empire lies Afghulistan, where wild hillmen rove unchallenged for a hundred leagues or more before they come against the forces of Vendhya, <b>whose dark-skinned people live in so strict a caste system that even the lowliest pauper of the West has better odds of changing station.</b>	Past that decaying empire lies Afghulistan, where wild hillmen rove unchallenged for a hundred leagues or more before they come against the forces of Vendhya, <b>who have seen more empires fall than younger peoples know exist.</b>
Seite 4, <i>Chapter 2: Gazeteer</i> , 4. Absatz	Finally, we move as far east as we may and find Khitai, a land of <b>tradition, decorum, and utter mystery.</b>	Finally, we move as far east as we may and find Khitai, a land of <b>vast history and impossible stakes.</b>
Seite 5, <i>Chapter 7: The Ways of the East</i> , 1. Absatz	<b>In the courts of Koth and Corinthia, ceremony and tradition go some way toward covering the clandestine dealings upon which nearly all rule is founded. In the courts of Khitai, ceremony and tradition take precedence over any such machinations, and those who do not understand the ways of the East quickly find themselves castigated as the barbarians they are. If one is lucky, this involves a quick death.</b>	<b>To talk about the East as a single entity is a grievous mistake. The resort of the small-minded and insular, who cannot imagine another being as great as they. The east is vast, and its people vaster still, and to pretend they can be captured by pithy wisdom about traditions and duty utter futility.</b>
Seite 5, <i>Chapter 7: The Ways of the East</i> , 2. Absatz	<b>In Tarantia, one may look at the silk clothes of a wealthy noble juxtaposed against those rough-sewn garments of tradesmen and know their station. However, the tradesperson, if clever or devious enough, may one day have coin to wear such clothes as a noble. In Vendhya, any poor-born who would do such a thing would have their hands cut off or worse. Caste there is a rigid thing, like the bedrock upon which the best castles are built. Tradition, ceremony — these are what define life in the East.</b>	<b>Yet they are people nonetheless. They have beliefs and traditions and preferences, as any Hyborean court might. Ones that a traveler would do well to learn, if they wished to die rich and old in a bed of their own, rather than young and humiliated with a Vendhyan arrow through the neck.</b>
Seite 5, <i>Chapter 7: The Ways of the East</i> , 3. Absatz	<b>Even among the nomad empires of Hyrkania, knowing custom is nearly as important as knowing which end of the spear to use. There are as many fools killed for discourtesy as for lack of prowess in that complicated land.</b>	<b>The courts of Khitai handle greater stakes and greater wealth in a day than Koth or Corinthia have in a millenia. Those who would imagine themselves great schemers elsewhere must beware the resources, armies, and skills of those who play for higher stakes than they have ever dared dream.</b>
Seite 5, <i>Chapter 7: The Ways of the East</i> , 4. Absatz	<b>Where the West offers little chance for the farmer to become a king, the East offers none. Your birth maps out the entirety of your life and — perhaps because of this — some of the East wander from their homes to the West.</b>	<b>In Tarantia, one might look upon their thousand-strong army and glistening armor and imagine themselves strong. In Vendhya, such an array would support a single wing of a grand army.</b>

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Seite 5, <i>Chapter 7: The Ways of the East</i> , 5. Absatz	Yet these traditions, these binds that hold society together, are not merely arbitrary. Instead, they are connected to a deep tradition of personal, filial history and duty. In this chapter, learn of the connection between this life and those of one's ancestors. Learn of the veneration of duty over self, and the enigmatic way by which monks, hermits, and commoners alike conduct themselves in accordance with the balance of the world. Philosophy and ideology in these kingdoms reign equally with the will of the gods. Learn the ways of the East so you cease being a stranger in a strange land.	The nomad peoples of the west imagine themselves a great scourge. Power and strong and a bane to the civilized. The nomads of the East have burned the continent to the ground and driven races of man-eating monsters to extinction.
Seite 5, <i>Chapter 7: The Ways of the East</i> , 6. Absatz	Your first lesson is free — but no matter how well-versed you become in their traditions, you will never become one of them. Every man and woman has their place, as does each cloud and blade of grass. Only the suicidal and those who make pacts with demons ignore this natural law.	The East is vast. And so too are its villains, adventurers, and heroes. To excel here is to prove oneself great. To fail, to die in obscurity. Any who would make their fortune here, foreign or local, would do well to remember this.
Seite 8, <i>VENDHYA</i>	Your birth caste is your life in Vendhya, and you may have left to escape it. Whether noble or peasant, wandering from home offered the only possibility to find your own destiny.	Vendhya is a land of layered traditions, merchant wealth, and brutal histories. You may have left to find your destiny, to escape oppression, or simply in pursuit of wealth.
Seite 9, Kasten <i>ANCIENT BLOODLINES OF THE EAST</i> , Eintrag <i>KHITAI</i>	A Khitan failing a Personality test <b>becomes almost alien, the Lemurian bloodline</b> , defining them starkly against the lesser lineages.	A Khitan failing a Personality test <b>expresses their Lemurian bloodline suddenly</b> , defining them starkly against the lesser lineages.
