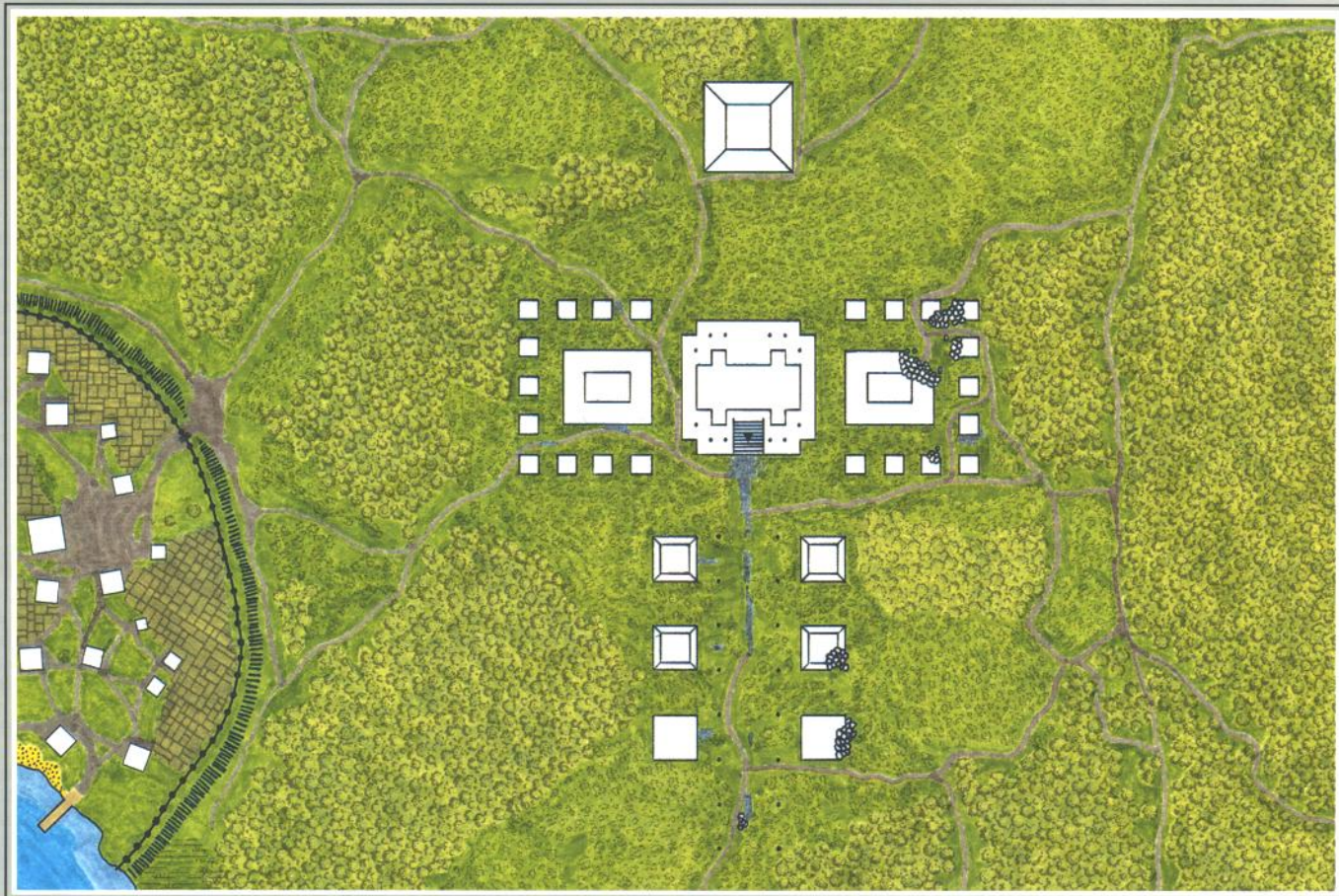


ENCYCLOPEDIA HARNICATM

2



ANISHA

The Earthmaster ruins
in Harn's Felsha Mountains

By: Brian Clemens
N. Robin Crossby

ATLAS HARNICA

Tashal region in
the Kingdom of Kaldor

By: Ron Gibson

HARNIC LAW

Harnic codes, crimes,
and punishments

By: N. Robin Crossby



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#6002

ENCYCLOPEDIA HARNICA

ENCYCLOPEDIA HARNICA (EH)

Welcome to Encyclopedia Harnica. This concept has received more requests from gamemasters using Harn than anything else. The idea is to present consistent additions to Harn in a well organized expandable format. Our CITIES OF HARN expansion module was really the "first" installment of Encyclopedia Harnica. It covers the seven major cities of Harn, presented in the same format as this module. We hope you already have Cities of Harn; it contains our local scale and interior mapping keys which we can not repeat herein.

This module is designed to be cut into individual pages, three hole punched, and inserted in your own EH binder. The simplest procedure is as follows. (1) Remove the staples. (2) Remove the covers, colour plates, and pages from the booklet and cut them into individual pages along the folds. (3) Three hole punch each page making sure this is done on the side with the widest margin. (4) Arrange the pages into their separate articles and insert alphabetically into your EH binder.

ATLAS HARNICA

The atlas maps deal only with the settled lands of Harn. These are blow-ups of the Regional Map from the Master Module, showing villages, manors, mines, points of interest, streams, rural tracks, and so on. Each map is indexed with an alphabetical list of settlements, detailing the holder clan, leige, acreage, etc. for each location. The maps and indices of the Atlas are designed to be kept separate from the main body of Encyclopedia Harnica; another binder or placement at the back of your EH binder is recommended.

SUBSCRIPTIONS

Would you like to subscribe to Encyclopedia Harnica? A new module will be published every month. Subscribers will have the advantage of getting their modules slightly cheaper (\$5.00 per issue, compared to \$6.00 in stores) and will be guaranteed of not missing an issue. Your subscription must start with the next available issue. Individual modules will be available for a price of \$6.00 (\$7.50 Cdn) each, postage included.

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ENCYCLOPEDIA HARNICA 3 (Next Issue)

OLOKAND

The royal castle in the northwest of Kaldor; local map and interior plans of its five level keep.

MANOR

An article which stresses the economics of manorialism on Harn; it will explain how to use the raw data on fiefs, listed in the Atlas Harnica indices, to create detailed economic profiles of a manor. Your players are going to like the challenge of fief management.

ATLAS HARNICA

The Olokand region of Kaldor, the second of seven maps covering the entire kingdom.

ENCYCLOPEDIA HARNICA 2

This issue we continue our series of Atlas maps with the district around Tashal. Our next six atlas maps will complete the series on the Kingdom of Kaldor. Some time around the end of the series, we will publish an EH article on the kingdom.

The Anisha article is our first "adventure site". In keeping with our aim to avoid leading anyone by the nose through a scenario where everything is planned, Anisha is more a resource than a traditional adventure. This is a "place where things can happen"; it is left to the GM to determine precisely what... We have stressed the legendary over the historical; we leave it to the GM to shave the old wives tales off and separate truth from fancy. We have tried to provide openings for adventure with Anisha; a quest for the arms of the tragic Eltherion is the kind of thing that can easily lead a band of reckless adventurers into trouble. The introduction of the "Song of Eltherion" into human folklore enables the GM to give his players the first hints; it depends on the players as to whether further prompting is needed.

A hint: do not rush your players off to Anisha (unless they are bored silly). Take the time to think about and study the site, interpret what you see, and add details that appeal to you. You can do this as you go along, but it works better with some preparation. Also think about how to slip the information to them, how to induce them to go. It is best by far to let the players think that going in search of Anisha is entirely their idea. Make them work for dribs and drabs of data; make them pay in silver for leads and songs and legends; lead them up a few blind alleys. Let your players solve the riddles. Don't do it for them.

Law and order, crime and punishment, may seem odd topics for a GM FRP aid, but it is the kind of information you need to run a solid environment. Fortunately a lot of people out there agree with us; there has been considerable interest in the subject. Law and order in Norman England was very complex. Since this is our (general) model, our article tends toward the complex side too. We have, however, simplified the systems as far as seemed reasonable. If GMs dispense the kind of justice described, they should convey at least the right "feel". Norman England was going through a transition from Anglo-Saxon "Vendetta Law" to a centralised system of royal courts. This metamorphosis was especially pronounced in the reign of Henry II. It was an interesting time for legal institutions; we have chosen to portray the states of Harn as going through the same kind of changes.

There is an excellent chance that the Law article will be continued in an upcoming module. For now, we are not sure when this might be (we try to be responsive and this prevents us from planning too far ahead). In any event, we trust that you have enough to be going on with... Keep those letters coming.

CREDITS

ANISHA	Brian Clemens and N. Robin Crossby
LAW	N. Robin Crossby Brad Murray (illustrations)
ATLAS MAP	Ron Gibson Tom Dalgliesh (index)
EDITOR	Tom Dalgliesh

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Anisha is located in the Felsha Mountains at the north end of Direna Lake. The site contains four main buildings and six smaller ones, distributed along a ruined paved avenue. To the west of the ruins is the village of Haruch. The ranges of three Gargun nations intersect in the vicinity: the Hyeka of Korego to the southwest are probably the least frequent visitors; the Viasal from Nizus are the most dangerous; and, the miscellaneous bands of Araki, collectively known as the Pryeh "nation", hunt close to Anisha. The Direna Valley also receives an undue share of migratory Ivashu because of the proximity of Misyn to the north; there are scattered colonies of Hru in the mountains nearby.

THE EARTHMASTERS

The Ancients were the first to build here. The central, largest structure is of their make, although it has been modified several times. Surrounding buildings are mostly later additions. As is the pattern with other Earthmaster sites, the builders came around 20,000 BT, built a megalithic structure around a Godstone, then departed quite suddenly after some five thousand years.

THE SINDARIN

The Sindarin, who arrived on Harn c.10,000 BT, noted Anisha's presence but seem to have taken little interest in the site. In their lore, Anisha, like most Earthmaster Sites, is a place to avoid. The elves generally get a feeling of discomfort in the vicinity of Godstones, because of their sensitivity to psychic phenomena. However, one tale of an elven visit to Anisha survives in the "Song of Eltherion". This is one of a few dozen Sindarin poems to pass into human tradition and is known throughout Harn. The tale, as is often the case with Sindarin tragedy, is of considerable length; only the part relative to Anisha is presented here. Of most interest to some are the references to Eltherion's weapons; he was a weaponcrafter of renowned skill.

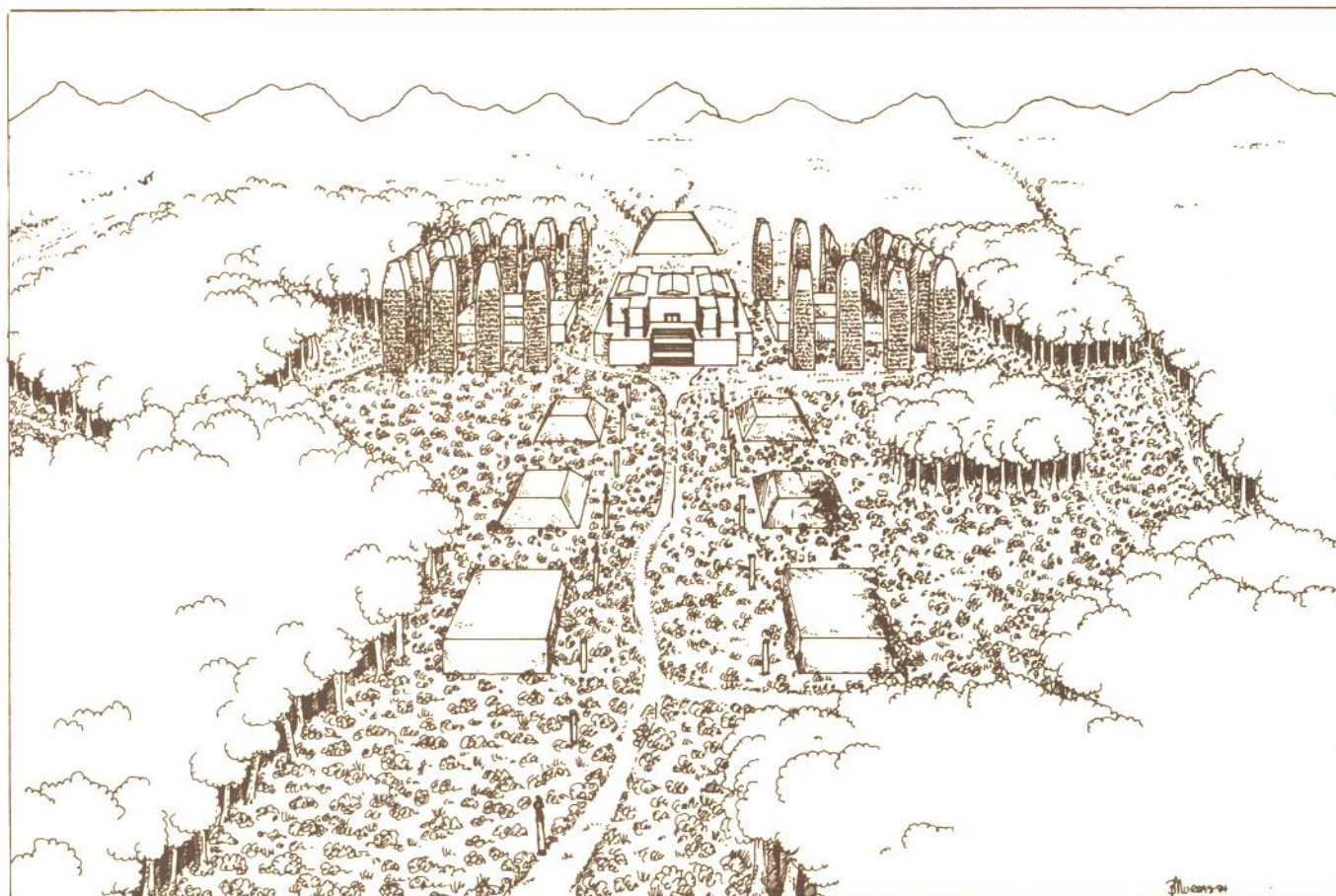
SONG OF ELTHERION

Eltherion, O wretched youth.
When touched by tragic pain,
All joy in Harn was lost to him,
His roots to seek again.
His lover slain, the fair Rynel,
Lost on their nuptial eve,
And vengeance hollow proved anon
The more to make him grieve.

