

ORBAALTM

**KINGDOM
MODULE**



COLUMBIA GAMES INC.

**ENCYCLOPEDIA
HARNICA**

5008

ORBAALTM

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Orbaal is the name presently given to the region north of the Anoth River and northeast of Himod. The natural vegetation is needleleaf and mixed forest and there are tracts of cropland and pasture. With the exception of the alluvial valley of the Anoth it is a rugged, fjord indented land. The Jahl Mountains cover over two thirds of the region.

Until 686 Orbaal was known as Jara, the name by which most of the indigenous Jarin peoples still refer to it. Orbaal is the name chosen by the first Ivinian king on Harn for his domains and it has come to mean the region as well as the kingdom.

Although dominated by the fractious, tributary Kingdom of Orbaal, the region is home to three human semi-nomadic nations, the Anoa, the Taelda, and the Ymodi, all of which have Jarin blood. While sporadic punitive missions and colonization attempts continue to be made, the tribesmen have successfully withstood all such activity, and frequently bloodied the noses of their would be Orbaalese overlords. The Jahl Mountains are also home to several Gargun nations.

Any understanding of Orbaal must begin with a discussion of the two "civilized" peoples that comprise the kingdom. The Ivinian conquerors number about 8000, hold almost all of the kingdom's fortresses, and rule 65,000 Jarin who make up the vast body of serfs and farmers. There is considerable tension between the two. A major rebellion erupted less than twenty years ago, and the Jarin are restlessly and constantly plotting against their overlords.

HISTORY

Organized Jarin settlement north of the Anoth River began in the fifth century BT. The new settlers moved north to escape the gradually increasing populations of Nuthela and Kaldor. Until that time the north was inhabited by semi-nomadic and largely disorganized Jarin tribesmen, the descendants of whom can be found among the Anoa, Taelda, and Ymodi tribes. The most ancient

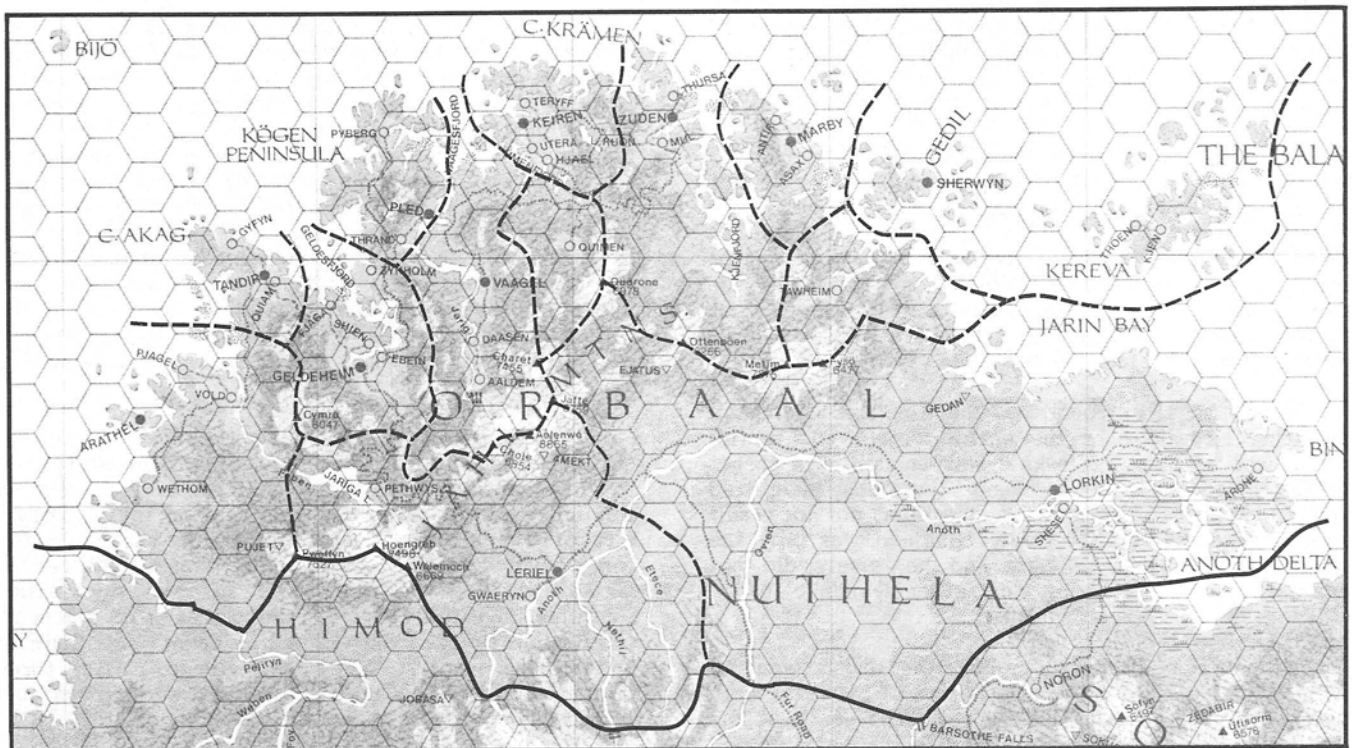
barrow graves at Gedan predate the influx of "civilized" Jarin. The northern Jarin quickly developed a cultural outlook distinct from their southern relatives. Many crossed the Jahl mountains and established settlements along Harn's rugged northern coast. By the first century TR there were Jarin communities scattered from Himod to the Anoth Delta.

The appearance of Gargun in the Jahl mountains in the second century TR resulted in the consolidation of many of the disparate villages and communities. Several Jarin settlements were destroyed before the humans realized the extent of the threat facing them. Initially the Jarin tended to fortify naturally defensive positions (headlands, islands, hills etc.) with earthen ramparts and palisade walls. Most of these later became the site of motte and bailey keeps or later fortifications. Many existing keeps and castles in Orbaal show the remains of the ancient earthworks, and in some cases the ramparts are still an important part of defense.

Many of these ancient hill forts were later abandoned. The best known is Annwyn, near Geldeheim; another is on an island off Cape Akag, there are two more on the Kogen Peninsula, and several on the coast of the Kjenfjord. Some, Annwyn among them, are very extensive and contain ruins from as late as the fifth century TR.

THE KINGDOMS OF JARA

By 400 TR there were more than a dozen petty kingdoms in the region, which had by then become known as Jara. Gradually a crude form of feudalism developed, although in reality it bore greater similarity to a series of tributary states. There was no overking of Jara; no one clan could exert enough influence to hold sway over any but their nearest neighbours. Few even tried. The most powerful Jarin lord was the Prince of Lethwyn (now Geldeheim) although the princes of Leriell, Lorkin, and Fythaal (now Keiren) were almost his equals. Relations between the kingdoms were generally peaceful and there was a thriving, if limited, coastal trade.



THE IVINIAN CONQUEST

In 643 the village of Aernal, east of Pentiel (now Marby) was sacked by Ivinian raiders and many of the inhabitants were carried off as captives. No other attacks came for two years, and Aernal seemed to have no major significance. The Jarin began to understand the scope of the danger they faced in 645 when three separate raids were made on northeastern Jara.

At first coming only as raiders in search of booty and captives, the Ivinians grew bolder as they learned more about Jara. By 650 even the larger settlements were no deterrent to the seagoing raiders, whose martial skill and swift ships made them virtually unstoppable. Jara was an alluring target for Ivinian pirates, who judged the Jarin to be weak, cowardly and disorganized.

In 652 a band of outcasts and pirates captured Sherwyn keep. These men, outlaws in Ivinia, chose to remain in Jara instead of returning home. Belonging to no clan, they took the name of their conquest for a clan name, acquired Jarin wives by force, and became the first permanent Ivinian residents of Jara.

The next two decades saw this pattern repeated many times, as junior branches of Ivinian clans, seeing little future (and less land) in their northern homes, sought domains of their own in Jara. Clans, outlaws, and pirates from several Ivinian kingdoms sailed south in an uncoordinated series of attacks that eventually put an end to the Jarin realms. The Jarin were unable, or unwilling, to unify against the threat from the sea, and the Ivinians conquered the coastal holds of Jara with relative ease. The last coastal Jarin keep fell to the invaders in 676; most Jarin were under the dominion of the conquerors. Only Gwaeryn, Leriell, Quimen and Pethwys were held by Jarin lords.

THE KINGDOM OF ORBAAL

The nature of the Ivinian conquest meant that their domains were far from a unified state. Several dozen clans had established as many independent "kingdoms", some little more than large villages. The most powerful of the Ivinian clans was Taareskeld, which had conquered Lethwyn in 667. Renaming their new possession Geldeheim, clan Taareskeld drew considerable wealth from the fertile lands at the south end of Geldesfjord.

Hagined, the Taareskeld valhakar, was a man of ambition and energy. Between 668 and 673 he rebuilt the original Jarin keep, making Geldeheim one of the strongest fortifications in the north. His base secure, Hagined gradually expanded his power by annexation and conquest of neighbouring Ivinian clans. By 685 his policies had given clan Taareskeld control of both sides of the Geldesfjord. The major fortifications were held by relatives and allies of Hagined.

In 686 Hagined proclaimed the Kingdom of Orbaal, declaring lordship over the entire region. The wealth and power of clan Taareskeld was enough of a threat to the independent Ivinian keeps that most submitted and paid tribute. Creation of a "kingdom" did not result in a unified state. Effectively, Hagined was only the wealthiest of several kings, and he wisely did not interfere in the affairs of most other Ivinian clans.

ALEGAR I (692-714)

After Hagined's death in 692, the throne went to Alegar, his eldest son. The early years of his reign were troubled by the growing Jarin unrest. The conquest had

resulted in the death of most of the traditional Jarin nobility, effectively depriving them of leadership. By 690, however, agitators had arisen among the Jarin, and there were numerous disputes and small skirmishes between Ivinian clans and their Jarin serfs. The Jarin lords of Gwaeryn, Leriell, and Pethwys were involved in fomenting discord, although the extent of their activity is unclear. Only Rogryn Cysemet, the Prince of Quimen, openly encouraged discontent.

In 700 Alegar began a liaison with Melkea Akarne, a priestess of the Agrikan order of the Kukshin. This female clerical order, and its sponsored fighting order, The Crimson Dancer, deemed it advisable to leave their traditional base in Tharda because of the disfavour of the King of Rethem. Melkea had been sent to Orbaal by her superiors to explore the possibilities of moving to the northlands. She convinced her royal lover to allow the Agrikan order to move to Orbaal. Alegar, seeking new allies and wishing to deal with the growing Jarin problem, offered the Agrikans Quimen keep.

THE JARIN REBELLION

To lull the Jarin, and to give his actions the semblance of righteousness, Alegar sent messages to the four Jarin lords demanding that they make personal submission to him at Geldeheim or be declared outlaw. Those at Gwaeryn, Leriell and Pethwys were given ample time to respond, but the ultimatum to clan Cysemet was delivered in the dead of winter one week before the ultimatum expired. Whether Rogryn Cysemet intended to make submission (as did the other Jarin lords) is unknown, and probably immaterial. Bad weather ensured his non-compliance.

Crimson Dancer troops attacked Quimen keep in the early spring of 701, possibly aided by a traitor who opened the gate. The Agrikan women were so savage and merciless that the violent Ivinian attacks during the conquest paled in comparison. Clan Cysemet was exterminated, Rogryn himself tortured to death in a three day public ceremony.

If Alegar hoped that this butchery would quell the mutinous Jarin he was mistaken. When news of the massacre spread throughout Orbaal, the smouldering Jarin hatred and resentment burst into open rebellion. Lorkin castle was captured by local Jarin, and many Ivinian clans were besieged in their holds. Although a few areas were nearly untouched by the rebellion, most regions were in turmoil for two years. Had the Jarin been able to unify their sporadic revolts they might have defeated the Ivinians. Rebel leadership, however, was disorganized and often incompetent, and they were subdued piecemeal. The rebellion ended with the recapture of Lorkin castle in 703 after the mysterious decapitation of the Jarin overlord, Gweffryn Seylnes.

THE THAY RAIDS

The suppression of the Jarin rebellion temporarily unified the squabbling, divisive Ivinian clans while they fought a common enemy. Hoping to preserve and extend this unity Alegar planned a bold raid on the Melderyni city of Thay. Keron Island, off Harn's eastern coast, was occupied in 704 and Balhafen was established as an advance base. In 705 a fleet of forty ships sailed south and invested Thay. Unable to breach its defences, the Ivinians ravaged the nearby countryside, burning and looting manors, keeps, and villages. After three days the frustrated northerners retired carrying off considerable booty and women.

Believing that a larger force would succeed, Alegar sent one hundred ships against Thay in 707. The city was spared a second assault when the Ivinian fleet was scattered and destroyed by a freak storm off Cape Renda. The survivors, regrouping at Keron, found that Balhafen had also been destroyed. Demoralized, the Ivinians limped home to Orbaal. Thayans believe that the storm and the coincident destruction of Balhafen were the result of the intervention of Melderyn.

ALEGAR II (714-

Hagined, the eldest son of Alegar I, was lost in the Cape Renda disaster, making Alegar the younger the primary claimant to the throne of Orbaal. Alegar I was not overfond of his younger son, once stating that he "was fit for the marriage bed and little else". Since all but the most recent of Alegar the younger's marriages were arranged by his father and were an important part of the royal policies of alliance and annexation, the comment, whatever its accuracy, seems unfair.

In 714 Alegar the younger became Alegar II. The kingdom he inherited was far from unified, clans warred or allied with each other as they saw fit and many paid tribute to the king with considerable reluctance. The temporary unification that had occurred during the Jarin revolt and the Thay raids had dissipated and Alegar's policies have not changed matters.

Alegar II has a somewhat paranoid personality and tends to see enemies lurking everywhere. He believes, with some reason, that demands for tribute from the various kingdoms of Ivinia may soon become more pressing. He is also aware of the growing discontent among the Jarin. Several Ivinian clans chafe at their tributary status and would be only too willing to supplant clan Taareskeld as Orbaal's rulers. At present Alegar seems to be attempting to deal with these problems by hoping they will go away.

The Jarin situation has worsened since the sudden death of Alegar's fifth wife, Mythyl Weymyss. Mythyl was the younger sister of the Jarin lord of Pethwys keep. The marriage was arranged in 712 by Alegar I as an assurance of peace. Mythyl's body was found at the foot of the eastern tower of Caer Geldeheim in the winter of 719. Although the "official" explanation is accidental death, some believe that she was murdered at the instigation of the king's newest wife, Bryna Telthaal. It is well known the two women hated each other. Mythyl's brother is deeply resentful, and his anger may spark hostilities. The other two Jarin lords of Gwaeryn and Leriell are involved in intrigue, but neither seems eager to take an open role in rebellion. In addition, there has been an increase in Jarin agitators, particularly in eastern Orbaal. The brutal oppression of Jarin peasants by many Ivinian clans has done nothing to ease tensions between the two peoples.

Alegar II is generally viewed as weak, vain, and untrustworthy by most Ivinian clans. Clan Verakaar of Tandir are the most hostile, but the tributary allegiance of the Cyreens of Arathel, the Galbarts of Keiren, and the Geldestaars of Lorkin is wavering. None of these wealthy clans would hesitate to seize the throne given an opportunity. Only the distrust they have for each other prevents them from uniting to overthrow Alegar.

Within clan Taareskeld there is no serious opposition to Alegar. The king is thirty seven, and barring accident, he is likely to rule for many years. His children are

young, the eldest male only twelve. The only conceivable familial problem might be his half brother, Methgar Akarne, the product of Alegar I's liaison with the Agrikan priestess Melkea. He is nineteen, and presumed to be living at Quimen, although no one but the Agrikans really knows. Melkea herself is the high priestess of the Geldeheim temple of Agrik.

IVINIAN SOCIETY

The pressures of space preclude giving a definitive view of Ivinian culture here. Those GMs who wish to broaden their knowledge of this important facet of Orbaal are referred to the IVINIA Regional Module.

The basic unit of Ivinian society is the clan. In the Ivinian sense the word "clan" has a much broader meaning than "family", although it certainly includes it. Admission to the clan is by birth or adoption. The latter is common. Almost all economic and social activity devolves from clans which vary greatly in size and status. The clanhead is called the "valhakar", who is assisted by a council of males with three or more wives, known as the "thringaad". Any member of the thringaad has the right to challenge for the leadership by combat, but in practice the valhakar is elected for life. Usually, only members of the thringaad have a say in clan affairs. Other clan members do as they are told or opt out of the clan. Clan wealth is held in common, controlled by the valhakar and thringaad.

In Orbaal most of the arable land is held by great clans, which have as many as several hundred members. The domain of a great clan is called a "thranaal" and contains several clanholds in addition to the castle, keep, or "thran" (large Ivinian clanhold). Minor clans resemble great clans in every way except size. In Orbaal, such clans tend to be clustered near major settlements and generally control the business activity.

Ivinian society is polygamous, and marriage is integral to male status; three or more wives are necessary for admission to the thringaad. Women generally take subservient roles; unmarried daughters are a valuable commodity of the clan. Brideprices (the amount of money paid by the husband to the woman's clan) are generally high and many men cannot afford to marry. This has the effect of encouraging viking (raiding) activity since war brides may be taken, and pillaged loot may be used to purchase brides. A woman can claim the rights of a warrior for as long as she remains a virgin and undefeated in combat. The Agrikan Order of the Crimson Dancer has attracted many martially inclined women.

Many clans in Orbaal are related to great clans in Ivinia. This causes some Ivinian kingdoms to make periodic claims for tribute from Orbaal. The Ivinian kingdoms of Rogna, Menglana, and Seldenbaal are the most interested in Orbaal.

Ivinian religion is centred around the worship of Sarajin. Although a few northmen follow other deities, the number is almost inconsequential.

JARIN SOCIETY

Superficially, there are many similarities between Jarin culture and society and that of the Ivinians. The clan is a fundamental unit of both, although Jarin clans are smaller and tend not to have the overwhelming power of their Ivinian counterparts. Jarin clan chiefs are often called princes.

Jarin warriors are honoured, but their society does not have the martial impetus of Ivinian culture. As a result, Jarin troops lack the high degree of disciplined ferocity that has contributed so heavily to Ivinian success. Jarin songs and tales reflect this; tragic warriors fighting against impossible odds and failing heroically are a standard motif in their oral traditions.

Although women are deemed inferior in Jarin society, they are not regarded as chattels as in Ivinian culture. The practice of brideprice exists concurrent with dowry; each is used as the situation demands. It is rare, but not unheard of, for a Jarin woman to hold land, or to be accorded traditional male rights.

Most Jarin worship Ilvir or Siem, although their view of the latter is corrupted compared to that of the Khuzdul or the Sindarin. The elaborate mysticism of Ilviran theology is very attractive to the Jarin psyche.

ORBAALESE ECONOMICS

Ivinians are the dominant traders of the northern world, and those living in Orbaal are no exception. Their ships range long distances in search of markets and products, and they are clever and ruthless traders with a good appreciation of value. Most Ivinian clans who go to sea (almost all of them) are traders of sorts, although a few minor clans specialize as mercantylers and usurers. Few Ivinian mercantylers are averse to piracy if opportunity presents itself. The mercantyle activity in Orbaal does much to compensate for the generally poor land quality of northern Harn.

Most cargos are transported by water in Orbaal, giving rise to a healthy internal balance of trade between the major settlements. Traders use vessels ranging from large merchantmen to one man rowboats.

ORBAALESE GOVERNMENT

Compared to the kingdoms of southern Harn, the politics of Orbaal lack definition. Most Ivinian valhakers style themselves kings, although all pay some tribute to Alegar II. The feudal network does not exist; rather, there is a pyramidal structure of alliance and tribute. Within his domain, the local lord is supreme; internal

administration is usually a matter of indifference to the overlord who is interested only in the monies, goods and services owed in tribute.

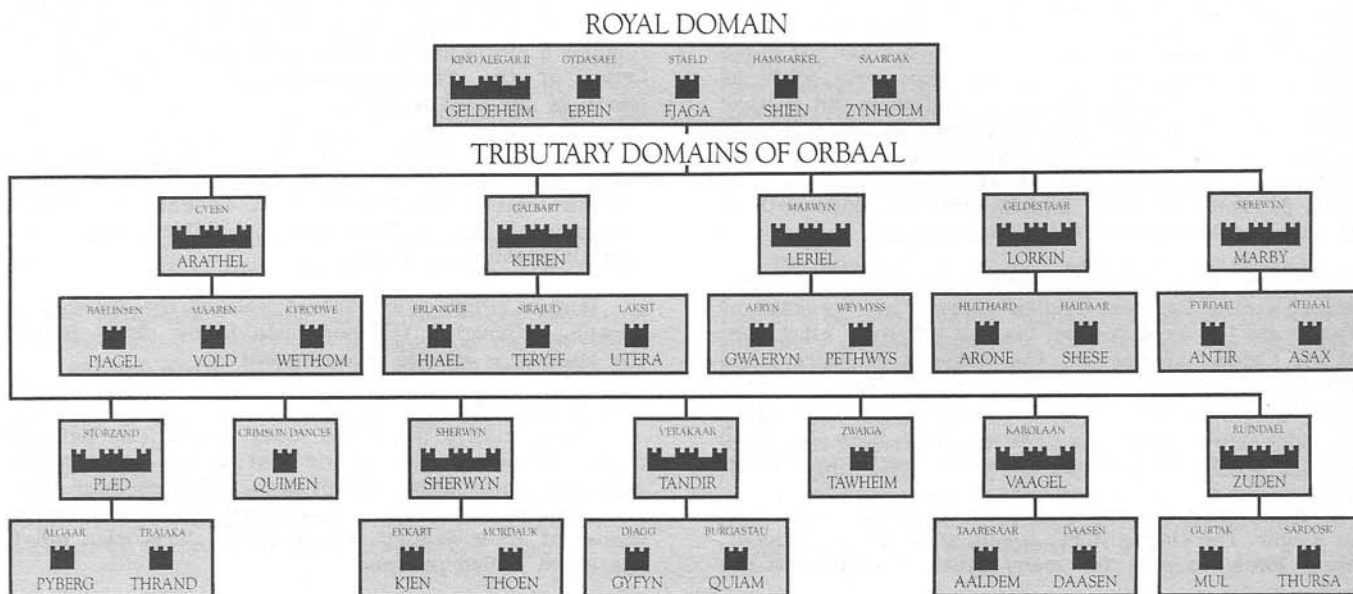
In most Orbaalese domains the tribute organization devolves from the major clanhold. There are usually several minor clanholds held by the ruling clan located throughout the domain; each of these is responsible for collecting taxes and tribute from Jarin villages and paying it to the major clanhold. The ruling branch of the clan demands an arbitrary amount out of each minor clanhold area; they are generally disinterested in how much is collected above that amount.

In many Orbaalese domains tribute owed by a village is determined by head tax. This is normally assessed every person over seven years of age. Attempting to evade tax by hiding or lying about the age of children is punished by death of the "non-person". The amount of tax, age level, and the means and frequency of collection varies in Orbaal. Some lords have been known to collect several times in the same year from the same village, declare pregnant women two people, or burn villages (or villagers) for incomplete payment. Head tax in Orbaal averages 12d per annum per person. In addition to head tax, many lords require tribute from the village as a whole. This amount often equals to the total tax collected from individuals.

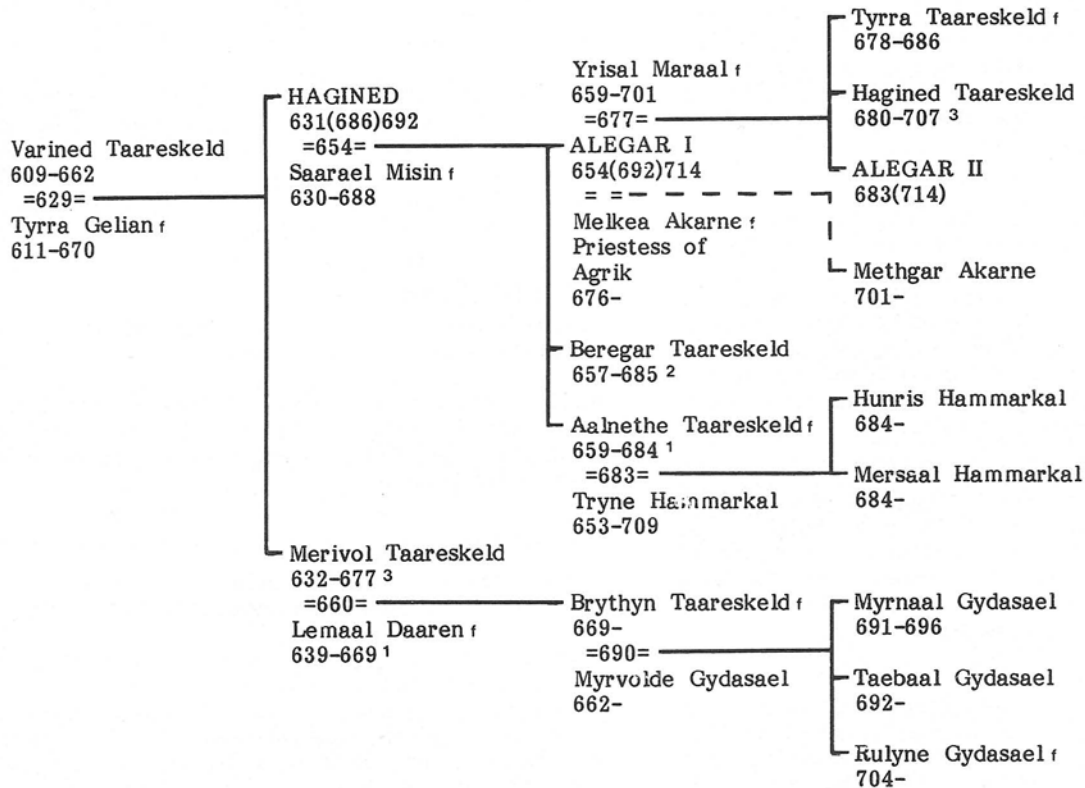
The legal system in Orbaal is vendetta law (see "Law" [EH2]). Disputes are settled between clans and individuals as they see fit. Understandably, this practice is not always amicable. If blood is spilled, the victim's clan may be too proud or wrathful to accept wergild (compensation). The search for vengeance often results in blood feud, and can last for generations. Vendettas proceed by honourable duel and craven murder, by battle in the sunlight, and arson in the dark of night. Few bloodfeuds end as quickly as they begin.

Outside their own domains in southwestern Orbaal the Jarin have few rights and little power to enforce those they have. Within the the lands ruled by Jarin lords the tributary, tax, and legal systems are similar to those described above.

TRIBUTARY DOMAINS

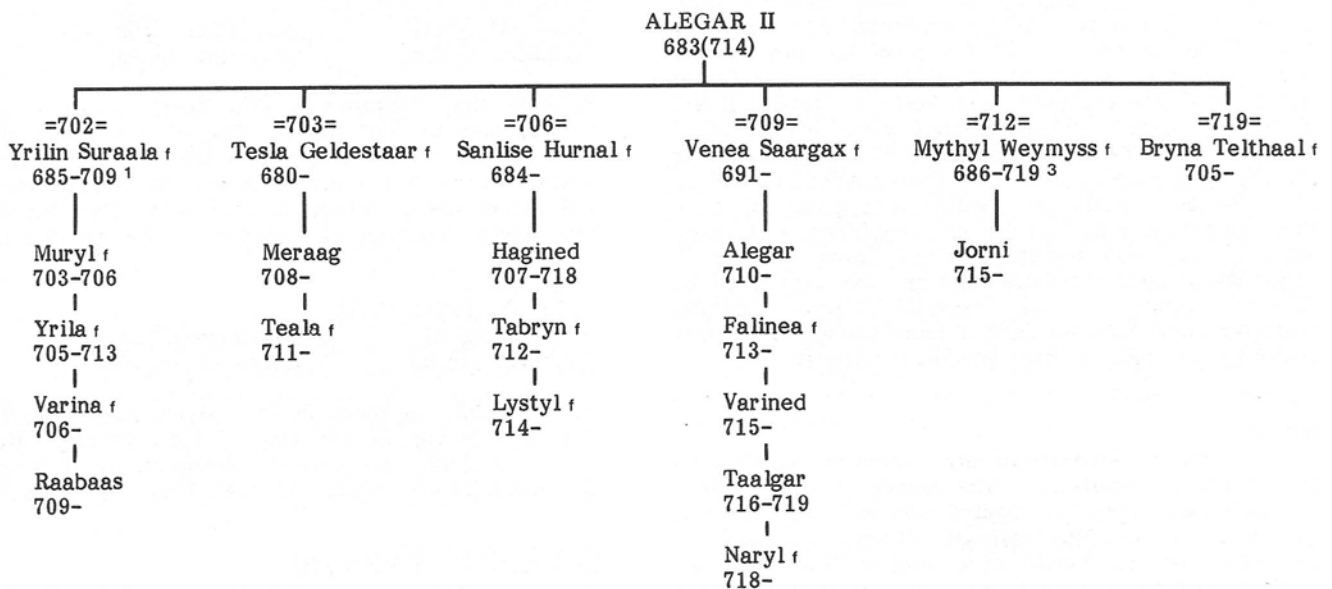


GENEOLOGY OF CLAN TAARESKELD



Note: Due to the polygamous nature of Ivinian society it is only possible to show significant marriages.

WIVES OF ALEGAR II



- =719= Date of Marriage
 = = Other Relationship
 (714) Succession date
 f Female
 1 Died in childbirth
 2 Died in battle
 3 Other violent death

ORBAAL 6

ORBAALESE SETTLEMENTS

The following is a list of the major settlements in the Kingdom of Orbaal. Notes on the appropriate clan, valhakar, and history of each settlement are given. The original Jarin name for each settlement is noted in brackets; in a few cases the Jarin name has been adopted by the Ivinians.