Seite 9, Kasten <i>ANCIENT BLOODLINES OF THE EAST</i> , Eintrag <i>VENDHYA</i>	Vendhyans view their blood as their fate, <b>each born to a caste from which they cannot migrate</b> .	Vendhyans view their blood as their fate.
Seite 9, Kasten <i>ANCIENT BLOODLINES OF THE EAST</i> , Eintrag <i>VENDHYA</i>	Vendhyans failing Personality tests tend to fall back on the <b>prescribed roles of caste and place</b> , deferring to those above them and asserting dominance over those below their station.	Vendhyans failing Personality tests tend to fall back on the <b>roles society prescribes</b> , deferring to those above them and asserting dominance over those below their station.
Seite 10, <i>EASTERN CASTES</i> , 1. Absatz	Due to their <b>relatively exotic aspect</b> compared to those castes featured in the <i>Conan</i> corebook, some additional castes are provided here.	Due to their <b>different cultural context</b> compared to those castes featured in the <i>Conan</i> corebook, some additional castes are provided here.
Seite 10, Kasten <i>VENDHYAN CASTES</i> , 1. Absatz	<b>With a rigid social structure formalized over centuries, the populace of Vendhya is divided into four distinct castes, into which one is born and remains until death. Moving from one caste to another is almost unheard of and occurs only through the most remarkable of circumstances and effort. Vendhyans believe that birth into a certain caste is deliberate, with the disposition of the soul as a reward or punishment based on actions and potential enlightenment within the previous life or lives.</b>	<b>Vendhyan Caste is ill-understood by foreigners, especially those who have received a distorted, overly-rigid view of the system. It is a religious concept that seeks to describe and model the divisions of society, with those within divided into both a broad caste and an ancestral job within that caste. However, this is an ideal regularly flouted, with different kings and dynasties enforcing it to varying degrees. The tales of saints who have defied this system are myriad, as are those of kingdoms whose founders were Shudra, Brahmin and Kshatriya who owned cattle, and members of all castes who have gone to war.</b>
Seite 10, Kasten <i>VENDHYAN CASTES</i> , 2. Absatz	–	<b>Broadly, however, Vendhyan characters likely fall into one of the following castes.</b>

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Seite 10, Tabelle <i>VENDHYAN CASTE</i>	Die Einträge für Brahmin und Kshatriya wurden vertauscht, der Text aber nicht verändert: 1–2: Kshatriya, 3–5: Brahmin	1–2: Brahmin, 3–5: Kshatriya
Seite 19, 1. Absatz	<b>The ways of the East are either considered strange or are outright unknown to those of the West, though they stem from the same behaviors that shape people throughout the entirety of the world, no matter what era or kingdom of origin.</b>	<b>Many skills are more prominent in the East than the West, though they stem from the same behaviors that shape people throughout the entirety of the world, no matter what era or kingdom of origin.</b>
Seite 20, <i>UNARMED TALENT TREE</i> , Überschrift	<b>MARTIAL ARTS TALENT TREE</b>	<b>UNARMED TALENT TREE</b>
Seite 20, <i>UNARMED TALENT TREE</i> , 2. Absatz	<b>Martial Arts</b> talents count as Melee talents for purposes where the total number of Melee talents are calculated.	<b>Unarmed</b> talents count as Melee talents for purposes where the total number of Melee talents are calculated.
Seite 29, <i>GHULISTAN</i> , 1. Absatz	<b>Many powerful invaders have tried to tame the wild land of Ghulistan, but none have succeeded long. All occupying forces were driven out over time. The native tribes make constant war upon one another but come together against common foes.</b>	<b>Ghulistan was once servant to Iranistan, and to the man-eating Ghuls before them. But the Ghuls are now dead, Iranistan faded, and the native tribes are not eager to serve again.</b>
Seite 29, <i>A HISTORY OF GHULISTAN</i> , 2. Absatz	Stories told in small villages refer to <b>an empire or kingdom that once existed within the shifting borders of Ghulistan. Any records such a civilization might have produced are gone, and only scant ruins back the legend.</b>	Stories told in small villages refer to <b>the Ghuls, man-eating beasts that once ruled Ghulistan as kings. Any proof of such a species is gone, and only a name backs the legend.</b>
Seite 31, <i>Ghuli Culture</i> , Überschrift	<b>The Subtle</b> Ghuli Culture	Ghuli Culture
Seite 31, <i>Ghuli Culture</i> , 1. Absatz	<b>To an outsider, the varied tribes of Ghuli look alike; yet, they distinguish themselves in subtle</b> manners of dress, colorful headscarves, accented weapons, and horse tack that separate one tribe from another.	<b>The varied tribes of Ghuli distinguish themselves in</b> manners of dress, colorful headscarves, accented weapons, and horse tack that separate one tribe from another.