Wide lands he roamed. He slew the beast
That rent his snowy maid.
And more he slew of beast's foul kind
And all that spawn unmade.
But frost had settled on his soul,
His elven light was quelled;
His grieving cythth could soothe him not
When vengeance seemed compelled.

He weapons made, and more had wrought
His kin he left to walk
Where none could touch his soul again,
But fish and hind and hawk.
He made his fated, dour way
To Harn's most ancient heart,
Where in those stark and aged peaks
Anisha lay apart.

By power of word, he entrance made
And sought the chamber dim.
Enchanted arms he laid aside
And none he took with him.
Songs he made of love's requite
And sang a mighty spell,
To cast his soul through gate to seek
His other-worldly hell.



ANISHA 2

THE KHUZDUL

The Khuzdul also visited the site a few times; they are not as sensitive to psionic effects as the Sindarin. Two or three mason clans of Azadmere record that their ancestors visited several (?) sites in the area to study the construction techniques; all report them baffling. The Khuzdul have since abandoned study of Earthmaster masonry.

THE JARIN

Around 600 BT a small band of Jarin known as the Mendar, fleeing from Lythian barbarians, settled in the Direna Valley. Having abandoned their chattels, and faced with the hostile environment of the Felsha Mountains, the Mendar soon adopted a hunting-gathering lifestyle to survive. They did not occupy the actual site of Anisha, viewing these mysterious ruins with some suspicion.

THE COMING OF TONDRAN

The oral histories of the Mendar recount the appearance of a stranger in their midst c.480 BT:

"...then came Tondran, lost said he from another world, and none knew from whence he came, but he appeared of a sudden from the place of ruins and his garb was strange, and he was uncomely as of another land, and he spoke no tongue known to us...we took him in, and fed him, and he learned our ways and our speech...and we did revere him, for surely he was one with the All, a great one, a god..."

Tondran clearly possessed knowledge and skills unknown to the Mendar. He established a hall of learning in the great central building of Anisha, taking in a few natives, training them in the lost arts of farming and metalcraft, benefits that were greatly appreciated by the Mendar. The rough Mendar encampment adjacent to Anisha was transformed into a flourishing village called Haruch. The villagers soon regarded Tondran as a divine, or semi-divine entity, his followers as priests. These sentiments were not discouraged by Tondran because they suited his plan to advance the cultural level of the natives. The Mendar provided the "temple" with food and other goods and services, but kept their distance. Tondran's scholar-priests studied in peace, taught as they could, and gradually raised the villagers' standard of living.

THE DEATH OF TONDRAN - THE PATRIARCHY

In 462 BT, Tondran apparently died of natural causes. His priesthood destroyed the body and told the villagers that he had left to work his miracles in other worlds. The villagers' grief and dismay were eased when they were told that Tondran had left his mantle to Herebon, the eldest of the scholar-priests. In this way a patriarchy was established, the leadership passing from one generation to the next. However, as Tondran faded from living memory, his heirs became enmeshed in the divine mystique that had always been illusory. Two opposing schools of thought evolved; the Temple Faction and the Tondran Faction. The latter continued true to Tondran's teachings, viewing the subtle religious elements of their activities as a tool to placate and educate the Mendar. The Temple Faction believed in the absolute divinity of their founder and were soon caught up in a kind of religious fervour.

RELIGIOUS SCHISM

The two factions began to take opposite views of all issues almost on principle. The Temple Faction was esoteric and ritualistic; the Tondran Faction became almost irreligious, stressing lay scholarship and teaching. Inevitably, the factions split. In 284 BT, the Tondrans abandoned the temple and moved into the village. While the mystics hid themselves in the temple, issuing a stream of ambiguous, religious decrees, the Tondrans gradually took over political control of the settlement. Noting that the villagers were very uneasy about the conflicts in their religion, the Tondrans decided that something had to be done to preserve their own status. Lewel Ankadis, the current leader of the Tondrans, seized the temple by force in 251 BT. Most

of the temple priests were banished, although a few who resisted were slain.

THE SECULAR STATE

Lewel Ankadis now embarked on an ambitious policy of construction and expansion of Tondran philosophy. Under his guidance, the village of Haruch soon expanded into a small but prosperous town; the former Temple of Tondran was turned into a palace; and the Anisha site was transformed into an impressive government and scholarly complex, far in excess of local needs. Some say this was simply a case of over-zealous activity, but others claim it was part of a grander plan to extend Tondran philosophy beyond the Direna Valley. In any event, by comparison to most of Harn at this time, Anisha was a civilized oasis in a barbarian desert.

THE DEATH OF LEWEL ANKADIS

Lewel apparently believed that it was his duty to spread the Tondran philosophy throughout Harn. How this would be done is quite vague. Anisha had no military tradition; such skills had not been taught by Tondran and the Direna Valley had been ignored by the Lythian invaders who now occupied most of Harn. It seems Lewel genuinely believed that the superior Tondran culture would be welcomed by all. Together with most of his scholars and a small "army" of followers, Lewel set out in 239 BT to explore and civilize Harn. Unfortunately, the first barbarians encountered were the aggressive Chelni. Encamped on the northern shore of Lake Heras, the Tondrans were attacked by mounted Chelni warriors and Lewel, along with most of his retinue, were slain. Only a few survived to bear home their leader's body. At his funeral, the fallen were eulogised:

"...and the world, unready for the wisdom we brought, the mighty have cast aside to lie broken on the altar of ignorance... in a finer age, when the world for fulfilment yearns, then shall we cross the ages to gift men with that which they have put aside..."

In the years that followed, the folk of Anisha/Haruch settled down to a quiet existence. The few surviving Tondrans were discouraged and leaderless; their influence gradually waned. By the first century TR, Anisha was little more than a well-preserved relic, deemed to be sacred by the the Mendar who had largely forgotten the ways of Tondran.

LOTHRIM

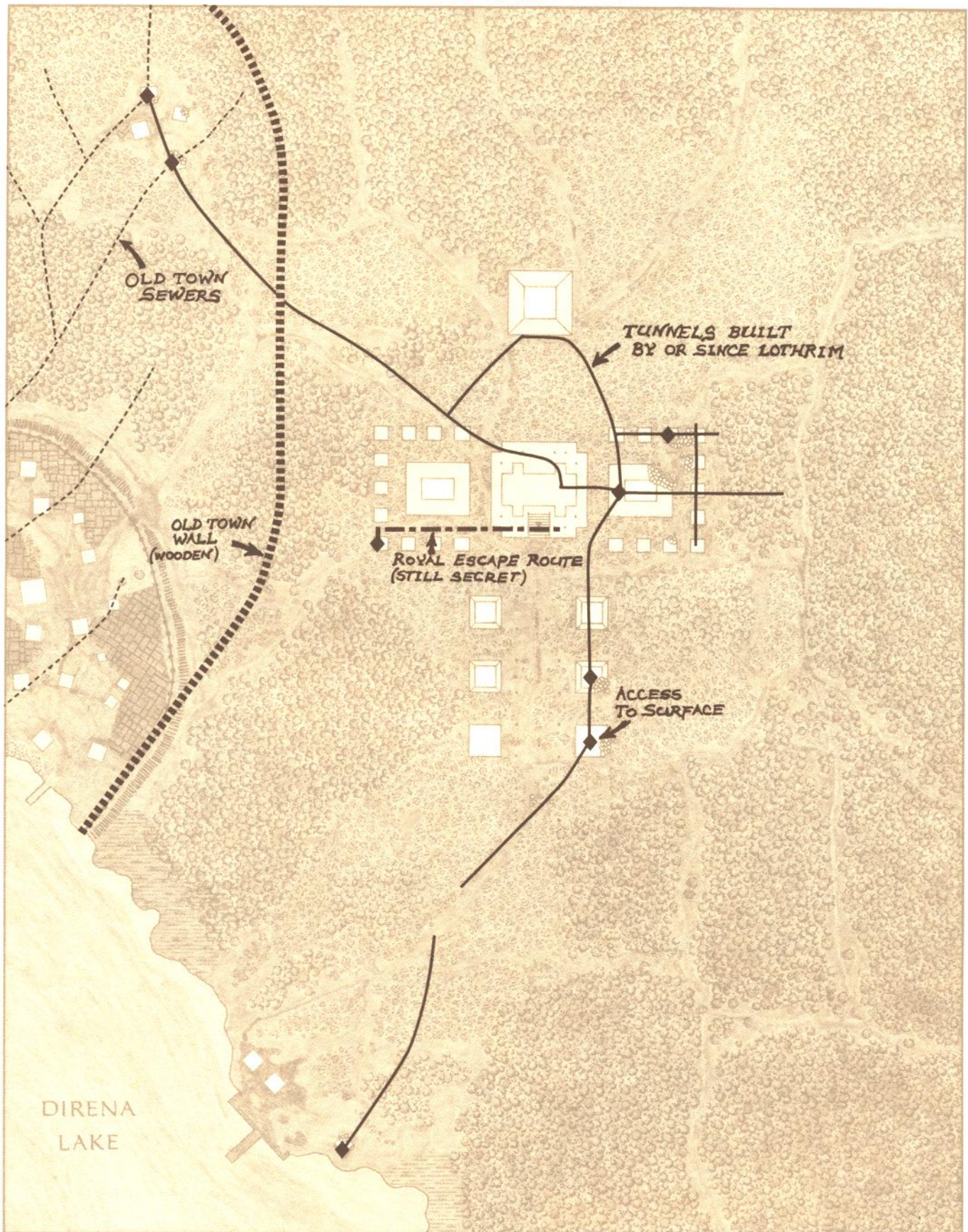
Lothrim learned of Anisha in his studies. In 117 TR, he brought a contingent of his Foulspawn to search the site for his personal grail, the Penultimate Tome. The Mendar were not unfriendly to the Foulspawner, but they would not allow anyone to enter their sacred site. Lothrim ordered in his Gargun, who had been camped out of sight, and set them loose on his unsuspecting hosts. As usual, the Foulspawn massacred as many as they could find; the fishing fleet and crops were burned, Haruch was laid waste. The survivors fled into the forests and mountains.

Lothrim now began a leisurely study of the ruins. He broke into some buildings, but entry to the palace and the tomb evaded him. He even began a number of tunnels, but the onset of winter frustrated his search, forcing him to return to Elkall-Anuz. Soon to perish during his great campaign to capture Kiraz, Lothrim never returned.

THE LEGACY

The survivors of Lothrim's visit gradually trickled back to their ruined homes. Over the long years since, the Mendar have suffered greatly from depravations by Gargun. There numbers are few but they have developed a remarkable will to survive. Now known as the Mendar-Haruchi, they stubbornly cling to a belief that Tondran will one day return to lead them to their former glory and jealously guard and maintain the Anisha site for this event. They are understandably distrustful of strangers, especially those who want to explore the ruins.

SUPPLEMENTAL GM MAP





LOCAL MAP INDEX

1. RESIDENTIAL RUINS

Apart from the great buildings in the centre of the map, these are the only visible remains of the town of Anisha-Haruch. They are of crumbling stone; most of the blocks have been stolen by the villagers. The building that is specifically indicated [1] is the residence of Lesela, an aged and somewhat senile crone who is believed by the villagers to have the power of prescience. No one knows where she came from. She is supported by the Mendar-Haruchi, who bring her food and trinkets in exchange for her oracular prophesies. Even though they feed and protect her, the villagers accord her little respect. They will pinch and prod her to get a forecast of the best place to hunt or gather. Lesela does have flashes of incisive sanity and the accuracy of her prophesies is close to 90%. The villagers are too wise to ask her about their personal futures.

2. VILLAGE OF HARUCH

The village is built mainly from the pilfered stone blocks of the old town of Anisha-Haruch. It is usually inhabited by a little over 200 members of the Mendar-Haruchi tribe. The residents survive on hunting and gathering, and by fishing on Lake Direna. They are a superstitious folk. Their historical experience causes them to distrust strangers. They consider themselves the direct descendants of the citizens of Anisha-Haruch, of the "kingdom" of Anisha. They remember Tondran as a god (or demigod) and his priests as possessed of great power. They deem it their duty to guard Anisha against Tondran's prophesied return, at which time they will resume their roles as his servants. They hold the ruins sacred and regard with extreme disfavour any outsider who takes an interest in them; they remember Lothrim. Generally, however, they do not spend much time at the ruins. The villagers do not practice magic themselves, except for a little folk-medicine.