CLAN

The Ivinian or Jarin clan that holds the settlement. In the case of Quimen, the holder is an Agrikan fighting order. If a clan is related to a great clan in Ivinia, this is indicated in the notes. Most of the Ivinian population in a domain will related by birth, adoption, or marriage to the great clan holding the settlement, although a few independent, small clans are usually present. An exception would be Geldeheim where several dozen independent clans reside.

TRIBUTE

The settlement to whom tribute is paid. Tribute is actually paid to the great clan holding this settlement, but listing the settlement is easier to access for data. The amount of tribute, and the form it takes varies, but as a general rule will amount to ten percent of the clan's revenue.

POPULATION

The total Ivinian populations of Orbaal is approximately 7900; the Jarin number about 65,250. The Ivinian/Jarin populations of each domain are given. Roughly 20% of the Ivinian and 5% of the Jarin would reside in/around the major settlement itself, the remainder living in rural thrans and villages.

REVENUE

The annual gross revenue of the domain. This includes revenue gained from head taxes, tolls, fees, rents, and tribute from subject villages within the domain. When applicable, the tribute received from other great clans is noted in brackets. For example, Arathel has revenue of 30,300 from its own domain and receives an additional 9,000d (approximately) in tribute from Pjagel, Vold, and Wethom. Hence, if all tribute is received (rare), Arathel would have a gross revenue of 39,300d. Keep in mind that Arathel, among others, owes roughly 10% of its gross revenue as tribute to Geldeheim. Although revenues are given in pence they are actually paid in various combinations of cash, labour, kind, and martial service. Lords who try to adjust the amount of tribute upwards, may expect armed dissent. None of the revenue figures include "extraordinary" incomes derived from viking, or a great clan's profit from its own economic activity.

MILITARY

The military strength of any domain is roughly 30% of the Ivinian population. The nature of Ivinian clans is such that every able bodied man is usually trained to arms. Few are "professional soldiers" but they far exceed the normal quality of a local militia; most are skillful and enthusiastic warriors, especially when pillage and booty are available. Approximately 20% of the military strength would be available in the settlement; the balance could be raised within two or three days. Each great clan has at least one warboat per 30 warriors; many own a longship or two, but very few can maintain a dragonship.

AALDEM (Mathwyn)

Clan: Taaresaar	Population: 160/880
Tribute: Vaagel	Revenue: 16,500d

Built in 430, captured in 674. Burlni Taaresaar is a porcine young man of twenty five, and one of the more intelligent Valhakars. The Taaresaars are a branch of clan Taares from Menglana. They are very distant cousins of the Taareskelds, the two clans having divided long before coming to Orbaal.

ANTIR (Symys)

Clan: Fyrdael	Population: 180/940
Tribute: Marby	Revenue: 17,400d

Built in 562, captured in 658. Arlaas Fyrdael is thirty three and believed to be on his death bed with pneumonia. The Fyrdaels are a junior branch of clan Fyrda from Seldenbaal.

ARATHEL (Arathel)

Clan: Cyeen	Population: 270/1650
Tribute: Geldeheim	Revenue: 30,300d (9,000d)

Built in 530 and captured in 673, the original keep was expanded into a castle between 685-690. Tursi Cyeen is an energetic forty six. The Cyeens have some Jarin blood which may account for their relative gentleness to their Jarin subjects. They are related to the Kyrodwes of Wethom. The Cyeens have made several unsuccessful attempts to found colonies to the east. In 710, a small colony on the shore of Morvilva Bay was annihilated by Equani tribesmen. Bjarl, Tursi's youngest son, was slain in the massacre. Arathel receives tribute from from Pjagel, Vold, and Wethom.

ARONE (Bwasyn)

Clan: Hulthard	Population: 170/1450
Tribute: Lorkin	Revenue: 25,900d

Built in 495, captured in 663. Zaarli Hulthard is an elderly man in poor health. The clan is a branch of clan Hulthard from Rogna and there is still friendly contact between the clans. Arone has a fine harbour and offers cheap refuge to seafarers. The Hulthards have covert dealings with pirates in the Anoth Delta.

ASAX (Rymaen)

Clan: Atejaal	Population: 150/900
Tribute: Marby	Revenue: 16,700d

Built in 609, captured in 659. Hjarn Atejaal is fifty one, a survivor of the Cape Renda disaster. He is coarse, violent, and prone to insane bursts of temper. The Atejaals are related to clan Tejaal of Menglana.

DAASEN (Kyloryn)

Clan: Daasen	Population: 230/1180
Tribute: Vaagel	Revenue: 21,800d

Built in 487, captured in 673. Harsin Daasen is twenty eight and something of a fool. The intrigue within clan Daasen may result in his death. The Daasens are a branch of clan Daas from Menglana.

EBEIN (Alyne)

Clan: Gydasael Population: 220/1430
Tribute: Geldeheim Revenue: 16,100d

Built in 528, captured in 665. Myrvolde Gydasael, fifty eight, toadies heavily to the king and is somewhat meek. His son Taebaal seems more promising, and some members of the Gydasael thrangaad would not be saddened by Myrevolde's death. His beautiful daughter, Rulyne, is considered one of the most desirable maidens in Orbaal and has an exorbitant brideprice. She wishes to join the Order of the Crimson Dancer at Quiam.

FJAGA (Cwessyl)

Clan: Staeld Population: 180/670
Tribute: Geldeheim Revenue: 18,250d

Built in 512, captured in 666. Albyn Staeld succeeded his father Poraan as Valhakar after the latter's demise at the Cape Renda disaster. Albyne is a clever and vigorous thirty. The Staelds are loyal cousins of the Taareskelds and hold Fjaga at the king's pleasure.

GELDEHEIM (Lethwyn)

Clan: Taareskeld Population: 680/3300
Tribute: Pelyn (Ivinia) Revenue: 66,400d (60,000d)

The royal castle of Orbaal, and clan seat of the Taareskelds. Built in 458, captured in 667. Tribute is claimed by the Stahlers of Menglana in Ivinia, but none has been paid for thirty two years.

GWAERYN (Gwaeryn)

Clan: Aeryn Population: 30/950
Tribute: Leriell Revenue: 14,400d

A Jarin keep, originally built in 388, now being upgraded to stone. Symael Aeran is thirty seven, a soft spoken and seemingly gentle man, whose manner disguises a shrewd politician. He is a moderate who believes that, given time, the Ivinians will be assimilated into Jarin culture. He has little respect for fanatical Jarin patriots.

GYFYN (Gyfyfyn)

Clan: Djagg Population: 160/1640
Tribute: Tandir Revenue: 26,900d

Built in 561, captured in 671. Jurri Djagg, forty three, is an aggressive and skillful warrior who distinguished himself during the Jarin Rebellion and Thay raids. The Djaggs are related to the Dagens, the royal clan of Ibanvaal. They resent their lesser status in Orbaal and seek to expand their domains. A recent attempt to found a colony on Movel Island in the Afarezirs failed due to poor weather and minimal support, but another voyage is being planned.

HJAEL (Powythys)

Clan: Erlanger Population: 170/1160
Tribute: Kerien Revenue: 20,400d

Built in 502, captured in 674. Sweyn Erlanger is over sixty, but still a powerful warrior. He is very fond of roistering with his warband. The Erlangers are a junior branch of clan Erlang from Seldenbaal.

KEIREN (Fythael)

Clan: Galbart Population: 310/3420
Tribute: Geldeheim Revenue: 59,500d (7,000d)

Built in 518, captured in 664. The original keep was upgraded into a castle in 698. Pjersi Galbart is thirty one and is heavily influenced by his younger and cleverer brother Raalir, who will most likely "arrange" to succeed him if he can gather sufficient support in the thrangaad. Keiren receives tribute from Hjael, Teryff, and Utera.

KJEN (Asamyn)

Clan: Ekkart Population: 150/820
Tribute: Sherwyn Revenue: 15,800d

Built in 633, captured in 659. Avaarl Ekkart is fifty six, loves the sea, and hates clan Sherwyn. He pays tribute to the Sherwyns with growing reluctance. Avaarl is scheming with the Mordauks of Thoen to rebel against their mutual overlords and has offered tribute to the Serewyns of Marby for their support.

LERIEL (Leriel)

Clan: Marwyn Population: 60/3630
Tribute: Geldeheim Revenue: 52,600d (4,000d)

Built in 234 and expanded to a castle in 563. It is the only castle in the hands of a Jarin family, largely because of its inland location. Eamonn Marwyn, who styles himself Prince of Leriell, is a wily, manipulative man of sixty three. Clan Marwyn pays reluctant tribute to Alegar II. Leriell is the seat of the Ilviran primate of Harn. The prince receives tribute from Gwaeryn and Pethwys.

LORKIN (Lorkin)

Clan: Geldestaar Population: 370/3380
Tribute: Geldeheim Revenue: 61,000d (4,000d)

Built in 302, expanded to a castle in 603, and captured in 665. Taarbri Geldestaar is an ugly, violent, and depraved man of thirty four. He is very oppressive to his Jarin serfs. Clan Geldestaar is a junior branch of clan Geldest from Rogna. The castle commands the head of the Anoth Delta and the defences of this old Jarin fortress have been much improved recently. Lorkin was captured by Jarin rebels in 701, and was the symbol of resistance until 703, when the mysterious decapitation of the Jarin overlord, Gweffryn, led to the recapture of the castle by Ivinians. Periodically, Geldestaar clansmen are found headless, victims it is said of the "Spectre of Lorkin". Tribute is received from Arone and Shese.

MARBY (Pentiel)

Clan: Serewyn Population: 360/3320
Tribute: Geldheim Revenue: 58,100d (3,500d)

Built in 587 and captured in 658. Mikkaar Serewyn is a surprisingly gentle man of twenty seven. He is fond of music and art and there are a few Kaldoric and Melderyni artisans at his court. There has been a bloody vendetta between clan Serewyn and clan Sherwyn of Sherwyn since 683. The two clans are distantly related, and each claims the other's lands. Marby receives tribute from Antir and Asax.

MUL (Susyl'n)

Clan: Gurtak Population: 170/840
Tribute: Zuden Revenue: 15,900d

Built in 559, captured in 671. Osaar Gurtak, thirty four, is a considerable braggart, who has many times publicly declared his intention to raid Cherafir and Melderyn. Clan Gurtak is a junior branch of clan Gurta from Seldenbaal.

PETHWYS (Pethwys)

Clan: Weymyss Population: 10/1520
Tribute: Leriell Revenue: 24,100d

Built in 461. Felan Weymyss is forty one, and given to fits of sullen moodiness. His younger sister, Mythyl, was married to Alegar II as an assurance of peace in 712, but died under suspicious circumstances in 719. Felan believes, with cause, that her death was plotted by Bryna Telthaal, Alegar's newest wife. Felan's resentment is deepening, and he is contemplating revenge. This may precipitate a second Jarin Revolt.

PJAGEL (Teslyn)

Clan: Baelinsen Population: 230/1490
Tribute: Arathel Revenue: 28,000d

Built in 602, captured in 675. Skudrin Baelinsen is twenty two and drinks more than is wise. He is fond of wenching and has taken many Jarin women to his bed against their will. Many of his subjects are bitterly angry at his behaviour. Clan Baelinsen are a junior branch of clan Baelin from Menglana.

PLED (Cythael)

Clan: Storzand Population: 210/1650
Tribute: Geldeheim Revenue: 29,800d (5,000d)

Built in 512, expanded to a motte and bailey castle in 596, and captured in 665. Knurri Storzand is a stubborn and brutal man of forty. The Storzands are a branch of clan Storz from Menglana. Their kinfolk in Ivinia are presently facing attack and sent an appeal for aid to clan Storzand last year. Any likelihood of help being sent to Ivinia is lessened by the ongoing feud between clans Storzand and Karolaan. This began in 716 when Usrin, one of Knurri's sons was crippled in a hunting accident while visiting the Karolaan hold of Vaagel. Although the Karolaans have offered compensation, Knurri presses the feud. Pled receives tribute from Pyberg and Thrاند.

PYBERG (Gythryl)

Clan: Algaar Population: 200/1670
Tribute: Pled Revenue: 29,300d

Built in 584, captured in 657. Tuzrin Algaar is forty four. For the last two years he has been troubled by cataracts, and is steadily losing his sight. This fact has made him irritable, short tempered, and prone to fits of morbid depression. His younger brother, Vjaldin, is fomenting discord in the Algaar thrangaad in an attempt to replace him. Clan Algaar is a branch of the clan of the same name from Menglana.

QUIAM (Areloren)

Clan: Burgastau Population: 160/720
Tribute: Tandir Revenue: 14,000d

Built in 549, captured in 663. Hudraas Verakaar, twenty five, is the youngest Valhakar of the Orbaalese great clans. He is a skilled warrior and loves nothing better than viking. He is presently contemplating a major raid against western Harn.

QUIMEN (Quimen)

HOLDER: Crimson Dancer Population: 60/1450
Tribute: Geldeheim Revenue: 24,700d

Built in 584. The only orderial fief in Orbaal, Quimen is held by the Agrikan Order of the Crimson Dancer. Quimen was a Jarin keep until 701 when it was seized by the order with the complicity of King Alegar I. The brutal methods used by these violent women to subdue their opposition sparked the Jarin Rebellion. The Grandmistress of the Order is Baliela Shernath. She is fifty three, a resilient and merciless survivor of temple intrigue. Her influence with Alegar II is considerable. The Jarin serfs at Quimen are the most oppressed in Orbaal. The walls of Quimen are often decorated with the bodies of Jarin "examples".

SHERWYN (Sherwyn)

Clan: Sherwyn Population: 300/1700
Tribute: Geldeheim Revenue: 30,700d (3,000d)

Built as a keep in 503, Sherwyn was the first Jarin fortification to fall to the Ivinians, being sacked in 652. The conquerors, an unruly assortment of outcasts and pirates, named themselves after their new home, and have acquired considerable Jarin blood. Venril Sherwyn is a violent and ill tempered man of forty three. His clan has a bloodfeud with the Serewyns of Marby, their distant relations. Sherwyn receives somewhat tenuous tribute from Kjen and Thoen.

SHESE (Shenesel)

Clan: Haidaar Population: 140/810
Tribute: Lorkin Revenue: 15,900d

Built in 498, captured in 663. Saanfrin Haidaar is over seventy but still in excellent health. He is widely known for his generosity, as well as his love of strong drink and raucous entertainment. He has a crude sense of humour that often manifests in practical jokes. The Haidaars are a branch of clan Haid from Seldenbaal.

SHIEN (Shien)

Clan: Hammarkel Population: 150/1060
Tribute: Geldeheim Revenue: 19,300d

A typical Ivinian thran, built in 679, with earth redoubts and several clanhouses. Hunris Hammarkal is a capable if quick tempered man of thirty six. His temper led to him declaring his twin brother Mersaal outlaw in 718, an act which Hunris regrets and he is seeking a means to redress without losing face. The Hammarkels are cousins of the King Alegar II and hold Shien at his pleasure.

TANDIR (Tyralyr)

Clan: Verakaar Population: 310/3030
 Tribute: Geldeheim Revenue: 52,600d (4,000d)

Built in 556, captured in 665, and upgraded to a castle from 698-700. Bjan Verakaar, forty six, is given to ungovernable rages. He has killed several thralls in fits of anger. Bjan bears a deep, irrational hatred for Alegar II and plots rebellion. The Verakaars are related to clan Verak in Menglana, and receive tribute from Gyfyn and Quiam.

TAWHEIM (Merylom)

Clan: Zwaiga Population: 260/2040
 Tribute: Geldeheim Revenue: 36,100d

Built in 422 on a more ancient ruin. Dagaas Zwaiga, thirty two, is well travelled and intelligent and has brought the customs of many lands to his court. Clan Zwaiga, a branch of clan Zwaig from Seldenbaal, avoids intrigue and maintains an independent stance in the fractious politics of Orbaal. There is a small Ilviran shrine near Tawheim maintained by a group of Jarin calling themselves The Enclave of the Verdant Pool. Some claim they are connected with an outlandish creature, and seek to stir up Jarin unrest. Dagaas seems very tolerant of their activities.

TERYFF (Teryff)

Clan: Sirajud Population: 170/1050
 Tribute: Kerien Revenue: 19,500d

Built in 606, captured in 660. Ragnaar Sirajud is sixty eight and still relatively vigorous, although lame from a wound suffered in the Rape of Thay. He has recently married his ninth wife, Freyta Haidaar, the seventeen year old granddaughter of the Lord of Shese.

THOEN (Thoen)

Clan: Mordauk Population: 140/960
 Tribute: Sherwyn Revenue: 17,600d

Built in 609, captured in 657. Turvald Mordauk, 26, is too well aware of his intellectual limitations and is easily influenced. He is gradually being persuaded by the Lord of Kjen to rebel against clan Sherwyn.

THRAND (Loenel)

Clan: Trajaka Population: 150/1250
 Tribute: Pled Revenue: 22,800d

Built in 490, captured in 670. Maalni Trajaka is forty five years old and often befuddled by drink. Members of the Trajaka thrangaad are considering replacing him.

THURSA (Clymyn)

Clan: Sardosk Population: 160/1560
 Tribute: Zuden Revenue: 27,000d

Built in 538, captured in 653. Caadern Sardosk, thirty one, was elected Valhakar in 719 after his uncle choked to death on a piece of meat. Caadern's election was primarily due to the sudden and violent deaths of all other potential candidates. He professes to be a devoted adherant of Sarajin, but has encouraged the building of a small Agrikan temple near Thursa.

UTERA (Vithiel)

Clan: Laksit Population: 150/1650
 Tribute: Kerien Revenue: 29,000d

Built in 564 and captured in 672 after a three month siege. It was conquered by Horvald Laksit. He is eighty, growing senile, and not expected to live through 720.

VAAGEL (Twaelar)

Clan: Karolaan Population: 290/2460
 Tribute: Geldeheim Revenue: 43,600d (4,000d)

Built in 461, captured in 670. The Karolaans expanded the original keep into a castle between 681-690. Halvor Karolaan is forty eight and suffers from epilepsy. He is a brilliant man largely responsible for planning the first raid on Thay. He very much wishes to see a united Orbaal, a sentiment not shared by most other clans. Clan Karolaan is a branch of clan Karol from Jarenmark in Ivinia. Since 716 there has been a feud between the Karolaans and the Storzands of Pled. Vaagel receives tribute from Aaldem and Daasen.

VOLD (Nemeryn)

Clan: Maaren Population: 220/2100
 Tribute: Arathel Revenue: 37,100d

Built in 593, Vold was the last Jarin keep captured by Ivinians, falling in 676. Thurri Maaren, thirty nine, is a man of limited vision and intelligence. He has the stubbornness typical of an ignorant man. The Maarens are a branch of clan Maar from Menglana.

WETHOM (Wethom)

Clan: Kyrodwe Population: 170/1600
 Tribute: Arathel Revenue: 27,900d

Built in 705, Wethom is an Ivinian thran, although there is strong Jarin and Harnic architectural influence. Ydraan Kyrodwe is fifty one, a bold and adventurous man, and a second cousin of the Lord of Arathel. The Kyrodwes were founded when Ydraan parted peacefully with the Cyeens of Arathel and led a group of settlers to begin the colony at Wethom. Both clans have some Jarin blood.

ZUDEN (Abaymyr)

Clan: Ruindael Population: 270/2340
 Tribute: Geldeheim Revenue: 41,600d (4,500d)

Built in 526, captured in 657, and expanded into a motte and bailey castle in 688. Bjaal Ruindael is forty three, a master seafarer who is often absent from Zuden. The Ruindaels are a branch of clan Ruinda of Seldenbaal, and receive tribute from Mul and Thursa.

ZYNHOLM (Zynholm)

Clan: Saargax Population: 140/1600
 Tribute: Geldeheim Revenue: 37,500d

Zynholm was built by the Ivinians in 677 to guard the entrance to Geldesfjord. It is a typical Ivinian thran with earth and wood ramparts and several clanhouses. Melvold Saargax, twenty six, is a ruthless valhakar whose policies have gained him the nickname "the Viper". He is related to Alegar II by marriage.



ORBAAL

LOCATION: Kingdom of Orbaal
 STATUS: Royal Castle
 GOVERNMENT: King of Orbaal
 POPULATION: 600 (approximately)

The largest settlement in the Kingdom of Orbaal, Geldeheim is a hybrid community of Ivinian masters and Jarin peasantry. Located on the south shore of the Geldesfjord, the castle is situated in the most populous region of Orbaal.

HISTORY

Jarin settled in the district about 300 BT. They came from the more fertile southern lands, escaping the increasing population pressure in Nuthela. They had few enemies, and built small, unfortified villages. They depended primarily on fishing for sustenance. Limited trade existed between their independant settlements.

Beginning in the second century the Jarin of the northern coast were plagued by Gargun raids. These savage creatures found the Jahl mountains a fine refuge, and their unremitting attacks forced the Jarin to fortify their villages.

The Jarin living at the south end of Geldesfjord (then called Leith Inlet) built an earthen fort one league west of the present site of Geldeheim. Called Annwyn, it was the centre of a tiny kingdom ruled until the middle of the fifth century by clan Allythen. During most of this period Annwyn was no different from similar settlements in the region.

In 437 the last ruler of clan Allythen came to the throne. His name is forgotten; on the rare occasions that he is mentioned it is as "The Doom That Came To Annwyn". The details of his reign are obscure; a fanatical follower of Ilvir, he is said to have built a great temple for worship of the god. He attempted to impose his vision of Ilviran theology on his subjects by oppression and violence. It is likely that he was somehow using Ivashu in his rites. There are dark legends of

human sacrifice and victims of "slayers from the loam". Most tales are vague about the final days of Annwyn. The fortress town was abandoned in the middle of the fifth century; the ultimate fate of its last king and his Ilviran sect is unknown. The earthen mounds of Annwyn still survive; most Jarin avoid them.

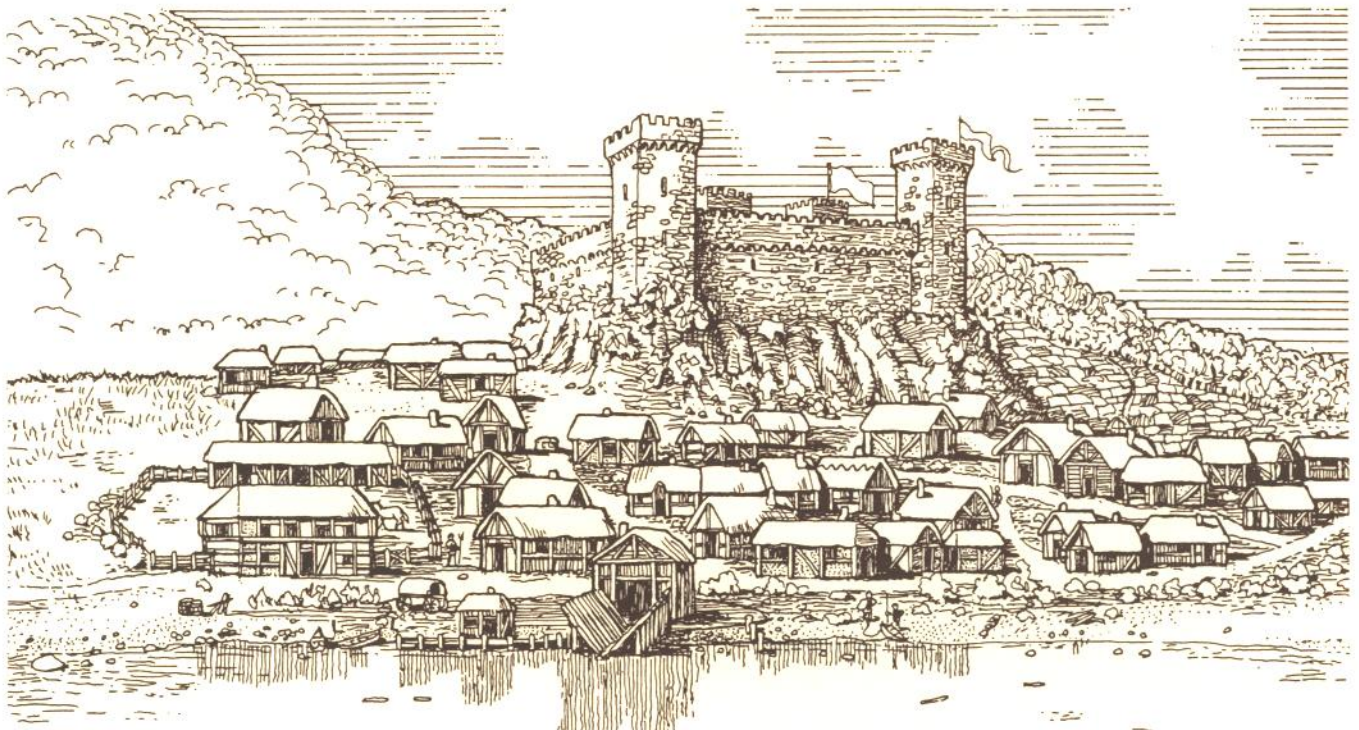
According to legend Haliesel Canwyr led his people from the disaster of Annwyn and built Lethwyn Tower, "free from supernal strife" in 458. Clan Canwyr was blessed by a succession of energetic rulers and Lethwyn prospered. By 650 it was the largest settlement on the coast of Jara, and one of the strongest fortifications.

When the Ivinians brought conquest and destruction to Lethwyn in 667, its strength proved wanting. Hagined Taareskeld struck boldly and in great force. The Ivinians outnumbered the defenders four to one, and the outcome was never in doubt. Within two days Lethwyn was in the hands of the northmen, and clan Canwyr was extinct. Savwyl, the last Prince of Lethwyn, was hanged, his body thrown into a mass Jarin grave.

Hagined's considerable ambitions led him to turn Lethwyn (renamed Geldeheim) into a castle. Well travelled, he copied the fortresses he had seen in other parts of the world. Construction began in 668 and took five years; when complete Geldeheim was the strongest fortification in the north.

Having conquered neighbouring Ivinian clans, Hagined proclaimed himself King of Orbaal in 686, claiming overlordship of all Ivinian domains on Harn. Since then Geldeheim has grown steadily, and has a larger Ivinian population than most Orbaalese communities; the northmen comprise about one quarter of its residents. As things are measured in Orbaal, Geldeheim is peaceful. The Jarin Rebellion between 701 and 703 had very little effect there, and clan Taareskeld's grip seems secure.

Introduction continued on page 6.



GELDEHEIM

GM MAP



Names in brackets are clan names. The following symbols denote the makeup of clans.

[I]=Ivinian
[J]=Jarin

1. CAER GELDEHEIM
The southern tower houses several Jarin "political prisoners". The eastern tower contains the quarters of Alegar's several wives. There is a livery stable against the south west wall. Plans for the keep are given on the following pages.
2. TEMPLE OF AGRIK
A temple of the Order of the Kukshin.
3. TEMPLE OF SARAJIN
The religious clanhouse of clan Sweyrn.
4. GREY WHALE COLLEGE OF ARMS
The residence of the chief herald of Orbaal.
5. GELD SQUARE
The primary market of Geldeheim is open from noon to dusk, except on holidays.
6. NEW MARKET SQUARE
Situated in the Ivinian quarter, the new market is open noon to dusk, three days a week.
7. THE WEEPING DOWN
The mass grave of Jarin killed during the sack of Geldeheim. Many believe the site is haunted by Savwyl Canwyr, the last Jarin lord of the castle.
8. THE BOOT (Selbraal [I])
Size: 8 Quality: *** Prices: average
The only inn that numbers both Jarin and Ivinians among its clientele, The Boot caters to travellers.
9. CLOTHIER (Verswan [I])
Size: 4 Quality: *** Prices: average
10. WEAPONCRAFTER (Yrakaan [I])
Size: 6 Quality: **** Prices: high
11. CHANDLER (Survensen [I])
Size: 5 Quality: *** Prices: average
12. THE TILLERMAN INN (Zhardeff [I])
Size: 7 Quality: ** Prices: low
The roughest bar in town, The Tillerman is a favourite of mariners. Brawls are common. Arvin Zhardeff, a boisterous host, owes his considerable wealth to viking raids and piracy in his youth.
13. MILLER (Taareskeld [I])
Size: 6 Quality: **** Prices: high
Owned by the royal clan.
14. HIDEWORKER (Chawyn [J])
Size: 3 Quality: *** Prices: average
15. CHARCOALER (Bavryl [J])
Size: 2 Quality: *** Prices: average
16. SALTER (Reskeld [I])
Size: 4 Quality: **** Prices: average
17. MERCANTYLER/USURER (Aaldaar [I])
Size: 4 Quality: ***** Prices: high
18. MERCANTYLER/USURER (Ramaalsen [I])
Size: 5 Quality: **** Prices: high
19. CLOTHIER (Twenalyn [J])
Size: 5 Quality: *** Prices: average
Depending on ones point of view, Iain Twenalyn is a stooge for the Ivinians or a loyal Jarin subject of the king.
20. HARBOURMASTER
21. SHIPWRIGHT (Taareskeld [I])
Size: 9 Quality: ***** Prices: high+
The best shipwright in Orbaal. A royal monopoly.
22. CHANDLER (Charva [I])
Size: 6 Quality: **** Prices: average
23. HARABO'S NET (Harabo [I])
Size: 7 Quality: *** Prices: average
The favoured gathering spot for Ivinians.
24. LEXIGRAPHER (Drendraas [I])
Size: 2 Quality: **** Prices: high
25. WOODCRAFTER (Mavraan [I])
Size: 8 Quality: **** Prices: high
26. POTTER (Kalarsen [I])
Size: 6 Quality: *** Prices: low
27. LOCKSMITH (Swadalaan [I])
Size: 3 Quality: ** Prices: average
28. METALSMITH (Henjaal [I])
Size: 5 Quality: **** Prices: high
29. WEAPONCRAFTER (Rjandsen [I])
Size: 7 Quality: *** Prices: average
30. MASON (Abjern [I])
Size: 3 Quality: *** Prices: high+
31. PHYSICIAN (Yravo [I])
Size: 1 Quality: ** Prices: high
32. APOTHECARY (Lyvan [J])
Size: 2 Quality: *** Prices: high
33. PHYSICIAN (Talies [J])
Size: 2 Quality: *** Prices: average
34. EMBALMER (Shanwyn [J])
Size: 3 Quality: * Prices: low
35. THE PRINCELING'S REST (Kynyg [J])
Size: 5 Quality: *** Prices: low
The favoured watering hole of Geldeheim Jarin, the Princeling's Rest takes its name from Savwyl Canwyr (see map key 7). Often the site of rebellious talk, it exists because the authorities believe the inn allows the Jarin to harmlessly vent their anger. The Ivinians make periodic raids on the inn to arrest agitators. Eawan Kynyg operates a covert chapter of the Lia Kavair from the inn.
36. OSTLER (Plarysyn [J])
Size: 4 Quality: ** Prices: average
37. WOODCRAFTER (Kawyn [J])
Size: 6 Quality: *** Prices: average

GROUND FLOOR

This is the base level for all spot heights. Except where noted all surfaces are stone. This floor contains the armoury, kitchen, servant's quarters, and storage. The stairway in the northwest was walled off during the reign of Alegar I.