Seite 31, <i>Ghuli Culture</i> , 1. Absatz	<b>To the outsider, these distinctions are nearly invisible.</b>	<b>Each Ghuli tribe has their own songs, poems, and proverbs to distinguish their history further from their neighbors.</b>
Seite 31, <i>Ghuli Culture</i> , 2. Absatz	They dwell in <b>mud huts</b> connected in such a way to form a central courtyard where friends and relatives gather.	They dwell in <b>stone buildings</b> connected in such a way to form a central courtyard where friends and relatives gather.
Seite 43f, <i>A HISTORY OF IRANISTAN</i> , 3. Absatz	The first is <b>Mahzdha</b> , the truth of the world and the creator of all things. The other is his alter aspect, <b>Ahriman</b> , a demon as inseparable from <b>Mahzdha</b> as a person's head is inseparable from their body.	The first is <b>Ruhs</b> , the truth of the world and the creator of all things. The other is his alter aspect, <b>Druj Daeva</b> , a demon as inseparable from <b>Ruhs</b> as a person's head is inseparable from their body.
Seite 44 3. Absatz	While only the Iranistani knows the intricacies of the relationship between <b>Mahzdha</b> and <b>Ahriman</b> , Astreas makes some mention of this diarchy:	While only the Iranistani knows the intricacies of the relationship between <b>Ruhs</b> and <b>Druj Daeva</b> , Astreas makes some mention of this diarchy:
Seite 44, 4. Absatz	This altered the nature of rule in Iranistan, as <b>sultans</b> converted to Ishtar out of faith or by the blade, and the age of the caliphs began.	This altered the nature of rule in Iranistan, as <b>shahs</b> converted to Ishtar out of faith or by the blade, and the age of the caliphs began.
Seite 44, <i>The Empire of Iranistan</i> , 1. Absatz	The caliphs of Iranistan ruled in the name of Ishtar, whereas the <b>sultanate</b> before merely ruled at the pleasure of <b>Mahzdha</b> .	The caliphs of Iranistan ruled in the name of Ishtar, whereas the <b>shahdom</b> before merely ruled at the pleasure of <b>Ruhs</b> .

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Seite 43, <i>A NATION IN UNREST</i> , 4. Absatz	To outsiders, the differences in their beliefs seem minor or inscrutable, <b>but then the West's expansion relied ever more on avarice than faith.</b>	To outsiders, the differences in their beliefs seem minor or inscrutable.
Seite 46, <i>KHITAI</i> , 1. Absatz	<b>To outsiders, Khitai is as mysterious as vanished Acheron. Indeed, a Westerner is likely to know more about that lost culture than extant Khitai. Her mysteries are as deep and many as her jungles. In Khitai, they say, the dead are venerated and the living but aspects of the Emperor's will. Their temples raise higher than a pale man's eyes have set upon, and her borders are so distant that the sun never sets upon them. That is what they say about Khitai.</b>	<b>Khitai is massive and its influence is boundless. Peoples who have never been within a thousand miles of it know its wealth and culture. Its goods reach the far corners of the world due to the history and wealth behind them, carried alongside wild rumors and incredible legends upon the Lotus Road.</b>
Seite 46, <i>KHITAI</i> , 2. Absatz	<b>The truth is both more banal and more mysterious than the Western mind can imagine. Even the great kingdoms of the East have trouble relating to Khitai, and Khitai, for its part, encourages such opacity. A native saying claims all the machinations of the Khitan are like lotus dust in the wind compared to time, but even time fears the Emperor. Perhaps, to a Khitan, that makes sense.</b>	<b>Khitai ranges from dense jungle to frozen tundra, great plains to impassable mountains. Its history is as varied as its peoples, and that such a place has held an identity for so long is testament to its power.</b>
Seite 46, <i>A HISTORY OF KHITAI</i> , 2. Absatz	<b>For all that history, little of it is available to outsiders. Where Stygian records percolate down the ages in scrolls and legends, Khitai's story is known only to those inside its borders. Long ago, the early peoples of Khitai were divided into tribes much like the Hyrkanians today. However, they formed into larger tribes which became dynasties leading to the Period of Thirteen Kingdoms.</b>	<b>This history is so ancient it stretches into legend. None truly know the first dynasty of Khitai, though many suspect, and each new ruling dynasty claims descent. What is known is that long ago, the people of Khitai were many nations who slowly consolidated during the Period of Thirteen Kingdoms.</b>
Seite 46, <i>A HISTORY OF KHITAI</i> , 5. Absatz	<b>All was not orderly, for the Thirteen Kingdoms had much longer been enemies than allies or purported brothers, but Yelu's grand strategy, recorded in the Books of the Great Dragon, proved impossible for enemies to defeat. As quickly as a revolt appeared, it was put down. Time and again, smaller provinces strained against the iron binds of empire, only to find them unbreakable. Indeed, the only force that could break Khitai would come from outside the empire: the Hyrkanians.</b>	<b>Yalu's dynasty was no more immune to the natural order of things than any other. His descendants found their power fade, and then fall apart entirely. But rather than collapse into barbarism or anarchy, a new dynasty swiftly took its place. Such has been Khitai's way for recorded history, though not all of these dynasties have been Khitan.</b>
Seite 46, <i>The Invasions of the Hykanian Horde</i> , Überschrift	The <b>Invasion</b> of the Hyrkanian Horde	The <b>Invasions</b> of the Hyrkanian Horde

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Seite 46, <i>The Invasions of the Hykanian Horde</i> , 1. Absatz	Like the Picts in the West, the Hyrkanian hordes raise their head every few dozen centuries and run wild over civilization. In the case of Khitai, a great khan took the lessons of Yelu — for he had read the Book of the Great Dragon — and turned those teachings upon their creators. This khan united the Hyrkanian tribes as Yelu had previously united the Thirteen Kingdoms.	Like the Picts in the West, the Hyrkanian hordes raise their head every few dozen centuries and run wild over civilization. In the case of Khitai, this takes the form of periodic barbarian invasions from Hyrkania. Some are small things, a petty kingdom rises, taking the capital and splitting the land in two for some decades or centuries. Few are larger, the onslaught of Great Khans, who sweep away Khitan armies like so much wheat and institute their own dynasty.