The building indicated [2] is the moot hall and the residence of the chief. The chief is elected, usually for life, but may be deposed by a majority vote of council. All adult males sit on council, presided over by the chief. This patriarchal and patrilineal tradition is moderated by a consultive process with the females. The adult females hold their own council, presided over by the chief's wife, who then consults with her husband. Thus a consensus of both sexes is generally reached and announced by the chief afterwards. The tribesmen use shortbows and spears and are skilled woodsmen. They also possess a few well-made steel weapons of unknown origin, perhaps left behind by Lothrim, possibly acquired by trade. These are family heirlooms, rarely used. The chief's trappings of office include a pair of solid silver, jewelled bracelets and a silver-plated sword.

3. TOMB OF LEWEL ANKADIS

The tomb is a truncated pyramid some one hundred an twenty feet square and fifty feet high. It is constructed of limestone with granite facing. Lewel Ankadis had intended the structure as a chancery from which he and his heirs would govern a Tondran Empire, but with his death in BT 239 the survivors entombed both Lewel and his dream of empire. Lewel is a figure revered by the villagers who keep the granite facing of his tomb clean and moderately well-polished, but they do not remember how to get in. The building is known to contain a number of anti-grave robber devices.

4. LANDING STAGE

The remnants of the port of Anisha. The buildings were originally warehouses. The northern one was built by the Earthmasters and is of the same gray pseudo-stone as much of their architecture.

5. OBELISKS

These monuments are an outstanding feature of the site, dating from c.350 BT. Each is approximately a hundred feet tall, made of a number of weathered limestone blocks, and covered from top to bottom with a series of pictograms like no others on Harn. The Mendar-Haruchi claim that the priests of Tondran could read the "script".

The obelisk indicated [5] has a mechanically hidden door on its west face giving access to a narrow spiral staircase down to the tunnels.

6. PALACE OF RAND HEB

The foundations are of Earthmaster construction, the rest of the building was made at the order of Lewel Ankadis. These were the archives and study halls of the Tondran scholarly elite. There may still be scrolls and other artifacts (books ?) within (assuming Lothrim did not remove them) although they would probably be written in some unknown script.

7. PALACE OF KYBEN HEB

The foundations are of Earthmaster construction, the rest of the building was made at the order of Lewel Ankadis. The palace was used as the residence for Lewel and the upper echelons of his government.

8. NYRDASIS HOUSE

9. HRAL HOUSE

10. KALSIN HOUSE

11. ORADIL HOUSE

Lewel Ankadis encouraged scholarship and learning during his brief reign. A large scholarly elite was fostered, dedicated to the teaching and spread of Tondran philosophy. Most of Lewel's government was managed by the most learned of this elite, possibly a fatal flaw. They were largely a group of "missionary zealots"; a few more "practical men" in the ranks might have avoided the disaster soon to follow. Nyrdasis and Hral Houses were used as apartments for priest-scholars; Kalsin and Oradil Houses were acolytes' and students' quarters.

12. BARRACKS

This was used to house guards for the complex. The interior is divided into twenty small cubicles, surrounding a common area.

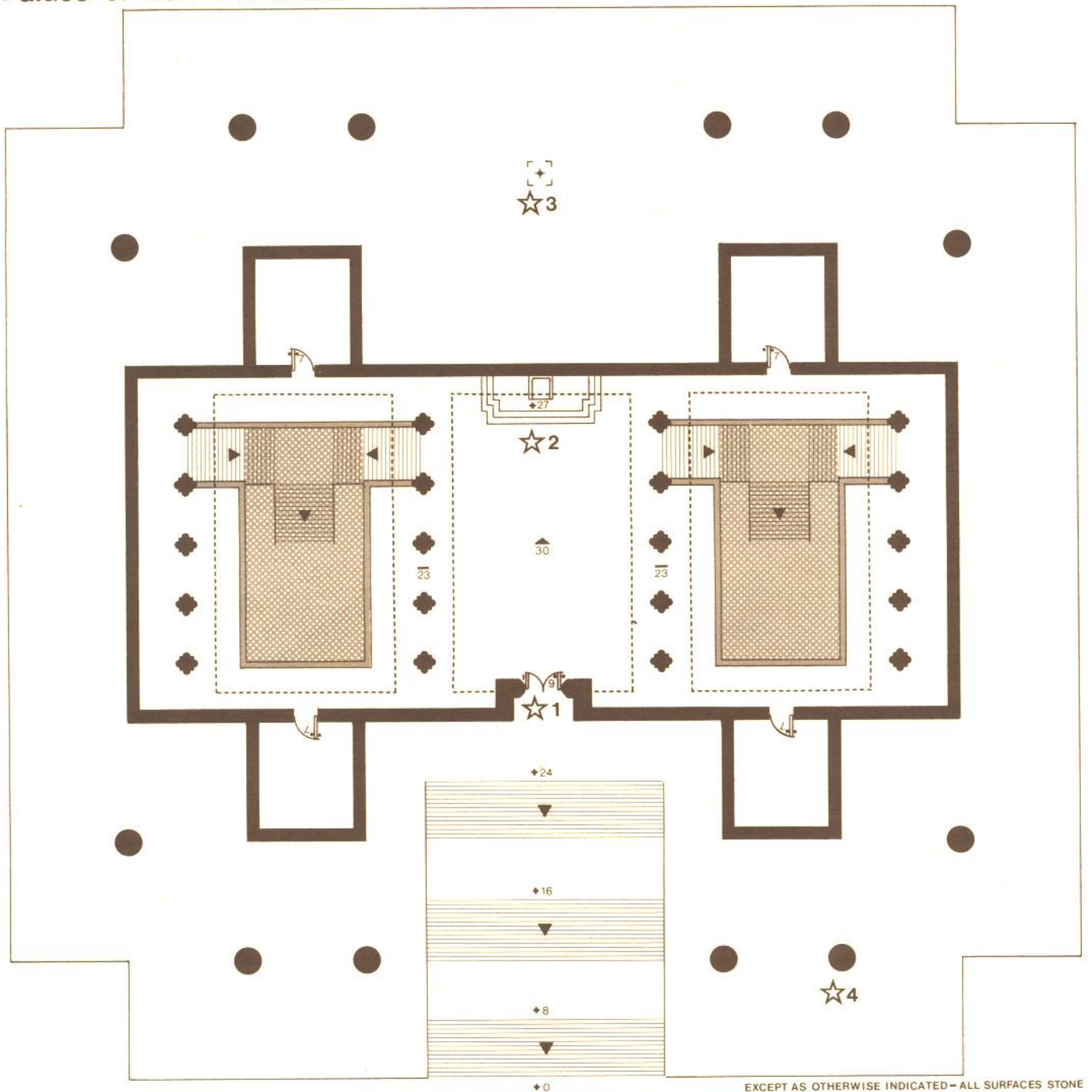
13. WAREHOUSE

This building was used to store food and artifacts for the Anisha complex during Lewel's time.

14. PALACE OF LEWEL ANKADIS

(See following pages)

Palace of Lewel Ankadis



EXCEPT AS OTHERWISE INDICATED - ALL SURFACES STONE

Second Floor

The entry hall is possibly the most impressive chamber on Harn. It is lit by three huge stained glass skylights of incredible resilience; Lothrim's foulspawn were unable to break this glass. The hall is surrounded by four smaller rooms that were used as royal apartments and guard rooms. There are galleries opening to the ground floor in the east and west. Visitors must have been overwhelmed by the majesty of this chamber.

[1] The main entrance is a set of double doors in the south face. They were sealed by some kind of magick in BT 239 and have remained closed ever since.

[2] Against the centre of the north wall is a three foot dias, on which stands the throne (?) of Lewel Ankadis, an eight foot construction of polished obsidian, inlaid with silver.

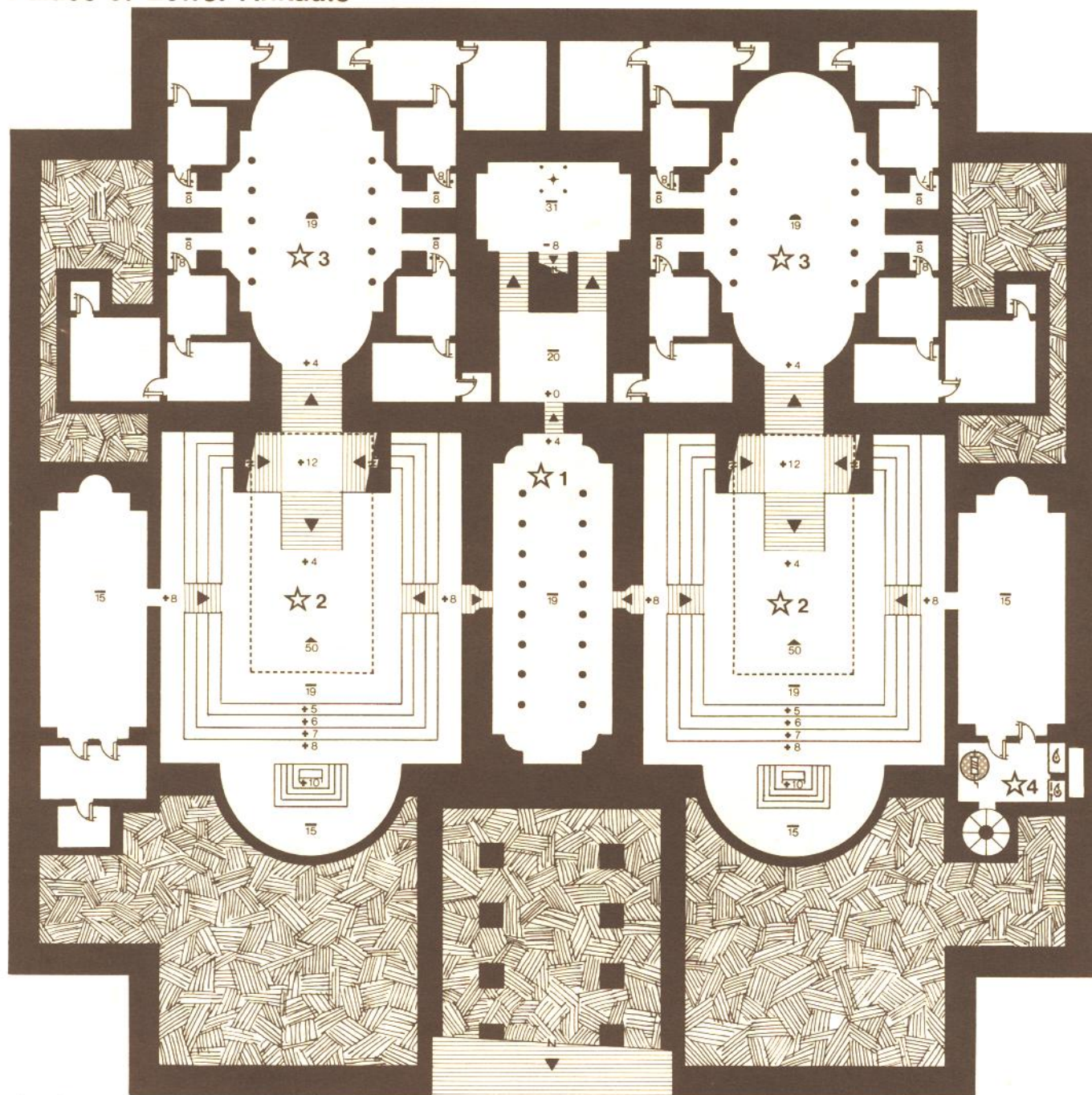
[3] The enclosed portion of the level is surrounded by an unwallled terrace varying between ten and sixty feet in width. There is no convenient access to the roof, which is mostly skylights, but a secret trapdoor near the centre of the north terrace opens to the interior.

[4] There are twelve, twenty foot, granite columns on the terrace. All were originally surmounted by statues.

INTERIOR SCALE
FEET (1 mm = 1 Foot)



Palace of Lewel Ankadis



GROUND FLOOR

The main level is built around a number of great halls. Most of these were at least framed by the Earthmasters, but much of the detail and interior partitions were added later. Stone is only used in the walls where necessary; much of the southern part of the building is no more than rammed earth. The Ancients seem to have reserved their unique pseudo-stone for use in the immediate vicinity of Godstones; most of this palace is made of granite although it does seem to be of high resilience.

[1] The central hall was a kind of concourse or mall during Tondran's time.

[2] The large steps (convenient for seating around central pits) and the podiums at the southern ends of the eastern and western chambers suggest lecture halls. There is ample light from the skylights in the ceiling of the second floor (qv).

