

ENCYCLOPEDIA HARNICA

4



TROBRIDGE INN

The traveller's haven
on the Salt Route

By: N. Robin Crossby
Garry Steinhilber

ATLAS HARNICA

Hutop region in
the Kingdom of Kaldor

By: Ron Gibson

KELESTIA

A gamemaster's
guide to the galaxy

By: N. Robin Crossby



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#6004

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. 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. We hope you already have our CITIES OF HARN expansion module. This module contains the seven cities of Harn, organized for inclusion in EH, and also contains our local scale and interior mapping keys which we cannot repeat herein.

EH4

This issue we have Trobridge Inn; an article on Kelestia, the Harnic cosmos; the districts around Hutop, Jedes, and Kolorn keeps, the third of seven atlas maps in the Kingdom of Kaldor; and the first two articles on Harn's barbarian nations, the Chelni and Kath.

TROBRIDGE INN

Trobridge Inn is not exactly a site for dangerous adventure - once you get there! It is a haven for weary travellers on the Salt Route, a relatively safe place to tarry awhile, garnering up the courage to move on. This does not mean that nothing happens at the Inn; far from it. This manor/inn, owned by the Mercantylers' Guild, occupies a strategic site that is claimed by both the Thardic Republic and Kaldor but controlled by neither. Consequently, it is a haunt favoured by every disreputable cutthroat, outlaw, brigand, and miscellaneous scum from these states and more besides. Because of this, the management would have to be omnipotent to hold in check the natural inclination of many of the patrons to slit each others purses and throats at every opportunity. The management is not omnipotent! On the positive side, Trobridge Inn is a fine place to pick up rumours, meet interesting strangers with tall tales and short memories, and get involved with a Salt Route caravan. Trobridge Inn is a good base of operations for an adventure party seeking out Anisha (See:EH2) or Elkall-Anuz (coming up in EH5). The Chelni rendezvous at the Inn each spring should also prove interesting if your players are around at this time.

KELESTIA

Kelestia is the Harnic word for everything that exists, the All. This article is a rather odd blend of GM notes and general background with two purposes. The first is to give you a sketch of the basic metaphysical beliefs held by Harnians which can be "distributed" to players at your discretion. The second is to develop the theory of parallel worlds given under Kelestia in Harndex.

Habitable worlds like Kethira, the planet on which Harn is located, are separated from each other by vast distances. Travel between them in normal space/time is not practical. The parallel worlds theory posits that there is another dimension (the Nth) through which one may pass. Worlds which are separated by unthinkable distances are close together and relatively accessible to each other if one knows the routes.

What does the parallel worlds theory mean in practical game terms? It provides a philosophical framework to allow links between various fantasy worlds. A GM with an established fantasy environment can operate it with other worlds, including our world of Harn. One of the central premises of the theory is that all world views are valid; each environment must be dealt with on its own terms. Different worlds with their own physical laws (rules) can then be linked together into one FRP cosmos which we call Kelestia.

ATLAS HARNICA

A series of detail maps for the settled lands of Harn, showing villages, manors, mines, points of interest, streams, rural tracks, and so on. Each map is indexed with an alphabetical list of settlements, and the holder, leige, acreage, etc. for each location. The maps and indices are designed to be kept separate from the main body of EH; another binder or placement at the back of your EH binder is recommended. The map key for ATLAS HARNICA appears in EH1.

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NEXT ISSUE (EH5)

ELKALL-ANUZ

An adventure site with a dramatic past. Attracted by the lure of an Earthmaster site, Lothrim the Foulspawner made this the seat of his infamous and sorcerous power. Today, Elkall-Anuz is a mere shadow of its former glory, but shadows can hide things...

PRICES

By popular demand, an exhaustive price list for Harn, organized in one alphabetical list.

ATLAS HARNICA

The Gardiren region of Kaldor, the fourth of seven maps covering the entire kingdom in detail.

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THE INN

Trobridge Inn is located at the western end of the Chelna Gap on the Farin River south of Lake Heras. The only permanent settlement for leagues about, Trobridge is also a village of over fifty households. While it resembles a typical manorial settlement, Trobridge's government is diffuse and ambiguous. The fortified inn was built in 646 with financing from the Mercantylers' Guild under a special charter from the Mangai. The inn is operated by Terlin of Wesindan, a freemaster innkeeper, who pays a 20% share of his profits to the Mercantylers' Guild plus his normal dues to the Innkeepers' Guild.

Wesindan maintains a force of 20-40 mercenaries depending on the season and his financial situation. There are accommodations for 32 ordinary soldiers in the barracks and north gatehouse. Eight "NCOs" and the guard captain have quarters adjoining the inn itself. The mercenaries are mainly to defend the inn from Kurson of Ondailis and keep order within the compound; it is realized that the Chelni tribes who surround the settlement could obliterate it any time they wished. Both King Miginath of Kaldor and members of the Thardic Senate covet Trobridge as a useful outpost. The inn is the principal layover for caravans and travellers between these two states. The Sindarin occasionally come here to trade. Every spring Trobridge is the site of the Chelni Gather. Virtually the entire Chelni nation comes to camp on the commons and hold their annual festival.

THE BRIDGE

There have been various bridges on the site. The first was built by Lothrim to enhance communications in his empire; several of the stone supports date back to his day. The most recent reconstruction was begun in 648 and completed in 651 because wagons were being lost in the boggy riverbottom of the ford. This structure was washed away in 717. The construction of a new bridge awaits the accumulation of sufficient capital; a toll (standard) is charged at the ford to this end. The name Trobridge, originally Troll's Bridge, dates from the time of Lothrim. There are no recent reports of such creatures in connection with the bridge.

KURSON OF ONDAILIS

Ondailis' father, Marakai, hailed from Lerenil in Chybisa where his activities won him the disfavour of both the Baron and the small but nasty Lia-Kavair. On moving to Kaldor he ran afoul of the king's law and was forced to swim the Kald to escape. In the Kathela Hills he gathered a group of outcast tribesmen and Kaldoric outlaws to prey on the local tribes and small caravans travelling the Salt Route. He earned the hostility of the Kath by taking an important chief's daughter to wife against her will. Eventually, pressure from bounty hunters, the Kath, and Kaldoric patrols forced him to vacate the area in haste. He arrived at Trobridge in 688 and proceeded to intimidate the villagers into supporting him and his men. The innkeeper of the day took little interest in the matter as long as the villagers continued to sell him food. Within a few years, Marakai of Ondailis had won control of the whole settlement, except for those parts already under the protection of the inn (noticeably the mill).

In 718, Marakai let his normal caution lapse and his wife managed to slip a knife between his ribs. His only son Kurson, born in 696, soon assumed power. Kurson is slightly more moderate than was his father, more pretentious, and aspires to the mystique of the nobility. Consequently he tries to model his "fief" after that of a knight, although he seems to believe in the theory that most noble families have acquired their power over the corpses of their opponents. He hopes one day to somehow sieze the inn and attain recognition of his fiefholding status. To this end he periodically sends embassies to the Thardic senate and to King Miginath offering his fealty in exchange for a proper knighthood. Both states covet the settlement, but are wary of alienating the guilds; a guild interdict is very serious. They also regard Kurson as barbarian-loving peasant scum and are highly dubious of his ability to gain control of the whole settlement. If he could deliver Trobridge Inn they would undoubtedly take him more seriously. In the meantime his men are in some ways indistinguishable from those of many fiefholders; they patrol the settlement extracting service and wealth from the peasants in exchange for protection.