GATEHOUSE

The design of the forebuilding/gatehouse was Alegar I's design. In this way the keep and bailey are secured by the minimum number of guards. Off the gatehouse passage is the holding area and cells, where visitors are interrogated and incarcerated as need be. Portable torches mounted on the outside wall provide the only light for the cells.

FIRST FLOOR

Entrance to the first floor is via stairs leading to a narrow platform. Alegar II's paranoia has resulted in many visitors undergoing lengthy examination here before being admitted to the keep. The cruciform loophole (enabling an archer to fire at the ground) is at head level. Late in 719 Narin of Chateme, a traveller from Thay, was slain here by an overzealous archer.

Entry to the keep is by a wooden walkway that is stored in the guard room. The walkway is normally in place during the day and withdrawn at night.

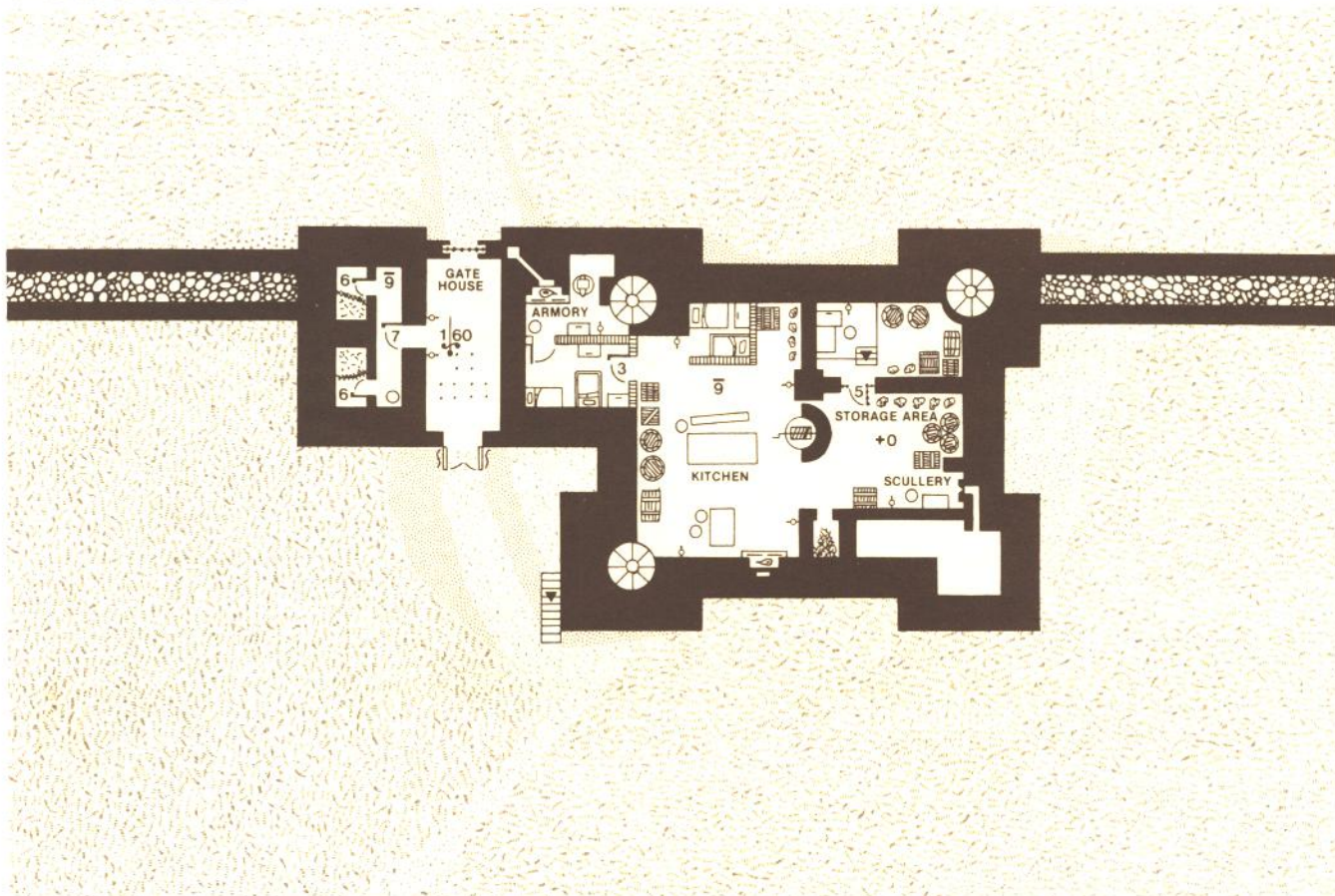
The great hall is lit in the morning by windows behind the dias and in the evening the dias is illuminated by the west windows on the second floor. Alegar is fond of referring to the lighting as evidence that "the sun shines from me and upon me". Opposite the fireplace are guest rooms and the quarters of favoured retainers.

To the south of the dias is the king's small throne chamber. Due to Alegar's somewhat foolish ego it is located immediately above the cesspit on the ground floor. When he came to the throne in 714, Alegar II wanted to emphasize his "regal might". He commissioned an elaborate throne and had one of the two toilets on the first floor modified to provide a chamber with a view of the bailey. Despite ventilation the chamber reeks during warm weather, resulting in many puns on "throne" among the servants.

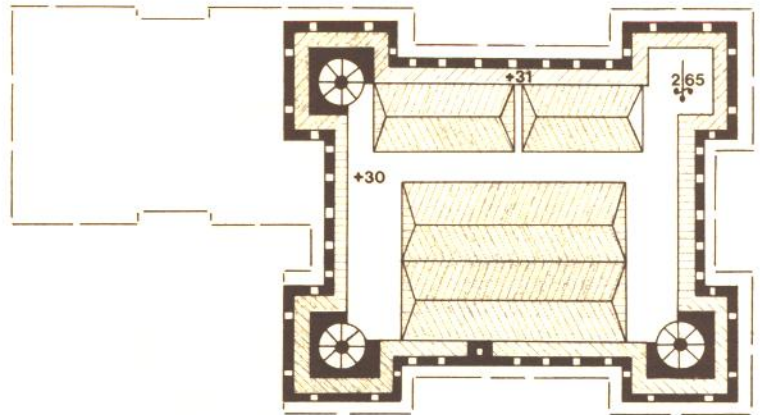
The secret passage to the north of the dias leads to the king's chamber on the second floor. When the original Jarin fortification was rebuilt by Hagined there was a door on the east wall of the keep to allow access from the curtain wall. This door was eliminated when Alegar I added the secret passage in 696.

Above the gatehouse is the porteullis winch and three murder holes. The trap doors over the cells are sometimes used to feed prisoners, and bored guards frequently dump offal on unfortunate inmates.

GROUND FLOOR



ROOF

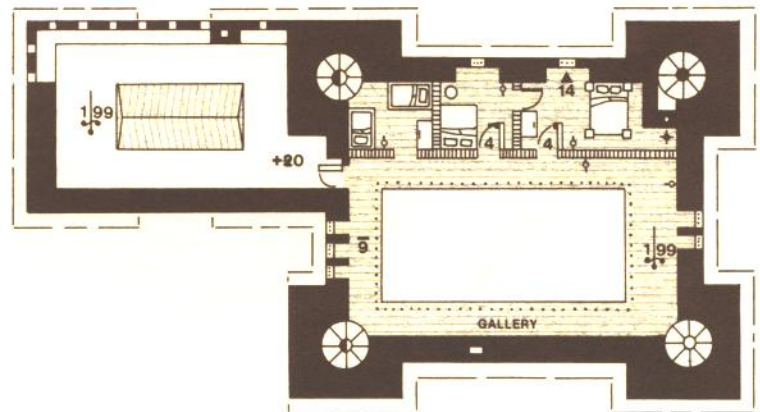


SECOND FLOOR

The king's bedchamber is in the northeast corner of the keep. The secret passage was built by Alegar I, who feared that he might be assassinated by guests in the great hall. An existing stairway was walled up to build the passage. Although the stairway runs down to the ground floor there is no exit there. Alegar II is contemplating adding a secret door in the basement. The room adjoining the king's chamber is presently occupied by his latest and favourite wife, Bryna Telthaal. Alegar's other wives have quarters in the eastern tower of the castle.

The gallery is decorated with tapestries and other works of art, many looted from Thay. Alegar II is fond of examining these stolen treasures and can often be found here.

The roof of the guard house shows signs of the hasty rebuilding of the original Jarin keep. The lack of machicolations on the walls facing the bailey (the result of a desire to finish the defenses quickly) is one of the many minor defensive weaknesses of Geldeheim.



GELDEHEIM 6

CHRONOLOGY

c.300 BT: Jarin first occupy district
c.150 TR: Gargun raids begin
c.160 TR: Building of Annwyn
c.450 TR: Abandonment of Annwyn
458 TR: Building of Lethwyn Tower
667 TR: Fall of Lethwyn/Renamed Geldeheim
673 TR: Geldeheim Castle completed
686 TR: Kingdom of Orbaal proclaimed
701 TR: Jarin Rebellion

GOVERNMENT

Geldeheim is governed by Alegar II and his lieutenants. The King spends most of his time here. There is a small, poorly organized council of wealthier Jarin who act as advocates for their people with the king. Their record of success with Alegar II is not high. The Jarin population is concentrated in the villages of Cieth, Dyrth, and Aberys. The New Town, north of Acieth Stream, is almost entirely Ivinian, and Geldeheim proper is split between the two peoples.

ECONOMICS

Seafaring Ivinian merchants travel in search of trade to Harnic ports as well as Ivinia, Trierzon and beyond. As a result of this activity "exotic" items can often be found in the Geldeheim markets. In addition, there is a flourishing coastal trade among the Ivinian settlements. The conquerors are skillful and energetic traders and they have radically changed the economy since their arrival. Land based trade is much less common, although a caravan is organized at Geldeheim every spring. Furs, copper, amber, whale products, and other exports are shipped south via Leriell to Olokand [see: EH3] in Kaldor where they are traded and sold.

GUILDS/CLAN TRADES

Apothecary:	[32]
Chandlers:	[11] [22]
Charcoalers:	[15]
Clothiers:	[9] [19]
Embalmer:	[34]
Herald:	[4]
Hideworker:	[14]
Innkeepers:	[8] [12] [24] [35]
Lexigrapher:	[20]
Locksmith:	[27]
Mason:	[30]
Mercantylers:	[17] [18]
Metalsmith:	[29]
Miller:	[13]
Ostler:	[36]
Physicians:	[31] [33]
Potter:	[26]
Salter:	[16]
Shipwright:	[23]
Weaponcrafters:	[10] [28]
Woodcrafters:	[25] [37]

TAXES

Although the Jarin villages of Cieth, Dyrth, and Aberys are theoretically independent, they are considered a part of Geldeheim for tax purposes. The Orbaalese tax structure is unsophisticated relative to the southern Harnic kingdoms. Urban residents are assessed a head tax that must be paid for every person over seven years of age. The penalty for hiding during the census is execution of the hidden person. The three fees for pilotage and wharfage reflect the difference for locally registered (least), Orbaalese registered, and foreign registered vessels.

Head Tax:	12d per annum (Jarin)
Head Tax:	8d per annum (Ivinian)
Hawking:	9% of goods value
Bonding:	2% of goods value per month
Pilotage:	25d/40d/80d flat fee
Wharfage:	0.5d/1d/4d per foot per day
Registry:	50d per foot per annum

RELIGION

Almost ninety percent of the Ivinian population worships Sarajin. Since 701 the Agrikan clerical order of the Kukshin has attracted some Ivinian lay worshippers, and many shieldmaidens have found a home in its associated fighting order. Most Jarin are adherents of either Ilvir or Siem. The influence that the Order of the Kukshin has with the Orbaalese throne has resulted in the church of Larani and competing Agrikan orders being proscribed.

TEMPLES

- [2] AGRIK (Order of the Kukshin)
- [3] SARAJIN (Clan Sweyrn)

THE RUIN OF ANNWYN

Although Annwyn is surrounded by cropland, and flocks of sheep graze atop the ancient mounds, the dire legends of its last days have allowed the earthen ramparts to keep whatever secrets they have. The hill fort is surrounded by many barrows, the graves of the lords of Annwyn.

Most tales dwell on the despotism of Annwyn's last king, his Ilviran temple "pillared in gold and ebon stone", and his terrible minions which may have been Ivashu. Some folk have reported that strange, unearthly creatures can be seen lurking near the ruin. Herders and livestock sometimes disappear in the area; many have been found mutilated and half eaten. Whether these events result from the depredations of wolves, gargun, or a less mundane agency is unknown. Most Jarin believe the latter. The disappearance of occasional parties of treasure hunters (the most recent in 718) has only enhanced the grim reputation of Annwyn.

NARIN OF CHATEME

Narin of Chateme was the son of a lexigrapher from Thay. Uninterested in his father's trade, he left home at an early age. By 715 he was travelling throughout Kaldor representing himself as a master of arcane lore, "telling fortunes" for simple folk. While he made extravagant claims, his skills seem to have been those of a confidence trickster.

Joined by his brother Valstin, Narin travelled to Leriell in 718. He was employed for a time by the Prince of Leriell as a court "seer", although the Prince did not take him very seriously. Shortly before leaving Leriell in 719 he claimed to have seen a vision of King Alegar II being stabbed to death in a stairway.

Whatever his motives for going to Geldeheim, it was a poor choice. His usual glibness failed him, and he was slain at the entrance to the keep by an impatient archer as he babbled his vision of the king's murder. Alegar has been troubled by the event, torn between conflicting beliefs that the vision may have been true, or that Narin was part of some as yet undiscovered plot by the Prince of Leriell. Narin's brother nurses his hatred while hiding south of Geldeheim in the village of Fausa.

LOCATION	Kingdom of Orbaal
STATUS	Seat of the Prince of Leriell
GOVERNMENT	Prince of Leriell
POPULATION	450 (approximately)

The largest settlement controlled by a Jarin noble in Orbaal, Leriell is one of the oldest permanent communities in northern Harn. Located near the upper reaches of the Anoth river, the castle is the remnant of "Jara that once was."

HISTORY

The first permanent settlement in the Leriell area can be dated to the fifth century BT founded by Jarin from Nuthela and Kaldor. These immigrants were fleeing the burgeoning dominance of the Lythian invaders who were then pushing into southern Kaldor, as well as the increasing population of the south.

The Jarin that settled in the fertile upper reaches of the Anoth River built small villages and subsisted on farming and fishing. For centuries they lived without external threat and their settlements were scattered and generally unfortified. When Gargun began to appear in the region in the second century TR they ravaged several unprotected villages before the humans could respond.

About 140 TR the Jarin of the upper Anoth united to build a hill fort seven hundred yards north of the Anoth River on the present site of Leriell. The major defensive flaw of this stronghold was (and still is) the lack of a well within the palisade, making the settlement extremely vulnerable to siege. Since it was intended to defend against hit and run raids, or the mindless ferocity of swarming Gargun this has never proved to be a problem. Gargun do not generally have the patience to undertake a siege.

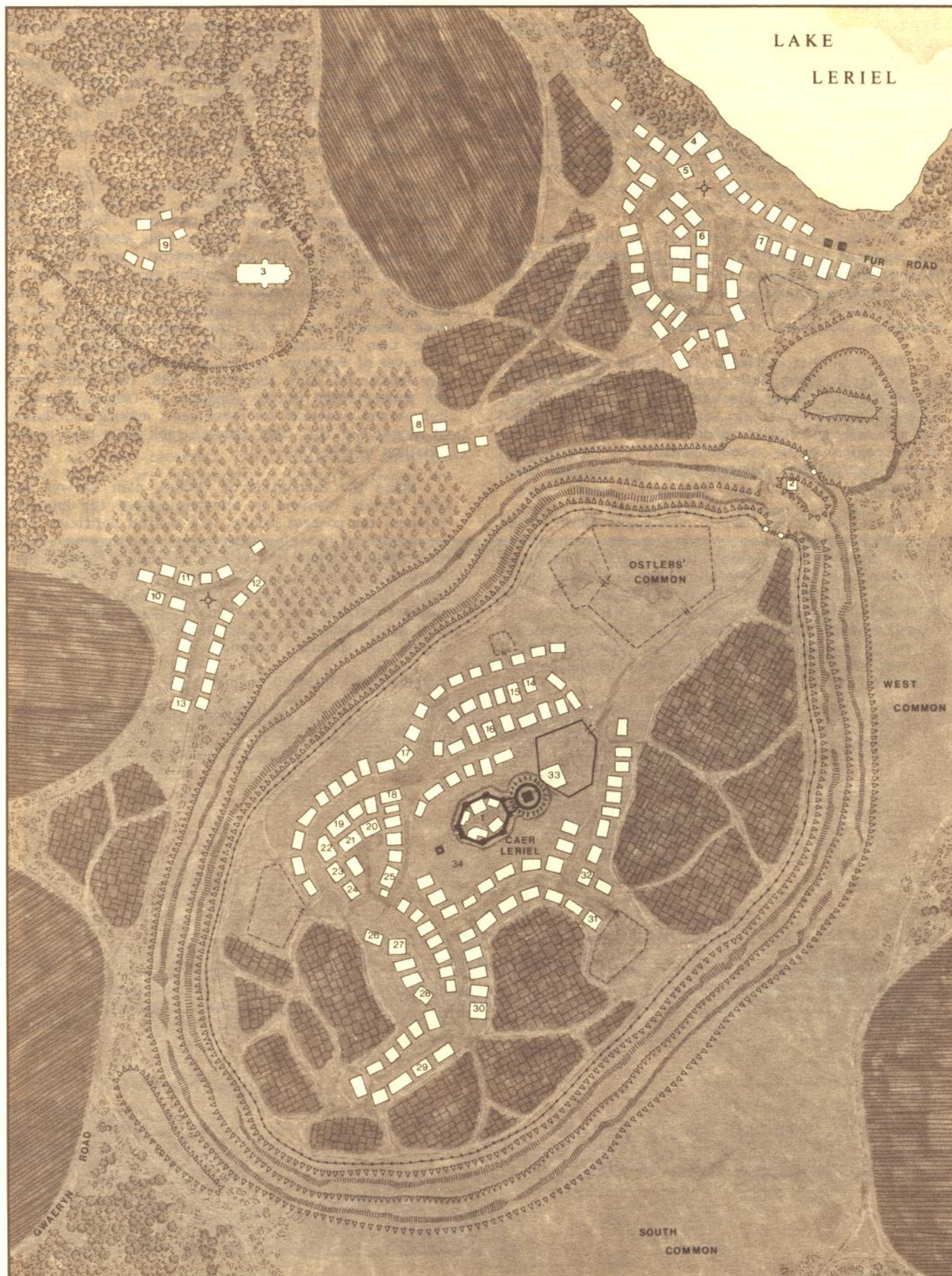
Consolidation of the Jarin villages eventually gave birth to a small kingdom centred on the hill fort. The exact date of the kingdom's founding is unclear, but is assumed to coincide with the building of a wooden keep near the centre of the hill fort in the third century. The keep, known as Leriell Tower, was built by Arynsyl Marwyn, the first ruler. Arynsyl named his realm and his stronghold Leriell, a word derived from an archaic Jarin dialect meaning "stag's heart".

By 400 TR clan Marwyn ruled one of the largest kingdoms in Jara (as Orbaal was then known). Leriell Tower was upgraded to a stone castle in 563. When the Ivinian Conquest of Jara began, clan Marwyn ignored the destruction of the Jarin coastal clans. Correctly assuming that their inland position gave them security from the northern raiders, the Princes of Leriell sent no aid to any of the beleaguered strongholds. Critics have observed that their only actions were to expand their own domains, accepting the tribute of clan Weymyss of Pethwyss in 676. Eafyn Marwyn agreed to pay tribute to King Hagined in 688, two years after the proclamation of the Kingdom of Orbaal. Eamonn, Eafyn's son, renewed the agreement, making submission to Alegar I in 701. Clan Marwyn took little part in the rebellion of 701-703.

Since the foundation of Orbaal, clan Marwyn has been loosely involved in intrigue against the Ivinians. Eamonn, the present prince, is a skillful politician who is adept at manipulating the smouldering Jarin discontent. However, he is very careful to ensure that there is no evidence pointing directly at him. It seems likely that Eamonn wishes to enlarge his own power, possibly with a view to declaring independence from Orbaal, or achieving political dominance should any future Jarin revolt succeed.

Introduction continued on page 6.





1. CAER LERIEL
The seat of the Prince of Leriell. Complete plans are given on the following pages.
2. BARYNN'S TOWER
A wooden watchtower and guardhouse. There are usually four archers stationed here. Arrowslits in the tower command the ground at the foot of the hill and cover both the inner and outer gates. The tower is named after a semi-legendary Jarin hero of the first century TR.
3. TEMPLE OF ILVIR
A temple of the Order of Sudelrhynn the Bearer of Loam. The High Priest of the temple, Llastefan of Trythe, is the nearest equivalent of an Ilviran Primate of Harn. Complete plans for the temple are given on the following pages.
4. THE LAKESHORE INN (Zyhke of Wehte)
Size: 7 Quality: ** Prices: average
Zyhke's clientele are the villagers of the lower town, although his business improves in the spring and summer from caravan traffic.
5. WATER BEARER (Rogryn of Hyrnsbe)
Rogryn's daily duty is to supply water to the upper town. He is an employee of the Prince of Leriell. He keeps six oxen in the corral across the square to move the water from the lake to the upper town.
6. MERCANTYLER/USURER (Tyras of Kobbe)
Size: 3 Quality: *** Prices: average
7. SALTER (Hanus of Wagnyr)
Size: 4 Quality: *** Prices: high
8. THE PEACH AND FROG (Pyter of Mure)
Size: 3 Quality: * Prices: low
Patronized by local riff-raff and folk too poor to afford better. Pyter's standard of cleanliness is not high.
9. PHYSICIAN (Jynas of Magra)
Size: 1 Quality: **** Prices: high
Rumoured to have temple connections.
10. HIDEWORKER (Tyd of Wyllams)
Size: 5 Quality: *** Prices: average
11. WOODCRAFTER (Eawonn of Cycott)
Size: 5 Quality: *** Prices: average
12. CHANDLER (Chyke of Gandil)
Size: 4 Quality: **** Prices: high
Chyke does considerable business as an outfitter for pilgrimages to Araka-Kalai.
13. THE PILGRIM'S RETURN (Jasyf of Jyksan)
Size: 6 Quality: *** Prices: average
Jasyf draws his clientele from villagers. As its name suggests, the Pilgrim's Return is also a favoured gathering spot for travellers to Araka-Kalai.
14. APOTHECARY (Kryste of Methews)
Size: 2 Quality: **** Prices: high
Kryste employs several freelance gatherers and she will sometimes buy raw herbs from other folk.
15. PHYSICIAN (Wyllin of Meyse)
Size: 3 Quality: *** Prices: high
16. MASON (Petyrn of Rasse)
Size: 3 Quality: *** Prices: average
17. LEXIGRAPHER (Jamys of Ryse)
Size: 3 Quality: *** Prices: average
18. METALSMITH (Stenys of Mosyl)
Size: 5 Quality: *** Prices: average
19. WOODCRAFTER (Jamys of Fykse)
Size: 7 Quality: *** Prices: average
20. CLOTHIER (Pynwis of Ryse)
Size: 5 Quality: *** Prices: average
21. MERCANTYLER (Rabryn of Fellyr)
Size: 5 Quality: *** Prices: average
22. WEAPONCRAFTER (Hynrae of Aeran)
Size: 9 Quality: *** Prices: average
Hynrae has expanded both his establishment and the number of his employees within the last year.
23. CLOTHIER (Waede of Byges)
Size: 5 Quality: **** Prices: high
24. POTTER (Dwyte of Evynes)
Size: 3 Quality: *** Prices: average
25. THE VAVRYL JIG (Tanye of Armys)
Size: 7 Quality: **** Prices: high
The inn's name is a grim joke derived from the proximity of the gallows in Vavryl Square.
26. JEWELLER (Ryke of Gedmyn)
Size: 3 Quality: **** Prices: high+
27. MERCANTYLER (Mykal of Esler)
Size: 3 Quality: ** Prices: low
28. TOYMAKER (Rodyn of Caryw)
Size: 3 Quality: **** Prices: high
Specializes in intricate wooden toys and puzzles, many of which find their way south to Kaldor. Rodyn is fond of flatterers and children and often gives free samples of his work to both.
29. MYSTIC/ALCHEMIST (Brynce of Rycke)
Size: 1 Quality: *** Prices: average
Brynce is an elderly woman who draws her income as a fortune teller and by selling various potions to common folk. Although Brynce's grip on reality is sometimes questionable, her predictions have often showed surprising accuracy.
30. HOUSE OF BEKNYR
The home of the Leriell Trehaen, or interpreter of custom, a semi-hereditary Jarin official (see "Jarin" this issue).
31. OSTLER (Mertyn of Berret)
Size: 3 Quality: *** Prices: high
32. LOCKSMITH (Robras of Stanlyn)
Size: 3 Quality: ** Prices: low
33. BONDING HOUSE
34. VAVRYL SQUARE
The Leriell market is open daily from noon to dusk. The gallows are seldom used.

LERIEL 4

KEEP (INSETS AND MAIN DRAWING)

KEEP GROUND FLOOR (+25)

The ground floor contains the armoury. Bonded weaponcrafter Erych of Hotes is the fourth generation of his clan to have served the Princes of Leriell.

KEEP FIRST FLOOR (+35)

The first floor contains the "old kitchen", now used for storage and as a kind of social club for the guardsmen of the garrison. Entrance from the wall is via the retractable plank resting in the doorway.

KEEP SECOND FLOOR (+46)

This floor contains the crowded barracks of part of the garrison.

THE BAILEY

Surrounded by fifteen foot high walls and connected to the keep and motte by the catwalk and drawbridge, the bailey was added in 603. Most of the normal activities of Leriell castle take place here. The buildings are described below clockwise from top right.

THE PRINCE'S CHAMBERS

This building serves as both a bed chamber and a private audience room for the Prince. Relative to the chambers of most great lords of Harnic domains, it is somewhat spartan.

THE GREAT HALL

The heart of most social and political activity at Leriell. Food is prepared in the adjoining kitchen, and some goods are stored in the space outside. Access to the wine cellar is from the trap door in the kitchen. According to some tales, the cellar has a peculiar resident. (See "Cluricaune" on following pages.)

GUARDROOM

Quarters for most of the garrison. Access to the wall is by the ladder to the roof which is joined by another ladder at the eaves. The second ladder, (not illustrated) leads to the wall-walk.

LADY BRYNDEL'S CHAMBERS

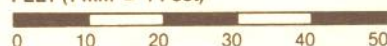
This building is divided between the chambers of the Prince's wife and the room normally used as a guest house. The tapestry in the guest room depicts a scene from the life of Barynn Albarra, a semi-legendary Jarin hero. (See "Jarin".)