Seite 46, <i>The Invasions of the Hykanian Horde</i> , 2. Absatz	The horsemen crashed into mighty Khitai like a tsunami, and Khitai broke like sand against breakers. The khan instituted a new dynasty and ruled over Khitai, but did not impose new beliefs. In fact, Khitai's culture was so powerful that it eventually influenced the khan's heirs for the next two centuries to such a degree that the khanate fell apart in favor of a return to Khitan rule.	But even this, Khitai endures. Each time a Khan has come, Khitan culture and traditions have endured. And when the Khan's heirs inherit, they soon find themselves becoming Khitan, or thrown out in favor of a return to Khitan rule.
Seite 46, <i>The Invasions of the Hykanian Horde</i> , 3. Absatz	Still, the remnants of the Great Khan's conquest are felt in the physiognomy of people in western Khitai, the nomadic nature of some tribes on that frontier, and the mastery of archery for which the Khitan military is now famous.	The remnants of these conquests are felt, even to this day, in the physiognomy of people in western Khitai, the nomadic nature of some tribes on that frontier, and the mastery of archery for which the Khitan military is now famous.
Seite 46, <i>The Slow Return to Empire</i> , 1. Absatz	Khitans are patient, more patient even than the great spiders of Zamora. The chaotic rush and triumph of the khanate could not last.	The secret to these victories is flexibility. A trait the Khans, for all their martial prowess, lacked.
Seite 46, <i>The Slow Return to Empire</i> , 1. Absatz	The Hyrkanians simply had no structure to contain the entirety of their realm beyond the cult of personality of the <b>great</b> Khan.	The Hyrkanians simply had no structure to contain the entirety of their realm beyond the cult of personality of the <b>most recent</b> Khan.
Seite 46, <i>The Slow Return to Empire</i> , 1. Absatz	This time, the new emperor was determined to keep the Hyrkanians at bay permanently.	Recent emperors have been keen not to suffer the fate of their predecessors.
Seite 46f., <i>The Slow Return to Empire</i> , 2. Absatz	The years intervening between then and now were largely peaceful, or so public history records. The Emperors make habit of writing two histories of their rule: the true history and the public one. It does not do to speak of revolts and revolutions. Indeed, even the period of Hyrkanian rule is unknown to all but the best educated Khitans. The 10,000 Year Empire must exist as a single, congruent entity. So says the wisdom of Soong, a philosopher who died at least two millennia ago but whose works still influence all aspects of Khitan thought and culture.	Of course, such an extensive history is difficult to track. This is not Hyrkania, where the long arc of history is unimportant save in vaguest generalities, or the myriad kingdoms of the west, where history simply does not stretch back any appreciable length. Khitai has millenia of past beneath its soil, and that length accompanied by the ravages of time have meant that much of it is unknown. Dynasties may only be known about in vaguest generalities, ancient histories reduced to legend, or scattered passages in ancient journals.
Seite 46, <i>The Slow Return to Empire</i> , 3. Absatz	—	Much has been forgotten here, and what has been forgotten has always had the ability to kill.

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Seite 46, <i>THE HIDDEN KINGDOM</i> , 3. Absatz	Trade is bountiful <b>but somehow</b> Khitai remains largely unaffected by other cultures. Where Shemite trade brought Shemite beliefs to Koth, Vendhyan trade into Khitai brings only goods. Ideas seem to stop at the empire's border.	Trade is bountiful and that trade brings religion, people, and ideas into Khitai. Many religious beliefs come from Vendhya, art and architecture are influenced by southern and northern neighbors, and influence them in turn. The simple scale of the empire means that internal cultural exchange is not just present, but an ever-present factor in the grand empire.
Seite 46, <i>THE HIDDEN KINGDOM</i> , 4. Absatz	It as if a wall exists between Khitai and all the powers which surround it, inviolable and well-guarded. Khitai will influence the intruder long before the intruder influences Khitai.	The truth of Kitai, the kingdom it hides, is veiled behind the seductive lie of an eternal monolith. Kitai changes. Kitai learns. Kitai breathes. Those who do not realize this will suffer for it.