TROBRIDGE INN

GM MAP



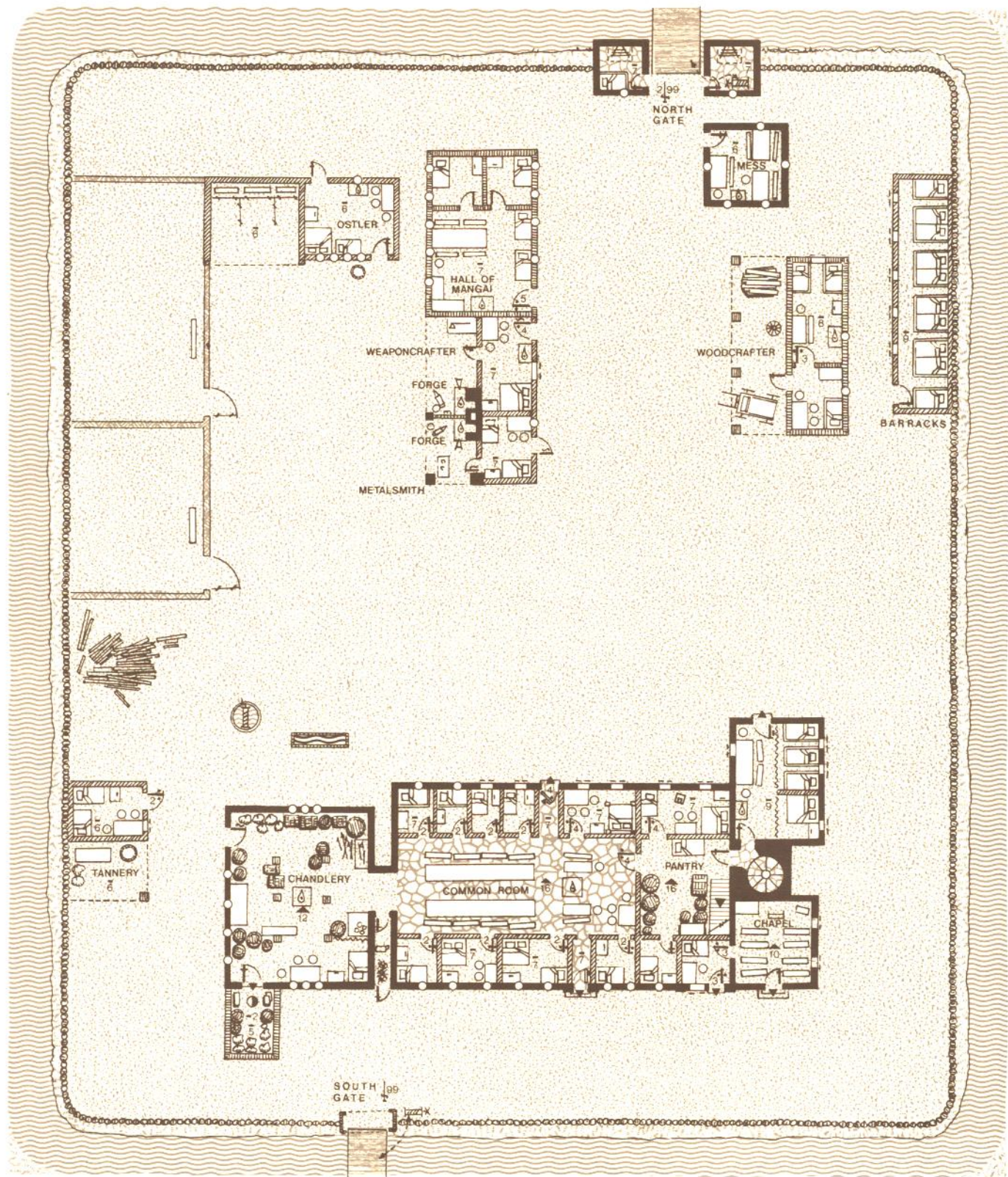
RON GIBSON GARRY STEINHILBER

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1. TROBRIDGE INN (Terlin of Wesindan)
Size: 12 Quality: *** Prices: high
[a] House of Erlindis, freemaster woodcrafter. [b] Hall of the Mangai (a member's hostel). [c] House of Grepile, freemaster weaponcrafter, and House of Olsath, freemaster metalsmith. See interior map (page 4) for inn details.
2. TROBRIDGE FORD
Since the bridge washed out in 717, this has been the only crossing over the Farin for Salt Route traffic. Kurson of Ondailis levies standard tolls to cross here, ostensibly to build a new bridge. Those who refuse to pay (a toll on a ford is rare) are beaten and robbed, sometimes killed.
3. VILLAGE OF TROBRIDGE
The villagers, mainly former tribesmen or social misfits, farm the open fields to the east and south. Many keep livestock on the commons and tend private vegetable plots. Almost all households pay some kind of tribute to Kurson of Ondailis and live in a state of informal serfdom to the resident brigands. Trobridge attracts outlaws and misfits from all over Harn. A few settle in the village, but most find employment with Kurson of Ondailis.
4. UPPER TROBRIDGE
This part of the village is of more recent construction. The cottages are more pleasant and the tenants more prosperous. They are all firmly under the control of Ondailis.
5. ONDAILIS MANOR
The name preferred by Kurson although most would call this pretentious. The "manorhouse" is situated in the northwest corner of the compound. The second largest building is a stable operated by bonded master Irikis of Ethael. See also [6]. In addition to his family of about eight, there are ten or twenty "retainers" in residence at any given time. There is an orchard to the east, planted in 716 but yet to yield a reasonable crop.
6. OSTLER/TOLLHOUSE
The ostler's yard is owned by Kurson, and administered by his bondsman [5]. The building has two functions; a stable and a guardhouse for Kurson's toll-collectors, who are kept well armed.
7. HIDEWORKER (Jarinal of Uthlaften)
Size: 6 Quality: ** Prices: average
The tannery is the northern building. The inn's own tannery is able to meet most of the inn's day to day needs. Uthlaften does most of his business with the Chelni. For much of the year the tannery is used as a stable for his several score livestock. He lives in the house to the south and grows vegetables in his own plot to the northeast.
8. OLD TOLLHOUSE
One of the village's few stone buildings. The old tollhouse was built at the same time as the bridge by Lothrim and has stood ever since. At 25' feet (three stories) it is the settlement's tallest structure and is used as a watchtower by Kurson of Ondailis. There was once a beacon located on the roof. The tower is noted for its unusual interior and exterior wall reliefs which depict many different humanoid species. The tower's original purpose remains obscure, although some villagers will tell you that this was the womb of the foulspawn. There are creatures depicted on the interior walls of the second floor that vaguely resemble the Gargun and a trapdoor on the main floor leads to dank passages below. Other than Kurson's men, most locals will not approach the tower at night. In past years, sages often visited the site to study the carvings; their presence is now discouraged by the murderous thugs employed by Kurson.
9. CLOTHIER (Hirepa of Aphas)
Size: 6 Quality: ** Prices: average
10. MERCANTYLER/GLASSWORKER (Lysa of Amael)
Size: 3 Quality: *** Prices: high
Lysa acts as a clearing house for glasswares and other goods from the Shava Forest. Visiting Sindarin usually deal only with her. She trades silver and gold bullion, raw gems and the like for the products of Evael which she resells to passing mercantylers. Her business is very lucrative and her house is probably the most luxurious in Trobridge. It is also built like a small fortress; the granite walls are three feet thick and have no windows on the ground floor. The gate was crafted by a Sindarin metalsmith friend and is made of some kind of solid metal alloy that is both light and very strong. In addition to her two apprentices, she employs six full time (expert) swordsmen. She is a member of and pays dues to both the Glassworkers' and Mercantylers' guilds.
11. TENTMAKER (Rybal of Querind)
Size: 5 Quality: *** Prices: average
Querind does a good business with the Chelni and actually has to import extra tents to meet the demand.
12. PHYSICIAN (Hadael of Kardy)
Size: 2 Quality: **** Prices: average
Hadael hails from Melderyn. His skills are very good and some whisper he dabbles in magic. His abode is humble and his prices are low for a physician of his knowledge.
13. WOODCRAFTER (Nilosh of Habas)
Size: 4 Quality: *** Prices: average
14. TEMPLE OF SARAJIN
The clanhouse of the Maael family, from Orbaal, who are "missionaries" to the Chelni. The tribesmen who adhere to Sarajin bring food (etc.) to support the institution. The Maaels are often out among their flocks preaching.
15. THE SEVERED HAND (Chasar of Iabis)
Size: 6 Quality: *** Prices: average
By agreement with Terlin of Wesindan, Chasar will accept no overnight guests unless Trobridge Inn is full. There is no ostler. The tavern is often as quiet as a graveyard except in spring and autumn. Sometimes Chasar will even close the establishment and take a holiday during off times.
16. EMBALMER (Inain of Balis)
Size: 2 Quality: * Prices: average
Inain's guild credentials are forged. Although incompetent, the guild has not taken action against him, largely because he pays his dues regularly and supports Terlin of Wesindan against Kurson.
17. BROTHEL (Brelene of Rikisil)
Size: 8 Quality: ** Prices: average
Brelene owns 12 female slaves (some of them Kath beauties) and, needless to say, does very well during the Chelni gather and merchant caravan layovers. Brelene will pay 200-300d for a suitable female slave, sometimes 50% more if a Kath maiden.
18. APOTHECARY (Bral of Sharain)
Size: 2 Quality: *** Prices: high
Like many of his profession, Sharain does most of his business supplying common folk with placebos and love potions.
19. MILLER/MILLWRIGHT (Herl of Pherisa)
Size: 4 Quality: *** Prices: average
The mill is under the protection of the Inn rather than that of Kurson. [a] Granaries; most of Trobridge's grain is stored here.

TROBRIDGE INN 4

INTERIOR SCALE
FEET (1 mm = 1 Foot)



TRIBES AND RANGES

The Chelni nation is a loose confederation of twenty eight tribal groups organized into three sub-nations: the Serachelni, the Isochelni and the Garachelni. Each sub-nation has its own dialect of Harnic and a distinct range in and around the Chelna Gap. The best estimate for total Chelni population is 3200. Individual tribes range in size from 60 to 200, but most are about 120 strong. The average tribe will also have about 200 horses and a similar number of oxen.



ORIGINS AND HISTORY

The division of the Chelni into three sub-nations seems to have occurred after their migration from Lythia; where they originally dwelt somewhere in present day Palithane. Like most of the Harnic tribes, the Chelni were driven from their homeland by massive barbarian migrations from the Lythian Interior. The Chelni, then a small tribe, landed near the mouth of the river Ulmerien c.830 BT. From there they pushed northward along the western margin of Setha Heath, and finally settled along the south bank of the river Shomos in a woodland area that is now forested. At the Battle of Sorrows in 683 BT, the Chelni were allied with their barbarian cousins. Soundly defeated by King Daelda's army, the beaten but resilient Chelni drifted northwestwards. Crossing the Kald they adopted the extensive woodland region of the Chelna Gap as their new home around 650 BT. In this new region they prospered, partly because it suited their mounted nomadic lifestyle and partly because they had taken land close to the Sindarin kingdom of Erael. The elves, despite having defeated them in battle, admired the Chelni for their free spirit and regarded them as children of nature much as any other animals in the woods. They were not inclined to interfere in Chelni affairs but their reputation discouraged other barbarians from approaching the area. The Chelni were thus left in peace for several centuries. Over the years they grew in numbers and split into separate tribes. These tribes gradually developed into the three Chelni sub-nations. The Serachelni near Lake Heras, the Isochelni around Elkall-Anuz and the Garachelni at the eastern end of the gap. Feuding between tribes and larger scale raiding and skirmishes between the sub-nations was common.

Squabbling among the sub-nations prevented unification and expansion until Lothrim the Foulspawner managed to gain control. Where Lothrim came from is unknown. A man of learning with knowledge of the black arts he used his undoubted charisma and other techniques to gain control of the proud but simple Chelni. The

Foulspawner gave the Chelni a new sense of their strength as he unleashed their superb mounted warriors upon the neighboring tribes. Aided by his dark magic, the Chelni swept away all opposition; wherever Lothrim went, he conquered. Continuous wars, however, depleted the ranks of Chelni horsemen. Within a decade it became clear that they could not hold what had been conquered so far, let alone expand the empire. The Chelni also tired of war. What had started off as an exhilarating adventure had caused the deaths of many great warriors and taken the Chelni far from the simple nomadic life of their beloved home.

Lothrim hungered for the total conquest of Harn. Faced with the depletion of the Chelni horsemen and increasing opposition from outside his domains, he decided to create a new army. The Foulspawner came to the conclusion (probably false) that the Earthmasters had conquered and governed by means of a semi-human race of warrior-slaves, which had since vanished from Harn. Utilizing the secrets of his dark arts, and the facilities of the Earthmaster site at Elkall-Anuz, Lothrim brought the Gargun into the world. He built a large underground complex at Elkall-Anuz to house his new slaves and shifted more and more of the burden of war onto their shoulders. Their quick, violent tempers and their total disregard for human decency and custom earned them the hatred of virtually all of Lothrim's subjects especially the Chelni. The Chelni came back from the far reaches of his empire to their homes where they found that the rapacious and foul Gargun had little concept of allies. Having no more use for the Chelni, Lothrim was indifferent to the unspeakable atrocities inflicted on the loyal Chelni by his Gargun. When Lothrim perished in 120 after the disastrous Battle of Sirion the Chelni exacted their revenge sacking Elkall-Anuz and butchering the remaining Gargun. Only a few escaped their vengeance by fleeing into the nearby mountains. The Chelni have avoided Elkall-Anuz since and feel that any trespass could bring a return of the foulspawner and his hated Gargun armies.

With the demise of the foulspawner the Chelni went back to their usual ways breeding their horses, hunting and fighting. They fought mainly with the rapidly breeding wild Gargun and with each other. Any idea of the unification of sub-nations was scorned; tribal legends kept alive the hatred of Lothrim and the memories of what bitter fruits empires and expansion bring. Around the end of the second century TR, there were many years of mild winters and warm summers. Hunting, gathering, and farming improved dramatically and all the tribes of eastern Harn enjoyed a population boom. Population pressure soon led to the century of nomadic conflict known as the Migration Wars. The Chelni growth in population was slowed by increased fighting against the Gargun, Kath, Tulwyn, and against each other. Consequently they suffered little when the climate returned to normal.