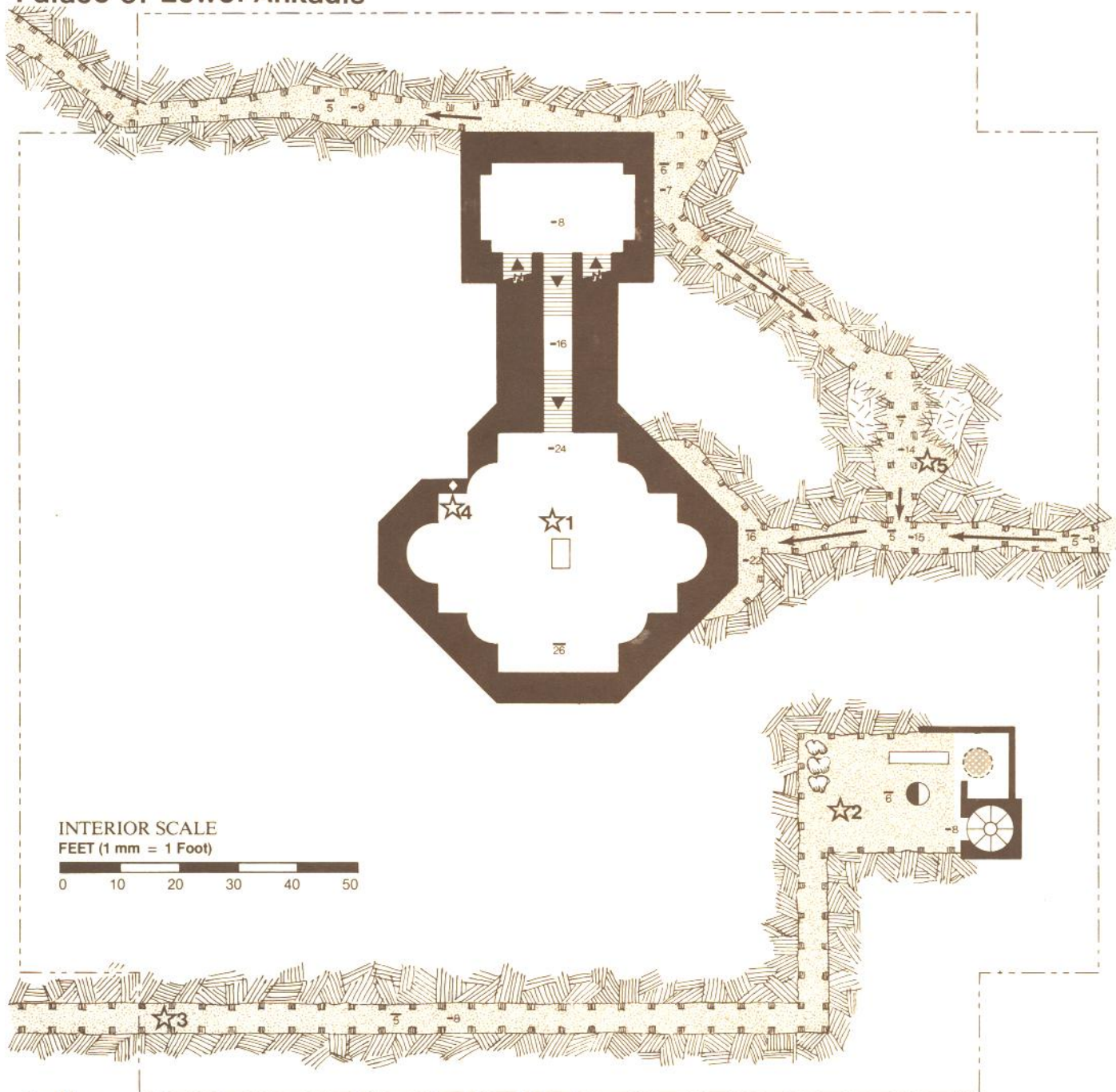
[3] These halls have frescos of unusual humanoids engaged in various ambiguous activities. The chambers date from the time of the Earthmasters and were probably used for meditation. There are a number of "suites" adjoining each. Access to the cellars is between these two northern halls.

[4] The oven and fireplace were added by Tondran's folk. The chimney opens through the outer wall some fifteen feet above the ground.

INTERIOR SCALE
FEET (1 mm = 1 Foot)



Palace of Lewel Ankadis



Cellar

The ancient heart of the palace is built around the Anisha Godstone. The outlying areas were added by the Tondrans and by Lothrim who made a number of unsuccessful attempts to tunnel into the cellar/s.

[1] The Hall of the Godstone is constructed of Earthmaster pseudo-stone. It is dull gray in colour, impervious to physical abuse and is unadorned. The Anisha Godstone is at the centre of the hall.

[2] This food storage area and/or wine cellar was built by Lewel Ankadis.

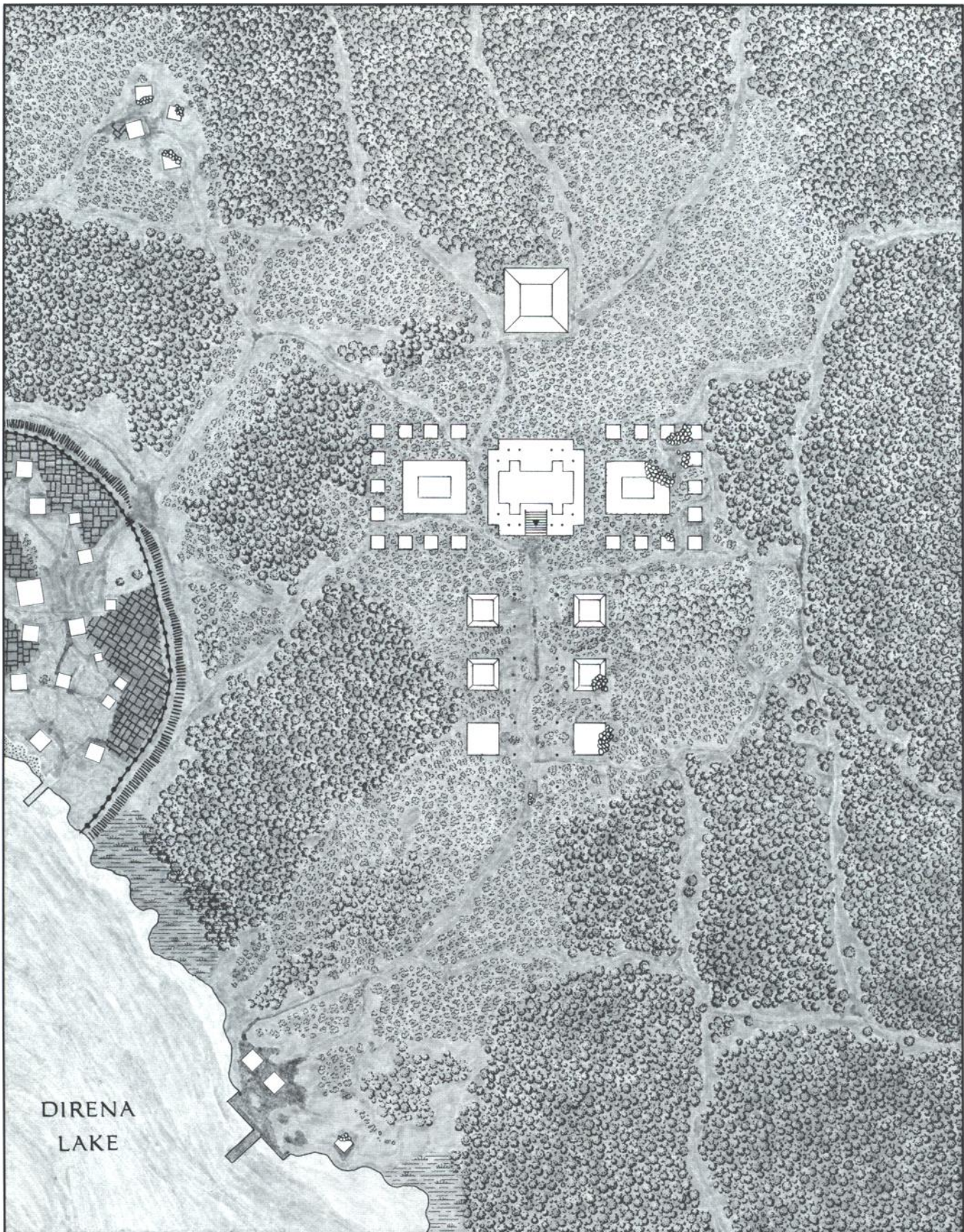
[3] This tunnel leads from the obelisk (#5 on GM local map) and was constructed at the order of Lewel Ankadis. It was probably intended as an escape route.

[4] No one since the Earthmasters has been able to open this secret door. It is hidden psionically (magically) and is in fact only detectable by those of particular high sensitivity.

[5] When Lothrim abandoned his attempts to penetrate the main building, not all of his tunnels were left empty. Some sections were moved into by Gargun deserters. Since then this cavern, and several others off map, have been inhabited by a variety of wild creatures, including Vlasta. The villagers are unaware of these dangers beneath the ruins; the tunnel dwellers are nocturnal and avoid humankind.

ANISHA

PLAYER MAP



BRIAN CLEMENS

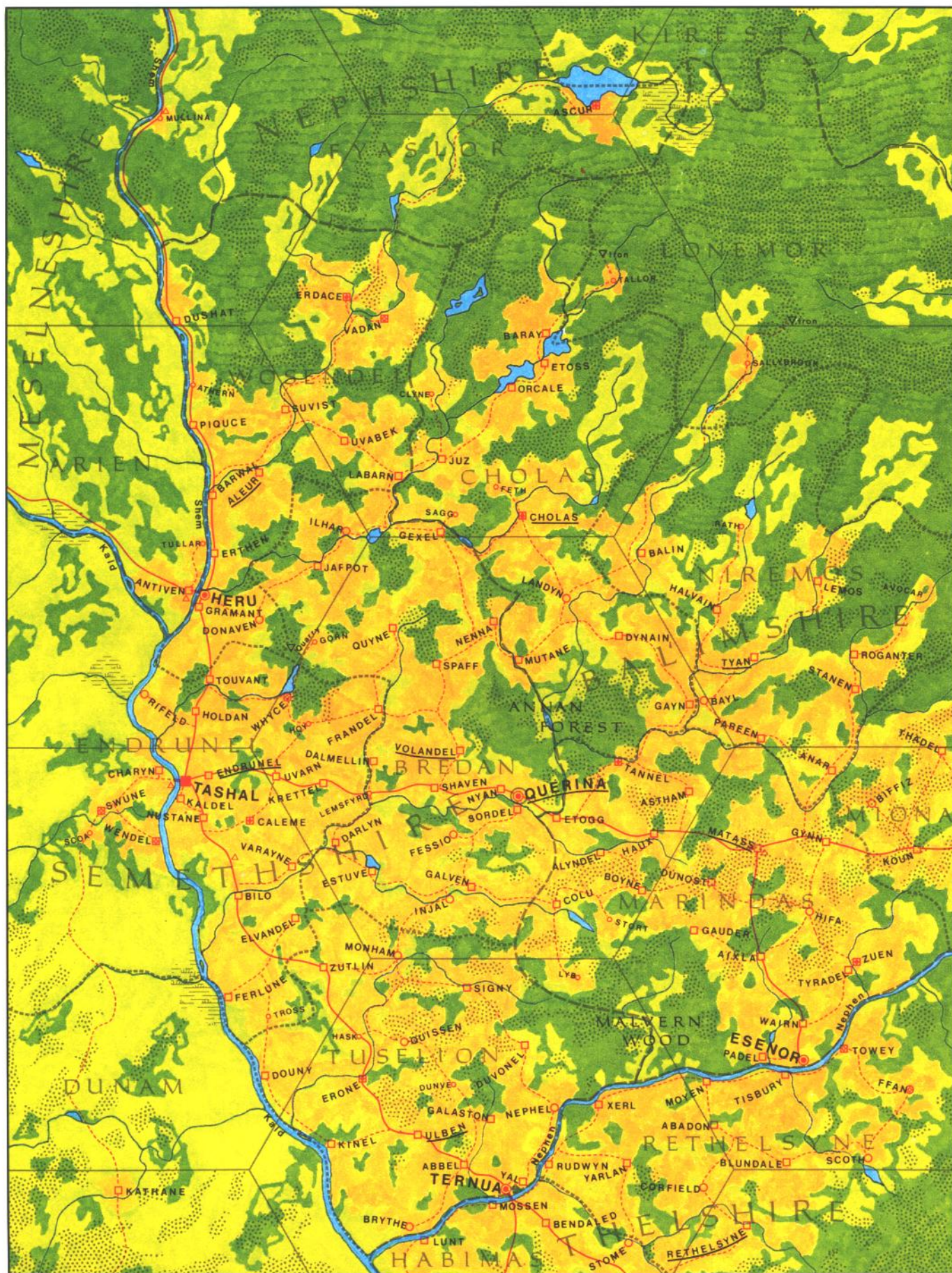
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BRIAN CLEMENS