Seite 46, <i>THE HIDDEN KINGDOM</i> , 5. Absatz	–	Not that a foreigner would realize this, of course. These things have become Khitan over time, indistinguishable from those elements that have originated in Khitai itself.
Seite 46, <i>KITHAN ART, CULTURE AND RELIGION</i> , 3. Absatz	It is not, and should one have the mettle and sword-arm, traveling there is possible. <b>Unlocking its secrets remains, alas, a less attainable goal.</b>	It is not, and should one have the mettle and sword-arm, traveling there is possible.
Seite 48, <i>Duty and Fealty</i> , 1. Absatz	Khitan culture is deeply codified under the idea of duty and fealty. Every person is born owing duty to another and, in turn, is owed duty as they age. Some castes, though Khitans do not use this term, are born being owed fealty by a great many people. This is simply the way of things. One does not question it any more than one questions the course of a river or the cycle of seasons. Where those in the West often resent their station, those in Khitai rarely have ambitions to move beyond. Even if they did, Khitan culture makes this impossible.	Khitan culture is deeply codified under the idea of duty and legitimacy. Khitan history is ancient, and however young the current dynasty their legitimacy, their right to rule and enforce their will, derives from their ties to dynasties long past. The Emperor is owed loyalty because of the Emperors before them who were owed that loyalty. A parent is owed loyalty because of the parents before them. And so on.
Seite 48, <i>Duty and Fealty</i> , 2. Absatz	–	Many institutions seem divorced from this. Yet still they conform, looking for some way to tie their authority, their right to act, from Khitan history. Or, failing that, accepted sources of authority like the Imperial Throne or parenthood.
Seite 52, <i>Images of the Black God</i> , 1. Absatz	<b>Bloody tongues, a many-armed god with filed teeth — usually depicted as female — her skull necklace and various curved daggers</b> accent pottery, mantles, carpets, jewelry, and just about everything else.	<b>Interlocked fangs, a many-armed demoness with red skin and golden armor, her razor javelins and belt of intestines</b> accent pottery, mantles, carpets, jewelry, and just about everything else.
Seite 53, 5. Absatz	Saying so openly is a sure way for your <b>tongue</b> to find <b>its</b> way nailed to an altar of the dark god.	Saying so openly is a sure way for your <b>guts</b> to find <b>their</b> way nailed to an altar of the dark god.
Seite 53, <i>All Flows from Yajur</i> , 2. Absatz	Ritual and sacrifice are hugely important, and it must be understood that human sacrifice is common, <b>viewed in the East as right and proper</b> . To see the strangler of Yota-pong at work in front of throngs of hundreds may shock some outsiders, who prefer their malignant gods hidden away behind polite fronts or in back alleys.	Ritual and sacrifice are hugely important, and it must be understood that human sacrifice is common. To see the strangler of Yota-pong at work in front of throngs of hundreds may shock some outsiders, who prefer their malignant gods <b>and brutal justice</b> hidden away behind polite fronts or in back alleys.

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Position	Backer Preview Version	Cultural Sensitivity Reader Version
Seite 54, <i>The Temple District</i> , 3. Absatz	Looming over most of them is Yajur herself, a <b>six-armed jet-black god with razor teeth and weapons in three of her hands.</b>	Looming over most of them is Yajur herself, a <b>four-armed crimson demoness with great, interlocking fangs and javelins in her upper hands.</b>
Seite 58, <i>A Land of Empires</i> , Überschrift	<b>The Sensual World</b>	<b>A Land of Empires</b>
Seite 58, <i>A Land of Empires</i> , 1. Absatz	<b>To almost any outlander, the sexual explicitness of Vendhyan art immediately stands out. From bas-reliefs, to friezes, to illuminated texts, the sexual acts of mankind are on full display. Due in part to Asura, who preaches that sex is the path to rebirth, Vendhyans are not shamed or secret about their lovemaking. In fact, a ritual quality accompanies their investment in the arts of love.</b>	<b>Vendhya is a land of dozens of successive Empires. Violent uprisings, foreign warlords, and new religions trampling whatever stood before. Each with their own art, architecture, and culture. This deep history is easily missed by foreigners, but stretches through every aspect of life.</b>
Seite 58, <i>A Land of Empires</i> , 2. Absatz	<b>The gods, too, partake of the same pleasures of the flesh as their mortal subjects. The coupling of great deities often depicts the past kings and queens of Vendhya intertwined with them, brown limbs locked with those hued blue and black. This is one reminder among any that the rulers of Vendhya are not merely royals but also divine.</b>	<b>Caste, social position, architecture, and religion often have their roots in this violent past. Names reach back to ancient conquerors or subjugations, castes shift based on the needs of new rulers or dictats of religious figures, and many is the family who insist that they are Kshatriya or Brahmin despite their ancestor's fates based on the status their family has won.</b>