TRIBAL ORGANIZATION

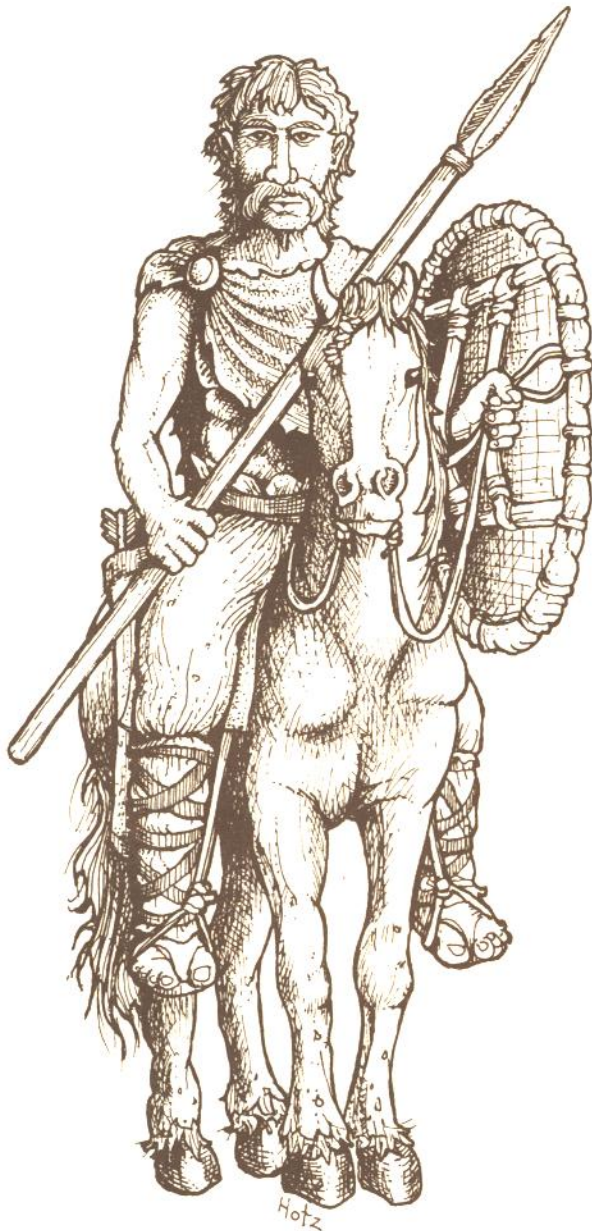
Each tribe will have about 30-40 warriors; all males from puberty 12-15 years) to old age (35-45 years) are trained warriors. The Chelni are generally armed with bow and arrows, spear, and often a leather shield. They are mounted on the Chelni horse, a small but sturdy animal well suited to the open woodland of the Chelna Gap (see below).

Chelni society is clearly divided on the basis of sex. Women are given the role of homemaker and do not participate in hunting. Old men and women known for their wisdom are considered a resource for their advice. The less competent elders are poorly treated and will often leave the tribe in favour of a more settled life at Trobridge Inn or in Kaldor; some simply wander off to die. Magic and herblore are considered the preserve of the women; competence in the arcane arts greatly enhances the status of a wife. Wives are purchased but the necessary payments to the bride's family are usually the burden of a warrior's kin.

The Chelni always try to marry out of tribe. Since

CHELNI 2

the sub-nations are generally hostile to each other and feuding between tribes is common the whole Chelni nation observes a truce each year in the early spring. During this truce they meet at Trobridge Inn for their annual festival, the Chelni Gather. Contests are held to showcase the skills of prospective brides and warriors. Bride prices range from a couple of oxen, a good horse, a fine bow, spear, and shield, or a good tent, to all of these. The status of the bride's family also affects the bride price. The festival is also used for the mass ceremony that admits pubescent boys into manhood. This ritual involves three days of chanting, dancing, and intricate riding/hunting exercises. Boys who do not perform well are allowed to try once more the next year. After two failures they cannot become warriors and are destined for menial tasks such as herding oxen. Some boys reject this ignominy and leave the tribe. Chelni custom allows that such boys may be accepted back as warriors if they can accomplish feats of great valour (unspecified). Young girls for whom no marriage has been arranged after three seasons are free to choose husbands from the failed warriors. Children of these marriages theoretically have an equal chance to become warriors or prized brides but usually lack the advantages of the better horses and training.



THE CHELNI HORSE

The Chelni horse is unique on Harn. Only 13 to 14 hands high and weighing less than 1000 pounds, these diminutive steeds have been bred by the Chelni to carry their warriors swiftly over rugged country. The Chelni horse dates back at least 1500 years (it is not clear if they were brought from Lythia) and in that time the Chelni have made every attempt to keep the strain pure, almost to the point of fanaticism. No other horses are allowed near a Chelni mare. If a Chelni horse is sold (never a prime animal suited for a warrior) or for some other reason leaves a tribal range, it is never allowed to return. The Chelni will never steal a horse from another Chelni tribe, or any other tribe; a warrior may kill another and steal his wife, but never his horse. It is a grave insult to offer to buy a Chelni warrior's horse but it is even worse for a stranger on a foreign breed of horse to ride close to a mounted Chelni warrior. One should never get between a Chelni and his mount.

The Chelni horses are also distinguished by a unique gait. Called the hosk by the Chelni, this is a running walk, a four beat gait, attaining speeds up to 12 harnic leagues per hour. A troop of horse in the hosk will quickly fall into rhythm; enemies of the Chelni quickly learn to fear the four beat staccato that thunders towards them. The final charge is done at the gallop which achieves speeds up to 16 harnic leagues per hour, a truly 'shock' attack.

The Chelni horse matures slowly and is not ridden seriously until it is at least four years old. It achieves its greatest strength from 8 to 18 years. Although the Chelni are almost born on horses and start riding before they can walk, boys are given their own foal around the age of 6. This is a very serious choice as the man and horse are bonded for life. The boy literally lives with his horse, training with it as a pair. At about age 10 mounted training starts in earnest and the boy has two or three years to prepare himself and his horse for the rites of manhood at the Chelni gather.

For a Chelni warrior to lose a horse is a tragedy far worse than the death of a spouse or a close relative. The bond forged over a lifetime of mutual respect and dependence can never be replaced. When a horse does die, some warriors will go into the hills to die. Another tradition is to seek death in battle by being given the lead in battle charges on a borrowed horse. The most common tradition, however, is to take a foal into the hills and return years later with a mature trained horse. Such a warrior is accepted back into the tribe with full status although it seems that few actually survive to return.

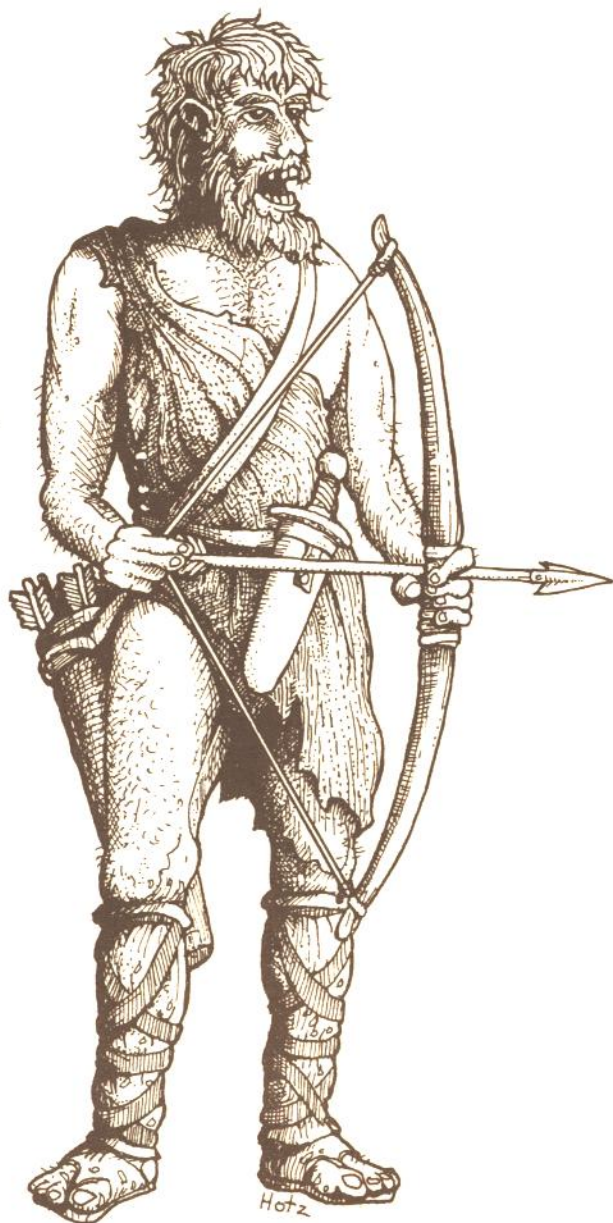
Not all of the Chelni horses are so prized. Only the best are reserved for warriors. The Chelni also maintain herds for trade and utility animals. Horses traded are never accepted back and no horses are ever brought in from the outside. Although strong and fast, a Chelni horse is not suitable for an armoured knight's warhorse.

RELIGION

The Chelni character prevents any strong religiosity. They do not like to subjugate themselves to an outside will, even if it is divine. Most tribesmen follow personal animalistic cults, largely unorganized and unstructured. Since 690, however, a few Sarajinian missionaries have made considerable headway among the Chelni. The open, warrior-cult style of Sarajinianism appeals to many tribesmen, and the warrior code of Sarajin, the Ljarl, is in keeping with their traditions. By 720, nearly 20% of the population had been won over.

KATH 2

claims of sovereignty but few Kaldorians truly believe they control the region. The few settlements on the west bank of the Kald near Tashal pose a more enduring threat to the Kath. If Kaldoric civilization spreads it will eventually doom the Kath way of life, but this possibility lies far in the future. They still have nothing to say to agents of the royal house of Kaldor that cannot be said with an arrow or spear.



TRIBAL ORGANIZATION

With the exception of the very young and the infirm (there are few of the latter since they die off quickly) all Kath may be called upon to hunt, gather or fight at a moment's notice. They have few captured weapons and primarily use shortbows, axes and spears. They fight fiercely, but are seldom a match for the soldiers of Kaldor in a pitched battle. Consequently, they usually wait in ambush, fire a few arrows and spears, and swiftly melt away into the forest. Only rarely, when they have a large superiority in numbers, will they close for hand to hand combat with the better equipped, better trained warriors of Kaldor.

For hunting, the Kath employ nets, temporary fences, pitfalls and beating lines. They have extensive knowledge of wild plants and will plant patches of the hardier varieties throughout the forest. Their food is tasty, but too well seasoned for many outsiders. The Kath have no real crafts. They make their own weapons and tan hides adequately, but more advanced artifacts have to be imported. Consequently, most dress in animal hides. Armour is almost non-existent; flat stones, or captured coins sewn onto leather tunics are the most that can be expected.

Men and women share most of the tasks equally; there is almost no sexual prejudice. The men are slightly smaller than the Harnic norm; the women are slightly larger and well known throughout eastern Harn for their magnificent female bodies. Bands are fairly democratic; an elected chief (male or female) speaks for the band and is listened to respectfully but does not have excessive power to command. Chiefs lead from the front, by example rather than edict. If a chief fails in some significant way, the band simply elects another.