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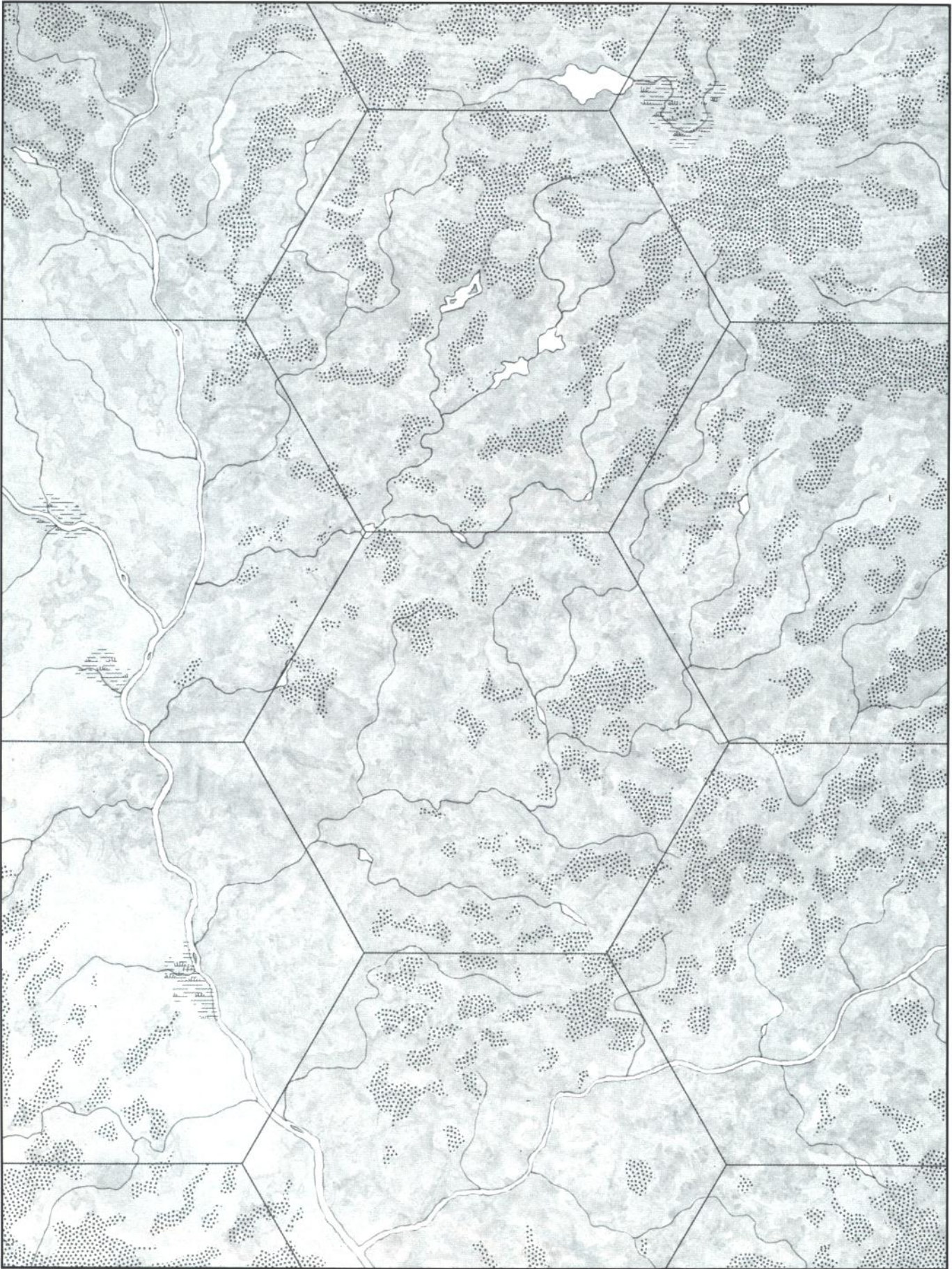
KALDOR (TASHAL)

PLAYER MAP



LEAGUES

0 1 2 3 4 5



RON GIBSON

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VENDETTA LAW

Although the vendetta system is fading from Harn, it is the seed from which many of western Lythia's legal institutions have grown; among the people of northern Lythia and Orbaal it still dominates. Seemingly first used by the Khuzdul (perhaps even the Sindarin) vendetta law is one of the simplest legal institutions ever devised. The foundation of the system is the belief that most crimes are private matters between families. If a man is killed or injured, it is the duty of his kindred, both the paternal and maternal clans, to take vengeance or exact "wergild" (man-price) compensation. The power of the clan, the fear of its retribution, is the principal force for the maintenance of social order.

THE WERGILD

The wergild varies according to the status of the victim and the degree of his injury. Elaborate standards have evolved to determine a victim's worth. Although negotiable, this is never less than the value of his labour for a year, more often three, six, or ten times this amount. Sometimes the perpetrator is made to replace the victim (a thrall to the injured family) but cash or kind is the more common form of compensation. The entire family of the accused are liable unless they disassociate themselves by casting him/her out. This is the origin of the terms "outlaw" and "inlaw".

INJUSTICES

Vendetta justice tends to be more a matter of strength than guilt or innocence. Women and children, the aged and infirm, may find their relatives reluctant or unable to demand retribution on their behalf and are often denied justice. Criminals often go free because the injured party may be dead or his family intimidated into silence. Retribution is not considered to be a wanton act of revenge, but a duty that must be performed. Romantic tragedies abound where this was impossible and clanheads became suicidal over their lost honour.

FEUDS

Either party to a dispute may opt to reject wergild and fight it out. The combat is ideally between champions, often clanheads. In some cases both parties agree to abide by the results of the combat, but there is a tendency for such actions to inflame protracted clan feuds. Whole families sometimes get involved in vicious, ongoing, bloody brawls, during which the parties resort to murder, ambush, rape and pillage. Such feuds may last for generations, the parties involved often forgetting the origin of dispute, each responding to the latest atrocity with a similar retribution. Only the intervention of some powerful central authority is likely to restore order.

Over most of civilized Harn, the emergence of feudal law and stronger central governments have reduced the need and desire for the vendetta system. However, the system may be instinctive; traces still surface from time to time. Even in the most advanced kingdoms where it is no longer recognised as part of the judicial system, vendetta law is still sometimes invoked in various forms, viewed as a final recourse when honour cannot be otherwise satisfied.

FEUDAL LAW

With the grant of land to a noble tenant, comes the right and duty to settle disputes occurring in the fief. Justice in the countryside is a complex mosaic of local custom interwoven with the king's law. All feudal lords are responsible for the administration of justice to the free and unfree tenants within their, often ill-defined boundaries. His power gives the lord credibility; his reputation for justice earns him the loyalty of his tenants. The laws he executes are mostly a matter of tradition, the interpretation of long standing local customs, but partly a matter of personal edict.

THE NOBILITY

The distinction between noble and common blood is the most significant in feudal society; nobles are

automatically assumed to be superior. The exclusive rights of the nobility include the right to grant or bear heraldic arms, ride warhorses, organise military forces, and the key right to hold and pass judgement at feudal courts. These sole prerogatives can only be altered by the crown.

In all states nobles receive better treatment before the law. Legal systems always protect the privilege of rank. In a dispute between a noble and a commoner, there is little doubt as to the outcome in most cases. The word of a noble has more weight. Enfeoffed nobles have almost complete freedom within their domains; only when accused of a serious crime are they brought to trial. When cases are fairly minor they will be informally argued before the leige. Serious crimes tend to rise quickly to higher courts. Only the sovereign can settle disputes between his tenants in chief. Every attempt will be made to avoid litigation unless the interests of the crown are seriously threatened. Tenants in chief who offend the king, are generally tried by sworn inquest before the grand council of the realm.

There are few crimes of consequence that can be committed by the nobility. Unless he rebels or commits treason, and as long as he meets his feudal obligations to his liege, a lord need rarely fear any kind of legal action. Generally, any time a commoner is rude or familiar to a noble, he will be subject to swift punishment; its strict legality may be argued in court later. It is not a crime for a noble to maim or slay a commoner for cause, although the victim's family may have a tenuous claim to compensation for lost work.

FEUDAL COURTS

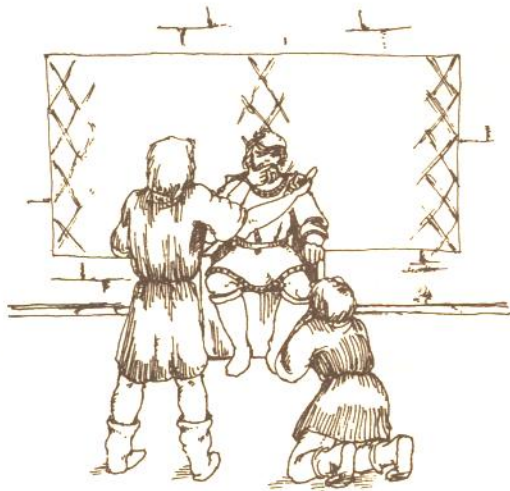
Subinfeudation creates a natural hierarchy of feudal courts. The manorial court, presided over by the lord (usually a knight) is at the bottom. Justice on the manor can usually be administered in a friendly way; the lord acts more as a paternalistic mediator for his free and unfree tenants, but he has the power to enforce his decisions. When the manorial lord has a dispute with someone outside his jurisdiction, he will appeal to the court of his leige. Disputes may also be appealed from the manorial court to that of a keep or castle court, and occasionally to the royal court or assizes. Each court has the right to decide which cases it will hear, unless there is a writ. The unfree are rarely granted the right to appeal; even the attempt can result in retribution. In general, the weaker the central government, the more business likely to come before feudal courts.

SERFDOM

A serf may be defined as any tenant who must render some service to his lord in exchange for land and protection; he may not abandon or sell his holding without his landlord's permission. A serf is not a slave who may be bought and sold on the whim of his master, although the land he works may be transferred to another lord and with it his service to that lord. Serfdom is a contract between lord and tenant; each is honour bound to the other. Serfdom usually arises not by force but by necessity. A freehold farmer suffers a poor year (through the caprice of weather, bad management, or rampaging brigands) and seeks the protection of some powerful magnate. Hence a contract is struck; the tenant agrees to provide free labour working on the lord's own estate (a reasonable request in a largely cashless society), remain on the land, and to yield other legal rights in exchange for basic security. Such agreements are usually verbal and may be established almost by default. The tenant renders services traditionally owed by the unfree, the lord provides protection and aid that imply such a contract exists. The compulsory nature of serfdom arises from the fact that most such agreements are inheritable; the parties bind their heirs as well as themselves.

Serfs are completely dependent on the beneficence and judgement of their lord; unlike rural freemen, they can not appeal to the king's law. When disputes arise, serfs will first seek the mediation of their village reeve,

the chief serf/tenant. If the parties to the dispute are not satisfied, they may appeal to the judgement of their lord. If a serf is still unsatisfied with the lord's decision, his only other recourse is to run away. If he reaches certain special jurisdictions, such as chartered towns or mining settlements, and manages to avoid capture for a year and a day (more or less in some places) then he will have legally become a freeman. If he is unable to achieve free status, he will remain an outlaw to his dying day. Few lords have sufficient manpower to waste chasing serfs; most take the simple expedient of treating their unfree tenants fairly, weakening the incentive to flee.



The line between free and unfree status is often indistinct. Serfs may hold some land which is under free tenancy, some freemen hold parcels of land on which serf-like obligations are owed. In fact the legal status of an individual, free or unfree, may be the leading cause of dispute in the countryside. Such cases are generally tried before the royal courts, where the lord will attempt to prove that a serf-lord relationship exists.

SUCCESSION LAWS

When the leader of a clan dies, or is removed from office, a succession council of clan adults (sometimes just the men) is convened. Details of the custom vary from one clan to another. The whole clan generally gathers for the occasion, first to mourn the dead, then to elect a new clanhead. The council may take into consideration the wishes of the departed, expressed in a will or testament. The deceased often has at least "one vote", exercised by his spouse or heir. Of course, some clans are no more than nuclear families, in which case the spouse, eldest son, or daughter will inherit by default.

The succession council may seem a hollow formality; one of the clanhead's children is almost always elected, most often the eldest. In some clans, women are excluded or treated prejudicially; Kandy, is probably the most liberal kingdom in this regard. Nevertheless, the practice has been known to ignore such traditions, the most competent clanmember available being elected. Declared candidates are often allowed to plead their cases before the council; sometimes the council elects a clanmember who did not offer his candidature. While unofficial interference is not uncommon, clans are generally permitted to select their own leaders by any method they deem appropriate.

Disputes which can not be internally solved are usually decided in feudal courts. Clans may have feudal rights to lands/property and any new clanhead may have to overcome the objections of the leige before possession can be taken. When an heir does take possession, homage must be done to the leige in a ceremony held before witnesses. The ritual usually involves the gift of a clod of earth and the swearing of fealty.

FEUDAL OBLIGATIONS

The lord is required (by custom) to govern his tenants fairly, with consideration for their wishes and welfare. He will refrain from adjusting mutual obligations arbitrarily, seeking the consent of the governed in all things. The lord also owes fealty to his leige, the person who granted him his land. He may hold fiefs from more than one leige, answerable to each for the lands he holds. Bearing in mind that there is an infinite variety of arrangements between lord and vassal (many are unique), some generalities may be made concerning their mutual obligations.

DEFENCE

The lord of the manor is obliged to protect his law-abiding tenants from outside interference. To this end, his chief responsibility is the defence of the fief. He and his yeomen (freemen granted land within a manorial estate in return for providing military service) will police and protect his lands against most threats. If some great danger threatens the fief, the lord will organise and lead the peasant militia.

MILITARY SERVICE

Large fiefs and manorial estates are usually awarded in return for providing military service to the leige. Based on a land value of 4d per acre, lands worth 4,800-7,200d are termed a "knight's fee"; they must provide a fully equipped, mounted knight for 30-60 days each year. Thus a typical manor will be from 1200-1800 acres and held by a knight. The knight, in turn, may grant lands worth 240-480d to yeomen, to obtain fully equipped footmen. In most cases, scutage (theoretically, sufficient cash to hire a replacement, perhaps 20% of the annual revenue) is acceptable, but is kept within the fiefholder's ability to render it, and may be measured in virtually any combination of service and scutage. Service will be in the army/household of the leige. If the leige is at war, it will probably involve military service; if not, a knight or yeoman will attend on his lord in whatever honourable capacity is deemed fit.