Seite 58, <i>A Land of Empires</i> , 3. Absatz	<b>Households keep fertility idols over hearths or on kitchen mantles. Ornate tapestries in high caste homes tell the story of that bloodline for those who can read them. Stupas dominate much of Vendhyan architecture, capping nearly every building of importance and all temples to Asura.</b>	<b>Abandoned cities tell the stories of long-fallen kings. Ornate tapestries in high caste homes tell the story of that bloodline for those who can read them. Stupas dominate much of Vendhyan architecture, capping nearly every building of importance and all temples to Asura <b>while telling the story of their builders.</b></b>
Seite 58, <i>Knowing One's Place</i> , 1. Absatz	<b>To the outsider, this web would take a lifetime to unravel. To a native, it is as easily understood as their language.</b>	<b>Its impact cannot be understated, and shapes life for most Vendhyans from birth to death.</b>
Seite 59, 2. Absatz	<b>This caste system is as ingrained in every Vendhyan as their fingerprints. There is no way to move beyond your caste, up or down. Kshatriyan rulers without a gold coin left to their name still have their name. The richest of the merchant caste can never hope for equal stature next to a royal. The underclass never rises above the toil of their parents and their parent's parents.</b>	<b>The caste system is a common lens through which to view Vendhya, and is one that marks all Vendhyans from birth. Depending on where in the country they are, Vendhyans have a caste that can be as specific as the job they should hold or as broad as their social class. Such things shape life for a child, with religious leaders often holding that it is of utmost importance to be true to one's caste. Even funeral rites and temple access can be determined by this quirk of birth.</b>
Seite 59, 3. Absatz	<b>Among each caste are further divisions, some so stratified that scholars spend laborious hours recording the way these sub-castes must interact. Each caste also has their own funeral rites, as dictated by Asura, for each caste corresponds to one's progress on the World Wheel.</b>	<b>This operates similarly to how being born rich, poor, or noble might function elsewhere. And as elsewhere, there are exceptions. Shudra families who carved a kingdom and declared themselves Kshatriya. Brahmin who oppose the strictures of caste, or the poor and caste-stripped who demand proper treatment.</b>



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Seite 60, 2. Absatz	In opposition to Asura is Yajur, a god whose worship is long forbidden in Vendhya. Yajur is seen variously as the embodiment of all obstacles on the World Wheel, the incarnation of the illusory and the flesh, and the single force which could sunder the Wheel and end time.	In opposition to Asura is Yajur, seen variously as the embodiment of all obstacles on the World Wheel, the incarnation of the illusory and the flesh, and the single force which could sunder the Wheel and end time.
Seite 64, <i>PALACE COUP</i> , 2. Absatz	Such a coup, when it does take place historically, is bound by certain rules or at least traditions. The West cannot hope to understand what prevents a simple assassination. Yet there must be just cause for the killing or the conspirators themselves die by the same means. Tradition and duty hold even more power for most Easterners than their laws.	Such coups largely happen during successions, or when the ruling dynasty is clearly weak. The Eastern Kingdoms are powerful, after all, and there is much to be gained by taking that power from someone who is vulnerable. Traditionally, the plotters will conspire to put a sympathetic member of the current dynasty upon the throne so as to maintain their legitimacy.
Seite 64, <i>Outlanders Involved in a Coup</i> , 1. Absatz	Plotters from Stygia cannot fathom the depth to which duty is seated in the Eastern heart.	Plotters from Stygia cannot be stymied by norms or risks they have no knowledge of.
Seite 65, <i>FOREIGNERS PURGED</i> , Überschrift	FOREIGNERS PURGED FROM KITHAI	FOREIGNERS PURGED
Seite 65, <i>FOREIGNERS PURGED</i> , 1. Absatz	Merchants return from Khitai claiming that the Khitans fear them, but this is inaccurate. Khitai has no fear of foreigners; they just don't especially like them.	Merchants return from the East claiming that its peoples fear them, but this is inaccurate. The East has no fear of foreigners; they just don't especially like them.
Seite 65, <i>Foreigners Purged</i> , 2. Absatz	To a Khitan, a 'foreigner' isn't just someone from the West, mind you. Anyone not of Khitai proper, including many peoples of the southern jungles, are considered outsiders. So, too, are Hyrkanians, though that particular people rarely stay long in Khitai.	Throughout the East, 'Foreigner' is a broad term, often used to mean anyone not of a land, and occasionally used against those from a region who are not well liked. Khitans of the southern jungles. Forest and hill-folk of Vendhya. Hyrkanians, anywhere outside their own tribe.
Seite 65, <i>Foreigners Purged</i> , 3. Absatz	Historically, purges have occurred during times of stress on the Empire.	Historically, purges have occurred during times of stress.
Seite 65, <i>Foreigners Purged</i> , 4. Absatz	Thus, Khitai is only different in that the player characters may comprise nothing but so-called foreigners. They stick out. They don't know the customs of Khitai, and Khitans are largely not willing to show them.	Thus, this is an event that may occur anywhere, so long as the players are not locals. They stick out. They don't know the customs of this land, and by the time they ask the locals are largely unwilling to show them.
Seite 67, 1. Absatz	Duty is more than lip service here, and a man's honor is sometimes as valuable as gold.	Tradition has weight and legitimacy here, and knowing how to obey it is oft more valuable than gold.