RELIGION

Few Kath are fanatically religious. The rigours of day to day living are such that they are more concerned with practical matters. Traditionally, each band had its own portable animal totem; one would hold the bear sacred, another the wolf, and so on. The Kath have clung stubbornly to their primitive beliefs despite attempts at conversion by Laranian and Peonian missionaries from Kaldor. Many Laranian priests have been discovered, bound to a tree and pierced by ten or more arrows, a favourite mode of Kath execution. Priests of other gods, from farther afield, are received more hospitably but have also had no success among the Kath. The wandering shaman, a prophet of the great eagle, or the timber wolf, still practices his drug-enhanced magic. These arts were handed down from one generation to the next and have survived from times long before the Kath left Lythia. Accounts have reached Kaldor of powerful shamans among the Kath. One contemporary example is that of the Green Witch Thelemel. She is said to live in a hut in the western Hills and to be a shapechanger of great skill. Once, it is said, she turned an entire family of eight into voles because they annoyed her; some claim that they have seen reckless adventurers turned into lizards or snakes for attempted larceny. Her totem is the eagle, but she is able to assume the shape of almost any forest animal by means of her fabled assortment of enchanted pelts.

TROBRIDGE INN

PLAYER MAP



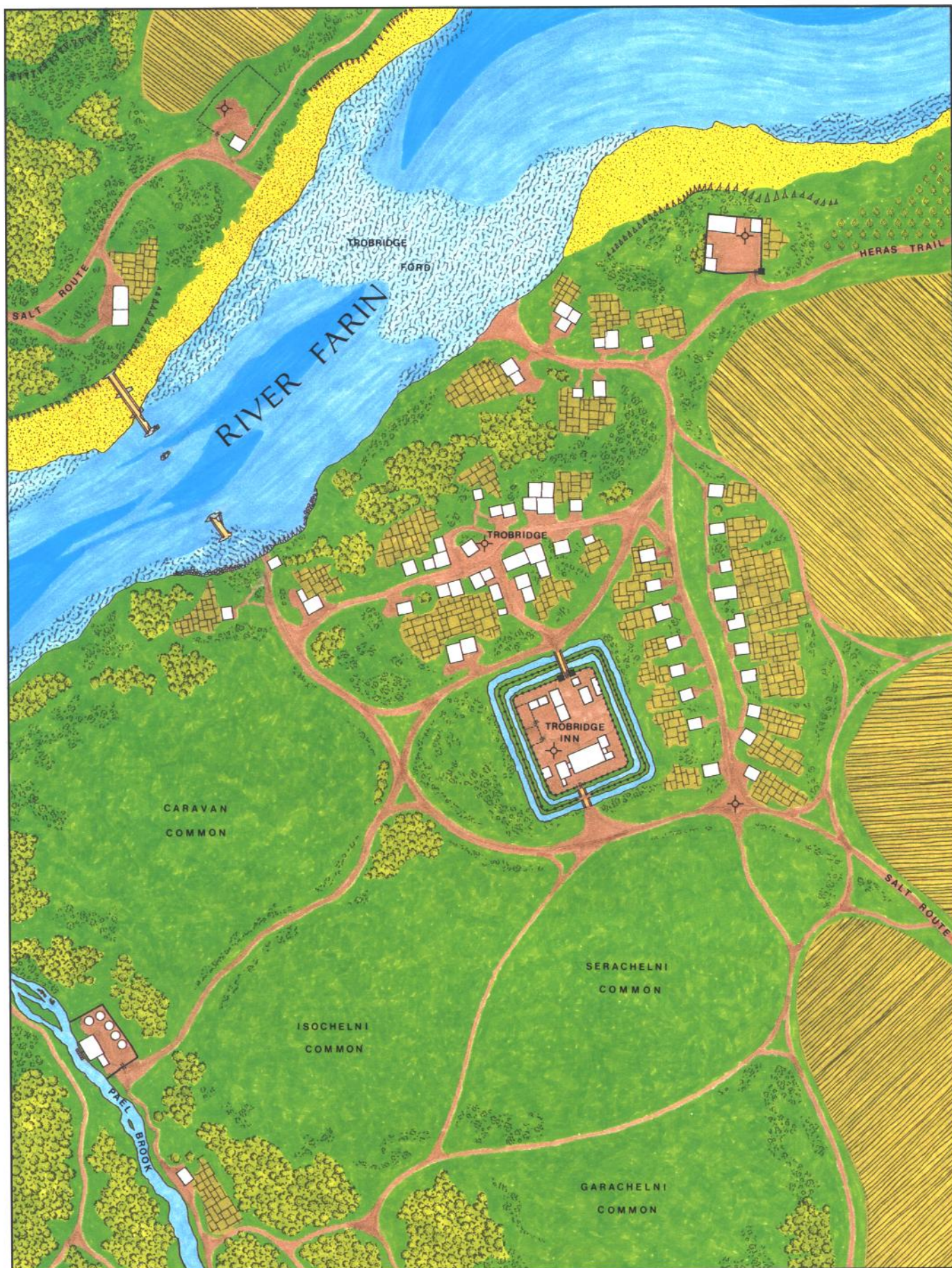
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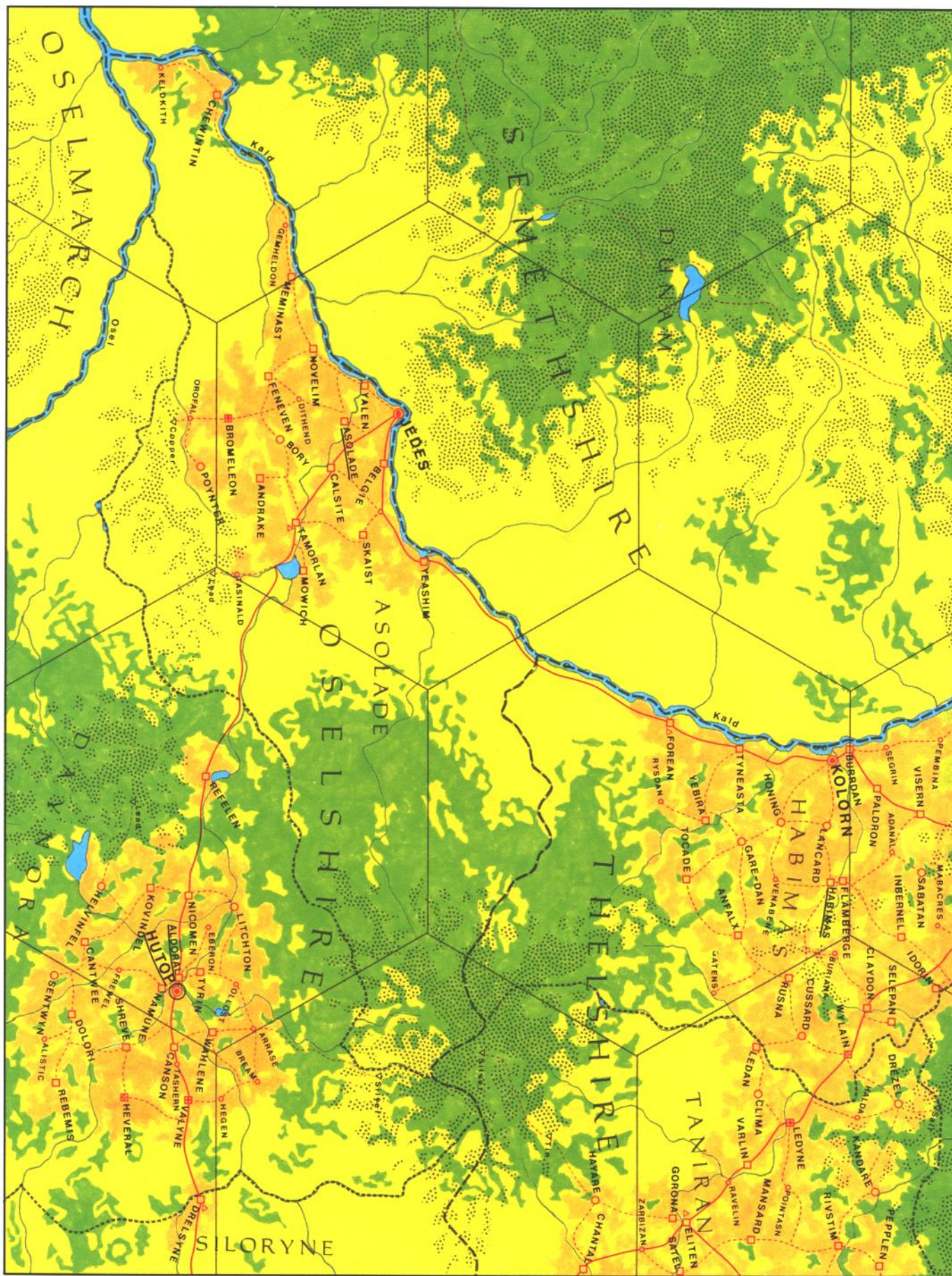
TROBRIDGE INN

COMMON MAP



RON GIBSON GARRY STEINHILBER

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KALDOR (HUTOP)

PLAYER MAP



LEAGUES

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INTRODUCTION

Kelestia is the Harnic word for everything that exists, the sum total of all universes and all realities. This article has two objectives: to explain Harnic metaphysical beliefs; and to provide some suggestions to gamemasters as to how these beliefs might be incorporated into fantasy gaming. Metaphysical and religious beliefs always blur into each other. It is often difficult to determine where one kind of belief stops and the other begins; both are ambiguous and esoteric.

FUNDAMENTAL MYTH OF CREATION

Although there are slight geographical and historical variations in the creation myth, all Harnians and western Lythians have held the same basic beliefs since the earliest times, and most educated Harnians share a common view on the origin of Kelestia, how it is maintained, and how it is organized. Each gamemaster using Harn must determine for himself the exact details of his own version of reality.

The story of creation can be traced to several distinct sources of divine revelation. These are the beliefs that the gods of Kethira have conveyed to Harnians and wish them to hold, even if they are not true. All of the major gods have conveyed the same basic ideas to their followers. Therefore, most mortals agree that since the story of creation has been verified by many divine sources, the basic facts of the story must be true. Only the interpretations of these "truths" are open to debate.

THE LIBRAM OF THE PANTHEON

Around 120 TR, during Lothrim's reign, the basic beliefs of Harnians were collected into a single tome by a secular scholar, Nala-Uroh of Elkall-Anuz. He called his book the "Libram of the Pantheon" and modern variations of it are the basic metaphysical reference source for all present day major religions. Uroh based his efforts on earlier works, none of which seem to have survived. The Libram has since received confirmation from various churches which have all cited divine revelation as the reason for their surety. Uroh went far beyond a simple description of creation, even undertaking personal descriptions of the gods, a valourous undertaking we shall not hazard to repeat.

THE NATAL WARS

The Libram describes a universal chaos, where time and space had no meaning, and there was no fixed reality. From this arose the "First Gods" who were the only beings able to keep their "shapes" against the chaos, and were really ineluctable, underlying "principles" of power rather than gods in any conventional sense. The First Gods included Time, Fate, Chance, Light and Darkness and were never worshipped since they were never clearly understood. The Libram says that these gods made war upon each other and threatened to destroy the cosmos:

"...And the First Gods made war upon each other for dominion of the 'All'. And some say that this [war] restored the chaos that had been and some say that the war and the chaos were one and the same, for time was not then as settled in its habits as now.... And the First [gods] made the Lesser Gods to wage battle for them, but these had less of the power to keep their shapes, and could be broken by force that even they did wield."