SERVANT'S QUARTERS

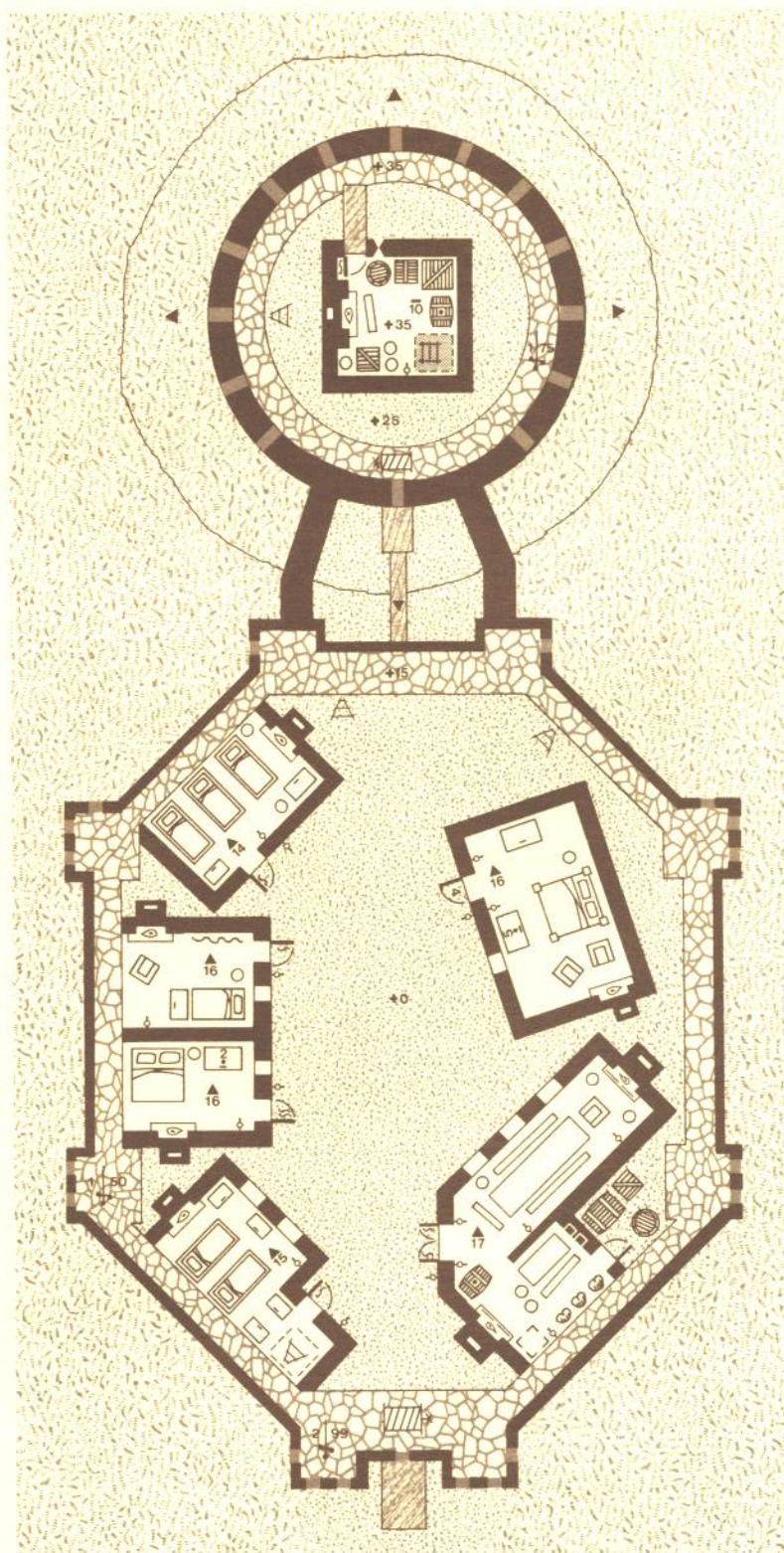
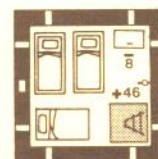
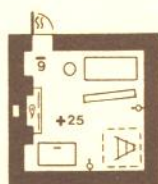
The servant's quarters are roomy and clean, a standard not enjoyed by many servants in Northern Harn.

INTERIOR SCALE

FEET (1 mm = 1 Foot)



Caer Leriell



One of the largest Ilviran temples on Harn, this is the headquarters of the Ilviran clerical order of Sudelrhynn the Bearer of Loam. The High Priest of the temple, Llastefan of Trythe, is the closest the church of Ilvir comes to a primate of Harn. The Order of Sudelrhynn is probably the wealthiest of the Ilviran orders and it maintains a second temple in the nearby settlement of Gwaeryn.

The Leriell temple is the gathering site for many parties of pilgrims bound for Araka-Kalai. Some credulous folk believe that the priests of Ilvir keep Ivashu in secret cellars beneath the temple. There is no evidence to support such a claim. The outbuildings near to the temple contain kitchens, workshops, and storage space, in addition to housing for most acolytes and various servants.

GROUND FLOOR

The ground floor of the temple is almost entirely devoted to the vast hall of ritual. The walls of the recessed entrance are decorated with many elaborate and fanciful carvings. The doors are never locked but usually guarded by one or two acolytes. The chairs in the antechamber are used during temple rituals when they are occupied by senior acolytes.

The hall of ritual is lit by the three east windows. Because of this, the hall is very dark once mid-morning has passed. The braziers at the west end of the lower dias also serve for illumination, but they are extinguished during temple rituals. The most public ritual of the order takes place at dawn, timed so that the appearance of the rising sun in the windows behind the officiating priest, combined with the aromatic smoke of the doused braziers, gives highly dramatic overtones to the ceremony. This public ceremony, called the "Collatythe", takes place every five days and is open to all lay adherants of Ilvir, as well as to any others who seem interested. "High" temple rituals are far more restricted.

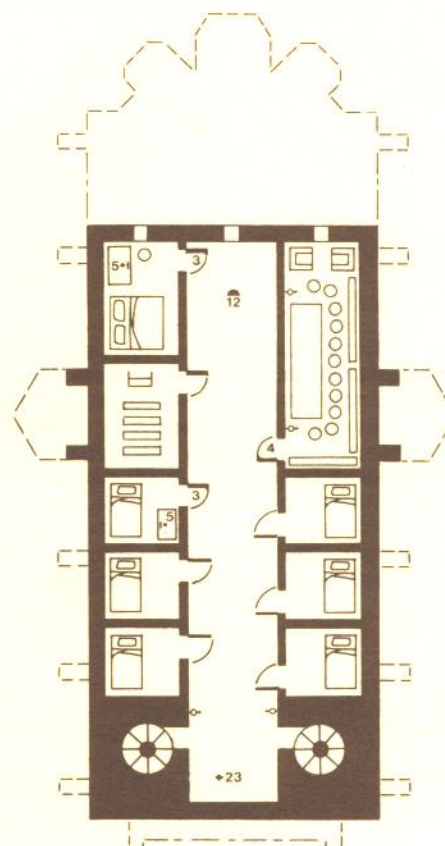
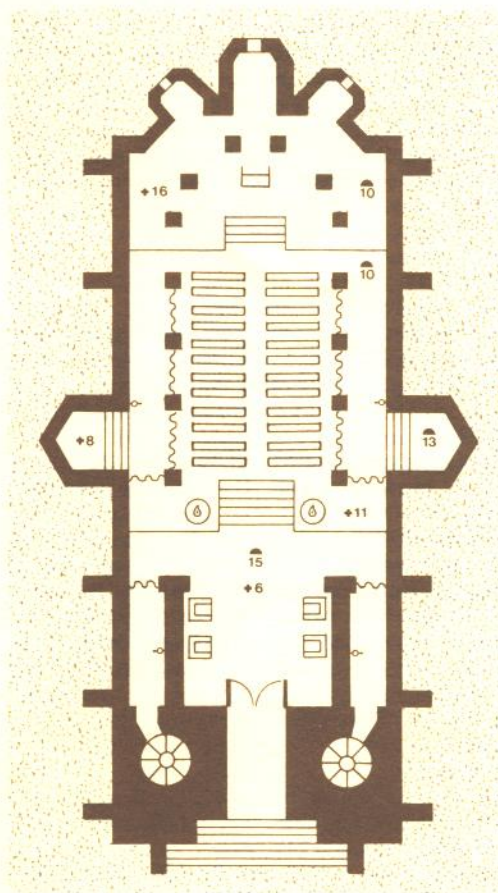
The tapestries between the pillars in the hall of ritual depict various scenes drawn from the Ilviran myths. Most would be meaningless to non-adherants of Ilvir.

FIRST FLOOR

This floor houses the temple masters and the archives of the order. Like the ground floor, it is very dark after mid-morning. The level of importance of the occupant of each room can be determined by the position of the door; the further east (top of page) the door, the higher the rank. The two western chambers are occupied by the two most senior acolytes. The next chamber to the east is occupied by the Vessel of the Barren, a ritual office in this order, whose duties can best be described as an Ivashu loremaster. Following his chamber is that of the Master of Acolytes, the Master of Ritual, and with the locked door, the Master of the Library. The library contains many rare manuscripts, some of which have not been examined for centuries. The small chapel to the north of the library is used by the priests for meditation and occasional ritual. The High Priest occupies the easternmost chamber.

All surfaces stone unless otherwise indicated.

Temple of Sudelrhynn



LERIEL 6

CHRONOLOGY

c.500 BT: Jarin first occupy district
c.120 TR: Gargun raids begin
c.140 TR: Hill fort built
234 TR: Leriell Tower built
563 TR: Leriell Castle built
652 TR: Ivinian Conquest begins
686 TR: Kingdom of Orbaal proclaimed
688 TR: Eafyn Marwyn submits to Hagined
701 TR: Jarin Rebellion begins
703 TR: Jarin Rebellion ends.

GOVERNMENT

Leriell is governed by the Prince of Leriell, Eamonn Marwyn. The Prince spends most of his time here. There is a small council of the wealthier merchants who act in an advisory role primarily on economic matters.

ECONOMICS

Leriell is a major stop on the Fur Road and draws substantial revenue from the annual caravans from Geldeheim to Olokand. Leriell mercantylers also trade with their Kaldoric and Ivinian colleagues, shipping goods of Jarin manufacture in exchange for southern products or the exotic items brought to Orbaal by Ivinian traders. The guild structure that is so predominant throughout Harn and western Lythia exists, although it is often modified to suit the independent clan units of the Jarin.

GUILDS/CLAN TRADES.

Apothecary:	[14]
Arcane Lore:	[29]
Chandler:	[12]
Clothiers:	[20] [23]
Hideworker:	[10]
Innkeepers:	[4] [8] [13] [25]
Jeweller:	[26]
Lexigrapher:	[17]
Locksmith:	[32]
Mason:	[16]
Mercantylers:	[6] [21] [27]
Metalsmith:	[18]
Ostler:	[31]
Physicians:	[9] [15]
Potter:	[24]
Salter:	[7]
Toyinaker:	[28]
Weaponcrafter:	[22]
Woodcrafters:	[11] [19]

TAXES

Taxes in Leriell are assessed in two separate and distinct manners. Within the upper town (that section atop the hill) a property tax on business and residential property is charged. The various small communities of the lower town pay no property tax but are assessed a head tax that must be paid for every person over seven years of age. In each of the last three years the head tax has been increased 1d per year to meet the demands for greater tribute from Alegar II. This is beginning to cause some hardship and resentment among the poor.

Property:	8% per annum (residential)
Property:	4% per annum (business)
Head Tax:	13d per annum
Hawking:	10% of goods value
Bonding:	3% of goods value per month

RELIGION

The religious climate of Leriell is one of the most tolerant on Harn. Most residents are adherents of Ilvir, Siem or Peoni. The churches of Morgath, Naveh, and Larani are officially proscribed, as are all orders of the church of Agrik except the Order of the Kukshin. The proscription of Larani and acceptance of the Kukshin is the result of Eamonn's policy of appeasement of the Ivinians. In reality adherents of Larani are ignored and have never been prosecuted. Other churches are tolerated, although most Jarin are uncomfortable with overly devout followers of Sarajin.

TEMPLE

[3] ILVIR (Order of Sudelrhynn the Bearer of Loam)

THE CLURICAUNE

According to some tales, the wine cellar beneath the castle kitchen is home to a Cluricaune, one of the traditional figures of Jarin folklore. This being is said to spend most of his time drinking alone (and frightening dishonest servants seeking to do likewise). He is usually described as a small humanoid figure, dressed in fine clothes, and very drunk. Some folk allege that they have heard his drunken singing, and a few people claim to have spoken with him. While it is likely that the Cluricaune is an invention designed to cover the occasional disappearance of wine, he is an enduring figure in tales told in Leriell. A few stories even suggest that the Cluricaune has the power to foretell the future or grant good luck.

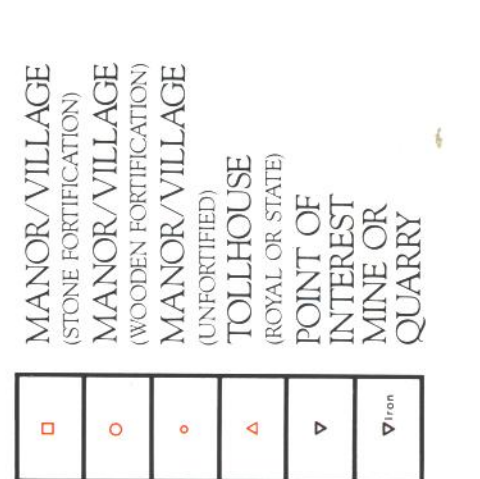
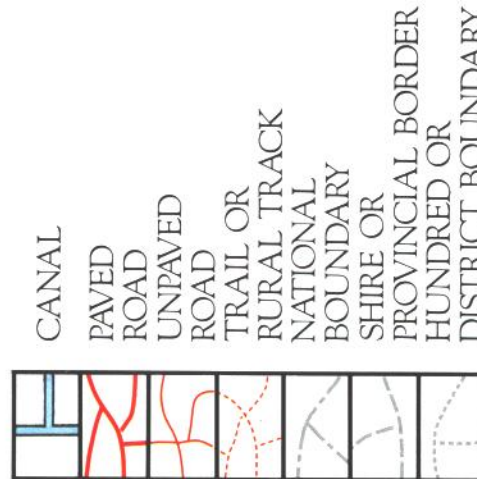
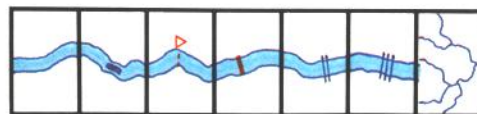
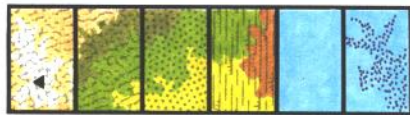
THE MAKER'S MORN

Originally an exclusively Ilviran religious festival, the Maker's Morn has become a ceremony that includes most residents of Leriell. This autumn festival begins on the first day of Savor and ends on the last day of the month. The religious activities of the festival are related to pilgrimages to Araka-Kalai, many of which leave Leriell at this time. Leriell residents also take part in various entertainments, including sporting contests, feasts, and public performances of aspects of Jarin folklore. The thirtieth day of Savor is the occasion of a great bonfire on the West Common.

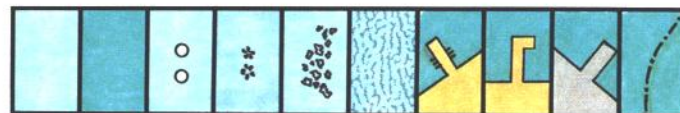
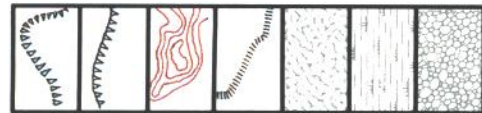
The most noticeable activity during the festival is the "dawn clamour", an hour of bell ringing that begins with first light. Residents ring bells, pound on metal objects and otherwise make as much noise as possible. The original purpose of the "dawn clamour" is now forgotten, although the most commonly held opinions are that it was intended to celebrate the coming of winter, to frighten (or attract) nearby Ivashu, or as a warning of approaching Gargun. The daily "dawn clamour" is often unnerving to first time visitors to Leriell, many of whom are startled out of their sleep by the noise.

The Anoth River valley is prone to heavy fog on autumn and winter mornings. This makes the "dawn clamour" a somewhat eerie event as the noise echoes out of the fog shrouded lower town.

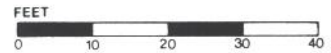
ATLAS HARNICA KEY



LOCAL KEY



INTERIOR KEY



	PAVED SURFACE (STONE FLOOR)
	WOODEN SURFACE
	EARTH/MUD SURFACE
	SANDY SURFACE
	GRASS/LAWN /MEADOW
	WATER

	TREE
	BUSHES/ HEDGE
	HAY/FODDER /Etc.
	RUBBLE

	RUBBLE WALL
	STONE WALL
	LOW STONE WALL UNDER FIVE FEET
	DAUB AND WATTLE WALL
	LOW DAUB & WATTLE WALL UNDER FIVE FEET
	WOODEN WALL
	LOW WOODEN WALL/FENCE UNDER FIVE FEET
	RAMMED EARTH WALL
	IRON BARS
	RAILING OR BALUSTRADE
	POST & RAIL FENCE
	LATTICE PARTITION
	TAPESTRY OR CURTAIN

	DOORLESS PORTAL
	WOODEN SWING DOOR
	IRON BOUND DOOR
	IRON GATE
	FALSE DOOR
	SLIDING DOOR
	POCKET DOOR
	PORTCULLIS
	SECRET DOOR MECHANICALLY HIDDEN SYMBOL ON SIDE FROM WHICH DOOR IS INVISIBLE
	SECRET DOOR MAGICALLY HIDDEN SYMBOL ON SIDE FROM WHICH DOOR IS INVISIBLE
	TRAPDOOR IN FLOOR
	TRAPDOOR IN CEILING
	IRREGULAR HOLE IN WALL
	ARROWSLIT
	PEEPHOLE
	WINDOW
	GLAZED WINDOW
	BARRED WINDOW
	WINDOW SHUTTERS

LOCKING DEVICES	
USED ON DOORS, WINDOWS, TRUNKS, ETC. ALL SHOWN ON THE SIDE(S) THEY ARE ON, OR CAN BE OPERATED FROM	
	Latch
	Wooden Bar
	Iron Bar
	Iron Bolt
	Lock RATED FROM 1 (WORST) TO 9 (BEST)

	STAIRS ARROWS ALWAYS POINT DOWN
	SPIRAL STAIRCASE UP ONLY
	SPIRAL STAIRCASE DOWN ONLY
	SPIRAL STAIRCASE UP AND DOWN
	LADDER LADDER UP ONLY
	LADDER LADDER DOWN ONLY
	LADDER LADDER UP AND DOWN
	SLOPING SURFACE ARROWS ALWAYS POINT DOWN
	SPOT ELEVATION HEIGHT ABOVE "0" LEVEL
	CEILING HEIGHT (SHAPE OF CEILING MAY BE INDICATED)
	OPENING IN CEILING
	OPENING TO LOWER LEVEL (HOLE IN FLOOR)
	OPEN FLOOR & CEILING
	BUILDING OUTLINE MAIN FLOOR/LEVEL, FOR REFERENCE
	MECHANICAL CONNECTION
	BROKEN ITEM
	MECHANICALLY HIDDEN ITEM
	MAGICALLY HIDDEN ITEM
	LAVATORY RELIEF ROOM
	STORAGE AREA
	GUARD POST FIRST NUMBER INDICATES THE NUMBER OF GUARDS (IF MORE THAN 1) SECOND NUMBER IS THE PERCENTAGE CHANCE OF THEIR BEING PRESENT
	SPECIAL FEATURE
	UNSTABLE FLOOR
	UNSTABLE CEILING

	FIREPLACE
	OVEN OR KILN
	BRAZIER
	WELL
	WATER TANK /RESERVOIR
	WINCH
	LEVER
	TORCH/LAMP BRACKET
	MACHI-COLATION
	CUPBOARD OR ALCOVE
	DRAIN/VENT IN FLOOR
	DRAIN/VENT IN CEILING
	WALL VENT
	HANGING ITEM (MEAT, FISH ETC.)
	REFUSE PILE
	PODIUM
	CRATES/ BARRELS/Etc.
	CHEST /TRUNK (SEE LOCKING DEVICES)
	TABLE BENCHES Etc.
	CHAIR/ THRONE
	PALLET OR CRUDE BED
	GOOD BED
	GOOD FOUR POSTER BED
	BUNK BEDS

ORBAAL (GELDEHEIM)

GELDEHEIM	Taareskeld	950	0.91	115
Anakaryn	Taareskeld	490	0.93	11
Anadyn	Reeve	740	0.93	10
Drena	Reeve	830	0.94	10
Kephemn	Reeve	1080	0.93	13
Matane	Reeve	1040	0.92	13
Neryn	Reeve	1650	0.91	21
Ostran	Reeve	830	0.92	11
Suwyn	Reeve	1250	0.91	16
Thenul	Reeve	1230	0.93	15
Wyls	Reeve	1160	0.91	15
Bernheim	Taareskeld	320	0.91	14
Caesal	Reeve	400	0.91	11
Cernes	Reeve	780	0.93	11
Elgen	Taareskeld	1250	0.91	13
Rhydeel	Reeve	920	0.92	11
Ruric	Reeve	1050	0.92	13
Salryn	Reeve	800	0.90	11
Tesmel	Reeve	1430	0.92	18
Hjaen	Taareskeld	660	0.89	10
Laaryn	Taareskeld	710	0.92	12
Cerral	Reeve	990	0.90	13
Amyris	Reeve	810	0.91	9
Esles	Reeve	830	0.91	11
Melcer	Reeve	1130	0.91	15
Tonkeln	Reeve	690	0.93	10
Tonwyn	Reeve	800	0.90	10
Liberheim	Taareskeld	710	0.90	10
Pergen	Taareskeld	920	0.92	19
Erem	Reeve	210	0.91	14
Felsh	Reeve	50	0.91	11
Ffasia	Reeve	1370	0.92	19
Hudanles	Reeve	1320	0.93	17
Lynadan	Reeve	840	0.91	10
Rulic	Reeve	1160	0.93	15
Thiel	Reeve	80	0.91	11
Wrym	Reeve	240	0.91	15
Seldholm	Taareskeld	960	0.91	16
Onlar	Reeve	1010	0.93	15
Reliun	Reeve	330	0.91	12
Thuris	Reeve	90	0.91	10
Wynian	Reeve	1140	0.93	12
Vakem	Taareskeld	680	0.93	12
Corawyn	Reeve	1170	0.94	14
Drym	Reeve	620	0.92	10
Eren	Reeve	710	0.92	10
Fausa	Reeve	770	0.94	10
Fesyrsa	Reeve	720	0.93	10
Khie	Reeve	810	0.91	12
Zynbern	Taareskeld	1430	0.92	24
Eryd	Reeve	1120	0.90	14
Huris	Reeve	840	0.93	10
Relrym	Reeve	780	0.92	10
Salyn	Reeve	830	0.92	11
EBEIN	Gydasaal	840	0.90	40
Delby	Gydasaal	930	0.92	17
Bonane	Reeve	830	0.91	10
Cultyn	Reeve	90	0.89	14
Elrym	Reeve	1290	0.93	16
Keston	Reeve	270	0.90	11
Kieryd	Reeve	1590	0.92	20
Llyrol	Reeve	120	0.89	12
Llysad	Reeve	150	0.89	13
Fjorn	Gydasaal	1320	0.92	14
Ffain	Reeve	330	0.90	14
Gwent	Reeve	1080	0.92	14
Hegyn	Reeve	690	0.89	10
Taraal	Reeve	1130	0.92	14
Ulymn	Reeve	1260	0.92	15
Konig	Gydasaal	660	0.87	14
Chiel	Reeve	220	0.87	14
Duranath	Reeve	920	0.90	12
Escae	Reeve	230	0.82	13
Insia	Reeve	1680	0.93	21
Lician	Reeve	210	0.79	12
Tesyn	Reeve	200	0.89	11

This page lists all settlements on the Geldeheim atlas map. Villages paying tribute to a major settlement are listed under that settlement, indented to show their immediate overlord. That is, Dergen pays tribute to Fjaga, and Kesyce and Peryd owe to Dergen. Other data listed, left to right, are Holder, Gross Acres, Land Quality, and Households. The average land quality for Harn is 1.00; the average persons per household is five, generally Jarin if held by a Reeve.

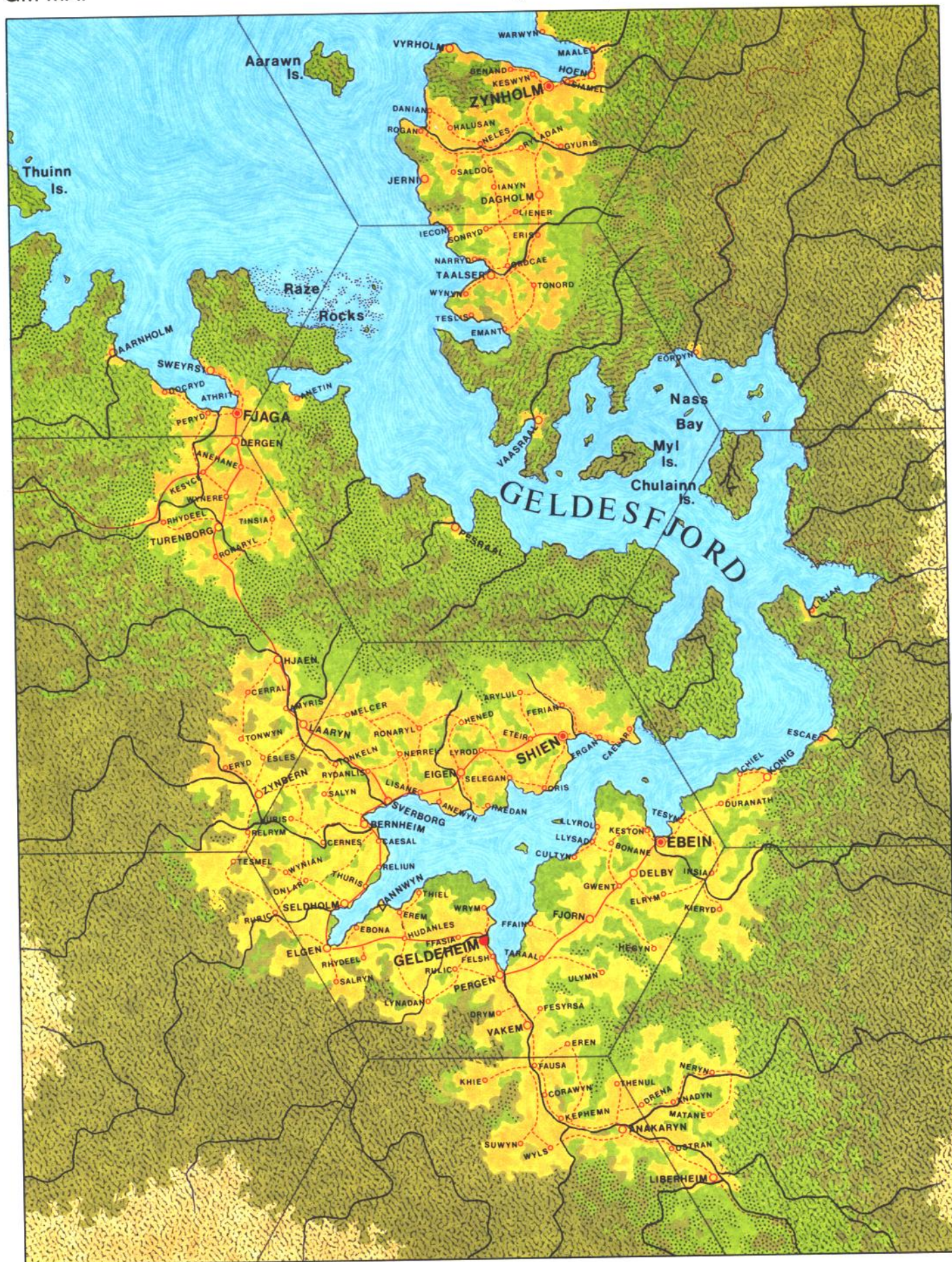
FJAGA	Staald	680	0.85	32
Aarnholm	Staald	110	0.79	1
Dergen	Staald	540	0.87	6
Kesyce	Reeve	1460	0.89	19
Peryd	Reeve	700	0.85	9
Sweyrsi	Staald	240	0.85	3
Anetin	Reeve	210	0.83	10
Athrit	Reeve	260	0.85	11
Docyrd	Reeve	160	0.86	10
Turenborg	Staald	1310	0.91	18
Rhydeel	Reeve	1260	0.89	17
Ronaryl	Reeve	780	0.90	10
Tinsia	Reeve	1290	0.90	16
Wynere	Reeve	660	0.90	8
SHIEN	Hammarkel	1280	0.91	45
Eigen	Hammarkel	920	0.93	11
Arylul	Reeve	1170	0.90	14
Caelar	Reeve	270	0.87	10
Ergan	Reeve	390	0.89	10
Eteir	Reeve	1050	0.92	13
Ferian	Reeve	960	0.91	12
Haedan	Reeve	230	0.91	10
Hened	Reeve	1200	0.91	15
Lyrod	Reeve	900	0.92	10
Oris	Reeve	180	0.88	10
Selegan	Reeve	530	0.91	10
Sverborg	Hammarkel	540	0.91	11
Anewyn	Reeve	260	0.91	11
Lisane	Reeve	390	0.91	10
Nerrel	Reeve	750	0.92	10
Ronaryl	Reeve	1310	0.91	17
Rydanlis	Reeve	990	0.93	11
ZYNHOLM	Saargax	840	0.89	37
Dagholm	Saargax	810	0.92	13
Gyuris	Reeve	1160	0.90	14
Halusan	Reeve	920	0.88	10
Ianyn	Reeve	770	0.91	9
Liener	Reeve	900	0.92	10
Neles	Reeve	930	0.89	10
Ryladan	Reeve	1430	0.89	17
Saldoc	Reeve	1190	0.89	14
Sonryd	Reeve	750	0.90	9
Hoen	Saargax	660	0.88	9
Benand	Reeve	120	0.87	11
Keswyn	Reeve	170	0.87	10
Maale	Reeve	170	0.88	11
Siamel	Reeve	130	0.89	10
Warwyn	Reeve	120	0.88	10
Jerni	Saargax	240	0.86	5
Danian	Reeve	210	0.86	10
Iecon	Reeve	270	0.86	12
Narryd	Reeve	120	0.88	10
Rogan	Reeve	230	0.86	12
Pesraal	Saargax	150	0.78	3
Taalser	Saargax	470	0.88	9
Emant	Reeve	440	0.87	10
Eris	Reeve	1020	0.93	13
Ordcae	Reeve	530	0.90	6
Teslis	Reeve	210	0.86	10
Tonord	Reeve	1200	0.90	14
Wynyn	Reeve	120	0.88	10
Vaasraal	Saargax	190	0.80	4
Eordyn	Reeve	60	0.79	10
Vyrholm	Saargax	260	0.84	6

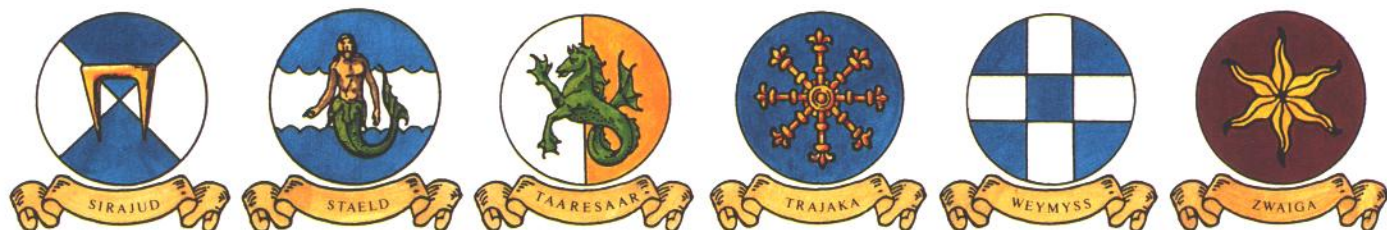
ORBAAL (GELDEHEIM)

GM MAP



LEAGUES





ACHIEVEMENTS OF THE GREAT CLANS OF ORBAAL

AERYN, Lord of Gwaeryn

Gules, a cross crosslet argent. Motto: *Justice.*

Registry: Grey Whale 590.