Seite 67, 2. Absatz	The Western mind is not, as a rule, of such composition. Honor is only carved in blood, and a wanderer must take the world by the throat to get what they want.	Most Western nations have no such age or legitimacy. There, a wanderer must take the world by the throat to get what they want.
Seite 67, <i>NATIVES OF THE EAST</i> , 1. Absatz	The Easterner respects tradition and rejects unnecessary change, at least if a civilian.	Easterners know the history of their lands, and the forces that maintain their traditions.
Seite 67, <i>NATIVES OF THE EAST</i> , 2. Absatz	In the East, every person knows their place. It is set out by birth and in the stars.	In the East, there is more to keep a person in their place.
Seite 67, <i>NATIVES OF THE EAST</i> , 3. Absatz	As such, a player character from one of the countries detailed herein is likely either something of an anomaly among their kind... or an exile.	Like in the West, a player character from one of the countries detailed herein is likely either something of an anomaly among their kind... or an exile.

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Position	Backer Preview Version	Cultural Sensitivity Reader Version
Seite 68, 1. Absatz	But one must look at the mentality found in the East. People live and die by strict rules. Life is circumscribed and predestined. Few have hope of rising above the station to which they are born. While this is also true in the West, the history of the Bori people is one of rejecting civilization and tearing down what they do not like. Overall, this is not true in the East.	But the circumstances of eastern characters are oft different to ones in the West. Nations in the East are larger and more ancient, with rewards for obeying society's rules that are missing in the rough-hewn newborn nations of the West. The mindsets and incentives to wander are the same, but characters in the East are less likely to believe themselves capable of overthrowing the Khitan throne or uniting the Hyrkanian trives.
Seite 71, <i>YAJUR OF THE SEVEN TONGUES</i> , 1. Absatz	The <b>Black One, the Ten Arms of Death</b> , She of the <b>Seven Tongues</b> , Yajur acquires names like a corpse acquires flies.	The <b>Red Wind, She Who Breaks Nations, the Ten Arms of Death</b> , Yajur acquires names like a corpse acquires flies.
Seite 71, <i>YAJUR OF THE SEVEN TONGUES</i> , 2. Absatz	A dark god, Yajur dances on the corpses of the dead including her lover — who some say is Asura — whom she killed after mating. For this reason, she is sometimes associated with the black widow and spider god of Yezud, though she is neither of these things.	A dark god, Yajur is a deity of chaos and change. She has broken nations, ruined the technology of Old Kosala, and demands an ever-increasing tithe of blood. Taken from her descendants, and returned to her in flame to increase her strength.
Seite 99, <i>RITUAL AND CUSTOM</i> , Überschrift	SUBTLETY, RITUAL, AND CUSTOM	RITUAL AND CUSTOM
Seite 99, <i>RITUAL AND CUSTOM</i> , fehlender Text (Überschrift)	SUBTLETY	—
Seite 99, <i>RITUAL AND CUSTOM</i> , fehlender Text (1. Absatz)	“Measure twice, cut once,” is an old saying in Khitai. Caution is a watchword all children learn at an early age. One rarely simply asks for a thing they want, but instead begins with honorifics and hints. A conversation that might be a simple matter in Tarantia becomes a web of inference and honor-assessment in Paikang.	—
Seite 99, <i>RITUAL AND CUSTOM</i> , fehlender Text (2. Absatz)	Even while trying to buy something from a vendor, one does not simply ask for a price. Haggling is required as a matter of respect, but it must be haggling that shows a keen mind, lest the vendor be insulted. For a Western mind, all this can seem like nonsense. Pay the silver and buy the item. That is the way of the West. One needs a favor, ask for it and offer one in return.	—
Seite 99, <i>RITUAL AND CUSTOM</i> , fehlender Text (3. Absatz)	Yet in Vendhya, Kosala, and Khitai, such direct requests are insults. There are things one talks about openly with strangers, mostly the weather or the state of the grain harvest for the season. Beyond that, strangers must duel with words, probing to see what the other considers a wall between them. Asking after someone's family, for example, is presumptuous if one does not know them well. The same for goes for ideology and religion.	—

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Position	Backer Preview Version	Cultural Sensitivity Reader Version
Seite 99, <i>RITUAL AND CUSTOM</i> , fehlender Text (4. Absatz)	Likewise, political scheming and maneuvering is also muffled compared to the bold, rudimentary moves of Western rulers. Assassinations have rules. Rules largely unfathomable to those not in a position of power. If such rules are ignored, often a Westerner is employed, for they have no qualms. Yet employing a native to do the same thing would be seen as shameful, even though the same rule was broken. These kinds of maze-like patterns of thought preoccupy the Eastern ruler's mind. Naked ambition is rarely tolerated. Ambition, as all profound emotions, is cloaked in a subtler, silky guise.	–
Seite 99, <i>RITUAL AND CUSTOM</i> , fehlender Text (5. Absatz)	Even the first Emperor of Khitai did not simply claim power, but structured a method by which his foes “granted” him power so that none lost face. While Hyborian kingdoms are often seized through violence or warfare, a Khitan emperor is far more likely to be poisoned by a relative over a minor, but justifiable point of vendetta.	–
Seite 100, 1. Absatz	In Kosala, a death is <b>more righteous</b> if by strangling, while a stabbing is seen as <b>the work of weak men and women</b> .	In Kosala, a death is <b>divine</b> if by strangling, while a stabbing is seen as <b>inherently profane and an insult to Yajur</b> .