FEUDAL LABOUR

The annual service owed by a serf household is between 3-5 days per acre held. The amount of land held varies. Villeins hold from 15-30 acres, Cottars hold from 5-10 acres. Labour provided will usually be on the estate of the lord (demense), or substituted by cash or crop share of equivalent value, a concept similar in nature to scutage. The service owed can easily be provided by a single labourer; a family with five robust youngsters can be quite wealthy. Wealthy serfs may contract for additional land, or even rent extra land in free tenancy. It is not uncommon for a serf family to hold perhaps 15 acres for serflike obligations and another 20 as a free tenant, sometimes even on another manor. Some wealthy serfs hire freemen or poorer serfs to work their extra land or to do their feudal labour on their behalf.

MERCHET

Any vassal must pay merchet when he wishes to marry off his daughter(s). There is no legal limit to merchet, but it is the custom in most places that it should not be so high that the marriage is not made. Merchet is generally five to ten percent of the holding's annual revenue, but it varies and is negotiable.

AIDS

An aid is an incidental tax levied by any feudal lord on his vassals. They are traditionally levied when the lord wishes to knight his eldest son, marry his eldest daughter (for the first time) or ransom his person from enemies. Special aids, such as to finance a war or build a castle, may also be levied, although this practice is (except in Rethem) normally the sole preserve of kings. Generally, the burden of aids ripple downwards as the lord seeks to recoup his payment from his vassals. In Melderyn an "aid" is fixed at 1,200d for a knight's fee and 24,000d for a barony; other landholders pay proportionally. No estate can be levied more than the total value of one "Aid" per year; requests for

"half-an-aid" or less are common. Towns are also subject to aids but often pay a poll tax instead. In Melderyn the rate is 4d per household. Other kingdoms have no real customs with respect to aids, but they are generally similar to that of Melderyn.

HERIOT

Whenever a feudal landholder dies his heir(s) must pay a special tax called heriot before they may inherit. For a serf or minor landholder, heriot is the holding's best animal or its equivalent in cash or kind. Larger estates generally pay goods/cash worth 20-100% percent of their annual revenue. Heriot is negotiable; large payments may be spread over several years.

MINORS

Minors will often have their inherited estates placed in the trust of their lord, while they themselves are made wards until they attain the age of twenty one. Widows may be treated similarly until they remarry. A leige will often overwork ward estates to the verge of impoverishment; it is considered unseemly to then require payment of heriot.

ROYAL JUSTICE

The establishment of a system of royal courts is a recent development on Harn. While they are inaccessible to the unfree majority of the Harnic population, royal justice systems are of great significance. The wise monarch is anxious to cultivate respect for the law and feudal courts are plagued by jurisdictional problems. The royal system is open to any freeman, generally provides better, faster and cheaper justice, and has gradually taken over an ever larger share of important legal administration. The preservation of local custom is a high priority of royal courts, but some uniform laws emerge. These are referred to as the king's commonlaw, a body of legal tradition that is shared by most of the realm.

SHIRES AND HUNDREDS

Most of civilized Harn is divided into judicial provinces called shires, which are further subdivided into "hundreds", each with their own legal organs. The chief officer of a shire is called a Sheriff (shire-reeve); that of a hundred is termed the Bailiff of the Hundred. Apart from their judicial responsibilities outlined below, these officers are the agents of the crown. They collect the king's "taxes" and provide him with communications.

Shire and hundred moots, also called assizes, comprise the bulk of the royal justice system. They are usually held monthly in each hundred, quarterly or twice yearly in each shire. The bailiff or sheriff presides, sets the agenda, and enforces whatever decisions are made. In each jurisdiction there are jurors, usually local knights but sometimes leading commoners, to whom questions of fact and local customary law are put; the jurors must attend the assizes as part of their feudal obligations. There are generally twelve jurors, although the number is often less in smaller hundreds. The kinds of dispute over which the assizes have jurisdiction is virtually unlimited, but they generally leave matters of land title and inheritance to feudal courts.

FELONY

Under vendetta and feudal law, most crime is a matter concerning only the rights and privileges of those involved. Legal action can be initiated only by the injured party. The concept of felony (crimes against the king's peace) has revolutionised law over the last few centuries and is largely responsible for the growth of royal justice. At each hundred and shire moot, the question is put to the jurors, "whether any man present knows of any crime against the crown, or of any felons dwelling in the community". The jurors are sworn to give the particulars of any cases of which they know, and the assembly may have the accused brought before it for trial. Accusations of crimes that are not technically "against the King's peace", (civil or financial suits) must still made by the injured party, who will usually obtain a royal writ in order to be heard.

ROYAL WRITS

Writs are simply written commands to any feudal or royal court that a plaintiff's case be heard. Because all courts decide which cases they will hear, a writ ensures a case will come before the court. Although not mandatory, their use in shire courts is now almost a prerequisite. In Rethem, inconvenient writs are sometimes ignored. Writs were originally granted as favours by the king but now their wording and form are standardised and sold by the crown for a nominal fee, usually 20-50d. Most writs are issued in the king's name by the sheriff within his own shire. To avoid the persecution of individuals by obtaining writ after writ against them, and to discourage frivolous actions, a losing plaintiff is placed in "amercement", that is on the king's mercy. His case is examined by the court and if the examiners decide it has been brought lightly or dishonestly, he will be fined 100-500d depending on the gravity of his transgression. The practice of writs has recently been adopted by feudal lords with respect to their own courts, forming the basis of the appeal system. Writs are only issued to freemen but this includes those who are disputing their unfree status.

THE HIERARCHY OF THE COURTS

The royal courts have a definite hierarchy; appeal from a hundred moot can be made to a shire moot. Royal courts are generally considered higher than feudal courts, which have absolute power only over the unfree in their jurisdiction. Feudal lords have the technical right to hear all cases arising in their fiefs, but most freemen exercise their automatic right of appeal to the hundred moot. It is possible, of course, for various officers to interfere in the appeal process at any level. From the shire moot, the final level of appeal is to the sovereign, a rare privilege since only the king (or his chancellor) can grant this appeal.

FOREST LAW

Some hundreds are designated "royal forests" in which a special legal code has precedence over all other local or common laws. The basic objective of forest law is the preservation of the woods as a habitat for wildlife, primarily because the principal source of meat for the nobility is hunting. The exact nature of forest law varies from one hundred to another; everywhere it represents a compromise between local tradition and the needs and wants of the crown. Forest law is unpopular with those who live under it, forbidding any activity harmful to most wildlife. The peasant cannot cut firewood (he must rely on dropwood), his pigs are limited in their grazing, and he cannot clear new land for farming.



Poaching is probably the most common crime on Harn and is particularly dangerous in royal forests. Where forest law applies, a Forester-Royal has authority greater than the Baliff of the Hundred and can call on him for assistance in catching suspected poachers. The chief forester may have his own underlings (foresters) and these may act like hired thugs. A hush falls over the inn when they enter. Peasants dread their coming as they roam the woods and villages searching for signs of poaching. Since the forests have many frontier characteristics, justice can be quick and rough. The foresters may not wish to wait until the next moot. A first offender might simply be severely beaten and summarily fined; repeat offenders may be branded, have a hand amputated, or hanged. Such abuses may be tolerated by an otherwise liberal monarch, turning a blind eye because the forests are so vital to his households.

Game is no less significant to lesser nobles. On most manors, woods are among the most prized land. Hunting is the sole prerogative of the lord and poachers are likely to receive harsh treatment. If the crime is committed by one of the lord's own tenants, his need for the offender's future services may persuade him to forgo permanent disabling; trespassers from outside the estate may not be so fortunate. His tenants must pay an annual fee for the right to graze pigs and collect dropwood.

TOWN LAW

Towns are inhabited mainly by freemen; royal justice is available to most citizens. Towns regard their right to operate their own courts, free from the interference of any local lord, as their most treasured prerogative. The charters of some towns give their courts a place in the judicial hierarchy equal to a shire. Appeal from them is directly to the crown. But most towns are considered part of the shire in which they lie; appeals are made first to the shire moot.

Town law is quite different from rural justice and is sufficiently complex to support a guild of litigants. As centres of trade and sometimes of scholarship, there is a somewhat greater dependence on written statute and precedent. Financial transactions are much more common and civic penal codes may view economic or civil cases as dimly as crimes of violence. The importance of a suit is often a matter of how much (and whose) money is involved.

Nevertheless, most cases are settled in a casual way. The parties to a dispute will make an appointment for adjudication and the case will then be argued (with or without litigants) before a single alderman. The financial interests of the participants often lend themselves to a quick execution of justice. The alderman will pass judgement, levy and collect fines with dispatch. Appeals may be made to a town court of assembled aldermen. Important or complex cases will usually go directly to the town court. Aldermen may issue writs and warrants but in a corrupt town it is usually cheaper to seek a writ elsewhere.

TRIALS & ENFORCEMENT

INFORMAL MEDIATION

The majority of cases are heard informally by a single noble or officer who will listen to the arguments and render his verdict. However, any freeman may demand a sworn inquest by first obtaining a royal writ.

THE SWORN INQUEST

The sworn inquest is generally restricted to royal courts; variations of it may be found in cannon courts. The basic form is for the presiding officer to appoint a sworn jury, usually of prominent neighbours (jurors) to whom specific questions of fact are put. Witnesses may be called, obliged to testify under oath. The jurors' answer (the verdict) may be from personal knowledge, or from local gossip, but will at least be based on some kind of evidence rather than superstition or raw power.

TRIAL BY ORDEAL

Ordeal was formerly in common use at all levels of justice but is now quite rare, particularly in the more liberal kingdoms of Chybisa, Kaldor, Kanday, and Melderyn. The exception is in cannon courts where it is still the most common form of trial; ordeal relies heavily on a belief in divine intervention. There are a huge variety of methods used; each temple has its own traditions. A common ordeal is trial by water. The accused is dropped into consecrated water; if he sinks he is deemed innocent and rescued. In cases where divine judgement is not forthcoming, the method favours those with small bones and little fat.

TRIAL BY COMBAT

A vestige of the vendetta system is the right of the accused to meet the plaintiff in fair combat. It is generally only the nobility, those trained in arms, who attempt to exercise this right. In the more liberal kingdoms (Melderyn, Kanday, Kaldor and Chybisa) the right is often denied, especially by royal courts.

WARRENTS AND ARRESTS

The presiding officer of any court has the right to issue warrants that are valid within his jurisdiction. Presenting a court officer with a royal writ will usually force him to issue a warrant. Warrants are supposed to be formal documents, but they are just as likely to be verbal orders to some underlings. Warrants may command either the arrest of the accused, or demand his appearance at the next court/moot session. The latter is the case in most civil suits. Once apprehended the accused might languish in the dungeon for years but he will usually be brought before the next session of the court/moot; this is the law in Kanday and Melderyn. Some criminals are apprehended by the citizenry; siezed off the street, often by a pursuing mob exercising a quaint custom known as the "Hue and Cry", and brought (hopefully in one piece) to an officer for arrest.

TORTURE

Torture is considered a legitimate means to extract evidence from reluctant witnesses. In some jurisdictions, notably Kanday and Melderyn, its use is limited as much as possible. In Rethem, the arts are polished to the highest degree; overzealous investigators sometimes reduce their clients to a state where they are even unfit for the Pamesani. The elves and dwarves never use torture. There are as many methods and techniques as there are torturers, the rack being the most "popular" device.

THE DEATH PENALTY

By tradition, death by the severing of the head is an honour reserved to the nobility; simple folk are executed in various interesting ways, hanging being most common. Occasionally a gentleman may have his titles/lands stripped from him; this is considered a worse penalty than death.

OUTLAWRY

Very often the accused evades capture, escapes custody, or otherwise cannot be found, but a detail like this does not prevent his being tried. When an "in absentia" conviction occurs, the penalty is limited, in practical terms, to outlawry. A declared outlaw may be slain by anyone without fear of prosecution. Any legally constituted court, right down to the lord of a manor, can "grant" the status of outlawry although other jurisdictions may not acknowledge the declaration.

BOUNTIES

If an outlaw is considered particularly unsavoury, the court may go beyond a simple declaration of outlawry and offer a reward for his capture. The apprehension and return of a runaway serf or slave is also usually rewarded by their leige or owner. Such bounties are generally the only hope of securing the return of an outlaw or escapee from outside one's own jurisdiction unless one is willing to chase him personally. Needless to say, a number of bounty hunters wander Harn in search of business.

GIBBETS

Gibbets are used in much of Harn. The cadaver of an executed criminal is locked into an iron frame and hung in plain view as an example of justice. After a few years (none of them pleasant for those with noses) the body has rotted away, and is ready to embrace its next tenant. In parts of Rethem there is a gibbet at virtually every junction. Directions are given in terms of their locations, "turn left at the fourth gibbet, then right at the second...". In Kanday, Melderyn, Chybisa and Kaldor, gibbets are forbidden in population centers. At Tashal, a rather macabre sight is Orgael Wood, where a hundred or more gibbets hang.