ALGAAR, Lord of Pyberg

Argent, between two pallets gules, a spear proper. Motto: *Reap the reward.*

Registry: Grey Whale 674.

ATEJAAL, Lord of Asax

Purpure, a pale embattled argent. Motto: *Death or victory.*

Registry: Grey Whale 671.

BAELINSEN, Lord of Pjagel

Sable, on a bend argent, a wyvern erect proper. Motto: *Ever upward.*

Registry: Grey Whale 681.

BURGASTAU, Lord of Quiam

Argent, a cross tau sable. Motto: *None proroke.*

Registry: Grey Whale 694.

CYEEN, Lord of Arathel

Quarterly, 1 and 4: vert a decrescent argent; 2: barry of four of the first and second; 3: barry of four of the second and first. Motto: *Defend and conquer.*

Registry: Grey Whale 677.

DAASEN, Lord of Daascn

Purpure, a fess wavy argent; in honour point a molet of five points of the second. Motto: *By valour and arms.*

Registry: Grey Whale 689.

DJAGG, Lord of Gyfyn

Azure, two handaxes crossed proper. Motto: *Voyage in triumph.*

Registry: Grey Whale 686.

EKKART, Lord of Kjen

Gold, on a fess wavy azure, a dolphin proper. Motto: *From the sea.*

Registry: Grey Whale 704.

ERLANGER, Lord of Hjael

Argent, a gryphon's head erased gules. Motto: *My sword is loyalty.*

Registry: Grey Whale 696.

FYRDAEL, Lord of Antir

Gold, two chevrons purpure. Motto: *Never yield.*

Registry: Grey Whale 679.

GALBART, Lord of Keiren

Sable, a saltire parted and fretty argent. Motto: *Cold iron.*

Registry: Grey Whale 682.

GELDESTAAR, Lord of Lorkin

Vert, on a saltire argent, a boar's head erased proper. Motto: *Ice and fury.*

Registry: Grey Whale 703.

GURTAK, Lord of Mul

Gules, a pale wavy argent. Motto: *Only cowards live forever.*

Registry: Grey Whale 688.

GYDASAE, Lord of Ebein

Gold, a wyvern gules. Motto: *Virtue and gold.*

Registry: Grey Whale 692.

HAIDAAR, Lord of Shese

Party per bend sinister gold and gules, a bull's head caboshed proper. Motto: *none.*

Registry: Grey Whale 694.

HAMMARKAL, Lord of Shien

Party per pale gules and argent, an eagle rising, wings addorsed and inverted gold. Motto: *The foremost.*

Registry: Grey Whale 706.

HUILTHARD, Lord of Arone

Gyronny gold and sanguine. Motto: *Blood of heroes.*

Registry: Grey Whale 700.

KAROLAAN, Lord of Vaegel

Party per bend sinister sanguine and argent, a gryphon segreant countercharged. Motto: *Wisdom shall prevail.*

Registry: Grey Whale 673.

KYRODWE, Lord of Wethom

Party per bend vert and argent, a sealion erect gold. Motto: *none.*

Registry: Grey Whale 705.

LAKSIT, Lord of Utera

Gules, fretty argent. Motto: *Hammer of the Slayer.*

Registry: Grey Whale 675.

MAAREN, Lord of Vold

Sable, a bend sinister argent; in dexter chief a canton gold with a tower proper. Motto: *Of wind and wave.*

Registry: Grey Whale 715.

MARWYN, Prince of Leriell

Azure, beneath a molet of eight points gold, a stag's head caboshed argent. Motto: *We remember.*

Registry: Grey Whale 686.

MORDAUK, Lord of Thoen

Paly of six argent and azure, a gryphon passant gold. Motto: *Blood of the sea.*

Registry: Grey Whale 669.

RUINDAEL, Lord of Zuden

Gold, a bordure gules, a quatrefoil of the second. Motto: *The past cannot be changed.*

Registry: Grey Whale 689.

SAARGAX, Lord of Zynholm

Party per fess embattled gules and argent, in honour point a crescent gold. Motto: *Bright and resilient glory.*

Registry: Grey Whale 677.

SARDOSK, Lord of Thursa

Sable, a lozenge gold. Motto: *Splendour undiminished.*

Registry: Grey Whale 668.

SEREWYN, Lord of Marby

Gules, on a fess argent, a winged lion sejant gold. Motto: *We are the sword.*

Registry: Grey Whale 670.

SHERWYN, Lord of Sherwyn

Gules, on a saltire argent, a thistle proper. Motto: *Of one blood.*

Registry: Grey Whale 667.

SIRAJUD, Lord of Teryff

Party per saltire azure and argent, as staple gold. Motto: *No quarter.*

Registry: Grey Whale 689.

STAELD, Lord of Fjaga

Azure, on a fess engrailed, a merman proper. Motto: *none.*

Registry: Grey Whale 707.

STORZAND, Lord of Pled

Purpure, a pile argent, a ram's head caboshed proper. Motto: *No interference.*

Registry: Grey Whale 687.

TAARESAAR, Lord of Aaldem

Party per pale argent and gold, a sea horse erect vert. Motto: *Steel and strength.*

Registry: Grey Whale 697.

TAARESKELD, King of Orbaal

Gules, a dragon rampant gold. Motto: *The die is cast.*

Registry: Grey Whale 686.

TRAJAKA, Lord of Thrاند

Azure, an escarbuncle gold. Motto: *none.*

Registry: Grey Whale 675.

VERAKAAR, Lord of T'andir

Gules, on a bend embattled and counter embattled, a cat-a-mountain sejant gardant erect proper. Motto: *I direct.*

Registry: Grey Whale 686.

WEYMYSS, Lord of Pethwyss

Azure, a cross quarter-pierced argent. Motto: *Nothing in excess.*

Registry: Grey Whale 489.

ZWAIGA, Lord of Tawheim

Sanguine, an estoile gold. Motto: *Perilous flame.*

Registry: Grey Whale 700.

Format

These are shortened register entries. Registers generally allow at least one full page for each clan.

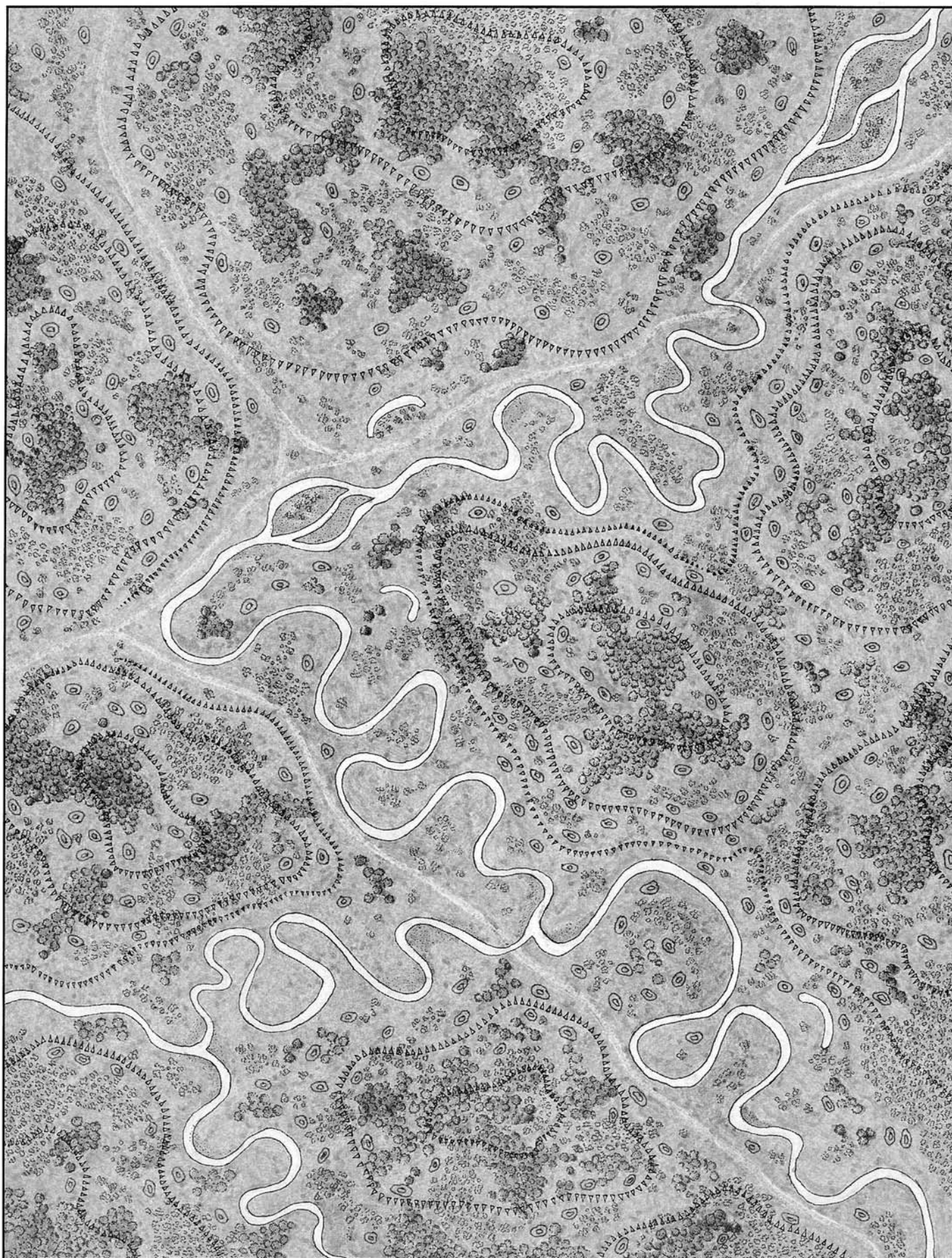
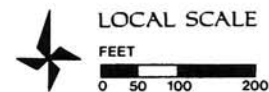
Clans and Titles

Only clans who hold a keep or better are included. The arms shown can be regarded as "clan arms". Achievements are often modified by the addition of helms, crests, or mantling depending on the status of the individual clan member.

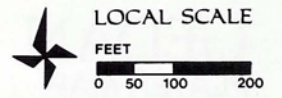
Registry

The college enclave and date of the most recent registration or amendment. Components of many of the achievements have more ancient associations with the clans. For further details see "Heraldry" [EH7].

GEDAN PLAYER MAP



GEDAN COMMON MAP



NORON'S KEEP

COMMON MAP



NORON'S KEEP

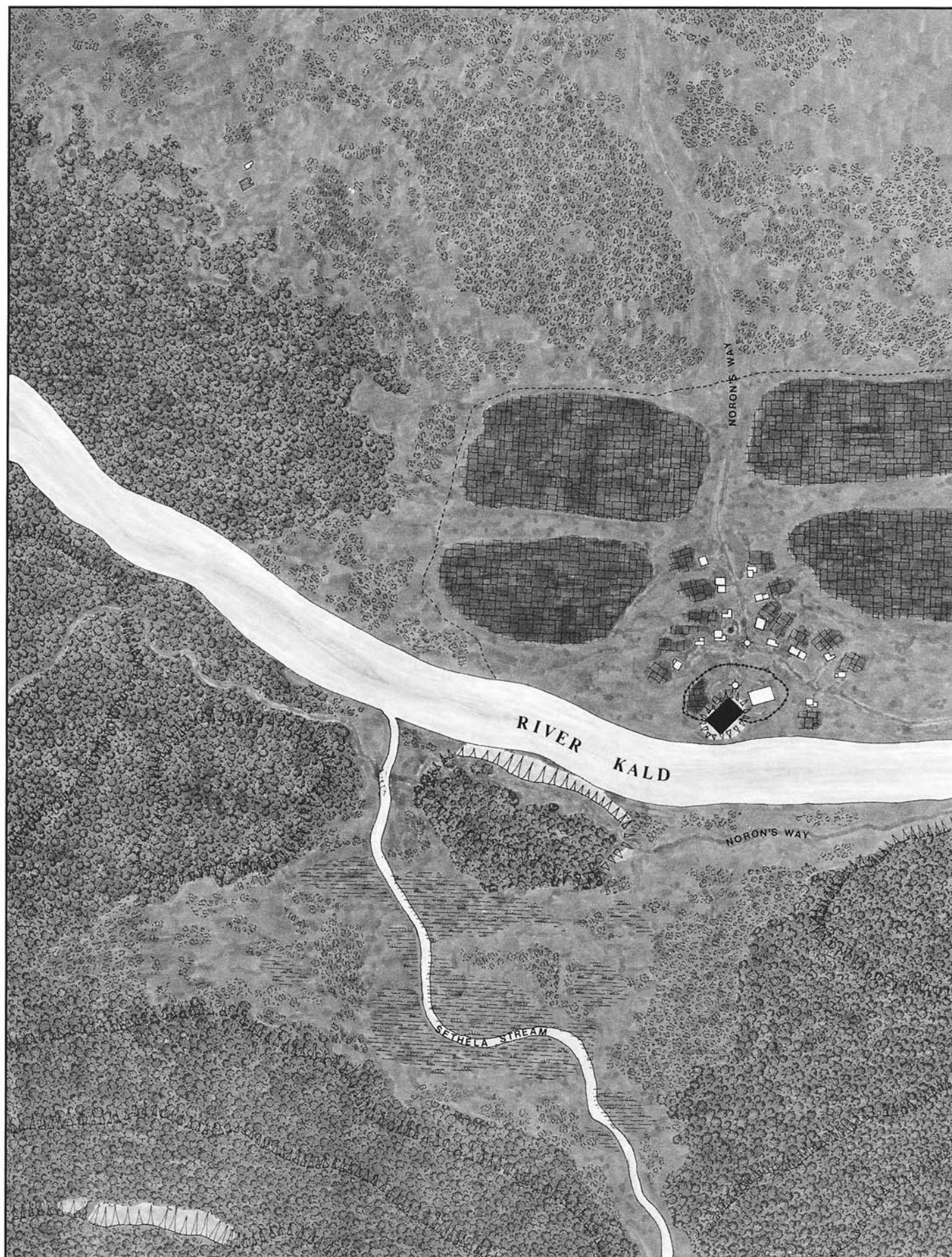
PLAYER MAP



LOCAL SCALE

FEET

0 50 100 200



LERIEL PLAYER MAP



LOCAL SCALE

FEET

0 50 100 200



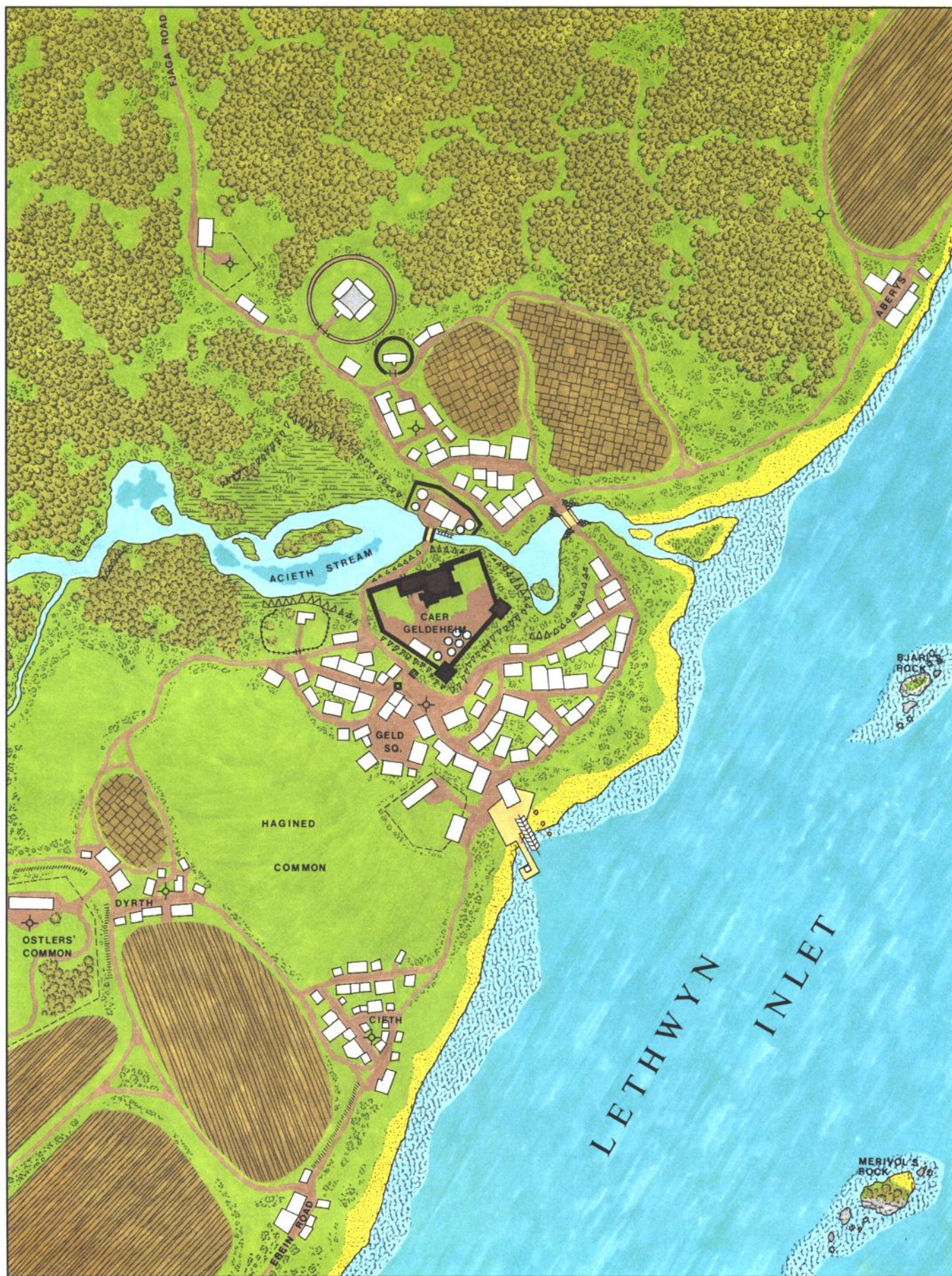
LERIEL COMMON MAP

LOCAL SCALE
FEET
0 50 100 200



RON GIBSON DAVE KOWAN
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GELDEHEIM COMMON MAP

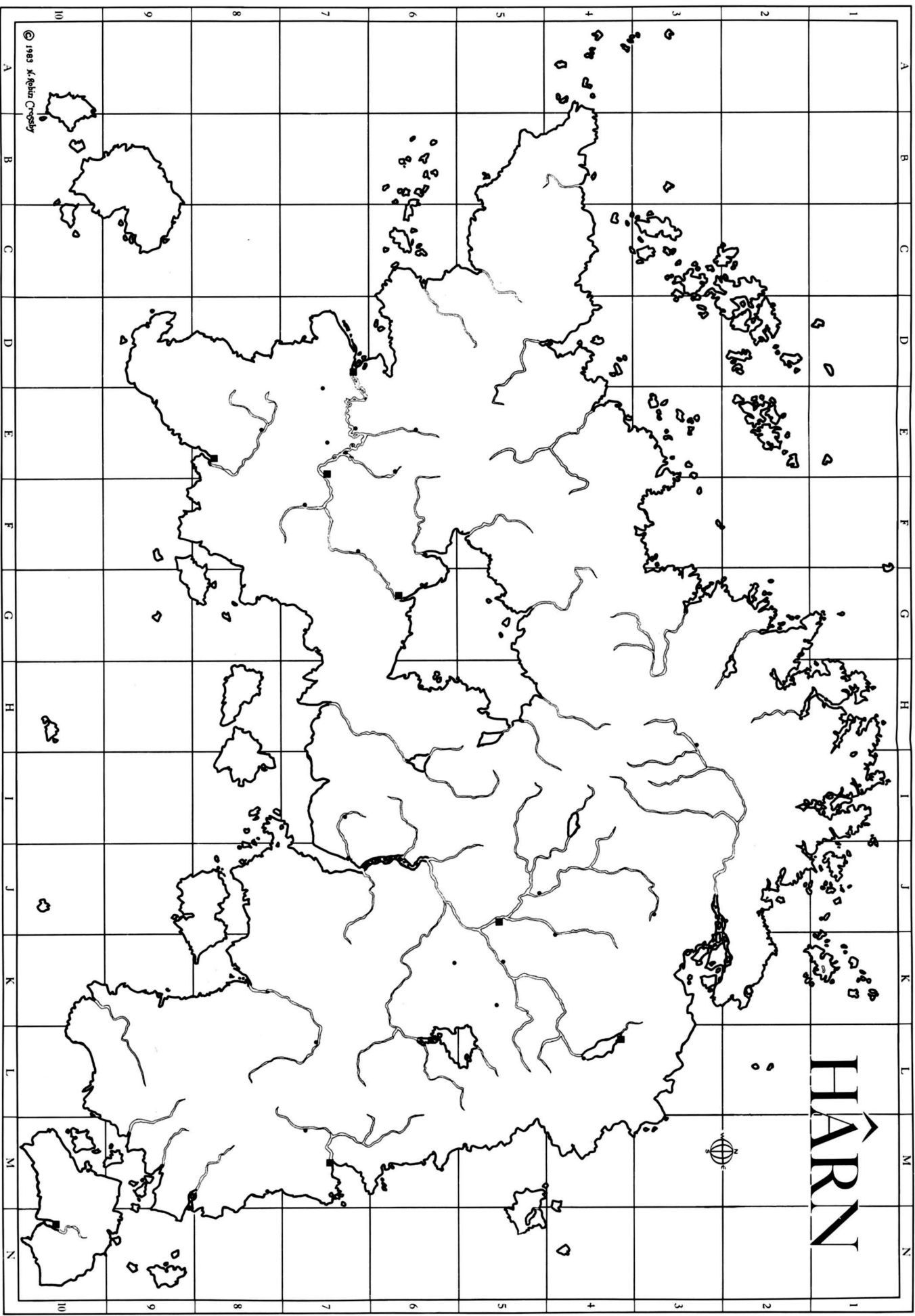


GELDEHEIM

PLAYER MAP



HÂRN





SEA of ITKIR

AFAREZIRIS

SEA of TIRPAL

BITO

KÖGEN PENINSULA

CAPE KRÄMEN

THE BALAKAS

TARIN BAY

SEA of IVAE

MOUTH DELTA

KADAS STRAIT

PERAN

PENDOS

BOKA BAY

GULF of ANDURIEN

EMABA STRAIT

TERNU HEATH

GULF of EDERWYN

LAKE BENATH

ELSHA MOUNTAINS

ATHUL

SHAVA FOREST

RIVER KARD

SETHA HEATH

BEUNA

SHATA

CAPE BORAB

HARN

CAPE BORAB

MOUTH STRINGS

IKOM

HISTORY

The Jarin are related to several other ethnic groups in western Lythia, most notably the Yarili of Ivinia and the Alts of Altland. Their original home cannot be determined with absolute certainty, but one ancient Jarin legend tells that they "came to the sweet forests by following the Cold White King", which some scholars believe is a reference to a prehistoric migration from eastern or southern Lythia, possibly following retreating ice. It seems likely that the Jarin settled in western Lythia (probably in present day Shorkyne and Quarphor) before being displaced by migrations from the east. Little is known about their culture during this period.

In any event the Jarin lived in solitude on the western Lythian continent for countless generations until c.1500 BT. Beginning about that time they began to suffer from invasions from several migrating human tribes. Some Jarin may have assimilated (or been assimilated by) the newcomers, but many chose to abandon their ancient homes, travelling north to Ivinia and Altland, and across the sea of Ivae to Harn.

Most of the Harnic Jarin first settled the coasts of Solora and Horadir, although some landed as far north as Jarin Bay. The southern Jarin quickly came into contact with the elder races. The humans swore fealty to Daelda, the elven King of Harn, and were granted coastal lands to dwell in. Others were invited to dwell in the dwarven realm of Azadmere where their farming and fishing skills were deemed useful. The Jarin who landed in northern Harn had less contact with the elder races and did not receive many of the cultural benefits that the southern Jarin gained from the Sindarin and Khuzdul. The descendants of the northern Jarin can be found among the Anoa, Taelda, and Ymodi tribes, as well as the tribal peoples of the northwest.

By 1000 BT there were Jarin throughout Harn and tension built between them and the Sindarin and Khuzdul. Only the Atani Wars prevented conflict between the humans and the elder races. In the tenth century BT sea borne raiders from the Lythian continent began to strike the eastern Harnic coast. Eventually these humans landed forces intent on permanent settlement, and their conflict with the Jarin was unrelenting. By the eighth century Horadir and Solora had been abandoned to the Lythians, and many Jarin moved north of the Ulmerien River. The disaster of the Battle of Sorrows in 683 BT, resulting in the defeat of the Lythian forces but the death of Daelda and subsequent abdication of Sindarin rule of Harn, spelled the end of Jarin dominance in the south. Some Jarin remained in Kaldor and were gradually assimilated by the invaders, others migrated west to the Thard River valley where they joined with indigenous Jarin peoples. Most moved north across the Anoth River into the region that became known as Jara (present day Orbaal).

These latter Jarin lived in peace for centuries, escaping the bloody turmoil of the south. They retained "pure" Jarin blood, as opposed to the racial mixing that occurred to their southern and western cousins. As of 720 only the Jarin of Orbaal and the smaller communities that remain in the Khuzdul and Sindarin realms can be described as true Jarin. While the tribal nations of the north are also of Jarin origin, most have suffered cultural degeneration, blended with other races, or dramatically modified the traditional Jarin way of life. The political history of Jara is discussed in "Orbaal" [EH13].

THE NATURE OF THE JARIN

The "pure" Jarin tends to be slightly shorter in stature than the Harnic human norm. In addition, their complexions are somewhat darker; curly black or dark brown hair and dark eyes are usual.

It seems likely that the Jarin were always a creative and imaginative race, something that their exposure to the elder peoples greatly stimulated. This privileged contact for six centuries resulted in the Jarin acquiring a special mystique which has tended to set them apart from other humans on Harn. This has earned them some distrust from more pragmatic peoples.

Jarin are highly independent and extremely proud, elements of their racial psychology that has at times caused them practical or political difficulties. The most recent and obvious examples of this trait are the Ivinian Conquest and the subsequent rebellion of 701-703. On both occasions Jarin organization was hampered by this facet of their nature.

The Jarin are essentially peaceful, a trait which is interpreted by some as cowardice. This view is oversimplistic in the extreme, and ignores many incidents of almost foolhardy courage during the Atani Wars and more recently, during the Ivinian conquest of Jara. As a general rule, chroniclers who have belittled Jarin bravery confuse their lack of violent social imperatives with cowardice.

CULTURE

It is difficult to ascertain which elements of Jarin culture are holdovers from their pre-Harnic way of life and which are the result of contact with the elder races. Although some reasonable assumptions can be made by comparing the cultures of the "barbarian" Jarin tribes with the "civilized" Jarin of Orbaal, many things are suppositional.

CLAN STRUCTURE

Jarin society is based around the clan. This is common to both civilized and tribal Jarin, and some of its influence can still be seen in the clan/family social groupings of the southern Harnic kingdoms.

Originally all Jarin were tribal and familiar, where the "gelfein", the head of five households (often five generations) was the literal father of his clan group. Upon his death his successor was nominated from his sons or his kinsmen. While this element of Jarin culture has become modified and complicated by the rise of Princes and Lords since the Atani Wars, it is still fundamental to their society. Loyalty to each other, to gelfein and to overlord is knitted from a troublesome skein of consanguinity. The dignity of the gelfein and the clan is supported by their skill at arms and by their familial and fostered (see below) loyalties. Whether this clan structure is something that the Jarin brought from Lythia or whether it was modified by exposure to the elder races is open to question. A combination of both seems likely.