Thus came into being the "Lesser Gods" whose descendants (?) are now worshipped on Harn. These new gods, while they were able to reproduce themselves were not invulnerable; they could destroy each other if conditions were right. The new gods were more like men, and would be easier for men to understand. When it became apparent that the war of the First Gods threatened the very existence of Kelestia, the First Gods made peace. Each was to have his own realm and to participate in the government of the whole:

"...they stood upon a different part of the chaos and imposed their wills and forms...that some parts

be ruled by one [of the First Gods] alone, and some be ruled by several, and some would be the kingdom of all, and some would be the domain of none...."

So, because of the way the laws of the universe were applied, worlds and universes came into being more or less in their present form. This cosmos was called "Kelestia". However, peace was not yet achieved since the Lesser Gods were now released from service to do as they pleased. They had multiplied and...

"...they did lack the wisdom of their creators...and they vied still... for dominion over all the worlds. And some dwelt in small parts of [single] worlds, and some cast [their] reflections across many worlds...and they made battle...they had the power to destroy the ordering of all...the First Ones did know that, even though they might be moved from where they stood [and the nature of Kelestia temporarily changed] they could not be broken [personally destroyed]..."

THE CONCORDAT OF THE ILLIMITABLE TOME

So the First Gods simply watched, knowing that Kelestia could only be changed, not destroyed by the War of the Lesser Gods. Any damage that was done could be repaired. After many of the lesser gods had been destroyed, the survivors were able to make a *de facto* truce, in effect a concordat to fight each other only in ways that would not threaten their personal existence.

The Concordat of the Illimitable Tome, the Ke'lha-Hy-Var-Hyvraak, made peace of a kind among the gods and their followers. It made laws to govern the ways in which the gods could intervene in the affairs of mortals and laws to govern the ways in which the gods could compete for supremacy. The complexity of these laws is cited as the main reason that the ways of gods are often inexplicable to men. When a deity intercedes to aid an impious scoundrel after denying the pleas of a loyal saint, observers may well shrug their shoulders and say, "ah, 'tis the Concordat and not the will of the god".

THE ILLIMITABLE TOME

In the course of the War of the Lesser Gods many new creatures, the sapient mortals among them, had been created, some by accident. They had been allowed free access to knowledge (the ultimate power) but had also been placed under various compulsions to serve the gods. Even then they had succeeded in destroying a number of the gods. The mortal creatures (and among these are numbered races like the Sindarin who may be killed but will not die of their own accord) lacked the wisdom to control their knowledge. Now that the lesser mortals were to be given command of their own souls, the gods...

"...made the divine law that knowledge should be a god's burden.... And so did they [the gods] hide it in diverse ways, saying that only such of the lesser [mortal] creatures as were able [of their own cunning] to discover it were fit to have knowledge..."

The gods had concluded that the greatest danger to themselves and to the mortal creatures they had created, was the unfettered spread of knowledge among those who lacked the wisdom of restraint. They chose the god Save-K'nor to maintain the Var-Hyvraak (the Illimitable Tome), wherein would be written all the knowledge of Kelestia. Some have suggested that Kelestia was actually divided into provinces, each of which contained a number of worlds, and that a different god was given responsibility for each province. Certainly, the spread of knowledge between such provinces is virtually non-existent. Hence, establishing the truth of this idea is almost impossible. In any event, for Kethira and its neighbors, Save-K'nor is the keeper of the "Holy Writs".

HARNIC BELIEFS

The preceding stories of the First and Lesser Gods, of the Natal Wars and of the Concordat of the Illimitable

KELESTIA 2

Tome are taken as fact by almost all Harnians and most Kethirans. Harnians who have any metaphysical beliefs at all also share a common belief in the ten major gods (there are slight variations on the rest of Kethira) although no one worships more than one god (at a time). Most Harnians have not really formed specific opinions about the nature of Kelestia beyond what is given above but there is a minority of educated folk who, from wider experience, have facts on which to base more detailed views of Kelestia.

TOPOLOGY OF KELESTIA

In three dimensional space, worlds in the same universe may be hundreds of light years apart. Physical laws restrict travel between them to speeds that are far too slow to be practical, even for highly technological civilizations. Consequently they are, to all intents and purposes, isolated from and inaccessible to each other by conventional space travel.

Kelestia is not governed by these laws of space-time. Although each universe has its own laws, there is a superior set of master laws which governs Kelestia as a whole. While a world may be inaccessible to the other worlds in its own universe, it is possible, even relatively easy, to cross into another universe and reach another world. Most mortals perceive themselves as part of a three dimensional reality travelling through time. What they are really experiencing is four dimensions of a multi-dimensional space. The exact number of dimensions is unknown to even the most knowledgeable of sages.

The definitive answer is contained in the Illimitable Tome (Var-Hyvraak). Much as physical terrain is distorted by natural forces into folds of hills and valleys, the space-time of all dimensions is warped and buckled; the Terran physicist Einstein showed (will show?) that this is true for four-dimensional space-time. Worlds can be unimaginable distances apart (possibly in different universes), yet the distance between them can be small using higher dimensional paths, referred to (somewhat imprecisely) as travel in the "Nth dimension". Those who travel the Nth dimension refer to it as "walking in shadow", "crossing the void", "taking the cenotaph road", "dying the little death", and many other expressions. Regardless of the terms applied to it, worlds are accessible to each other if one knows the ways, whether scientific, arcane, or other.

FAMILIAL WORLDS

In the Nth dimension, worlds are arranged in groups that are called "families". Although there is no apparent limit to the number of worlds in a family, they are usually grouped around a "parent" world or nexus. The nexus world gathers the lines of force in the Nth dimension and warps the space-time to incorporate other worlds into the group. The distortion of space-time is largely a random physical process. The worlds in a family need not be similar; two family worlds often have greater differences than two worlds in different families. It is rare for the worlds of a single family to reside in the same universe (because of the large number of different universes) but if they do, they must necessarily have the same physical laws.

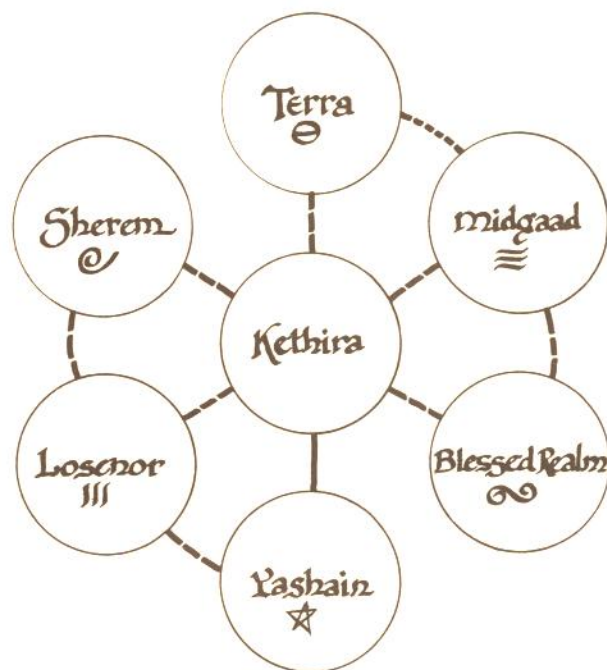
Travel between worlds is never easy. Because the "wrinkles" in the Nth dimension are centered around the nexus world, travel between the nexus and others in the family is easiest. The ease of access may be graded into four classes, moderate, intermediate, hard and impossible. Travel between the nexus world and others in the family is always moderate or intermediate. Travel between non-nexus members of the family is always intermediate, hard or impossible. Other families can only be reached from the nexus world; such a trip is always hard, almost impossible.

THE KETHIRAN FAMILY

The world of Kethira, on which Harn is located, is the nexus of its family. Kethira is the crossroads and on Kethira the island of Harn seems to be significantly placed. No one in living memory has explored the whole family, but between them the mages of Melderyn have

visited at least six worlds other than Kethira. The secret societies of Melderyn are not the only travellers between worlds on the planet, but they are the only ones to have made a map of the family. This map is really just a diagram of the routes between the six worlds known to the mages. If there are other worlds in the family, and if detailed maps of these worlds exist, they are a closely guarded secret.

The Kethrian Family



ACCESSABILITY

- Moderate Link
- Intermediate Link
- Hard Link

Kethira

Naturally, the mages of Melderyn know most about the world on which they live most of the time. Kethira is essentially a "magic-weak" world, but some types of magic does work here in addition to many "normal" physical laws.

Terra

This is the only near-zero-magic world in the group. The peoples of Terra have built their societies with science and technology rather than magic. Some theorists believe that magic and science are basically incompatible. Terra once had magic in some quantity but with the growth of technological cultures the laws that govern the use of magic were weakened and effectively destroyed. Terran technology did not progress to the point where travel between familial worlds was possible until the late twenty-fourth century when deAllon, the terran micro-dynamicist, evolved the Theory of Overlapping Dissonance. This development was directly responsible for the P-World Wars and the ensuing "time of shadows" of the twenty fifth century.

Some now believe that these events were heavily influenced by off-world magic-wielders. This interference delayed a conflict between magic and technology which, because of their dependence on different laws, could cause a weakening of both and a spiral back to primal chaos. The spiritual and intellectual exhaustion that caused the wars to peter out may have provided only a temporary barrier to Terran "scientific imperialism". The fear of an aggressive terran explosion into the familial worlds backed with yet unthought of technologies has not diminished. Mikaad, a sage of Yashain, has argued that when technology and magic are driven into contact, magic will weaken and eventually be driven out. This theory contradicts the long held belief that although magic and technology were incompatible, there was a principle of parity that kept them in relative balance.

The Neo-Lollians of Yashain, have taken their usual pessimistic pleasure in pointing out that their first Accumulator, Illshon the Miserable, predicted many millenia ago the eventual demise of magic (based on this and other achievements he was awarded the high honour of death by lingering torture). All these discussions have caused Terra to be regarded as a plague world. Does the future hold a savage technological jihad sweeping out of Terra and imposing an end to immortality and magic? Is the establishment of logical rationalism on the whole familial group and beyond, an inevitable Pax Terrestria?

Sherem

Little is known of Sherem. In some ways it has more magic than Kethira, in some ways less. Its physical laws vary accordingly. Sherem is known by a large number of names; none of them convey much of the nature of the world.

Midgaad

This translates as "Mid" or "Middle Earth", a world where magic is quite strong. Battles are fought on two levels, physical combat and magical combat. Most common knowledge of Midgaad has a remarkable source; the terran professor Tolkien, who described a "fictional" world of fantasy in various writings c.1945. Many inaccuracies (allegories?) in Tolkien's works are evident, but perhaps another P-Midgaad (see: P-worlds below) is being described. Nevertheless, it is uncanny how much is true. How could this farsighted terran have any knowledge about Midgaad at all? Did he travel to Midgaad? Did he meet someone from Midgaad visiting Terra?