THE PAMESANI

In Rethem and the Thardic Republic the Pamesani Arenas are used for the punishment of convicted criminals whenever possible. Criminals are sent to the arenas for various periods. A minor crime might involve a single combat, a major crime can result in life. The treatment a convicted criminal receives in the Pamesani will largely depend on the whims of the slavemasters. The convict can only hope that he will receive some gladiatorial training and be used in fair combat. The alternative is condemnation to a "spectacle" in which the survival rate tends to be rather low.

HARNIC VARIATIONS

ORBAAL

Lands settled by Ivinians generally use variations of the vendetta system. Orbaal is an amorphous assortment of quasi-independent domains too small to be divided into shires. Orbaal's manorial justice system works pretty much as other feudal courts, but the right of appeal beyond that exists only for Ivinians, and only then if a higher lord allows it. Appeal to the king of Orbaal is highly problematical; clan feuds dominate the north.

EVAEL

The elves do not often transgress against their customs. The king, and the heads of Sindarin Clans, are well able to settle disputes.

AZADMERE

The kingdom of Azadmere is administered as a single judicial unit. There is a low crime rate. The manorial system works similarly to that of the rest of Harn, although there is only one feudal court, that of the Baron of Habe. Appeal beyond that for freemen is to touring circuit court judges (appointed by the king) who function like sheriffs. The level between the circuit courts and the king's court is that of the justiciars of the city of Azadmere.

THE THARDIC REPUBLIC

This state has a judicial structure that is somewhat alien in the Harnic context. Nevertheless, because of the close proximity of feudal states, most of the de-facto

institutions are similar. The Thardic Senate, in the City of Coranan, is the supreme court, but only important cases can appeal this high. There are no shires; the equivalent is the province. Judicial administration in the provinces is headed by the provincial Magistrate (Prefect in the City of Coranan); the provinces are broken into districts, with judicial officers known as legars. Manorial justice can be very arbitrary and strict because most manors are owned by absentee landlords and governed on their behalf by bailiffs.

CRIMES & PUNISHMENTS

The following is a guide to what are considered appropriate penalties for various crimes on Harn. It should be noted that "aiding and abetting" (accessory to a crime or lending succor to a criminal) will generally bring the same penalty as the actual crime.

STATE CRIMES

The following crimes concern actions against the sovereign. They are generally deemed the most serious of all crimes and are usually the only laws that are enforced against nobles. They are all felonies.

TREASON

Obstructing royal (or state) privilege, action detrimental to the crown (or state), sabotage of crown property, membership in a treasonable or seditious organization. Treason can only be committed by citizens of the country; foreign nationals are prosecuted under sedition or espionage laws. Penalties: banishment, death by various means.

SEDITION

Verbal treason. Encouraging others to commit treason, disputing the authority of the crown (or state). Penalties: banishment, death by various means.

ESPIONAGE

Sabotage of crown (or state) property, spying, etc. Penalties: death by various means.

REBELLION

Taking up arms against a lawful leige or denying his rights or privileges. Penalties: loss of title, banishment, death by various means.

REGICIDE

Killing or attempting to kill a member of the royal family (in the Thardic Republic, a member of the Senate). Penalties: death (usually after torture).

ASSASSINATION

Murder or attempted murder of a noble or lawfully appointed official. Penalties: restitution and/or death.

PRIVILEGE CRIMES

The following crimes concern the abuse or usurpation of some kind of privilege, obligation or right, an offence against the social order. Many of these are considered felonies; those that are not require an accusation to be brought by the offended party.

BREACH OF THE PRIVILEGE OF RANK

Bearing chivalric arms without lawful right thereto, impersonation of a noble, usurpation of the customary or lawful rights of a noble, lack of proper respect for a person of noble birth or rank, or for a lawfully appointed official (of any government), and laying hands on such a person in a disrespectful manner or without permission. Penalties: flogging, branding, imprisonment, death by flogging.

ABUSE OF TRUST

Any crime involving abuse of office or position, including graft, embezzlement, accepting bribes, failure to properly execute customary or legal obligation, dereliction of duty, etc. Where a royal official is concerned, this is considered a felony. Penalties: loss of office, title, property and privilege, imprisonment, banishment, death by various means.

OATHBREAKING

Perjury (lying under oath) or oathbreaking, breach of contract, etc. Penalties: fine, restitution, confiscation of property, loss of privilege, title, and office, banishment, severing of the tongue, scolding, death by stoning.

OBSTRUCTION OF JUSTICE

Hindering an officer/noble in the performance of his duty. If other felonies are involved or if the obstructed officer is a royal official, this is deemed a felony. Penalties: fine, imprisonment, pillory, hanging.

TEMPLE CRIMES

The following crimes are tried under temple law in religious courts. Only crimes against legally recognised churches are dealt with under temple law and only after the accused has been bound over by the secular authorities (likely after the appeal options have been exhausted). Temple courts must obtain secular consent to any death penalties. Temple courts often use trial by ordeal. The penalties handed out by temple courts will vary from one temple to another; the church of Peoni, for example, never causes any permanent harm to offenders. None of these are considered felonies; accusations must be made by the injured party.

BREACH OF TEMPLE PRIVILEGE

Impersonation of a priest/cleric, usurpury of temple rights. Penalties: scolding, flogging, banishment, burning (at the stake), impalement.

DESECRATION OF CHURCH PROPERTY

Disrespect for, or theft of, the property of a lawfully recognised church or the relics/artifacts of a lawful deity. Penalties: flogging, branding, mutilation, burning, impalement.

BLASPHEMY

Lack of respect for a lawfully recognised deity. Penalties: scolding, removal of the tongue.

HERESY

Denial of a lawful church's status as arbiter of its deity's will, denial of the authority of a temple or cleric, disputing church doctrine. Penalties: scolding, removal of the tongue, mutilation, burning, impalement.

WITCHCRAFT

A very dubious crime. Conjuring or consorting with demons, disposing of souls, casting inimical spells etc., for the purpose of unlawful personal gain. This too is something of a catch-all crime; witchcraft laws are not generally enforced in Rethem, and only intermittently in the Thardic Republic. Penalties: impalement, burning, drowning, hanging.

UNLAWFUL RELIGIOUS PRACTICE

A catch-all offence used to stamp out any dubious religious practice that cannot easily be dealt with under other temple laws. Penalties: scolding, removal of the tongue, drowning, burning.

SOCIAL CRIMES

These are generally crimes of violence against commoners. As a rule, only common folk will suffer the more severe penalties given below; a noble's liability is usually limited to restitution in cash or kind, if that. Some are felonies, others require action by the injured party.

BATTERY

Common assault, attacking a person causing injury. Penalties: restitution, pillory, flogging.

RAPE

Sexual assault of a maiden. This is a borderline felony. Penalties: flogging, restitution, imprisonment, castration, death by stoning.

MURDER

Killing or attempting to kill a commoner without due

cause or provocation. This is generally considered a felony. Penalties: death by hanging, restitution, fine, slavery to the family of the deceased etc.

MANSLAUGHTER

The accidental slaying of a commoner. This is generally considered a felony. Penalties: restitution, fine, imprisonment.

CANNIBALISM

Eating or skinning human bodies. The latter is not illegal in Rethem. Generally deemed a felony. Penalties: death by starvation or being thrown to wild dogs, burning at the stake.

ABDUCTION

Detention of a person against his will, without good or lawful cause. Sometimes considered a felony. Penalties: restitution, fine, imprisonment, mutilation.

OBSCENE PRACTICE

Engaged in some proscribed and immoral act such as prostitution, indecent exposure, etc. Penalties: fine, pillory, imprisonment, death by stoning.

LIBEL/SLANDER

False accusation, malicious gossip, etc. Penalties: scolding, removal of the tongue, restitution, flogging.

ECONOMIC CRIMES

The following are secular crimes that cause only economic harm. With some exceptions, action must be initiated by the injured party. Most are not deemed felonies.

BREACH OF GUILD PRIVILEGE

Usurpury of the customary or lawful rights of a guild or guildsman, impersonating a guildsman, violation of guild monopoly. Penalties: confiscation of property, fine, restitution, banishment.

PETTY LARCENY

Minor theft (generally up to about 12d value) Penalties: pillory, restitution, fine, flogging.

GRAND LARCENY

Major theft (over 12d value) Penalties: pillory, restitution, fine, flogging, mutilation, hanging.

HORSE THEFT

Usually applies only to warhorses. Penalties: death by hanging.

POACHING

Most serious when the act is on royal lands, when it is considered a felony. Penalties: restitution, fine, flogging, severing of the hand, banishment, death.

HOARDING

Hoarding food in time of famine, violation of any rationing laws that may be in effect. Penalties: flogging, death by starvation.

TAX EVASION

Avoiding payment of any lawful toll or tax. A felony. Penalties: restitution, fine, pillory, flogging.

FORGERY, FRAUD

Counterfeiting coins or forging documents, possession of same, or obtaining benefits by misrepresentation. A felony, if royal privilege is involved. Penalties: fine, restitution, pillory, loss of property, privilege and office, severing of the hand, imprisonment.

SMUGGLING

Engaged in transporting, selling, or in possession of, any proscribed or contraband goods. Considered a felony. Penalties: fine, imprisonment, pillory, hanging.

PIRACY, HIGHWAY ROBBERY

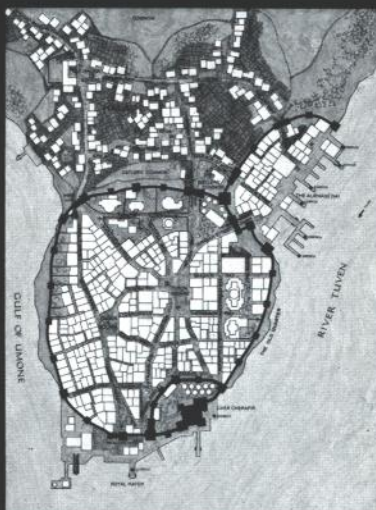
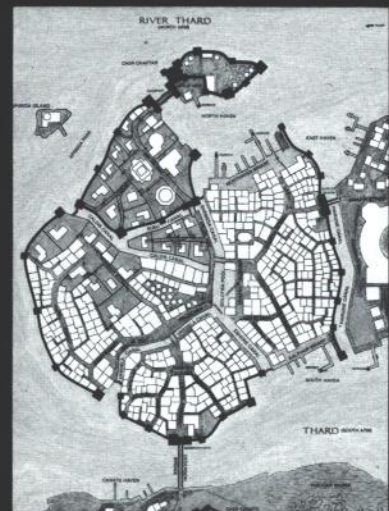
Self-explanatory. A felony. Penalties: fine, pillory, imprisonment, hanging.