LAW

While the traditional Jarin legal system bears some resemblance to vendetta law (see "Law" [EH]) it has several subtle differences. Known as Trehaen Law, it has evolved from pre-Harnic Jarin custom with modifications and influences from contact with the elder races and other human peoples. As of 720 it is now in use only in the Jarin controlled regions of Orbaal. The

term "Trehaen" means interpreter of custom and reflects the fact that Jarin legal knowledge has been passed on orally from one generation to the next. Trehaen Law applies to every aspect of communal and social life and delineates the duties and privileges of each class of society. It includes codes of property management and such activities as brewing and milling, as well as governing the relations between father and son and rulers and servants. Trehaen Law makes provision for a plaintiff of lower social standing to secure the right to arbitration from a defendant of higher rank by fasting outside the latter's house.

Trehaen Law seldom resorts to capital punishment, preferring an elaborate system of compensation, similar to the wergild payment of vendetta law. Victims of injury are entitled to "sick maintenance" from the culprit, who is also required to pay a penalty in addition to the complete costs of the victim's cure. In the case of murder a fine is paid to the victim's family. Circumstances such as provocation or social rank may modify the amount, often requiring considerable diplomatic skill on the part of the Trehaen to effect a settlement. Payment is usually in livestock or labour and is greater if the murder is deemed malicious. If the killer does not pay, his family is liable, and if they will not meet the fine they must hand over the offender to the victim's family. Only then can he be executed, although he can also be used as a slave. The last century has seen an increased use of capital punishment, particularly by the Princes of Leriell who have termed several unfortunates "outlaw" (meaning not bound by Trehaen Law) and hanged them.

Divorce is freely allowed under Trehaen Law; marriage can be ended by common consent of the married couple. Wives have the same rights as their husbands. Jarin are monogamous. Trehaen Law includes

the concept of fostering, whereby children can be sent to live with other parents for a time. This likely originated as a means of limiting family conflict, although it is now most often used as an indication of friendship or alliance. Boys often stay with their foster parents until they are fifteen and girls until thirteen. Such children are considered bound to support their foster parents in old age, and the ties between foster children and parents are often as strong as between natural relations. The bonds between foster siblings are often extremely close, and are the subject of many Jarin tales.

The power of Trehaen Law is the force of its lengthy tradition. Changes in Jarin legal custom tend to move slowly and usually have to be spurred by events for which there is no precedent. The semi-hereditary office of the Trehaen is highly respected, as is the judgement and wisdom of the arbiter. Each Jarin settlement usually has one clan that fills the role of Trehaen.

FESTIVALS

Jarin feasts are central to their social lives. These are held as often as possible, usually by rulers or wealthy community leaders. They function both as a show of status and as an opportunity for the "tuath" (a Jarin word that can be variously translated to mean tribe, people or community) to reaffirm its oneness. Such gatherings are as lavish as the host can afford and there are numerous social protocols followed during the course of the feast. The guests sit in a circle with the most influential man seated to the right of the host (if they are not the same man) followed by other men in order of distinction. Drink is initially served in a communal cup carried from one person to the next by the host's wife. A Kaldoric chronicler has commented that "they drink only a little at a time, not more than a mouthful, but they do it rather frequently". The finest portion of



meat is served to the most important male, an action demonstrating his assumed status to the assembled company. If this passes without comment, his status is confirmed in the company's eyes, but if another man aspires to his social position he may dispute the apportionment.

Jarin folklore suggests that at one time such disputes were very serious. The story of "Myrwaen's Pig" recounts a feast at which Tocanall (a semi-mythical warrior) won the right to the best meat by slaying several contenders. By keeping most of the pig for himself and his friends, and serving only the forelegs to his enemies, he insulted them enough to provoke a fight. The end result of the entertainment was a pile of corpses on the floor and blood flowing out through the door. Whether such tales are entirely imaginary or reflects a period of Jarin culture when they were much more aggressive is a matter for speculation. Modern Jarin feasts are almost never the scene of such lethal violence. Mock combat with wooden or blunted weapons usually decides disputes.

Entertainment is provided by bards and storytellers who recount the oral traditions of the tuath, great sagas lavishing praise upon the ancestors of the audience, or allegorical tales illustrating elements of their culture. Satiric or whimsical songs are also part of the performance. For a fuller treatment of such tales, see the Folklore section below.

RELIGION

Evidence suggests that before the Jarin migrated to Harn they had a unique and varied religious mythos. Their exposure to the elder races caused them to modify certain elements of their theology while abandoning other elements. What remains of the pre-Harnic Jarin religion can be found in some of their myths and legends as well as in the Yarili and Alt cultures of northern Lythia. Many Harnic Jarin worship Siem or Ilvir. Ilvir seems to be a deity they worshipped before coming to Harn, and some scholars have speculated that one reason for the Jarin migration to Harn might have been the presence of Ilvir on the island. Whatever the deity worshipped, the imaginative Jarin psyche lends considerable colour to the mythos.

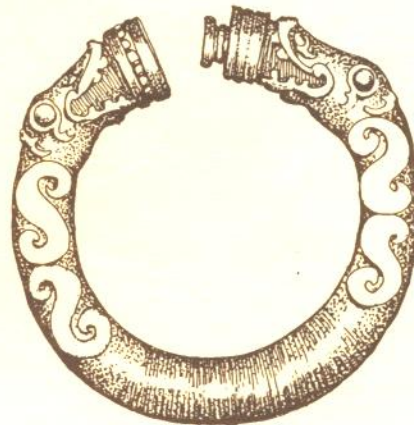
BURIAL CUSTOMS

There is a substantial body of evidence to suggest that the raising of earth or stone barrows over the graves of important persons is something that the Jarin brought to Harn from Lythia. There are concentrations of barrow graves at Gedan [EH14], Kustan and in the Plain of Towers region near Elkal-Anuz [EH5]. In addition, there are many smaller barrow cemeteries scattered throughout Harn. Similar ancient burial sites are found on the Lythian mainland, and both the Yarili and Alts sometimes bury their dead in earth or stone barrow graves.

Such barrows vary in size and method of construction. The largest are as long as several hundred feet and rise thirty to fifty feet above the ground. Generally, however, the barrows are circular or oval shaped and about fifty feet in length or diameter. A few contain complex stone passages with several chambers and are intended to be re-opened for additional interments. Many barrows are surrounded or surmounted by stone cairns or pillars. This practice, however, is not a general rule, as witness the Gedan barrows, few of which have stone ornaments.

Jarin barrow graves usually contain objects befitting the status of the occupant. Weapons, jewelry and valuable artifacts are common, and it is not unusual for the body to be laid on a wooden or metal bier. Warriors killed in battle are sometimes buried with the weapons, heads, or bodies of their slain. A less usual practice is to bury the body of a favourite horse or hound with its deceased master. A very common custom is to inter a large cauldron of mead or wine in the grave, and provide several goblets or drinking horns. This is symbolic of the Jarin belief that the newly dead must host a feast for their long departed ancestors.

The collar illustrated below is a fairly typical example of Jarin funeral jewelry. It was looted from a fourth century grave at Gedan and is presently in the possession of Taarbri Geldestaar, the Ivinian Lord of Lorkin. Made of gold and silver alloy it weighs about three pounds and is reputed to have come from the body of a Jarin Prince of Lorkin. Taarbri often wears the collar in public and describes it as "the bauble of the craven kings", behaviour that does little to endear him to his Jarin subjects.



Over the last two centuries civilized Jarin have gradually begun to abandon barrow grave burials, and tend towards stone mausoleums and crypts. It should be noted, however, that barrow funerals are still a fairly widespread practice, and that the Jarin accord their ancestral tombs great respect.

JARIN ART

The centuries of contact with the Sindarin and Khuzdul has had a lasting and significant impact on Jarin craftsmanship. The skills learned from the elves and dwarves, coupled with fertile Jarin imagination, results in intricate designs, particularly in metal and



wood work. Silver is most commonly used in jewelry, sometimes highlighted with gold, although this is rare. Partly because of the unique style of its design, Jarin jewelry is highly prized, and is often a valued export to the markets of Kaldor, Melderyn, and western Harn. The silver and bronze cloak brooch illustrated above is typical of Jarin manufacture.

Many Jarin artifacts are decorated with amber, semi-precious or polished stones. Barynn's Chalice, illustrated below, is shown as an example. In the possession of the Ivinian lord of Arathel, Tursi Cyeen, the chalice is believed to have been owned by Barynn Albarra, a semi-mythical first century Jarin hero. Standing one foot high, it is made of silvered copper, brass, and gold wire, and is decorated with opals and amber. The chalice is one of clan Cyeen's proudest possessions and is a source of envy from Ivinian clans and resentment from Jarin.



Jarin woodcrafting is generally excellent and is distinguished by its elaborate and imaginative carving. Woodcrafters often incorporate puzzles or hidden compartments into their work, and the products of Jarin toymakers are exported throughout Harn.

LANGUAGE

Jarinese may be a dying language. Dialects of it are still spoken as a second language by about fifty percent of all Jarin, and as the only language by about ten percent. Its influence on Harnic, the "common language" of Harn, and on Orbaalese, the hybrid language of northern Harn, is substantial, particularly on the latter. Spoken Jarinese has soft consonants and a pleasant rhythmic sound.

FOLKLORE

Of all the Harnic human races, the Jarin have the richest and most imaginative folk tales and legends. Many are drawn from historical incidents that have since been lavishly embroidered with fancy, others are stories designed to amuse or satirize, and still others are not easily categorized. Many tales are a blend of pre-Harnic Jarin myth with Sindarin or Khuzdul legend. Real events have been modified until they contain only a vague and indeterminate amount of truth.

BARYNN ALBARRA

The real Barynn Albarra was a warrior and leader who lived in the Leriell area during the first century BT. Although the Tain dhu Barynn, as the vast body of song and legend that deals with his life is known, has its basis in fact, it is clear that the passage of time and the creative editing of Jarin imagination has added considerable gloss to history. As is the case with many other Jarin heroic legends, the tales of Barynn include

the motif of a heroic man dying while battling impossible odds. The stories of Barynn are told in various forms including song, prose and poetry. Barynn is the most important of all Jarin mythical heroes.

Barynn won his name as a child when he killed a guard dog to save himself from the beast's attack. Barra, the dog's owner, enraged by the death of his pet, demanded Barynn be banished. Barynn responded by offering to train another dog to replace the slain hound, and said that until the pup was old enough, he would guard Barra's land in its stead. Mollified, and impressed by the boy's spirit, Barra relented and took Barynn to live with him. From that day forth Barynn was called Albarra, meaning "the Hound of Barra".

Barynn grew to be a powerful man and triumphed over several terrible enemies. It is possible that these foes were real, but more likely they are the inventions of generations of bards. A typical tale tells of Barynn's battle with "devils of heartless wings" in which he slew hundreds of dreadful monsters. Finally, Barynn died in solitary battle with "the sweepings of the mountains", which some believe to have been Gargun. According to legend, the Hound of Barra died on his feet, having lashed himself to a tree when he felt himself mortally wounded. His enemies hewed off his head and right hand after his death and bore these grisly trophies away. Barynn's body is believed to lie in any of several barrows throughout Orbaal. Some legends suggest that Barynn's body yearns for recovery of its head and hand, and other tales mention his unbreakable spear that never failed to find its mark. Since the Ivinian Conquest some bards sing that Barynn will return to aid his people in their time of direst need.

THE CELAETUATH

The Celtaethuath are various spirits and entities that figure in many Jarin legends. They are usually described as small humanoids, but whether this image results from some corruption of tales about the Khuzdul is unknown. Most stories about the Celtaethuath are whimsically moralistic, although they are also commonly used by bards as incidental characters in other tales. There are at least four kinds of Celtaethuath:

The Bogaern

A cheerful domestic spirit, fascinated by the hearthfires of human homes. However, if the Bogaern is ignored or abused by his chosen family he is said to cause complete chaos, even to the extent of wrecking the house or terrorizing entire settlements.

The Cluricaune

A solitary spirit who is said to inhabit wine cellars. He spends his time drinking alone, and is believed to be able to tell the future. According to some, a Cluricaune inhabits the wine cellar of Leriell castle.

The Maesrol

Cheerful and bucolic, the Maesrol is believed to be tend the livestock of human farmers, fattening them, and braiding their tails every Yaelah. An incorrigible ladies man, the Maesrol can also be found in farm kitchens, ogling young women.

The Polrae

A dangerous and malicious entity who inhabits ruins and caves and attacks unsuspecting travellers. Sometimes called a "red comb" from his supposed habit of dipping his cap in the blood of his victims.

An isolated stronghold near the source of the Kald River at the northern end of the Sorkin Mountains, Noron's Keep is the only permanent settlement between Tonot in Kaldor and Shese in Orbaal. While it superficially resembles a typical feudal keep and village, the local government is one of the most peculiar of all Harnic human settlements. The actual date of the keep's construction is ambiguous. It is known to have existed prior to 200 TR, and there are enigmatic references in Khuzdul tales that suggest a far more ancient origin.

The keep is held by Noron, a burly seven foot tall humanoid, and his eleven sons, all of whom are over six feet tall. Noron has never mentioned a clan name; no one has ever had the courage, or the stupidity, to inquire one of him. This remarkable family has several peculiarities, not the least of which is their height. On Harn, most humans are well under six feet tall, resulting in Noron and his sons often being referred to as giants or half-giants. Noron himself is sometimes credited with the ability to shapechange. Perhaps the strangest thing about this clan is their apparent longevity; Noron is mentioned by sixth century Kaldoric chroniclers and the Taelda tribal nation have legends about the "Ones of the rock" that are among their most ancient tales. Most visitors do not deem it advisable to ask too many questions of their hosts and rumours are many and varied.

The thirty human families that live nearby are effectively serfs, although they are allowed far more freedom than in most feudal settlements. They regard their overlords with awe.

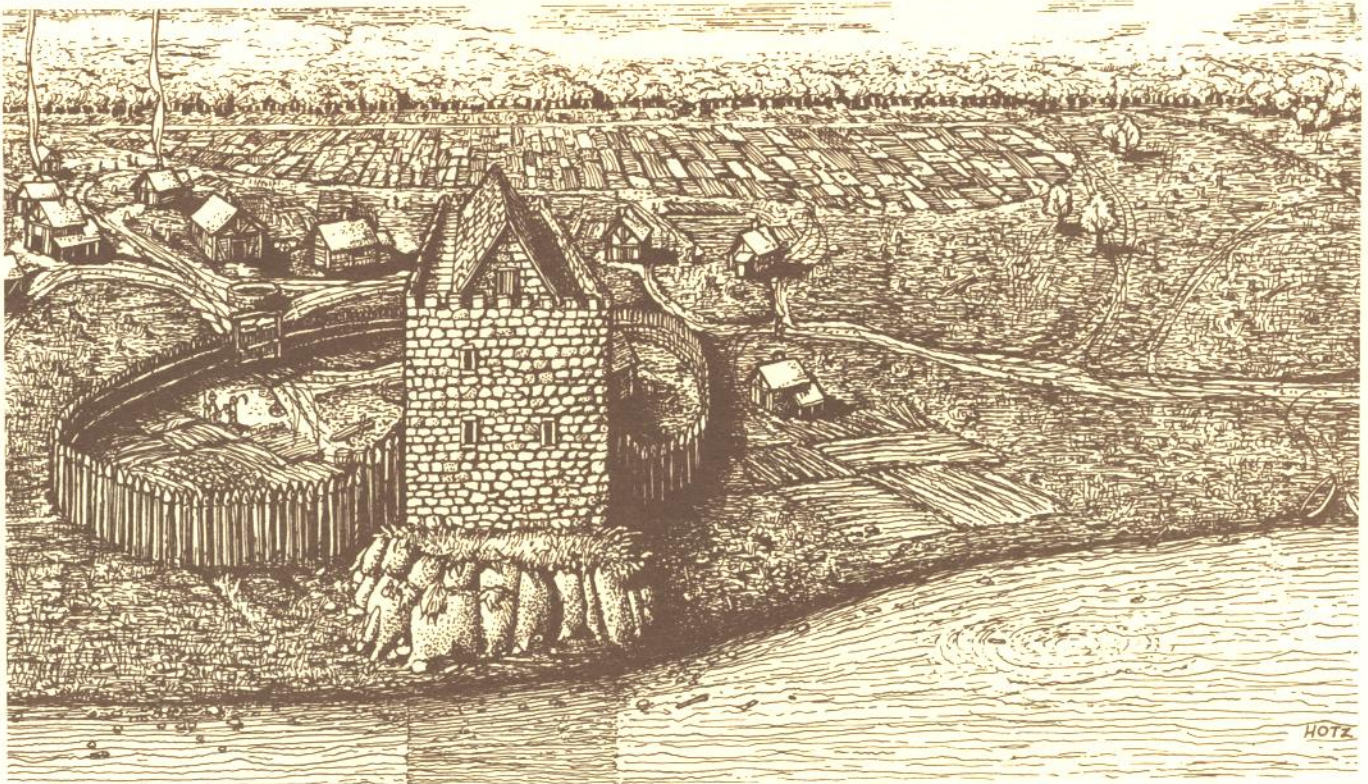
The trail between Gardiren castle and Lorkin castle has come to be called Noron's Way. Noron and his sons extract exorbitant tolls from travellers on the trail, sometimes equal or greater than half the goods carried, but the toll charged depends on Noron's whim. Wayfarers

seldom object to Noron's outrageous collection; argument with twelve huge well-armed men is something few have the stomach for. Travellers are often "invited" to spend the night in the barn beside the keep. Most accept Noron's "hospitality". Noron has been known to refund part or all of the toll if his "guests" can spin a good yarn. If he takes a liking to a party he often treats them as honoured guests, feasting them inside the keep, reprovisioning them as necessary, sometimes with considerable generosity.

While there are few tales of Noron and his sons doing violence to wayfarers, rumour discourages most travellers from using the trail. Paying Noron's tolls once is usually far more than enough for most mercantylers; many, hearing of his habits, choose to travel via the Fur Road and risk the less certain dangers of gargun and tribesmen rather than Noron's toll. A few travellers who have developed good relations with Noron use the trail regularly.

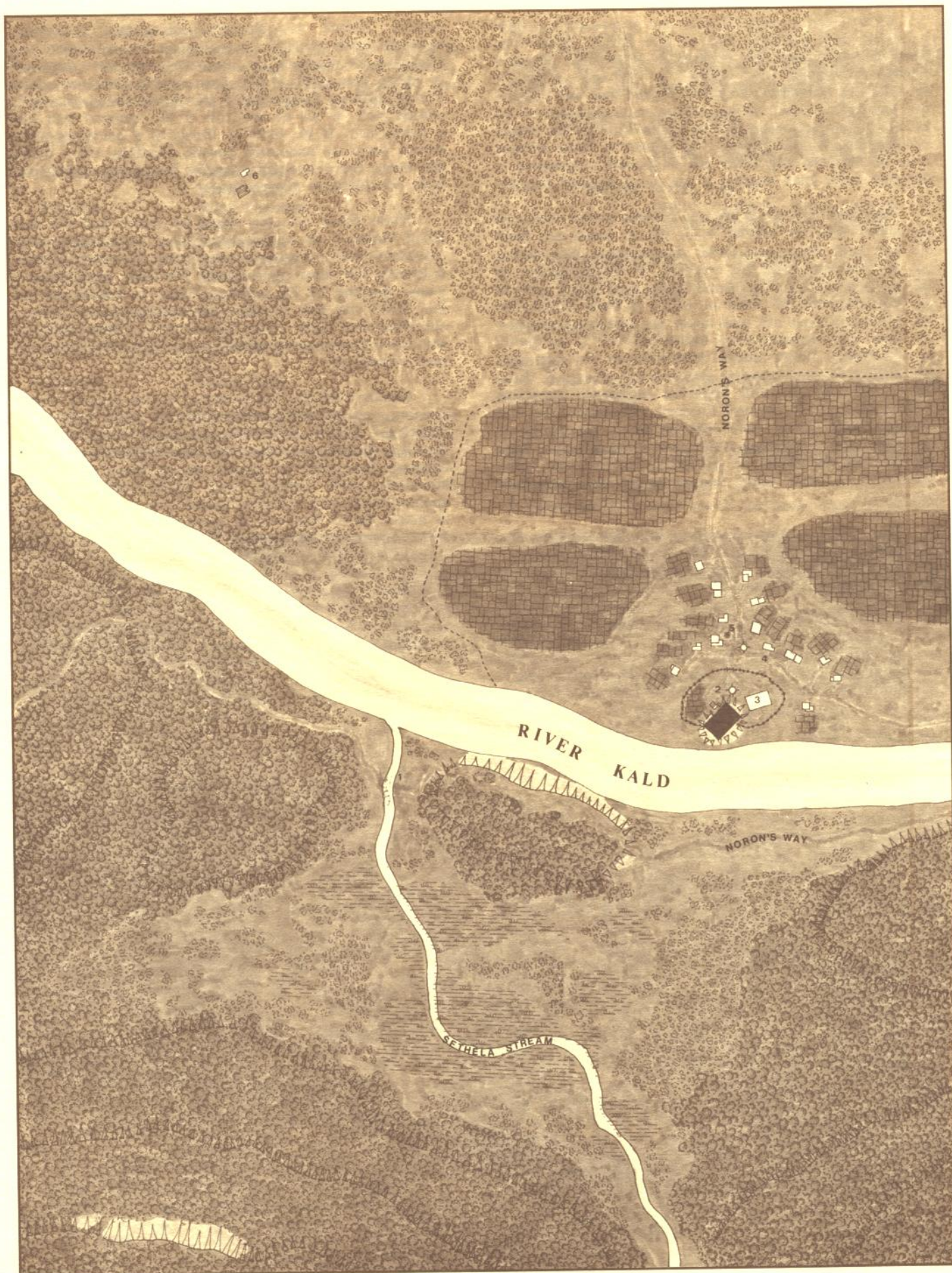
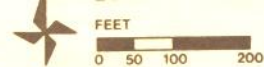
Members of the Taelda tribal nation regard Noron, his kin, and his settlement with awe. They call Noron "the One", a title which seems to imply a belief in his divinity. Tribesmen often visit the settlement, usually bringing him gifts of game. Noron treats the tribal headmen with honour, and often visits Taeldan encampments and villages; sometimes, it is rumoured, in beast form. The Taelda generally do not interfere with travellers on Noron's Way, and refer to such travellers as "owned by the One".

Noron's attitude towards the gargun infesting the area is unremittently hostile and aggressive. He is known to hunt orcs, and is said to enter the gargun cave complexes of Sokus and Zedabir to kill mercilessly. It is not uncommon for wayfarers to be greeted by the sight of dismembered orc corpses festooning trees beside the trail.



NORON'S KEEP

GM MAP



LOCAL MAP INDEX

1. SETHELA FORD

Northbound travellers are often met here by Noron and his sons. Usually they will surprise parties while they are in the middle of the ford, appearing suddenly on both banks of the stream. Placed at this disadvantage, most wayfarers quickly accede to Noron's demands. Noron's way runs east for another two leagues before crossing the Kald and returning on the opposite bank. Although the Kald is relatively shallow at Noron's Keep it is very fast; only strong swimmers are advised to try crossing it. Noron and his sons often cross the river by boat. They will sometimes ferry wayfarers across the Kald for a price, usually a steep one.

2. CAER NORON

Complete plans for the keep are given on following pages. Noron claims that its design was inspired by strongholds that he saw while visiting a distant and barbaric land. According to Noron this land, apparently called Liddesdale by its inhabitants, is a place where men fought unceasingly, seemingly enjoying the sport of raids and war. Noron frequently tells stories of Liddesdale, most of which consist of familial strife, daring raids, whimsical ruffians, gleefully corrupt officials, and hairsbreadth escapes from ambush or the hangman's noose. The location of the land of Liddesdale, if it indeed exists, is unknown to Harnians. When discussing his home Noron is fond of quoting one of the lords of Liddesdale, saying "I have built such a house that thieves will need to knock ere they enter."

3. NORON'S BARN

The barn is where most of Noron's guests will be housed during their stay. It is well built, and is in fact more comfortable than many inns. Noron keeps a few horses, apparently as pets (he does not ride); there are a few cattle as well. Noron also uses the barn to store grain and other supplies.

4. THE VILLAGE

Slightly over half of the village houses are shown on the local map. The remainder are about one hundred yards east along the trail and within the fence. The villagers farm the vegetable plots shown on the map as well as cropland to the east and north (off map). The purpose of the fence is to keep wild animals out rather than for defence. In case of attack the villagers will retreat behind the palisade wall of the keep. The settlement has never been attacked.

Noron and his sons generally leave the villagers to govern themselves. The villagers elect a headman every five years whose function is largely ceremonial. He does, however, arbitrate minor disputes and acts as the spokesman for the village to Noron. The present village headman, elected in 716, is Holryn of Pweyn, a fifty year old farmer.

Within the village shown on the map are a metalsmith and an apothecary/physician. Neither is particularly skilled, nor are they members of the respective guilds. The Kaldoric guilds are aware of this but believe that enforcing guild privilege might be borrowing trouble with no assurance of gain. Noron's conceivable reaction to an attempt to introduce the guilds is unknown; imagining what it might be has helped to keep the guilds at bay.

The villagers are descendants of Taeldan tribesmen who settled beside the keep several generations ago. Generally, they are friendly and willing to talk to travellers. They tell many stories of their overlords' feats of strength and courage, some of which, at least, are embellished. Most villagers are clearly awed by the residents of the keep. They actually have little real information about Noron and his sons, and are quite likely to report any over persistent questioners to the keep. The villagers regard Noron as their kind benefactor. Doubtless his practice of occasionally gifting them with trinkets he has collected in toll, being present at weddings, births and other social events, and generally treating them with decency and respect are the cause of their good will.

5. THE MILLSTONE

The mill is powered by a single ox that is yoked to a pole to turn the small grindstone. The mill is communal property and is managed by Rewidyr of Pweyn, the younger brother of the village headman. Noron is given one tenth of all grain milled here.

6. TIMBERWRIGHT/WOODCRAFTER

The only villager who is not of Taeldan descent, Eneyje of Surilye arrived at the settlement in 719. He is not generally willing to talk to outsiders at length and often avoids entering the village proper when travellers are there. He will not answer questions about his background (note that few travellers would be able to easily recognize the difference between his racial origin and that of the other villagers). When pressed, he claims to be "from the north" or "an Anoran". In reality his name is Sursyl Aeryn and he is a younger son of the Jarin lord of Gwaeryn keep in Orbaal. He was given refuge by Noron (who knows the truth) after fleeing from the north.

Eneyje (or Sursyl) was disillusioned with the attitude of his clan and of most powerful Jarin in Orbaal towards the Ivinian conquerers. He believes that attempting to deal with the northmen through patience and political intrigue is simply a means of disguising cowardice. This feeling led him into contact with the more violently inclined Jarin "underground" in 715, and subsequently leaving his clan. He became a member of the fanatical Cheyn Mhic Cainte (see "Gedan"), and participated in several "terrorist" acts. In 719, however, he parted company with the other members of the group after a dispute over a plan to assassinate his eldest brother and leave evidence pointing to Ivinian complicity. Faced with hard choices, Sursyl sent a warning to his brother and fled south to escape retribution from the Cheyn Mhic Cainte. He still bears great hatred for the Ivinians but his former fanaticism has been tempered somewhat by his present plight. He is twenty four years old.

Eneyje's skills as a timberwright and woodcrafter are not high, although they are adequate for most of the villagers' needs. As is the case with other occupations in the settlement, he is not a member of the guild.

NORON'S KEEP 4

CAER NORON

ROOF

The attic contains storage space as well as the servants' sleeping quarters. There are presently four servants although there is space for seven. All but one servant in the keep are drawn from the Tældan villagers; most are young men and women. The exception to this is Wyllin of Kinmant, Noron's steward, who sleeps in the westernmost room. He is a balding, full bearded man in his sixties. His agility and good health belie his obvious age. He seems well educated, does not speak with a Tældan accent, and claims to come from Thay. Noron and his sons treat Wyllin as a member of the family.

SECOND FLOOR

This floor contains the sleeping quarters of Noron and his sons. Noron's chamber is the large room in the north west corner. The adjoining room is vacant and is sometimes used by Noron's close friends or honoured guests. Noron's sons share the four rooms along the north wall. The bunk beds in the two easternmost rooms can hold two persons. One of the bunks is unoccupied, perhaps suggesting that Noron has a twelfth son who has yet to join him. Only a very small number of the visitors that Noron invites into the keep are allowed on this floor.

FIRST FLOOR

The entrance to the keep is by a removable wooden bridge. The entrance chamber is usually occupied by a Tældan guard, or less commonly, one of Noron's sons. There are arrow slits in the facing wall that can cover the doorway. Since there had never been any serious threat to the keep, security has become fairly lax. The armoury is well equipped and includes many weapons collected in "toll". The cook, Myrsis of Fythan, sleeps in the kitchen. A thirty five year old Tældan woman, she is a superb cook and owns a savagely satiric wit. She allows no interference in her domain, an attitude that even Noron respects.

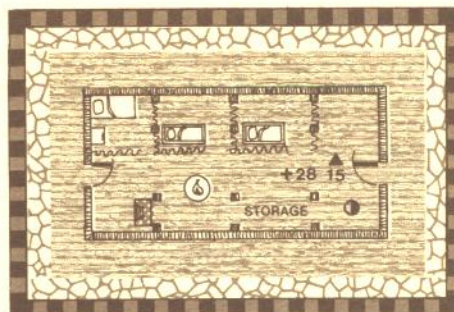
The great hall is where Noron entertains guests invited to the keep. Such visitors are usually seated at the table furthest away from the fireplace. The barrels against the west wall of the room are filled with a dark heady ale of alarming potency. The two large tapestries in the great hall are finely embroidered and many folk have observed that their subjects seem puzzling and enigmatic. The northernmost (which shows signs of having been cut from a larger tapestry) includes what appears to be writing in some unknown script and depicts stylized men pointing at a mysterious object in the sky. The tapestry on the southern wall shows a mountain lake overlooked by a sheer cliff. A cataract plunges into the lake from a cave in the cliff. If asked, Noron's usual comment on the tapestries is that he acquired them in his travels.