Of course, Midgaad is where the Sindarin of Harn originated, and probably the Khuzdul as well. To reach the Blessed Realm, the Sindarin come by way of Kethira, and many chose to remain there, at least temporarily. The reason for the Khuzdul migration to Kethira is more obscure. Some Khuzdul myths have reported tales of sweeping wars in Midgaad between incredible forces of good and evil. There is some intimation of a dark secret in Khuzdul past, so terrible that no Khuzdul will discuss it, but their reaction suggests great shame. The Khuzdul seem to be condemned to wandering and experiencing an undue share of bad luck. On every world where they are found, they are in decline, a race with more past than future. Even events in Harnic history (e.g. the Carnage of Kiraz) seem to support the existence of some ancient and terrible curse.

Blessed Realm

This is the realm of the god Siem, the destination of the elves when they leave Midgaad, and the place to which the Sindarin still occasionally "set sail" from Harn. The Blessed Realm is also the elven heaven; Sindarin in the other worlds are given free, one way, passage here when they die. The god Siem personally governs the Blessed Realm which has several other names, including Eald, Ealdor or Ealdwood, Aman, Faerie, the Realm Beyond the Sundered Seas and the Uttermost West. Siem has considerable control over access to his world. None of the common access routes can be used without his knowing and he is able to close them at will. Consequently, one can only reach the Blessed Realm with Siem's permission or by taking an

unusual or special route. Siem generally bars access to all but his own folk. It is not clear whether the Khuzdul come here when they die.

Elves have always been reputed to have considerable magic abilities, but where the Blessed Realm stands as far as the presence of magic is unknown. Siem rules his world with a minimum of interference if any at all. The auras of all who dwell there are in complete harmony with the practice of good government; force seems to be unnecessary. It may be that the Blessed Realm is magic-weak or it may be that Siem reserves all magic for himself with the certain knowledge that he will never have to employ it. In any event the question of the strength of magical processes in the Blessed Realm is academic. The use of powers beyond the natural abilities of creatures seems to violate the ambience of this world.

Losenor

Nowadays, when a traveller comes to Losenor, all he finds is incandescent red gas with no planets and no stars in the pseudosky. Losenor is generally supposed to be a lost world in a destroyed universe. Many who go there are unable to survive in what is left. The mages conjecture that when the Earthmasters came to Harn, it is Losenor from which they came. Whether Losenor is the Ancients' native continuum, or whether they entered it from another direction is an area of study that is still of great academic interest to the learned orders of Melderyn. One of the great debates is the basis of the Earthmaster's power, was it based on magic or technology. There is no doubt that the godstones left by the earthmasters have definite psionic attributes. There are those who believe that magic was the base of their knowledge. Another school of thought maintains that all such effects could be attained by an extremely advanced technology. Losenor is often cited in these arguments as evidence that the Earthmasters lost control of their technology and laid waste their own world. Elkal, a mage of Melderyn, believed that the fireball of Losenor must be confined to a small part of its universe. If one could survive its intense heat, maybe evidence of the Earthmaster's origin could be found. He mounted an expedition that was unsuccessful. Although Elkal managed to survive the fireball and return, he became inexplicably ill and not even the advanced medical techniques of Melderyn could save him. So rapid was the progress of his illness that he was not able to tell of what, if anything, he had discovered. His last hours were spent in delirious ramblings that were so fantastic that none gave them credence. However as is the Melderyni tradition, all his last utterings were duly recorded and filed in the archives.

Yashain

If any world is the antithesis of Terra it is Yashain. Yashain is as magic-strong as Terra is weak. It is thought that most of Harn's gods, among others, live here; the noticeable exception being Siem. Yashain is thought of as Kethira's "half-world" and realm of the dead. Physical laws bear little relation to those of the other worlds. Traditional notions of geography, weather and climate, even eating and sleeping are invalid here. Yashain is a world that runs on magic. Many believe that in some esoteric way, the power of Harn's magic, perhaps that of the other magic-valid worlds as well, is drawn from Yashain. Many Harnians believe, and not without cause, that when they die they are reborn in Yashain where everyone is immortal and from where, if they are lucky, they can find their way back. Like Kethira, Yashain is divided into kingdoms, baronies and earldoms but here the similarity ends. Yashainian kingdoms have gods and goddesses for monarchs; demons, demigods and dead heroes for earls, princes and barons. The personalities of rulers is not only indelibly stamped on the political and social frameworks of their jurisdictions but also on their ecology, geography, geology and climate as well. When one crosses from one kingdom to another, one may well be crossing a definite line between lush forest and stark desert. The kingdoms of Yashain always seem to be at war, good against evil, and chaos against order. Alliances of expedience are common, perfidy is more so.

BIRTH WORLDS

Travellers seem to have an affinity for their birth worlds. One never feels completely at ease in an alien world, and it is always easier to get home than to another world. Of course, if one is killed on Kethira, then one's natural "birth world" becomes Yashain.

TEMPORAL FLOWS

Time is not consistent from one world to another. Time on Yashain seems to pass more quickly than on Kethira; time on Midgaad seems to pass more slowly. The mage Herl of Nurisel reported that she visited Yashain and stayed for at least a century, yet when she returned to Kethira it was only a day after her departure. But on other occasions, different ratios applied. She also spent one year on Yashain, but this time two weeks had passed when she returned to Kethira. Other travellers have had similar experiences of time distortion. No one has constructed a credible theory on these temporal relationships, except that when one returns to the original world, time has always advanced, even if only for an instant.

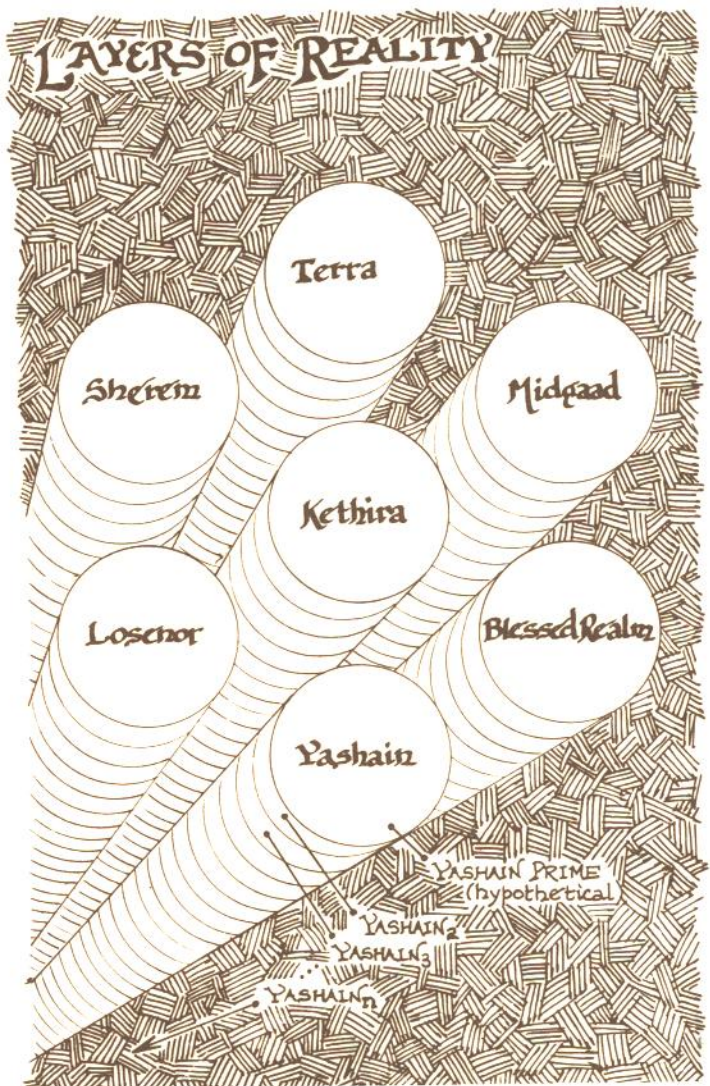
PARALLEL WORLDS OF THE FAMILY

The familial worlds described above seem to account for only some of the places one can reach from Kethira. Variations in worlds between visits have caused the mages to posit the existence of additional "layers" on top of those already described. The extra layers are true parallel worlds, worlds where at some point in history they diverged from the "time track" followed from the prime world. We refer to these worlds as P-worlds. One mage reported reaching a version of Kethira where the Corani Empire had survived until 650 TR. Another claimed to have visited (briefly) a world where an immortal Lothrim ruled all of Harn until at least 531 (the date of his visit). Others have seen versions of Harn without the Sindarin, Khuzdul or Gargun. One mage boasted that whenever an event he did not care for occurred, he simply moved to another Harn where it had not yet happened.

Reaching a P-world version is more complicated than reaching another world in the family. Control seems to be marginal in most cases. Few are able to reach more than a few P-worlds, and if the divergence is too great (eg: the worlds' histories split before 700, which seems to be a significant year) it is exceedingly difficult to get there. Often, one does not arrive at the intended destination. One interesting fact is that no one has ever met himself on a P-world. Travel to a location where a P-self is living simply fails. Consequently, if the P-world is too similar it cannot be reached at all. There is a story, however, that one Karsil of Thay wanted to visit a particular world so much that he hired an assassin to kill his P-self. In this way he hoped to gain passage. He described the moment of his other self's death as "watching my shadow die". The guilt he felt did not prevent him from taking his planned journey.

In some sense travel to P-worlds can accomplish a form of time travel. It is possible that another P-world lags behind in events and one could arrive in a society that is essentially two centuries in the past. This raises the paradox of "killing your grandfather". All this seems to do is change the future of this P-world and does not effect either you or the P-world you came from.

There are a number of routes that have been used by those who travel between the worlds. Historically, the frequency of travel seems to have risen and fallen in cycles. The Earthmasters (see Harndex) were clearly the most travelled. The Sindarin and Khuzan migrations also involved interworld travel. After the Atani Wars, in the period between 650 BT and 200 BT, the Melderyni secret societies, led by the Shek-p'var of Cherafir, conducted their surveys. There seems to have been an increase in activity at the time of Lothrim (c.110); it is generally accepted in educated circles that the Foulspawner imported at least the breeding stock for his Gargun from another world, probably Midgaad. The last brief burst in interworld travel occurred around 550-600; Genin is known to have made several trips to Yashain.



This diagram shows symbolically the members of the Kethiran familial group, each with its associated P-worlds. The reference to Yashain-1, Yashain-2 etc. and the corresponding structure of the diagram is done only to illustrate the different P-worlds and is not meant to imply that they occur in discrete steps or that there is one at the top. Indeed, the structure of P-worlds has no preferred world; this is indicated on the diagram by the qualification "hypothetical".

THE GODSTONES

The Earthmasters, wherever they came from, have left their indelible mark on several of the worlds of the Kethiran Family where they have definitely visited: Terra, Sherem, Losenor, Kethira and Yashain. They probably also went to Midgaad and the Blessed Realm, but in these places their traces are less obvious. It is generally supposed that the Godstones were created by the Earthmasters, but there is no way of proving the issue one way or the other. Godstones are by far the easiest route between the worlds; control of one's destination is another matter. Anyone with the courage to step through a gate may find himself on another world of the family. Fortunately, the Godstones have built in safeguards insuring that anyone who passes through will usually have the attributes to survive at their destination. This kind of effect varies from one world to another; no one who goes to Yashain will need to eat or drink while there, for example.