PLACE	HUNDRED	HOLDER	LEIGE SEAT	GROSS ACRES	LAND QUAL.	HOUSEHOLDS			GAMEMASTER NOTES
						SF	RF	UF	
ABADON	RETHELSYNE	MARGAYN	ESENER	1960	1.20	29	7	0	
ABEL	TUSELION	Bailiff	TERNUA	2250	1.21	34	5	0	
AIXLA	MARINDAS	CARONTYN	ESENER	2340	1.15	33	7	0	
ALEUR	WOSENDEL	Bailiff	QUERINA	2520	1.20	35	13	0	HUNDRED MOOT
ALYNDEL	MARINDAS	LOCANDAR	MATASS	1750	1.13	26	4	0	
ANAR	NIREMOS	WEARN	ESENER	2160	1.11	30	4	0	
ANTIVEN	ARIEN	Bailiff	HERU	1620	1.24	18	3	0	
ASCUR	FYASLOR	Abbot	CALEME	3240	1.08	52	10	0	MONASTARY
ASTHAM	MARINDAS	Bailiff	TANNEL	1390	1.14	19	2	0	
ATHERN	WOSENDEL	Reeve	PIOUCE	760	1.22	11	2	0	
AVOCAR	NIREMOS	Bailiff	ROGANTER	620	1.09	12	1	0	
BALIN	NIREMOS	DRASCAR	CHOLAS	1890	1.11	29	4	0	
BARAY	CHOLAS	Bailiff	ETOSS	2090	1.11	31	5	0	
BARWAL	WOSENDEL	BELGINE	ALEUR	1620	1.23	24	3	0	
BAYL	NIREMOS	Bailiff	GAYN	1440	1.10	20	3	0	
BENDALED	HABIMAS	Bailiff	TERNUA	1750	1.20	26	4	0	
BIFFIZ	MIONA	HARCODD	KOUN	1310	1.12	20	4	0	
BILO	ENDRUNEL	JARQUENT	ZUTLIN	1980	1.21	29	5	0	
BLUNDALE	RETHELSYNE	FOREAS	ESENER	2170	1.15	33	4	0	
BOYNE	MARINDAS	KILEW	MATASS	2320	1.14	38	4	0	
BRYTHE	TUSELION	Bailiff	CALEME	2830	1.22	42	8	0	
CALEME	ENDRUNEL	Archbishop	KING	3890	1.23	55	10	0	ABBAY ⁴
CHARYN	ENDRUNEL	Bailiff	SWUNE	1160	1.24	15	2	0	
CHOLAS	CHOLAS	Bishop	CALEME	2960	1.13	41	6	0	ABBAY ⁴ HUNDRED MOO'
CLYNE	CHOLAS	Reeve	JUZ	1150	1.14	17	2	0	
COLU	MARINDAS	OCAZER	HERU	2390	1.14	36	5	0	
CORFIELD	RETHELSYNE	ALAMONT	RETHELSYNE	1500	1.17	29	3	0	
DALMELLIN	BREDAN	SKALLY	KRETEL	1970	1.20	33	4	0	
DARLYN	BREDAN	NUSTEAD	KRETEL	2140	1.21	34	4	0	
DONAVEN	WOSENDEL	AZORN	HERU	1260	1.19	19	3	0	
DOUNY	TUSELION	KOPAREN	HERU	3240	1.22	43	6	0	
DUNOST	MARINDAS	Bailiff	MATASS	1740	1.13	26	4	0	
DUNVE	TUSELION	Reeve	OUISSSEN	810	1.17	18	3	0	
DUSHAT	WOSENDEL	HOULCATH	HERU	1840	1.21	24	4	0	
DUVONFL	TUSELION	LABIERA	TERNUA	1980	1.17	29	6	0	
DYNAIN	CHOLAS	JARQUE	GAYN	2450	1.13	35	7	0	
ELVANDEL	ENDRUNEL	VASTAIR	ZUTLIN	1760	1.21	26	5	0	
ENDRUNEL	ENDRUNEL	Bailiff	QUERINA	1620	1.22	23	9	0	HUNDRED MOOT
ERDACE	WOSENDEL	Abbot	CHOLAS	2760	1.15	37	11	0	ABBAY ⁴
ERONE	TUSELION	Abness	KING	2960	1.19	67	12	0	NUNNERY ⁶
ERTHEN	WOSENDEL	CLAUNE	HERU	1630	1.22	24	3	0	
ESENER	MARINDAS	TESLA	GARDIREN	2520	1.18	35	21	25	BARON TESLA
ESTUVE	BREDAN	OBART	CALEME	2180	1.19	32	4	0	
ETOGG	MARINDAS	NISTERY	MATASS	2000	1.16	29	4	0	
ETOSS	CHOLAS	ELENDISA	KING	3170	1.11	48	7	0	
FERLUNE	ENDRUNEL	ESTOMAR	ZUTLIN	2340	1.22	34	5	0	
PESSIO	BREDAN	Bailiff	GALVEN	1630	1.18	24	4	0	
PETH	CHOLAS	Reeve	CHOLAS	880	1.12	13	2	0	
FFAN	RETHELSYNE	Kt/Com.	ZUEN	2090	1.14	28	5	0	CHAPTER HOUSE ⁵
FRANDEL	ENDRUNEL	ZOLASTER	KRETEL	2200	1.18	31	6	0	
GALASTON	TUSELION	BROWETERN	TERNUA	1750	1.20	25	3	0	
GALVEN	BREDAN	PULGARTY	TERNUA	2570	1.15	39	5	0	
GAUDER	MARINDAS	Bailiff	AIXLA	2050	1.14	29	6	0	
GAYN	CHOLAS	STARDOTH	TYAN	2190	1.11	33	5	0	
GEXEL	BREDAN	KRENCATHY	CHOLAS	3290	1.14	45	8	0	
GORN	BREDAN	Guildmaster	QUERINA	550	1.18	0	12	0	
GRAMANT	WOSENDEL	Bailiff	HERU	2010	1.23	29	3	0	
GYNN	MARINDAS	CRACERT	KOUN	2220	1.12	33	5	0	
HALVAIN	NIREMOS	Bailiff	TYAN	1610	1.10	25	3	0	
HASK	TUSELION	Reeve	ZUTLIN	1130	1.18	18	2	0	
HAUX	MARINDAS	SCAUNDY	MATASS	1880	1.13	31	3	0	
HERU	WOSENDEL	Constable	OUALDRIS	2210	1.23	33	19	31	
HIFA	MARINDAS	Bailiff	ZUEN	1700	1.14	24	5	0	
HOLDAN	ENDRUNEL	WALORN	ENDRUNEL	1820	1.21	26	5	0	
HOY	ENDRUNEL	Reeve	WHYCE	670	1.19	10	1	0	
ILHAR	BREDAN	Bailiff	JAPPOT	1480	1.17	23	3	0	
INJAL	BREDAN	Bailiff	GALVEN	1620	1.15	23	4	0	
JAPPOT	BREDAN	QUERONT	LABARN	2210	1.19	37	3	0	
JUZ	CHOLAS	RYTAKERN	TERNUA	2050	1.15	30	5	0	
KALDEL	ENDRUNEL	CYNARAYN	ENDRUNEL	1360	1.22	19	4	0	
KATHANE	ENDRUNEL	Bailiff	QUERINA	2080	1.21	31	3	0	
KINEL	TUSELION	Bailiff	DOUNY	2030	1.21	27	5	0	
KOUN	MIONA	RUSKART	KIBAN	2330	1.14	38	6	0	
KRETEL	ENDRUNEL	DELWARNE	QUERINA	1980	1.21	30	4	0	
LABARN	WOSENDEL	LABARN	KIBAN	2340	1.16	35	5	0	

PLACE	HUNDRED	HOLDER ¹	LEIGE SEAT	GROSS ACRES	LAND ² QUAL.	HOUSEHOLDS ³			GAMEMASTER NOTES
						SF	RF	UF	
LANDYN	CHOLAS	Bailiff	CHOLAS	2280	1.12	35	4	0	
LEMO	NIREMOS	HAITHWAR	CALEME	2330	1.10	32	6	0	
LEMSFYRD	BREDAN	Reeve	DALMELLIN	980	1.21	16	2	0	
LUNT	HABIMAS	CALASTY	KOLORN	2220	1.21	32	5	0	
LYB	MARINDAS	Reeve	COLU	800	1.15	14	2	0	
MATASS	MARINDAS	LORZANE	SHEBRA	2560	1.13	39	4	0	HUNDRED MOOT
MONHAM	TUSELION	Bailiff	SIGNY	1580	1.17	21	4	0	
MOSSEN	HABIMAS	Bailiff	TERNUA	2190	1.21	30	6	0	
MOYEN	RETHELSYNE	NAUTARIK	ESENOR	1910	1.21	29	4	0	
MULLINA	FYASLOR	Reeve	DUCHAT	520	1.21	12	2	0	
MUTANE	CHOLAS	DRACAYNE	ESENOR	2450	1.16	34	7	0	
NENNA	BREDAN	Bailiff	MUTANE	1750	1.14	24	5	0	
NEPHEL	TUSELION	Bailiff	DUVONEL	2080	1.21	31	3	0	
NUSTANE	ENDRUNEL	Bailiff	ENDRUNEL	1960	1.22	27	5	0	
NYAN	BREDAN	Bailiff	QUERINA	1720	1.18	23	3	0	
ORCALE	CHOLAS	Bailiff	ETOSS	2310	1.12	34	5	0	
PADEL	MARINDAS	Bailiff	ESENOR	1610	1.19	25	4	0	
PAREEN	NIREMOS	Bailiff	GAYN	2210	1.12	36	5	0	
PIOUCE	WOSENDEL	BARLOCAN	ALEUR	2560	1.22	35	7	0	
QUERINA	BREDAN	Sheriff	KING	2010	1.18	28	20	43	SHIRE MOOT
OUISSEN	TUSELION	ARTOLLER	ULBEN	1490	1.18	26	3	0	
QUYNE	BREDAN	Bailiff	FRANDEL	1960	1.16	32	3	0	
RATH	NIREMOS	Reeve	HALVAIN	650	1.09	12	0	0	
RETHELSYNE	RETHELSYNE	Bailiff	SIRENDEL	2580	1.16	44	7	0	HUNDRED MOOT
RIFELD	ENDRUNEL	Bailiff	HOLDAN	2210	1.22	30	5	0	
ROGANTER	NIREMOS	FORWARTY	CALEME	3080	1.10	48	5	0	
RUDWYN	RETHELSYNE	MARTARYNE	TERNUA	1880	1.21	28	4	0	
SAGG	CHOLAS	Reeve	GEXEL	890	1.14	14	3	0	
SALLYBROOK	LONEMOR	Guildmaster	TYAN	830	1.07	0	25	0	
SCOA	ENDRUNEL	Reeve	SWUNE	520	1.24	9	1	0	
SCOTH	RETHELSYNE	Bailiff	BLUNDALE	2140	1.13	31	5	0	
SHAVEN	BREDAN	YARCHEAN	QUERINA	2020	1.21	30	4	0	
SIGNY	TUSELION	HAQUINTA	ULBEN	2950	1.16	39	7	0	
SORDEL	BREDAN	Bailiff	QUERINA	1960	1.18	30	3	0	
SPAFF	BREDAN	NYTARUN	MUTANE	2350	1.15	34	5	0	
STANEN	NIREMOS	Bailiff	ANAR	1740	1.11	24	4	0	
STOME	HABIMAS	Bailiff	YARLAN	1840	1.18	28	4	0	
STORT	MARINDAS	Reeve	COLU	640	1.14	13	1	0	
SUVIST	WOSENDEL	YARDARTHA	LABARN	2140	1.19	32	5	0	
SWUNE	ENDRUNEL	Kt/Com.	CALEME	1590	1.25	24	4	0	CHAPTER HOUSE ⁵
TALLOR	LONEMOR	Guildmaster	ETOSS	590	1.09	0	21	0	
TANNEL	MARINDAS	Abbot	CHOLAS	2690	1.15	40	6	0	ABBAY ⁴
TASHAL	ENDRUNEL	Constable	KING	430	1.23	0	87	2380	
TERNUA	TUSELION	VERDRETH	KING	2270	1.21	33	22	24	
THADEL	MIONA	WYANT	KOUN	2080	1.11	37	5	0	
TISBURY	RETHELSYNE	Bailiff	ESENOR	2940	1.16	43	8	0	
TOUVANT	ENDRUNEL	PLAGANEL	HERU	2220	1.21	33	4	0	
TOWEY	RETHELSYNE	Kt/Com.	ZUEN	2820	1.16	43	6	0	CHAPTER HOUSE ⁵
TROSS	ENDRUNEL	Reeve	FERLUNE	990	1.22	15	2	0	
TULLAR	ARIEN	Reeve	ANTIVEN	650	1.24	14	0	0	
TYAN	NIREMOS	Bailiff	SHEBRA	2270	1.10	46	9	0	HUNDRED MOOT
TYRADEL	MARINDAS	Bailiff	ZUEN	2200	1.16	28	4	0	
ULBEN	TUSELION	Bailiff	QUERINA	1970	1.20	32	8	0	HUNDRED MOOT
UVABEK	WOSENDEL	Bailiff	LEBARN	1960	1.17	30	5	0	
UVARN	ENDRUNEL	TERYNE	KRETTEL	1760	1.22	26	3	0	
VADAN	WOSENDEL	Kt/Com.	ERDACE	2960	1.13	44	5	0	CHAPTER HOUSE ⁵
VARAYNE	ENDRUNEL	Bailiff	CALEME	2010	1.21	28	4	0	
VOLANDEL	BREDAN	HAURAXEL	QUERINA	2140	1.19	39	8	0	HUNDRED MOOT
WAIRN	MARINDAS	VARTUNY	ESENOR	1750	1.17	27	4	0	
WENDEL	ENDRUNEL	Kt/Com.	SWUNE	1970	1.24	30	3	0	CHAPTER HOUSE ⁵
WHYCE	ENDRUNEL	Kt/Com.	CALEME	2080	1.20	33	5	0	CHAPTER HOUSE ⁵
XERL	RETHELSYNE	ARWAT	TERNUA	2250	1.21	32	6	0	
YAL	TUSELION	Bailiff	TERNUA	2070	1.21	32	4	0	
YARLAN	RETHELSYNE	DARJUIN	TERNUA	2030	1.18	31	6	0	
ZUEN	MARINDAS	Abbot	CHOLAS	3410	1.16	49	6	0	ABBAY ⁴
ZUTLIN	TUSELION	VALADOR	MINARSAS	2300	1.19	33	5	0	

1. Clans (capitalized) hold their lands in fee simple. Named officials (Reeve, Bailiff, etc.) hold fiefs "in trust" for the leige.
2. Average land quality for Harn is 1.00.
3. SF: Serf RF: Rural Freeman UF: Urban Freeman
Average of 4-5 persons per household, including females and children. Generally, only settlements of 10 (or more) households are mapped. Data for smaller settlements is included in Manor totals.
4. Clerical Order, Spear of Shattered Sorrow, Temple of Larani
5. Fighting Order, Lady of Paladins, Temple of Larani
6. Clerical Order, Order of Balm of Joy, Temple of Peoni

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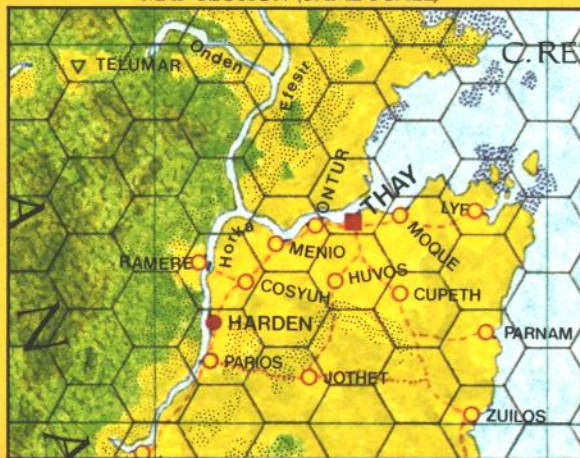
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