Seite 100, 2. Absatz	All things which demand ritual are not matters of life and death, but <b>a Westerner may not understand such — for so seriously do Easterners take orderly, stable, reliable means of communication, intimacy, breaking bread, and everything else under the firmament.</b>	All things which demand ritual are not matters of life and death, but <b>ones of long-standing tradition. Birthed of ancient histories and cultural synthesis that are more ancient than writing itself.</b>
Seite 100, 4. Absatz	In fact, it makes passable excuse for grosser forms of either in pursuit of “the great good”, but it is <b>never chaotic. It is never crude.</b>	In fact, it makes passable excuse for grosser forms of either in pursuit of “the great good”, but it is <b>always considered, even by those who flaunt it.</b>
Seite 100, <i>CUSTOM</i> , 3. Absatz	Custom is the least of bonds, but it is a bond nonetheless. <b>Any who visit should take this one piece of advice, if no other: the East is a place of ties, binds, and restrictions.</b>	Custom is the least of bonds, but it is a bond nonetheless.
Seite 100, LOTUS ROAD, 1. Absatz	Were every other commonality dashed upon the edges of the Vilayet, were every cause to speak with those from opposite corners of the world forgotten, the two disparate halves of the Thurian continent would still be bound by the <b>lotus</b> .	Were every other commonality dashed upon the edges of the Vilayet, were every cause to speak with those from opposite corners of the world forgotten, the two disparate halves of the Thurian continent would still be bound by the <b>Lotus Road</b> .
Seite 100, LOTUS ROAD, zwischen 1. und 2. Absatz	<b>Lotus, that rare flower which brings men to the heights of ecstasy and the stoop of the House of Shades. There are more mysteries revealed in a single lotus dream, it is said, than a person can remember in an entire lifetime. In religious rituals, naked addiction, poisoning, divining, and a host of other behaviors, lotus takes central focus. Khitai itself often uses the Yellow Lotus as imperial sigil, and few between Paikang and Messantia have no clear idea of its power.</b>	–

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Position	Backer Preview Version	Cultural Sensitivity Reader Version
Seite 100, LOTUS ROAD, 2. Absatz	<b>Little wonder, then, that trade in lotus bridges these two cultures.</b> The Lotus Road is famous, if not entirely real. There is many a fakir in Yota-pong who'd sell a stranger a map of the road itself, but no such thing exists.	The Lotus Road is famous, if not entirely real. There is many a fakir in Yota-pong who'd sell a stranger a map of the road itself, but no such thing exists.
Seite 100f, LOTUS ROAD, 3. Absatz	Instead, the Lotus Road is a series of shifting trails used by merchants moving across the world. <b>There</b> have always been Lotus Roads and, gods willing, there always shall be.	Instead, the Lotus Road is a series of shifting trails used by merchants moving across the world. <b>Stability in Eastern nations has traditionally resulted in enormous trade opportunities. The ability to take goods from Khitai to Turania is an immensely profitable one, after all. And even if Khitai is in turmoil, Vendhya is rich enough to be a tempting target for distant merchants. But the specifics of that route vary. By land, by sea, or by the strange conveyance of sorcerors, there</b> have always been Lotus Roads and, gods willing, there always shall be.
Seite 101, 3. Absatz	Further, while it is called the Lotus Road, <b>lotus makes up only a small — but valuable — portion of</b> trade moving between east and west.	Further, while it is called the Lotus Road, <b>this is but a name and not representative of the</b> trade moving between east and west.
Seite 101, <i>JOURNEYS AND TRAVEL RULES</i> , 1. Absatz	There <b>maps can be obtained easily. Corners of the world might be unfilled in certain maps, but the country has been mapped. Its coastlines have been traversed, its rivers have been followed. None of this is true of the East — or at least, none of it is true for those who venture there from the dreaming west.</b>	There <b>a map might contain all one might want to know. Every notable location and relevant country. The East is too large for such a thing, maps and directions both tend to be local. Restricted to a nation or, for larger empires, part of one. Giving a traveller the next step in a long journey.</b> <sup>877</sup>
Seite 107, Tabelle <i>EASTERN CAROUSING EVENTS</i> ( <i>CoNTD.</i> ), 3. Spalte ,6. Zeile	Through some act of unwise braggadocio, the player character has managed to find themselves embroiled in a contest of poetic skill with the local master of <b>the haiku or an equivalent</b> poetic form.	Through some act of unwise braggadocio, the player character has managed to find themselves embroiled in a contest of poetic skill with the local master of a <b>regional</b> poetic form.