SPELLS

Several accomplished mages have developed spells

that will open temporary gates of various kinds into other worlds. The effort needed is always considerable. The wizard Orlith is said to have collapsed and died after opening a personal gate to Sherem in 633. The gate only stayed open for about two seconds. Others have been more successful. Preth the Wise was able to cast a spell in less than a minute that would open a gate to Yashain for nearly fifteen seconds. In view of the great fatigue involved, the only advantage in using a spell to travel between worlds is the fact that the skilful spell-caster has a wider choice of destinations. In many worlds, particularly the Blessed Realm, the Godstones are watched constantly, but it is impossible to guard all of the possible entry points by spell. Only by using magic is it possible to sneak into a world unnoticed.

CURSES

Curses that transport their victims to another world are quite rare since it generally involves less effort to kill the victim outright by some other means. Curses cannot kill directly. Nevertheless, gate opening spells have been used against mages too powerful to attack by more conventional means. One legendary duel, between Nithri the Green and the witch Shirlene, involved several latent spells and curses. The feud lasted six years, as neither was able to defeat the other openly. It ended when Nithri received a letter that, when read, opened a gate to Losenor directly beneath his feet; he fell through and was never heard of again. The curse/spell was so exacting that Shirlene spent six months recovering. The main difficulties are hiding the spell so that it cannot be detected and compelling the victim through the gate once it is opened.

The death curse, the last utterance of a dying mage, is more successful, but few will kill themselves to exact such vengeance. The Necromancer Cholor upon receiving mortal wounds from brigands in Coranan in 560 banished his attackers to Yashain where he captured and tormented them for five centuries before forgiving them.

Spells/curses of banishment are so powerful as to be usable only by a few mages. They generally work best on persons with little or no talent of their own. They are, however, dangerous. Golor the Quick, a particularly irritable mage, perfected a curse with which he banished over sixty victims to various worlds before it was reflected back at him, much to his dismay. A few mages have been able to redirect the force of banishment curses so as to appear immediately behind their enemy. In any event, curses, because of the great power involved, always tend to be largely uncontrollable. The most that can generally be hoped for is a tangible expression of the command to "get out of this world". Fine-tuning beyond this requires years of practice.

DIVINE INTERVENTION

The gods, of course, know few bounds. Except where opposed by considerable force as is the case with the Blessed Realm, they and many of their servants are able to step from one world to another almost at will. But they tend to remain within their strongholds, sending messengers both mortal and semi-divine to do their bidding in other worlds. The gods may also intervene to protect their followers from harm by transporting them to safety in another world. Transportation to another world is also used as a form of retribution in extreme cases. One who annoys his deity overmuch may find himself battling demons in Yashain for a decade or two. The Concordat of the Illimitable Tome (see above) is particularly complex when it comes to the limits of divine intervention. The gods seem to know what they are doing, even if divine intervention sometimes seems to mortals to be governed by sheer chance.

NATURAL ABILITY

The Sindarin, and a few individuals of other races, have an innate ability to move between worlds. This ability is by far the simplest method of interworld travel. It is said of the Sindarin that they dwell both in this world and the other at the same time. While the elven psychology does give this impression, the notion that they dwell in more than one world simultaneously is not

quite accurate. Because of the wrinkles in the Nth dimension, the Shava Forest on Harn has a special relationship with the realm of Faya on Yashain. Faya and the Shava can be thought of as shadows of each other. Geographically they are quite similar, but while the Shava Forest is known for its "air of enchantment", its magical ambiance is a pale reflection of Faya's. There was a time when every elf had the power to step freely back and forth between Faya and Erael, but this skill has declined among the elves. Only about half of the Sindarin, those in whom the old blood runs true, are still able to move freely between the worlds of Yashain and Kethira. Those who are less able are helped across by their kith. Although very rare, among other races there are born individuals who are able to freely step between worlds. Most of these individuals count one or more divine or semi-divine beings among their ancestors.

TECHNOLOGICAL METHODS

As technological societies develop requisite theories giving a scientific basis to psionic effects and natural auras, they inevitably develop machines that give them the ability to move between familial worlds and P-worlds. Indeed it is likely that the godstones represents the remnants of the earthmaster's technology. Some have suggested that they could have a basis in magic but most magic practioners feel that it is unlikely any magic effect could persist for so long after the demise of the originator (of course some say the earthmasters are still extant). Most machines developed for interworld travel use the Barasi points (see below) to reduce the effort required. Extremely advanced civilizations can develop machines that are portable and can be used to get from any point to any point. The energies required for these machines are immense. Andawck of Yvont is convinced that earlier technological societies have left such devices somewhere in the Kethiran family and has spent his life searching for them. Most feel his search is useless, pointing out that even if he found them, would he be able to recognize them for what they were, and how could he hope to operate such an advanced device. Theoretically such a device could transport one to other families. The energies required for this are unimaginable. An attempt to move large numbers of peoples in this manner would probably result in the complete destruction of the world being left.

PERSONAL EFFECTS

It should be noted that an individual's powers, or even his physical form, do not stay constant from one world to the next. Most magic-users who journey to Terra find their abilities sharply curtailed or non-existent. One mage arriving in magic-weak Kethira from magic-strong Yashain was heard to complain bitterly that only about half of his spells still worked and those only at reduced strength. Those with magical skills often have to learn their arts all over again when they visit another world.

Travellers to Yashain often find themselves installed in (to them) outlandish bodies for the duration of their stay. The worlds seem to act upon the aura of travellers to give them a more "appropriate" form. The exact nature of the metamorphosis is not consistent. A person may be an ordinary man in Terra or Kethira and a monster in Yashain; the shape is controlled by the travellers aura. He will generally have the same shape each time he visits that world. The Melderyni believe that the physical body is only a manifestation of personal aura; whenever an individual passes between worlds, his physical body is disassembled. When it is reconstituted at the destination it will be a reflection of his aura, an embodiment of his immortal soul that will only vary from one visit to the next if his personality has changed in the meantime. Of course, people do change. One traveller visited Yashain where he manifested as a handsome unicorn. On a later visit, after he had had terrible ordeals in his native Terra, he was "given" the form of a short, ugly man. All of this causes "veteran" travellers to refer to their "Yashainian Personas", their "Kethiran selves" or their "Terran Characters" and so on.

KELESTIA 6

KETHIRA AND YASHAIN: A Special Relationship

Because of the way that the Nth Dimension is configured, the worlds of Kethira and Yashain stand in a unique relationship. The links with other worlds are generally shifting and vague, but between these two there are a large number of constant, point to point correspondences. The realm(s) of the elves, Evael and Faya, are only one example. The Earthmaster sites on Harn and some of those on Lythia also exist (in some form) on Yashain and the Godstones are the easiest form of interworld travel between them. It is likely that the Earthmasters developed several naturally occurring correspondence sites rather than create artificial new ones. There are many other special points in Yashain and Kethira that have special relationships with each other, but no one has completed an exhaustive survey of them, or provided a comprehensive theory to explain them. These points are called "soft gates", "Barasi points" (after a mage who did a partial survey of them) or "world wells". They are difficult to detect; sometimes there is a feeling of disquiet, a spine-tingling sensation when one approaches. They are detectable by psionics, magic, or divine revelation, which leaves most people out. Such points, and Earthmaster sites, also link Kethira with other worlds than Yashain but there are fewer of these.

MAGIC vs TECHNOLOGY

As is immediately apparent from the diagram of the Kethiran familial group and the descriptions of the various member worlds (above) there is a wide variation in the status of magic on these worlds. What exactly magic is, as opposed to technology, has never been clearly established. What is certainly true is that magic is a local violation of physical laws, while technology is an exploitation of the same laws. Unfortunately for magic users there does seem to be some fundamental disadvantages in magic.

Magic must be directed by someone adept in magical techniques. As only few are fortunate enough to be so adept, this limits the general use of magic. Technology seems to have no such limitation. Once an advance has been made it can be used or misused by all. A machine gun or telephone are consistently used by people who have no knowledge of their workings.

All users of magic report that its practice requires considerable effort and results in anything from mild fatigue for simple spells to death for certain spells that exceed the capabilities of the user. Technology can command immense power with a push of a button. Technology also has the advantage of being easily communicated to succeeding generations. This can result in the technological knowledge of a society growing exponentially, as with Terra 1900-2017. Magic on the other hand follows a pattern similar to that of artistic technique. While it can grow and improve, it requires each acolyte to practice extensively and acquire skills. Training techniques for mages have not improved significantly in millennia.

There is one advantage that magic does have; it does not require a massive industrial base and the involvement of large parts of society to evolve. Consequently, magic matures much earlier than technology. Thus as Terra, a technological world, struggles through the primitive Bio-Cybernetic Revolution, the sages of Yashain have for countless eons been travelling between worlds and exerting their influence from afar.

Although magic clearly exists, reports of it are often misinterpretations of what really happened. The technology of a more advanced culture can easily appear to be magical. Sympathetic magic (mass hypnosis, voodoo, etc.) is not really magic at all but rather psychology. Lastly, what may appear to be magic may be only be slight of hand or trickery. This can be harmless as in the case of entertainers or done to gain power over gullible people.

These misunderstandings coupled with a common desire to be someone who has witnessed magic greatly

confuses the efforts of scholars to track the presence of magic, or determine any rise or decrease in such events. Many scholars believe that magic or anti-magic can leak from one part of the universe to another. It is thought that continual travel between worlds greatly increases this effect. The mages of Melderyn are generally in agreement that the magic of Kethira is all a result of contact with Yashain. Whether this decreases the strength of magic on Yashain itself is not known. Historical records are notoriously inaccurate and there has never been any standard way to quantify the strength of magic. Another open question is whether the magic of Yashain is indigenous or comes from yet another source. This leads to the tantalizing conjecture of yet other worlds connected in ways maybe never to be discovered.

GAMEMASTER NOTES

The preceding is a description of Kelestia and of the cosmological beliefs of Harnians as we perceive them. It is up to each GM/FRP group to configure and develop its own version. We have tried to provide a credible cosmology for roleplaying, a framework into which almost anything will fit. Several worlds, perhaps several versions of Kethira/Harn, linked into a mega-game where several GMs operate their own worlds, and players move about between them, with GMs and players changing hats as they go. Other companies' publications may be plugged easily into the Kethiran family, perhaps without alteration. Midgaad offers obvious opportunities. Games set on some version of Earth are also simple. If neither of these is appropriate there is always Sherem, whose description we have left vague for this reason. Of course, the same applies to unpublished worlds. If you have more than one version of Harn (for example) that you want to incorporate into the mega-game, this too is feasible by treating them as P-worlds (see above). Any other world you want to plug in can, in the final analysis, be added to the Kethiran Family and a convenient rationale invented for it. Happy gaming...