CELLAR

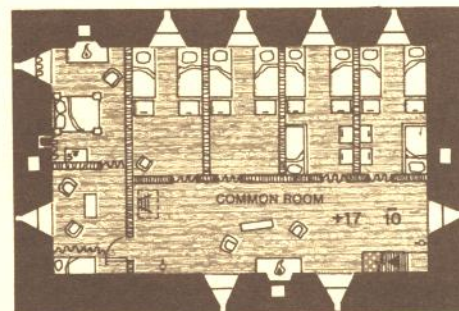
The eastern end of the cellar is used for storage of the goods taken in "toll" by Noron. The wine cellar is well stocked with several fine vintages. The western end chamber of the cellar contains both the well and a twelve foot deep bottle dungeon in the southwest corner. The dungeon is rarely used although Noron has been known to incarcerate particularly irritating strangers there.

All surfaces stone unless otherwise indicated.

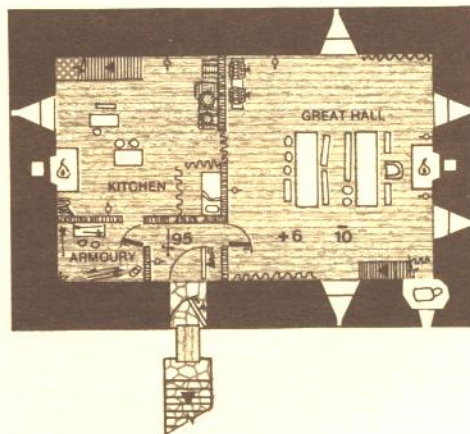
Third Floor (Roof)



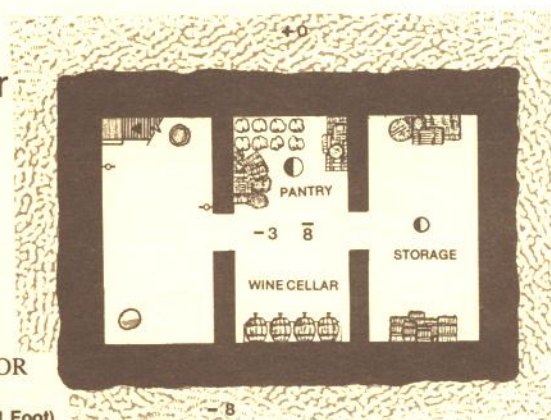
Second Floor



First Floor



Cellar



INTERIOR
SCALE
(1 mm = 1 Foot)

NORON

Noron appears to be a fifty year old human male with shaggy black hair and a full beard. He has pale grey eyes and a fair complexion. He is ambidextrous and has large, heavily muscled hands. Despite his bulk he moves with agile grace. He usually dresses in furs and often carries a heavy iron mace.

Noron is a Pradeyalkri, one of the semi-divine creatures who lived in Ivinia before the arrival of Sarajin some uncertain, but considerable, time ago. The Pradeyalkri were giants, ogres, demons and other monsters, most of whom battled Sarajin for dominion of Ivinia and were defeated. Many were slain or imprisoned, others, Noron among them, went into exile. (For greater detail see: IVINIA Regional Module.) The Ivinian conquest of Orbaal causes Noron some concern, as it may bring him to Sarajin's attention. While he bears no malice towards the god, those who worship Sarajin will find poor welcome from him.

After leaving Ivinia Noron travelled to several other worlds of the Kethrian family (see "Kelestia" [EH4]). Eventually he chose Harn for his new home, arriving during the Atani Wars. He wandered across the island several times before building his keep beside the Kald; a feat he accomplished, according to Taeldan legend, alone and in a single day. He did not dwell in solitude for long. The Taelda, overawed by Noron's presence on first meeting brought him gifts of game. Soon, a few Taeldan families settled nearby, the ancestors of the present villagers. Pleased with his new home, Noron called his sons to him; they arrived over the course of several centuries (most lately in 650), and dwelt in the raucous harmony that typifies this family.

Noron can take the shape of a great black boar, and less frequently, the forms of other great beasts. He is immortal, though not invulnerable to injury. In beast form he takes on the attributes of the animal, but also loses some control of his actions; in boar form, for example, he is very quick to lose his temper and his rages are murderous. Noron can also "step between worlds" and sometimes travels to Yashain, and perhaps other Kethrian family worlds. The purpose of such journeys is unknown. He seems to have supernatural insight, although this may be more a reflection of his long experience than any magical ability.

Noron is pleasant, if boisterous and most folk find him difficult to dislike. He has an endless store of tales and songs, ranging from crude and bawdy jests to gentle love songs. He is always eager to add to his repertoire, although there is little he has not heard. He is generally more interested in the storyteller's performance than the content. He has a fine eye for beauty, of crafted art or female form, and is very interested in closer contact with either. He can be very charming. Several women have lived with him for a time; no known progeny resulted from these liaisons.

Noron will not willingly reveal his origin or his attributes to outsiders, preferring to remain an enigma. His tolerance for overcurious guests varies. He once held a questioner upside down from the roof of the keep, although most sensible persons refrain from further queries after his first glare. He will not usually do real harm to humans unless provoked by an attack on himself, his sons, or the villagers. Even then he generally attempts to stop short of slaying the offender. He also dislikes folk who carelessly damage the land

or injure Taeldan tribesmen. For understandable reasons Noron discourages boar hunting. Travellers who have killed gargun nearby will find a good welcome, although Noron's desire to spend hours discussing his methods of dispatching orcs may tire (or nauseate) them.

Noron has a considerable store of treasures that represent "tolls" collected over many years. He sometimes gifts wayfarers with valuable trinkets from this hoard. Noron has no tolerance for thieves and has difficulty controlling his temper with them; persons found attempting to loot his treasury are risking death.

Noron frequently emerges in tales concerning the whereabouts of the mysterious and powerful artifacts of the mage Genin. Many believe that after the mage's presumed death some years ago his possessions were delivered to Noron by the Hru who found his body. While it is true that Noron and Genin were close friends and that such rumours may contain a germ of truth, there is no hard evidence confirming the tale. Noron has never commented on the matter, and questioners have been coldly turned away from his door. Noron tells many stories of Genin and speaks fondly of his friend. He often speaks of Genin as though the mage were still alive. This has fueled speculation in some quarters that Genin is journeying in some distant land (or world) and may return one day.



THE SONS OF NORON

Noron's sons are also Pradeyalkri, sharing many of their fathers attributes, although to lesser degrees. They are the product of liaisons that took place in Ivinia before the coming of Sarajin, in Yashain, and possibly in other worlds as well. There may be yet more sons living elsewhere. Generally, Noron's offsprings are as rambunctious as their father and are often to be seen wrestling with each other in the village square. Most bear substantial physical resemblance to Noron. Individual notes on each son follows:

Borodos

Sullen and surly, Borodos speaks very little and often ignores those who address him. Perhaps somewhat surprisingly, he is a favourite of the village children, and he seems to enjoy playing with them.

Carack

Carack and Jorith resemble each other so closely as to appear identical. They have red hair and beards and green eyes. Neither is fond of the other, sometimes causing problems for those that mistake them.

Diunath

Diurnath, who shares Noron's ability to shapechange to boar form, spends considerable time in the wilds. He is not fond of travellers, and is the most prone to violence of all the sons.

Fodorin

Fodorin is a superb juggler, and often puts on impromptu performances for anything remotely resembling an audience.

Gwayn

The oldest son, Gwayn is most like Noron in appearance and personality.

Jorith

See Carack.

Lescath

Massive and broad shouldered, Lescath is fond of displaying his strength. Although he seems somewhat thick witted, he is a shrewd judge of character.

Prendor

An accomplished flautist, Prendor is given to entertaining the village children. He is among the most popular of Noron's sons with the villagers.

Roscallor

Apart from the fact that he has only three fingers and a thumb on each hand, Roscallor resembles his father very much. Roscallor is the most recently arrived of Noron's offspring.

Terem

Terem has a sarcastic, almost abusive, sense of humour and is something of a verbal bully. He is likely to mock the flaws, real or imagined, of visitors. Few dare to take offence.

Unaron

Unaron walks with a slight limp in his left leg, the result of a recent skirmish with a band of twelve Gargu-hyeka. Unaron was ambushed by the orcs while alone. Although none of the Gargun survived the fight, Unaron is suffering considerable mockery from his brothers for allowing them to wound him.

OTHER PRADEYALKRI

Noron was far from unique among his kind in fleeing Ivinia after the coming of Sarajin. Others went into enforced or self imposed exile and it seems likely that some might have come to Harn. If so, it would seem reasonable to assume that such creatures might live in close proximity to each other. Whatever the truth, the area north of the Sorkin Mountains is home to at least two other strange beings in addition to Noron. Noron does not speak of their origin and may not know it; there are, after all, many unusual and powerful beings on Kethira besides Pradeyalkri.

THE RIDDLEMASTER OF ANRIST POINT

This entity, whose very appearance is unknown to humans because of the geas it places upon visitors, is the self appointed guardian of a pool and hot springs somewhere on Anrist Point. In the absence of solid evidence, a body of fanciful legend has grown up around the Riddlemaster and his healing springs that causes many persons to scoff at the possibility of their existence. A few expeditions to seek further information have been sponsored by the church of Save-K'nor; none have met with success.

Noron visits the Riddlemaster infrequently, and although he will not discuss the secrets of the springs or their guardian, he has on rare occasions guided persons there. He will not usually do this without giving dire warnings about undefined peril at Anrist point. The Riddlemaster is so named because of his habit of challenging intruders to "riddle thee thrice" before being allowed to bathe in his pool. Stories vary but most suggest that only one of the three riddles must be answered. No one has ever reported the content of one of the guardian's conundrums; most have said that some seemed impossibly enigmatic and at least one was brilliant in its simplicity. No one has ever reported failing to answer all three riddles; this may indicate that no one has ever failed, or that a darker fate exists for those who have.

UVIEN OF BARSOE FALLS

As is the case with the Riddlemaster no one has ever reported details of the appearance of this strange being. What little is known of the resident of the cataract is based on a few isolated incidents reported by wayfarers or Taeldan tribesmen. Most reports involve sudden and inexplicable drownings, dank footprints left in campsites beside the river, and currents and eddies in the river that seem to defy natural behaviour. However, since there are no known reports of anyone seeing a living being, speculation runs from the mundane to the fantastic, and there is considerable skepticism regarding the denizen of the falls. The name Uvien is of Taeldan origin, and is loosely translated as "water spirit"; obviously no one knows the real name of the entity, or even whether it has one.

The Taelda regard Uvien as a malignant force, and one that has caused them periodic trouble. They make regular attempts to appease the mysterious entity, offering various objects in sacrifice.

Noron seldom speaks of Barsoe Falls and never mentions Uvien. He shows considerable irritation if pressed on either subject, although whether this is evidence of anything more than his normal willfulness is unclear. He has, on a few rare occasions, warned travellers not to bathe in the pool at the foot of the falls, although he has never stated a reason.

THE EARTHMASTERS

It seems that the ancients built no structures at Gedan other than a Godstone and the building to house it. As with similar sites, the ancients' purpose is unknown.

THE BARROWS

Gedan remained uninhabited for fourteen thousand years after the departure of the ancients. Perhaps the Sindarin or Khuzdul knew of it, but Gedan does not appear in the legends of either of the elder peoples.

The first re-occupation of Gedan can be traced to shortly after the arrival of Jarin on Harn circa 1200 BT. While most Jarin initially settled in southeastern Harn, others (the Anoa) made their homes along the shores of Jarin Bay. These Jarin had far less contact with the Sindarin and Khuzdul than did their southern cousins. The Anoa discovered Gedan about 1000 BT. Regarding the ancient building and the Godstone as divine creations, and the surrounding hills as holy ground, they began burying their chieftains at Gedan, raising the barrow mounds that seem to have been part of their culture brought from Lythia. This practice continues to the present day.

There are over 500 barrow graves at Gedan, only some of which are shown on the local map. Gedan is sometimes called the "lodge of a thousand souls". While most barrows contain Anoaan tribal chieftains, many of the "civilized" Jarin who moved into the region in the fifth century BT buried their dead at Gedan. While this practice has largely died out among "civilized" Jarin (the last such burial occurred in 631) the site is revered as the resting place of heroes. A phrase used by some Jarin of eastern Orbaal when referring to an ancestor is "He is lodged among the many". The phrase has come to denote aristocracy.

THE ORDER OF CHUCHLAEN WHEELWRIGHT

In 132 TR the prophet Tyrnan of the Rock founded the Ilviran Order of Chuchlaen Wheelwright (pronounced coosh-LANE) constructing an underground temple around the Godstone. Tyrnan's teachings were more aggressive than is usual for Ilvirans, spurred by the increasing numbers of Gargun in the north. The order's active life was less than a decade. Tyrnan and his followers were annihilated by Gargun in 139 TR.

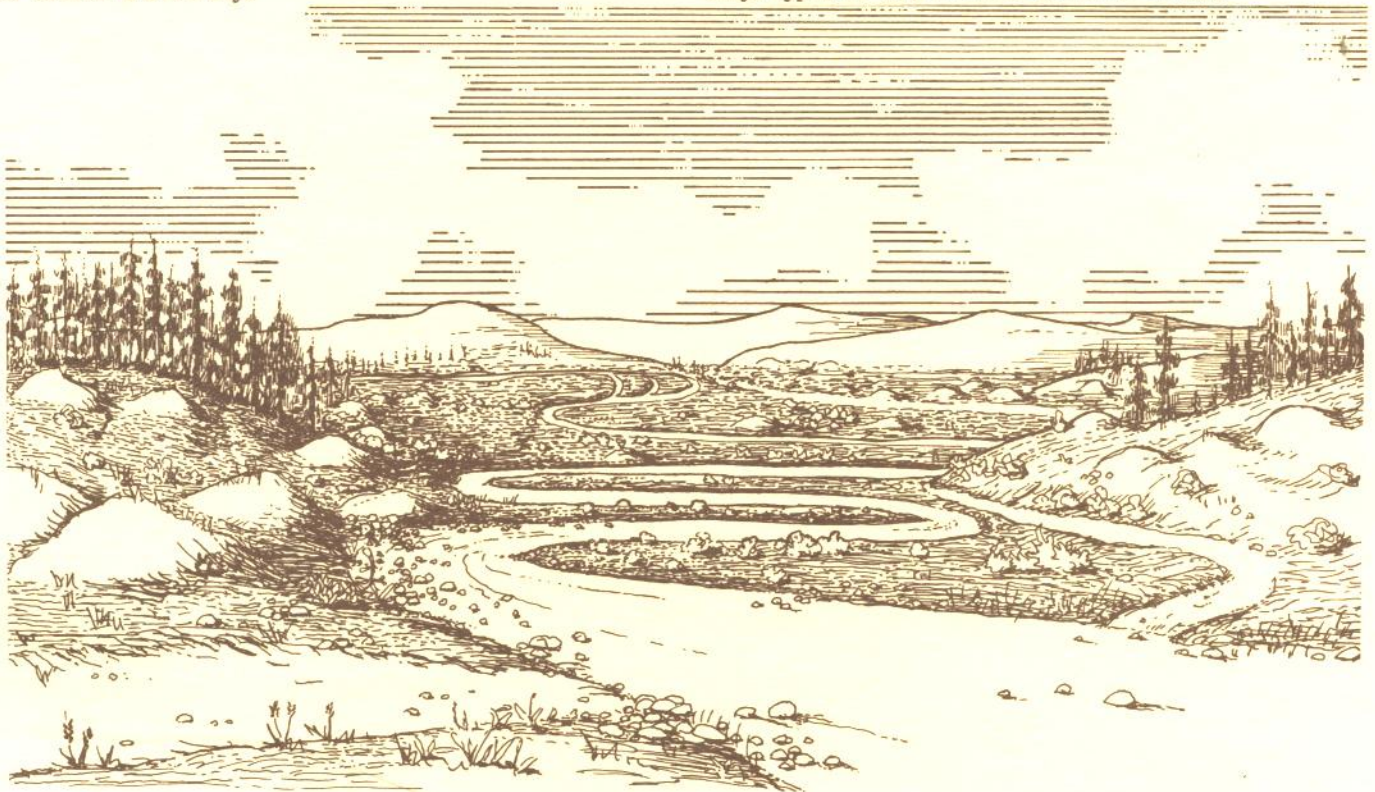
THE PRESENT

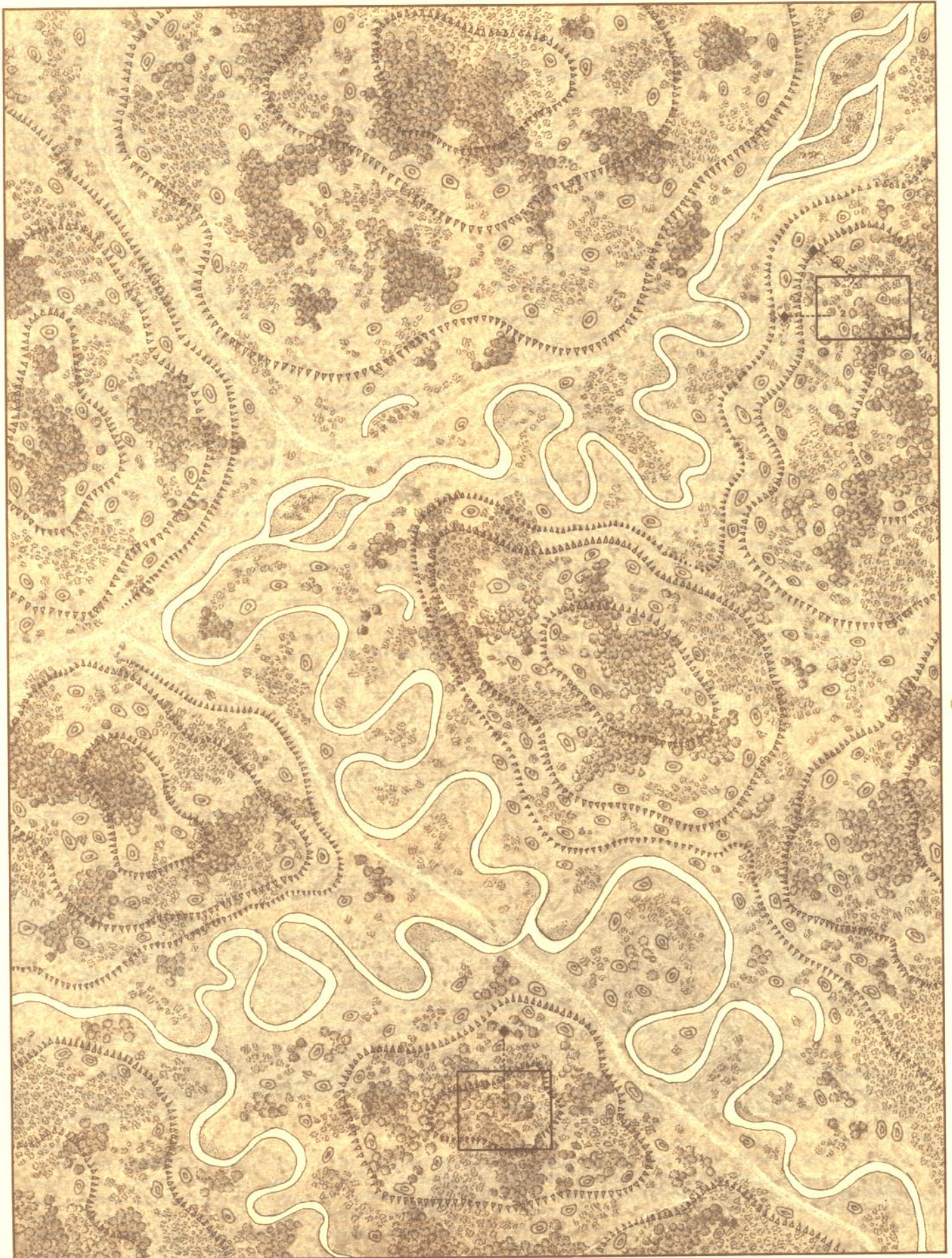
The Order of Chuchlaen Wheelwright was refounded in 686. It is associated with elements of the Jarin resistance, one faction of which maintains a base at Gedan. This faction, the Aenghysa (pronounced een-GY-sa) has grown steadily since its origin in 689. Many of the attacks on Ivinian travellers and caravans in eastern Orbaal are the result of their activities. Details of both groups are given on following pages.

The Anoa call Gedan "the spirit home", which both the Ilvirans and the rebels exploit. Both groups recruit from the tribesmen and the Aenghysa sometimes make their own raids appear to be of tribal origin. Although the Anoa regard Gedan as semi-holy ground they hunt nearby, and their trails pattern the area.

The range of the Diaffa Gargu-arak includes Gedan, and they have constructed a few lodges, usually excavating barrow graves. Although the orcs keep their distance from the human complexes during the day, they range freely at night.

Several varieties of Ivashu inhabit the area. Their numbers have increased since the refounding of the Order of Chuchlaen Wheelwright. Aklash, Hru, and Vlasta are the most numerous (but by no means the only) types of Ilvir's beasts found at Gedan.





Unless otherwise noted, all surfaces are stone. The southern chambers of the temple house the four temple masters. [a] The High Priest, Tymas of Baswhyl, is the undisputed leader of the order; he is closely connected with the Aenghysa and has an important advisory role with them. [b] The Master of Acolytes, is responsible for the acolytes training and discipline. The temple is presently home to twelve acolytes who perform all menial tasks as well as standing guard. Most clerics and acolytes of the order have some martial skill and have proved their ability to defend the temple at need. [c] The Master of Ritual teaches the esoteric arts and has various ceremonial functions. Next to the High Priest, he is the master most responsible for the spiritual direction of the temple. [d] The Vessel of the Barren, Tavis of Leryk, has devoted much of his life to the study of the Ivashu. He is responsible for the small colony of Vlasta kept in the adjoining cell.

[1] The most commonly used entrance to the temple, accessed through a hidden entrance at the surface. Passage slopes upward to the north. The guardroom is manned by acolytes of the order. If a large party enters through the Godstone they will often vacate the room

and hide on the surface in the hope that the intruders will leave without exploring. The guardroom has no furniture and the inhabitants attempt to make it look as though it has been abandoned for centuries.

[2] The Hall of the Godstone. The front of the stone faces east. The original Earthmaster building consists of the cross shaped structure surrounding the Godstone. Originally on the surface, it was covered by earth when the temple was built in 132 TR. The east, west and south arches were walled up by the temple builders with such skill that only an experienced stone mason would be able to tell the difference in the stonework.

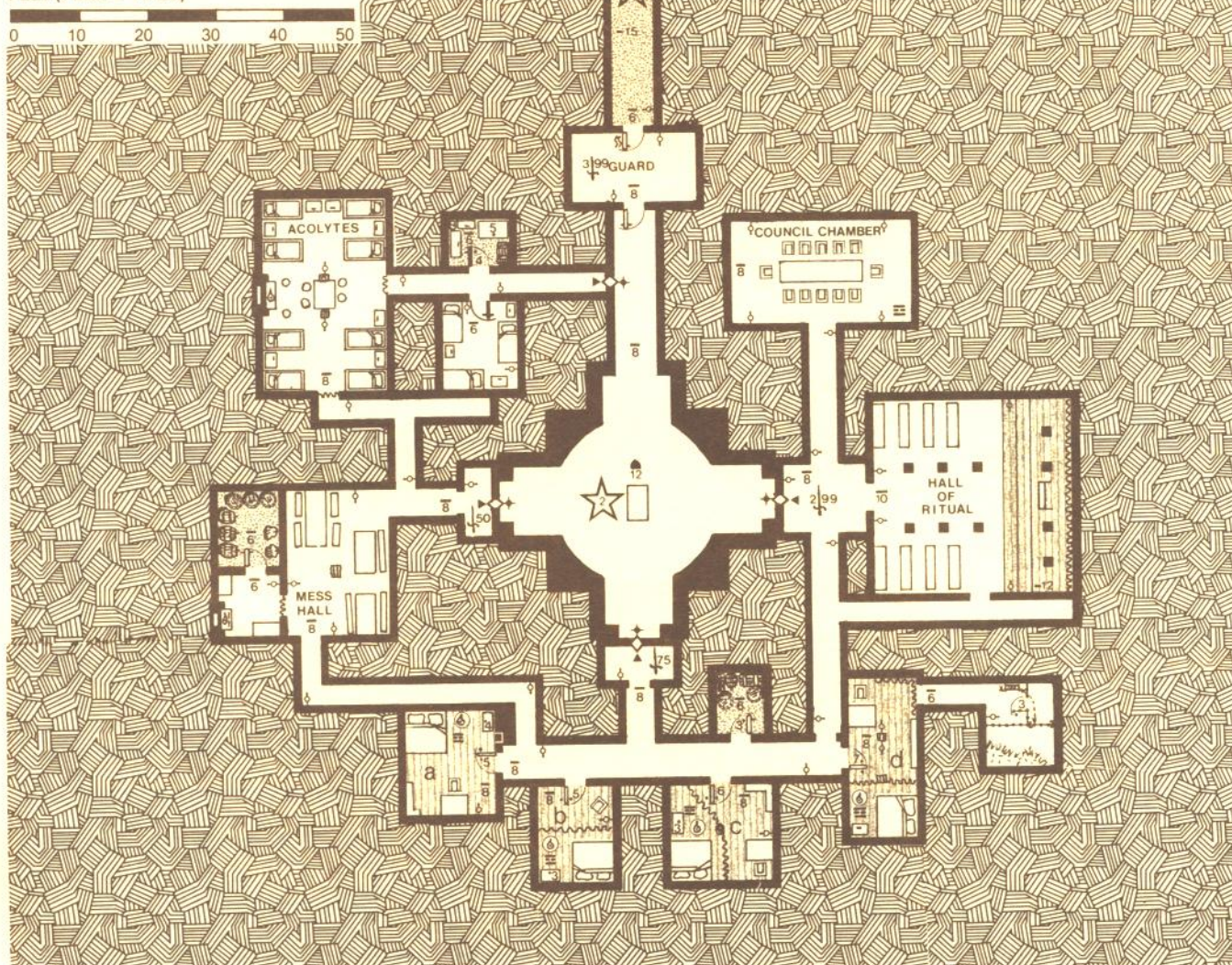
The political skill of Tymas of Baswhyl, combined with the concern in eastern Harn over the aggressive tendencies of the Ivinians of Orbaal has resulted in contact between the Order of Chuchlaen Wheelwright and a few members of the guild of Arcane Lore in Cherafir. To date, this contact has consisted of a few meetings; nothing definite is planned. The Godstone has been used to transport persons between Gedan and the Chantry of Arcane Lore in Cherafir (see "Cherafir" [Cities of Harn]).

Temple of Chuchlaen Wheelwright (-20)

GM Map Key 1

INTERIOR SCALE

FEET (1 mm = 1 Foot)



All surfaces stone unless otherwise noted. The complex is home to eleven family groups and fifty six single men. Living conditions are cramped and spartan with most floors being bare flagstones. The complex has expanded as the group has grown in size; the oldest sections are in the west. Construction recently began in the north east section. The complex suffers heavily from dampness, requiring constant attention to maintain or protect any materials subject to rust or mildew. The flagstones are laid over a thick layer of gravel to provide drainage for seepage water. The community shares a common kitchen; all cooking and domestic duties are shared by the women.

Most rooms have vents allowing smoke and stale air to escape to the surface. The surface openings of these vents are concealed with brush or false campfires; the older children are given the duty of ensuring that the vent camouflage is maintained. Care is taken to ensure fires give off as little smoke as possible.

The council room is used for briefing members of the group on planned raids or other activities. The meeting room at the east end of the complex is used by the senior members of the Aenghysa for planning strategy against the Ivinians. Their meetings are often attended by masters of the Ilviran Order of Chuchlaen Wheelwright.

The southern section of the complex contains storage space and room relating to the martial nature of the group. The training room is used for weapon practice and is under the charge of the master of arms, Padryg of Pyrse, who resides in the adjacent chamber.

The weaponcrafter, Gabryl of Dumant, is a recent recruit, having joined the Aenghysa in the fall of 719 after killing an Ivinian clansman in a dispute over payment. Prior to his arrival the group had been without a weaponcrafter for more than a year, Gabryl's predecessor having succumbed to pneumonia in 718.

[1] This unlit tunnel slopes upward to a concealed surface entrance. The two trap doors shown are controlled by a lever disguised as a lamp bracket in the western guardroom. Persons entering without shouting the password of the day will be dropped twenty feet to the bottom of a pit. Since guards are also maintained on the surface it is unlikely that anyone could approach without the complex receiving adequate warning.

[2] Since the Aenghysa take few prisoners, the cell block is seldom occupied. The prisoners that have been kept here are blindfolded well before they are brought into the complex. Once inside, most never leave alive. The thirty foot deep bottle dungeon in the corner is used for persuasion of uncooperative prisoners. A few days in its dark and fetid depths generally dissolves the firmest resolve.