PLACE	HUNDRED	HOLDER ¹	LEIGE SEAT	GROSS ACRES	LAND ² QUAL.	HOUSEHOLDS ³			GAMEMASTER NOTES
						SF	RF	UF	
ADANAL	HABIMAS	Reeve	VISERN	640	1.18	11	0	0	
ALDORAL	DAYNORA	Bailiff	HUTOP	1260	1.10	20	3	0	HUNDRED MOOT
ALISTIC	DAYNORA	Reeve	DOLORI	820	1.06	12	3	0	
ANDRAKE	ASOLADE	MAZERONY	JEDES	1560	1.12	20	2	0	
ANFLAX	HABIMAS	DRAUGYN	KOLORN	2030	1.17	32	3	0	
ARRASE	DAYNORA	Guildmaster	KING	850	1.07	0	17	0	
ASOLADE	ASOLADE	Bailiff	JEDES	1520	1.14	22	3	0	HUNDRED MOOT
BELGIE	ASOLADE	Bailiff	JEDES	1110	1.14	17	1	0	
BORY	ASOLADE	POULTY	JEDES	1290	1.12	18	1	0	
BREAM	DAYNORA	Reeve	WAHLENE	600	1.07	10	1	0	
BROMELEON	ASOLADE	Abbot	KING	1660	1.10	21	2	0	MONASTARY 6
BURIANA	HABIMAS	Reeve	RUSNA	740	1.17	12	1	0	
BURRDAN	HABIMAS	Bailiff	KOLORN	600	1.21	14	2	0	
CALSITE	ASOLADE	Bailiff	JEDES	1570	1.13	20	2	0	
CANSON	DAYNORA	NARGALAS	HUTOP	1590	1.09	26	2	0	
CANTWEE	DAYNORA	JOPLER	HUTOP	2320	1.08	41	4	0	
CHANTAL	TANIRAN	ARVOULT	SIRENDEL	1990	1.08	26	3	0	
CHEWINTIN	ASOLADE	Bailiff	JEDES	1620	1.08	17	2	0	
CLAYDON	HABIMAS	Bailiff	INBERNEL	1350	1.16	21	2	0	
CLIMA	TANIRAN	Bailiff	LEDYNE	1420	1.12	19	1	0	
CUSSARD	HABIMAS	Bailiff	WYLAIN	1740	1.14	27	2	0	
DESHINES	ASOLADE	Reeve	SKAIST	780	1.14	11	3	0	
DITHEND	ASOLADE	Reeve	FENEVEN	600	1.12	10	0	0	
DOLORI	DAYNORA	YARQUANE	CANTWEE	1390	1.07	26	2	0	
DRELSYNE	SILORYNE	Bailiff	HUTOP	1590	1.05	29	3	0	
DREZEL	TANIRAN	Bailiff	WYLAIN	1170	1.13	16	1	0	
EBERON	DAYNORA	Reeve	ALDORA	390	1.09	10	0	0	
ELITEN	TANIRAN	LARQUSTE	SIRENDEL	2140	1.09	28	4	0	
FENEVEN	ASOLADE	VAEN	JEDES	1690	1.11	21	2	0	
FOREAN	HABIMAS	Bailiff	KOLORN	1870	1.17	30	3	0	
FLAMBERGE	HABIMAS	BRUONE	KOLORN	1930	1.18	31	3	0	
FREWEL	DAYNORA	Reeve	NAMUNE	460	1.09	9	1	0	
GARE-DAN	HABIMAS	Bailiff	KOLORN	1600	1.18	25	3	0	
GATENS	HABIMAS	Reeve	ANFALX	690	1.16	12	0	0	
GEMHELDON	ASOLADE	Reeve	MEMINAST	400	1.10	10	0	0	
GORONA	TANIRAN	Bailiff	ELITEN	1560	1.09	21	2	0	
HABIMAS	HABIMAS	Bailiff	KOLORN	1860	1.18	32	5	0	HUNDRED MOOT
HALDA	TANIRAN	Reeve	LEDYNE	700	1.13	9	1	0	
HAYARE	TANIRAN	Bailiff	CHANTAL	1250	1.08	17	1	0	
HEGEN	DAYNORA	Reeve	VALYNE	760	1.07	12	2	0	
HELVINFEL	DAYNORA	Bailiff	KOVINDEL	1620	1.09	30	3	0	
HEVERAL	DAYNORA	Kt/Com.	VALYNE	1950	1.07	35	6	0	CHAPTER HOUSE 5
HONING	HABIMAS	Bailiff	KOLORN	1200	1.19	19	2	0	
HUTOP	DAYNORA	Sheriff	KING	1100	1.10	20	4	39	SHIRE MOOT
IDORIN	HABIMAS	Bailiff	RETHELSYNE	1800	1.16	29	3	0	
INBERNEL	HABIMAS	SAVELLCE	QUALDRIS	1960	1.18	31	4	0	
JEDES	ASOLADE	Constable	KIBAN	1830	1.14	29	3	17	
KANDARE	TANIRAN	Bailiff	LEDYNE	2100	1.10	30	3	0	
KELDKITH	ASOLADE	Reeve	CHEWINTIN	510	1.08	10	0	0	
KOLORN	HABIMAS	BASTUNE	MINARSAS	1740	1.21	27	3	42	BARON BASTUNE
KOVINDEL	DAYNORA	KLUNN	KOBING	2620	1.10	48	5	0	
LANCARD	HABIMAS	Bailiff	KOLORN	1380	1.19	22	2	0	
LEDAN	TANIRAN	Bailiff	RUSNA	1630	1.14	23	2	0	
LEDYNE	TANIRAN	Bishop	CALEME	2490	1.14	36	5	0	ABBEY 4
LITCHTON	DAYNORA	Bailiff	HUTOP	1770	1.09	31	4	0	
MANSARD	TANIRAN	TARGVAAL	SIRENDEL	2030	1.10	34	4	0	
MARACRES	HABIMAS	Reeve	STOME	610	1.18	10	1	0	
MEMINAST	ASOLADE	ERWYNE	NOVELIM	1140	1.10	14	1	0	
MOWICH	ASOLADE	Bailiff	JEDES	1480	1.13	19	1	0	
NAMUNE	DAYNORA	Bailiff	HUTOP	1660	1.10	26	4	0	
NICOMEN	DAYNORA	Bailiff	HUTOP	2310	1.10	33	4	0	
NOVELIM	ASOLADE	DOULZARN	JEDES	1720	1.12	22	2	0	
OLLOST	DAYNORA	Reeve	TYRIN	590	1.08	10	1	0	
OROFAL	ASOLADE	Guildmaster	KING	570	1.09	0	16	0	
PALDRON	HABIMAS	PLAURYNE	VISERN	1520	1.19	24	3	0	
PEMBINA	HABIMAS	Reeve	BURRAN	520	1.21	10	1	0	
PEPPLEN	TANIRAN	HILMARTY	SIRENDEL	2500	1.09	36	5	0	
POINTASN	TANIRAN	Reeve	MANSARD	800	1.10	9	2	0	
POYNTER	ASOLADE	Bailiff	BROMELEON	1320	1.09	17	1	0	
RAVELIN	TANIRAN	Reeve	ELITEN	500	1.10	10	3	0	
REBEMIS	DAYNORA	SAGERYNE	CANTWEE	1590	1.05	25	2	0	
REFELEN	DAYNORA	XALAKER	HUTOP	1720	1.09	32	3	0	
RIVSTIM	TANIRAN	KOLARNEY	SIRENDEL	2530	1.10	36	4	0	
RUSNA	HABIMAS	DYNTEWER	KOLORN	1930	1.17	31	3	0	
RYSDAN	HABIMAS	Reeve	YEBIRA	620	1.17	11	0	0	

PLACE	HUNDRED	HOLDER ¹	LEIGE SEAT	GROSS ACRES	LAND ² QUAL.	HOUSEHOLDS ³			GAMEMASTER NOTES
						SF	RF	UF	
SABATAN	HABIMAS	Bailiff	VISERN	1410	1.18	23	2	0	
SATEL	TANIRAN	Bailiff	ELITEN	1110	1.09	15	1	0	
SEGRIN	HABIMAS	Reeve	BURRDAN	330	1.21	9	1	0	
SELEPAN	HABIMAS	LAVALGEN	INBERNEL	920	1.16	13	1	0	
SENTWYN	DAYNORA	YONARET	CANTWEE	1630	1.08	26	3	0	
SHREVE	DAYNORA	Bailiff	HUTOP	1500	1.08	27	3	0	
SKAIST	ASOLADE	Bailiff	JEDES	1560	1.14	20	2	0	
TAMORLAN	ASOLADE	Bailiff	JEDES	1620	1.12	21	2	0	
TASHERN	DAYNORA	Reeve	CANSON	400	1.09	10	2	0	
TASINALD	ASOLADE	Guildmaster	KING	360	1.09	0	14	0	
TOCADE	HABIMAS	LUDARCE	KOLORN	2620	1.17	41	5	0	
TYNEASTA	HABIMAS	BRAILOUR	KOLORN	1960	1.19	31	3	0	
TYRIN	DAYNORA	Bailiff	HUTOP	1810	1.09	33	4	0	
VALYNE	DAYNORA	Abbot	LEDYNE	1550	1.07	25	4	0	ABBAY 4
VARLIN	TANIRAN	Bailiff	ELITEN	1420	1.11	22	2	0	
VENABENE	HABIMAS	Reeve	HABIMAS	590	1.18	9	1	0	
VISERN	HABIMAS	REQUECHT	KOLORN	2200	1.20	34	5	0	
WAHLENE	DAYNORA	Bailiff	VALYNE	1900	1.08	35	4	0	
WYLAIN	HABIMAS	Kt/Com.	LEDYNE	2790	1.15	45	7	0	CHAPTER HOUSE 5
YALEN	ASOLADE	ORTEYAN	NOVELIM	1170	1.14	15	1	0	
YEASHIM	ASOLADE	ERCAMBAR	JEDES	1610	1.16	20	2	0	
YEBIRA	HABIMAS	SCAUNDY	TYNEASTA	1380	1.19	21	1	0	
ZARBIZAN	TANIRAN	Reeve	SATEL	550	1.09	9	3	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 children.
Generally, only settlements of 10 (or more) households are mapped.
Smaller settlement data is included in Manor data.
4. Clerical Order, Spear of Shattered Sorrow, Temple of Larani.
5. Fighting Order, Lady of Paladins, Temple of Larani.
6. Clerical Order, The Irreproachable Order, Temple of Peoni.

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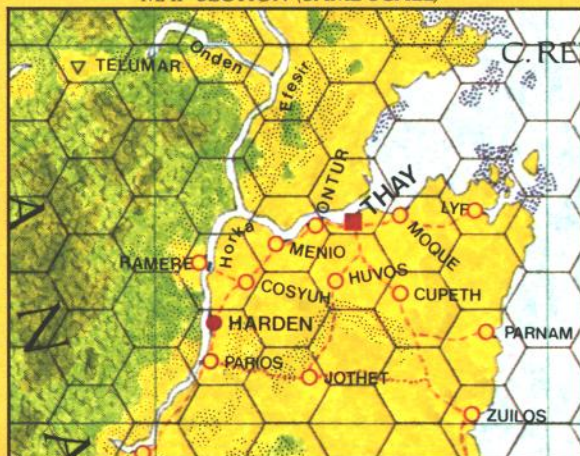
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