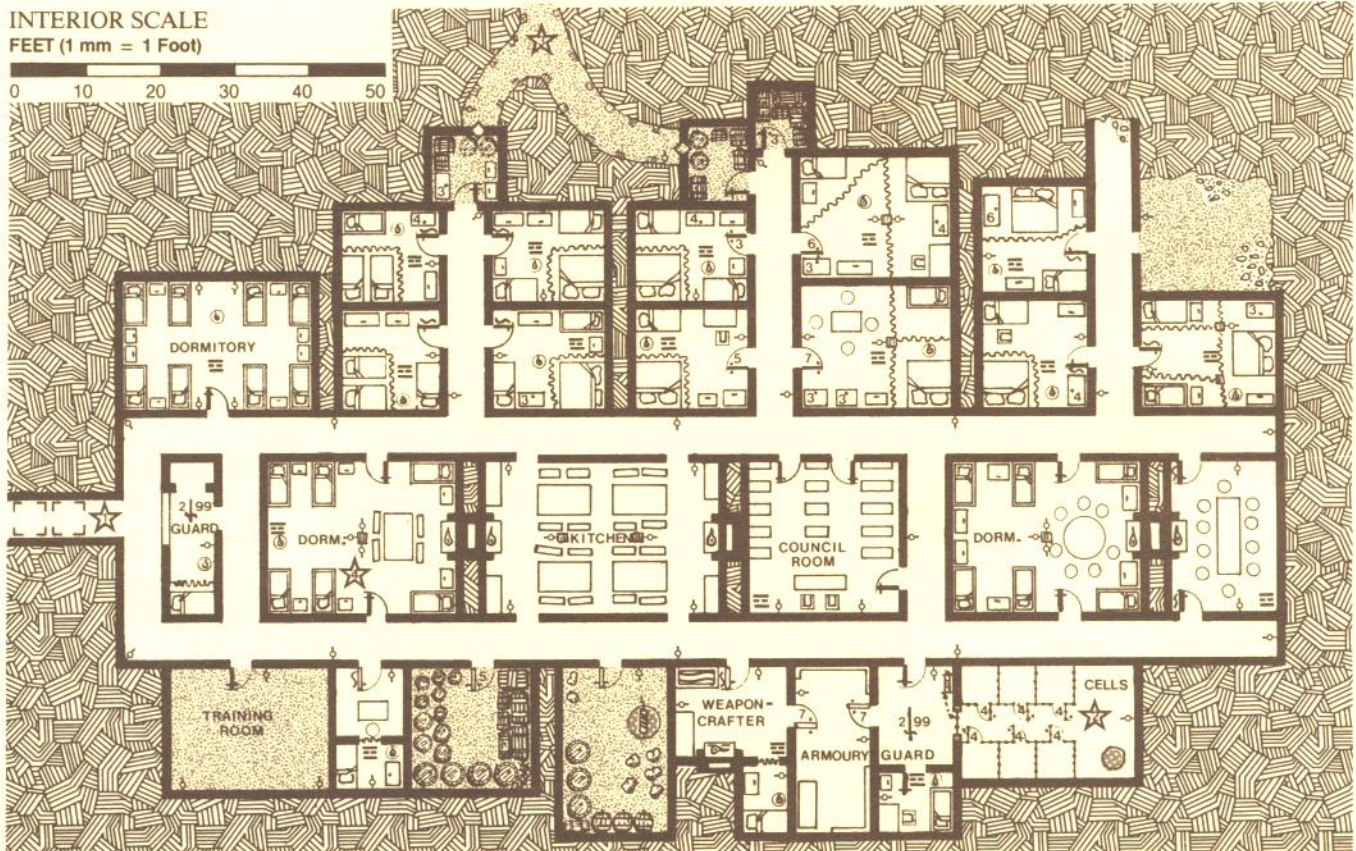
[3] Secret doors to the surface intended for emergency use. The tunnels have never been used. All members of the group know of their existence.

[4] Dormitory of the Cheyn Mhic Cainte faction of the Aenghysa. Members of this group spend most of their time here, preferring to remain separate from the rest of the residents.

Aenghysa Complex (-35)

GM Map Key 2

INTERIOR SCALE
FEET (1 mm = 1 Foot)



THE ORDER OF CHUCHLAEN WHEELWRIGHT

In 132 TR an Ilviran prophet calling himself Tyrnan of the Rock led his small sect to the Gedan hills. Tyrnan, of obscure origin, was an energetic and fanatical servant of his god. Few of Tyrnan's teachings have survived. What exists is typical of the complex mysticism of Ilviran theology, but Tyrnan also preached a violent and aggressive doctrine to his followers. This was the result of the growing threat to humans from Gargun which had been steadily increasing in the North since the beginning of the century.

Tyrnan set his followers the task of constructing a temple around the Earthmaster building and then burying the entire complex under several feet of earth. His temple built, Tyrnan founded the Order of Chuchlaen Wheelwright, taking the name from an obscure figure in the Ilviran mythos. Tyrnan's order is credited with importing Ivashu to the region, perhaps as a means to combat the Gargun menace. In any event, Tyrnan's career was short and unsuccessful. His temple was attacked by Gargun in 139, and Tyrnan and his followers butchered.

The temple remained vacant for many centuries thereafter, used temporarily by Gargun bands and visited by the occasional bold traveller. In 686, however, Eochaid of Olthair, a studious young priest of the Leriell temple of Ilvir discovered some of Tyrnan's writings in his temple's archives. Seeing a parallel between Tyrnan's preachings against the ancient Gargun menace and the recent Ivinian conquest of Jara, Eochaid set out to discover the Gedan complex and renew the order. He accomplished this alone, although he may have been assisted by several Hru in clearing the temple of Gargun.

For all his success, however, Eochaid was unable to gather much support for the order. Besides one other priest, Tymas of Baswhyl, and a few Anoan tribesmen, he attracted few adherents. The arrival of Gweffryn Seylnes and his band in 689 (see Aenghysa below) marked the turning point for the order. Eochaid quickly allied himself with the charismatic rebel leader, ministering to the religious needs of the group and providing a spiritual justification for attacks on the Ivinians. In 701 Eochaid travelled with the Aenghysa to Lorkin. He publicly preached his anti-Ivinian doctrine to the Jarin peasantry for three days, inciting several small riots before he was stabbed to death by an Ivinian clansman. His martyrdom sparked a major riot that distracted the castle's Ivinian garrison and allowed Gweffryn and a small, well trained band to scale the walls and open the gate to the mob.

While cynics have suggested that Gweffryn used the Ilviran priest, there is no denying the honours that the rebel leader posthumously heaped on Eochaid. He built a stone mausoleum on an island in the Anoth, no small undertaking considering the existing state of war and continuous pressure from Ivinian raiders. Eochaid's martyrdom also inspired the growth of the order. Under his successor, Tymas of Baswhyl, the number of priests and acolytes has more than quadrupled, and it is now one of the largest Ilviran orders on Harn. Tymas is a healthy fifty six, much given to telling parables, and possessed of a whimsical sense of humour.

Relations between the order and the Aenghysa are much the same as they have always been. The clerics minister to any rebels desiring spiritual aid, as well as occasionally acting as spies or messengers.

AENGHYSYA

The Aenghysa evolved from a small group of refugees who fled from the village of Malabin, near Lorkin, in the spring of 689. Most were freehold farmers who had been dispossessed by the Ivinian conquerors. This band, numbering five families, fled to the wilderness north of Lorkin after unsuccessful attempts to begin new lives in other villages.

By the summer of 689 they were starving and on the verge of returning to servitude at Lorkin. At this point they met Gweffryn Seylnes, a small landholder who had taken up brigandage a few years earlier, after his estate was seized. Gweffryn took the group under his protection, doubling the size of his outlaw band. This event seems to have changed the brigand leader. Gweffryn, whose motives were ambiguous until 689, changed from a highwayman into a Jarin patriot almost overnight. Prior to 689 he had raided Jarin and Ivinian alike; after that date he confined his attacks to Ivinians. What effect the refugees had on him is unclear, but it is undeniable that the change dates from their arrival.

Gweffryn moved his band to Gedan in the fall of 689. According to legend Gweffryn was "led by the spirit of Barynn", referring to a semi-mythical Jarin leader of the first century TR. The group wintered in crude huts, suffering terrible deprivation in the cold. Many died. In the spring of 690 Gweffryn began the excavation of the present underground complex. Initially only two communal chambers, their home grew as the group expanded.

Beginning in 690 Gweffryn led attacks on Ivinian settlements, caravans and isolated travellers. He carefully recruited other discontented or outlawed Jarin and by 700 they were responsible for most acts of sabotage against the conquerors in eastern Orbaal. In 698 Gweffryn sent discreet emissaries to the Jarin lords of Pethwys, Leriell, and Gwaeryn, seeking their aid to instigate a general rebellion against the Ivinians. The lords of Leriell and Gwaeryn spurned every such request, and the lord of Pethwys went so far as to turn the emissaries over to the Ivinian King Alegar I, who hanged them.

Following these rebuffs, and what he understandably regarded as the vilest of treachery, Gweffryn named his followers "Aenghysa" a compound word from an archaic Jarin dialect roughly meaning "ourselves alone". Stepping up their raids, the Aenghysa made the roads between villages unsafe for travelling Ivinians. They also sent agitators among the Jarin, attempting to increase the growing discord. The Ivinians were at a loss as to how to cope with the problem. Some attempts were made to strike back by hanging Jarin at random in reprisal, and in one horrific case the village of Sernsyth was utterly destroyed by Clan Haidaar after a caravan raid. Every inhabitant of Sernsyth was murdered and the village and crops were burnt. These actions only strengthened Gweffryn and the Aenghysa's resolve. They grew bolder, butchering a party of Ivinian traders within sight of the walls of Lorkin castle, and they developed a practice of leaving a dead wren on their victims to indicate their handiwork.

Largely because of the Aenghysa's preparation, when the Jarin Rebellion finally broke out in 701, it was most successful in the Lorkin area. Gweffryn planned and led the surprise attack that captured Lorkin castle and was instrumental in the successful attacks on several

other Ivinian clanholds. Unfortunately for the Jarin they could not take Arone or Shese keeps and the Ivinians were able to use them as bases against the rebels.

Gweffryn styled himself the Lord of Lorkin, and during his brief tenure as the holder of the castle proved a capable administrator. Gradually, however, the well armed and organized Ivinians began to win back what he had gained. Lorkin castle itself proved secure for two years, however. Gweffryn's leadership kept the Ivinians at bay and his eloquence and energy inspired his followers. In the fall of 703 he was found beheaded in his chamber on the top floor of the castle with the door locked from the inside. This gruesome discovery utterly demoralized the defenders and led to the recapture of the castle by the Ivinian clan Geldestaar.

Gweffryn's death devastated the Aenghysa. He had always managed to keep the fractious, independent minded members unified by their common hatred of the Ivinians, but without him his followers began settling their differences by dagger and sword. The violent internal power struggle following his death caused the Aenghysa to cease attacks on Ivinians until 712. During that time various competing factions within the Aenghysa broke away and formed independent bands, or joined forces with similarly minded groups in other parts of Orbaal. In the spring of 712 Mikyl of Callyn became the leader of the Aenghysa, largely because he had outlived most other contenders. He restored the stability that had been present under Gweffryn and began organizing raids and agitation against the Ivinians. Many such attacks make use of Anoan tribesmen, either as auxiliaries, or as dupes to give the raids the appearance of being tribal. Mikyl has subdued or absorbed most competing factions in the Lorkin area. The one exception, the Cheyn Mhic Cainte, is dealt with below.

Mikyl has had some dealings with Esobran, the pirate and brigand leader of the Anoth Delta. While Esobran's motivations are mercenary rather than patriotic he has cooperated with Aenghysan activities on a few occasions. Since Esobran has some covert dealings with the Ivinian masters of Arone, Mikyl regards him as a valuable source of information.

Mikyl realizes that the failure of the first Jarin Rebellion was its disorganization. He also believes that the Jarin lords of Leriell, Gwaeryn, and Pethwys are fools who will ensure a continued Ivinian presence. He is seeking to unify many of the disenchant Jarin, not only in south eastern Orbaal, but throughout the kingdom. His efforts are hampered both by other "underground" groups that would seek to lead any revolt and by the individualistic nature of the Jarin.

CHEYN MHIC CAINTE

The eighteen men who currently comprise the Cheyn Mhic Cainte (pronounced CANE-mick-KANT) are a ruthless band of fanatics. Their name is drawn from the archaic Jarin tongue and can be translated as "The Deep Waters of the Proud". Although they are nominally members of the Aenghysa, they view themselves as an autonomous elite; "true" rebels who are slightly scornful of other rebels. Their disgust for the Jarin lords of Leriell, Pethwys and Gwaeryn is unlimited, and they regard them as self serving traitors and cowards. Those clans are often referred to by the Cheyn Mhic Cainte as "the immediate enemy", reflecting their belief that as long as these Jarin lords rule the Jarin people will never rise in the sort of rebellious fervor necessary

to defeat the Ivinians. That all three Jarin lords are involved in intrigue against the Ivinians is deemed immaterial or as evidence that "they have no stomach for blooded hands". Members of the Cheyn Mhic Cainte believe themselves to be "the keenest edge of hatred" of the Ivinians, and hold that "no deed is vile that furthers freedom", a philosophy that occasions seemingly senseless terrorism, even against other Jarin. The group has sometimes murdered innocent Jarin at random, a move calculated to destabilize the populace and create greater unrest.

In 719 the group attempted to assassinate Rogryn Aeryn, the eldest son of the lord of Gwaeryn. The Cheyn Mhic Cainte planned to leave evidence implicating King Alegar II and spark open conflict between the king and clan Aeryn. The plot was betrayed to Rogryn by a member of the Cheyn Mhic Cainte, and three members of the group were killed in the trap set for them. The traitor fled from Gedon before the vengeance of the group could reach him. (See map key 6 at Noron's Keep for further details).

The Cheyn Mhic Cainte was the creation of one man's single minded zeal. Kavyn of Baery joined the Jarin rebels a year after the capture of Lorkin in 701. His fanaticism was fueled by a bitter hatred for Ivinians resulting from the murder of his family during a reprisal raid. In Lorkin he contacted the Aenghysa and joined several raids on Ivinian camps. He proved so proficient and bloodthirsty that by the winter of 702 he was leading his own small guerrilla band, making attacks that were second to none in their ferocity. In one incident Kavyn burned thirty seven Ivinian men, women, and children in their clan house after accepting their surrender. This has been known ever since as the "Baery Larder". By the time of the recapture of Lorkin, Kavyn had begun calling his followers Cheyn Mhic Cainte, and the mention of his name or that of his band was enough to make most Ivinians double the guard and reach for their weapons.

Kavyn blamed the collapse of the Rebellion in 703 on the treason of the Jarin lords of south western Orbaal. This point of view led to a change in direction of the Cheyn Mhic Cainte, resulting in the group's current policy of killing more Jarin "collaborators" than Ivinians. Kavyn and his followers took little notice of the turmoil in the Aenghysa following Gweffryn's death, regarding themselves as too pure to be involved in factional squabbling.

Kavyn of Baery is now thirty nine, a slim, fastidious man with pale grey eyes and brown hair streaked with silver. He is soft spoken and is never known to show anger, although his very quietness is undeniably menacing. He is sometimes described (not in his hearing) as insane. Many members of the Cheyn Mhic Cainte attempt to emulate his mannerisms.

Relations between the Aenghysa and the Cheyn Mhic Cainte are somewhat strained, although tensions are lessened by the fact that both Mikyl of Callyn and Kavyn of Baery regard each other (and their followers) as useful. Mikyl is somewhat worried that Kavyn's fanatical excesses will precipitate a rebellion before the time is ripe, and Kavyn regards Mikyl as overly cautious.

TRIBES AND RANGES

The forests south of the Jahl mountains are dominated by the Anoa tribal nation. The Anoa consists of sixty five tribes of roughly seventy members each. Constantly beleaguered by gargun, and often subject to attacks from Lorkin and Leriell, the Anoa have become a nomadic people out of necessity. No tribe remains in the same location for very long; two or three weeks is the most common duration of settlement.



ORIGINS AND HISTORY

Originating on the Lythian mainland, the Anoa are closely related to the Jarin and the Taelda; over the centuries, they have retained much of their Jarin blood although they have interbred with other races. The first Anoa landed on the shores of Jarin Bay c.1100 BT about the same time as the Taelda arrived in the Anoth Delta. The Anoa, who have never been a numerous people, began settling throughout the forested region between the Anoth River and the Jahl Mountains. For a half a millenia the Anoa dwelled in solitude and peace; they lived in semi-permanent clan groups, and suffered from very little internal strife. The Anoa had much less contact with Sindarin and Khuzdul than did the Jarin of southern Harn, and they kept more of their traditional customs.

This peaceful existence easily survived the arrival of "civilized" Jarin in the centuries that followed the Atani Wars. Although the two peoples had developed distinct cultures they did not come into serious conflict, largely because they were interested in different parts of the region.

The first significant threat to the Anoa occurred in the second century TR when Gargun began to appear in the north. Sporadic raids and skirmishes culminated in 159 TR when the swarming Diaffa Gargu-arak massacred three Anoa tribes in a single day. Over the next several generations, the human tribes were subject to constant raids by the Diaffa, Ejatus and Amekt gargun. The Anoa are not particularly warlike, and suffered heavily in their clashes with the foulspawn. The tribal response to this threat was to adopt their present nomadic lives, seeking to evade the gargun threat. By the end of the fourth century Anoa customs had become much as they are today. By then, however, the orcs formed only part of their worries.

Because of the foulspawn raids, Anoa tribes often became desperately short of food; as a result, Jarin caravans were the object of Anoa attacks. The lords of Lorkin and Leriell retaliated by dispatching punitive attacks and subjecting captured Anoa to cruel tortures. These measures, which continue to the present day, have done nothing to stem Anoa raids.

WAY OF LIFE

The Anoa practice no agriculture; their nomadic movements preclude even the most primitive methods of farming. The tribes subsist on hunting and gathering and their diets are supplemented by fish from the Anoth River system. Anoa males are taught hunting skills at an early age, usually a few years before puberty; the women are given the tasks of gathering and cooking. The Anoa wear furs to protect themselves from the cold weather of the northlands.

Anoa hunters are accomplished woodsmen and often dye their skin with a green fluid extracted from a common berry (known as 'Uthwyll') to aid in camouflage; the stain also represses their body scent, so that a shift in wind direction will not endanger success while stalking game.

Anoa warriors carry spears and axes as well as bows. When fighting gargun or civilized humans the Anoa have adopted guerilla tactics, primarily because of their limited numbers. Although Anoa warriors would be no match for organized Ivinian or Jarin troops in pitched battle, their practice of fighting from ambush and hit and run raiding often causes significant havoc among their enemies.



Caravans travelling through Anoa territory are commonly escorted by at least a half company (10) of well-armed mercenaries. Skirmishes between the Anoa and the caravan troops are often bloody. Tribal tactics vary; some tribes prefer to ambush the leading and rear wagon, trapping the caravan. Most Anoa prefer to attack only the rear wagons, hoping to isolate and destroy

them. The Anoa often set their ambushes at fords or narrow valleys. In any case, volleys of arrows precede the attack; this is a favoured tactic among the Anoa because of the shock affect it has on the targets. Caravan escorts have been known to rout under the fire of Anoa arrows and are sometimes massacred by warriors hidden in ambush.

The Anoa sometimes trade with caravans travelling through their territory, exchanging furs for various "civilized" implements. Most of the metal goods owned by Anoans have been acquired by this means.

A select few of the younger males are initiated into the shaman brotherhood, and are instructed in worship and prophesy. The shamans maintain the oral histories of the tribes, which are in poetic form. Foretelling the future is also practiced; this is accomplished by gazing into a still pool for several hours under moonlight. The accuracy of such soothsaying is generally inaccurate when applied to non-Anoans; perhaps the result of deliberate policy on the part of the shamans. When Anoa fortunes are told the results are better; the shamans are aided by their personal knowledge of the petitioner.

RELIGION

The Anoa worship Ilvir, who they refer to as "K'orr". They see him as a spirit of chaotic creation, and a judge of souls. To the Anoa, K'orr is embodied in the carved wooden idols found in woodland shrines scattered throughout northern Nuthela. According to the Anoa, looking into K'orr's eyes "...will reveal the secrets of the whole, for his eyes reflect the all that is Kelestia." Almost all Anoa follow K'orr; the few who offer no tribute to the diety are ignored and pitied by their tribal brethren.

According to Anoa legend, the Ovien and Anoth Rivers have periodically flooded with grey-green sludge, most recently about two generations ago. The tribal shamans claim that this is a sign from K'orr. Tribesmen insist that at such times strange creatures can be seen swimming in both rivers, and that several hunting parties have vanished, presumably "devoured by the creatures of the murk."

Non-Anoa observers believe that such incidents are the result of spring run-off rather than divine action. The Anoa are certain that the "muds that flow" spawn a profusion of unusual creatures; most of their descriptions match those of the common varieties of Ivashu. The Anoa have come to regard some of these creatures with considerable respect, and many of them play major roles in the tribal mythos. Hru, for example, are believed to devour evil souls, leaving the bodies empty.

To many folk the Anoa attitude towards Ilvir's creatures seems contradictory. While they fear the Ivashu, they also revere them as the servants of K'orr. It is considered a privilege to see one of the strange creatures, for the Anoa believe the sighting of an Ivashu brings good luck. The barbarians are not foolish, however, and will not attempt to approach one of the creatures.

The Anoa bury their heroes and chieftains in the barrows at Gedan, following ancient practices which go back to their arrival on Harn. Such honored dead are customarily buried with most of their earthly possessions

for use in the "Afterworld". This has resulted in stories of "Chief's treasure" being told in Orbaalese mead halls, as well as in more distant places. Expeditions periodically arrive to search for the supposed wealth. Such treasure hunts usually result in failure; the Anoa do not take kindly to having their barrows violated. To make matters more difficult, the Diaffa Gargu-arak who range the area make searches risky. Some of the burial sites have been excavated by gargun to build their lodges, something that does little to cool the animosity the Anoa feel toward the foulspawn.

Since the refoundation of the Ilviran Order of Chuchlaen Wheelwright at Gedan in 686, many Anoans have begun to accept a more "sophisticated" vision of their deity. The clerics of the order have made some attempts to proselytize among the tribes, and are enjoying some success. The tribal shamans act as intermediaries between the Order of Chuchlaen Wheelwright and the tribes. Some of the more recently interred Anoa chieftains have had their funerals blessed by a cleric of the Order.

PRESENT RELATIONS

The Anoa and Taelda are relatively peaceful neighbors. Each usually respects the other's borders, although they have a few disputes over hunting rights. On several occasions the Anoa and the Taelda have cooperated in battling Gargun.

Both the Jarin lord of Leriell and the Ivinian masters of Lorkin launch expeditions against the Anoa in retaliation for their caravan raids. The lords of both castles consider the Anoa more a nuisance than a threat. They do not take the barbarians very seriously, but they try to keep an eye on Anoa activities.

It is not uncommon for Anoa hunters to be hired by their "civilized" neighbours. The high level of Anoa woodcraft makes them very desirable scouts or guides. The lord of Shese, Saanfrin Haidaar, has three Anoa hunters in his employ who assist his recreational hunting. In a few cases Anoans who have abandoned or been expelled from their tribe have been employed to guide expeditions against their own people.

At least one faction of the Jarin resistance, the Aenghysa of Gedan, occasionally use Anoa warriors as scouts or, uncommonly, auxiliaries. In 718, the Ivinian clanhold of Carnheim, five leagues north east of Lorkin, was attacked by fifty tribesmen led by ten Jarin. The Anoans lost twenty men, the Aenghysa one. Understandably, the "freedom fighters" considered the casualties acceptable losses. The barbarians are kept content through gifts and the influence of the clerics of the Order of Chuchlaen Wheelwright who speak of the "purity of death by battle" and suggest that K'orr is most pleased by those who die fighting the "yellowhairs". The Aenghysa has also been known to leave evidence suggesting that their own attacks are really Anoa raids.

TRIBES AND RANGES

Occupying the region of northern Kaldor and southern Nuthela, the Taelda are a closely allied group numbering 41 tribes, each with several hundred members. Due to the common threat from the surrounding gargun nations the Taelda have little intertribal conflict. The Taelda are semi-nomadic, moving to a new range annually. On the Yaelah of every Azhura, a moot is held at the Barsothe Falls, where secret rituals are performed under the moonlight.



ORIGINS AND HISTORY

The Taelda are culturally and ethnically related to both the Jarin peoples of Orbaal and the Anoa tribal nation. According to the Taelda, they migrated from the Lythian mainland (c.1100 BT) and landed "...in a treacherous bog, where brackish water flowed forth, thick with decay and disease." Several hundred tribesmen died while braving the hazards of the Anoth Delta, mostly from quicksand and disease. The Taelda moved south west to the forests of Nuthela, where they decided to settle.

The founding of the kingdom of Nurelia in 125 TR drove the peaceful Taelda from much of their settled lands. The nation was split into two, the west and the east, each of which was consolidated under one leader for the purposes of war. In a battle between Taelda warriors and Nurelian troops in 235 TR, the king of Nurelia, Lotin the Gray, was slain by a Taeldan arrow. The Migration Wars were effectively over, and the Taelda had regained much of their land. However, the western Taelda failed to reunite with their eastern brothers; the 3000 tribesmen who made up the western Taelda evolved a distinct tribal nation, eventually becoming the present day Ymodi.

One of the most important personages in Taeldan history is a young craftsman by the name of Alwynn. Circa 550TR, a stranger appeared among the Taelda, coming from the north. His condition was poor; weak, starved, and burning with fever, he was found by a Taeldan hunter near one of the settlements. He was taken in to be cared for, and in due time, Alwynn recovered. Grateful for the kind treatment he had received, the young engineer taught his crafts to his caretakers in return for their hospitality. News of

Alwynn's teachings soon caught the ear of all of the tribal chiefs. A gathering was held, and Alwynn was adopted into the tribes.

For twelve years, Alwynn lived among the Taelda and educated them in various crafts; his most significant contribution, however, was the medicinal knowledge he passed on. In 560TR, Alwynn's skill and knowledge stemmed an epidemic (probably the Red Death) which erupted among the Taelda. Since that time, the Taeldan shamans have attempted to emulate Alwynn by studying as much as possible on the subject of healing. Because he halted the suffering which the Taelda underwent during the plague, Alwynn was given a place of great honour among the tribes; he was certainly well loved, and was deemed their saviour.

Then, in 563TR, on the day of the full moon of Azhura, Alwynn met a tragic end. According to the story told by three hunters who accompanied him, Alwynn had been walking along the river bank near the Barsothe cataract, deep in thought. The hunters respected his need for privacy and remained some distance off. Suddenly, the river began to churn violently, and a huge wave dragged Alwynn into the raging waters. The hunters attempted to rescue the craftsman, but he was nowhere to be found. The river returned to its normal state, leaving the hunters bewildered and frightened. Later that day, a ceremony was held at Barsothe Falls. The priests and Chiefs of the tribes chanted under the full moon, hoping to bring Alwynn back "...from the evil that binds him, the vile spirit that stole him from our Land." Every year since, the Taelda hold the same ritual, both in memory of the craftsman, and in hope of his return.

WAY OF LIFE

The Taelda, unlike most of the barbarian peoples of Harn, have a written language, a surviving remnant of ancient Khuzdul teachings. Because of their Jarin ancestry, the Taelda speak a Jarinese dialect; the select few who are taught to write use a very crude form of Runic supplemented by pictographs. As a result, the Taelda have extensive, if vague and semi-mythical, records of their history. The clay tablets used to record Taeldan histories are considered sacred; one tribe is selected annually to protect the tablets and to record the events of that year. This is considered a high honour. Each tribe also keeps similar tablets that record their own history, as opposed to that of the nation.

The Taelda commonly wear a comfortable and rather attractive arrangement of furs and hides. Taeldan males are either hunters or woodcrafters, the latter profession resulting from the Taelda's wishes to emulate Alwynn. Women are usually delegated the tasks of gathering and cooking; none are warriors. Both sexes are eligible to become Tuathaich, the priests and priestesses of the Taelda nation. A Tuathar is trained from puberty to perform the various duties that make up their role in the tribe. These include leading and performing chants and rituals, acting as tribal speakers, healing the sick and wounded, and producing and guarding the clay tablets which hold the tribal and national histories.

Because of the close affiliation the Taelda have with their environment, they are accomplished woodsmen; they are very quiet when travelling through the underbrush, and are expert tree climbers. The Taelda also practice herblore and know a great deal about the

plants and roots in their region. Taeldan warriors have been known to apply Gaethipa (see "Herblore" [EH9]) to their arrowheads; their knowledge of plants, however, is more often used in benign ways. The proficiency of the Taeldan healers is well known among those who traverse the Fur Road; many civilized physicians cannot match the medical skills of the people of Nuthela. The Taeldan bows are also better than the barbarian norm. Specially treated animal gut is used as bowstring material; this produces a bow with a more powerful driving force and reduces the rate at which the string slackens in adverse weather conditions. The warriors use spears and bows in battle. They frequently carry a round wooden shield.



Because of the size of their nation the Taelda have developed a system for long range communications between the tribes. By hanging hollowed out logs from tree branches the Taelda have an efficient drum for communicating with nearby tribes. They have developed an extensive drum code and can send virtually any simple message by this method. The system is particularly effective for warning against gargun attacks or swarms. Since the drums are hung on very high branches, intruders will not be able to spot the source of the signal, much less interfere with the drummer. Under optimum conditions, a signal can carry as far as four miles. The Taelda use an expanding chain method in relaying messages; when a message reaches a settlement, the village chief sends out his drummers. These relay the message with the result that all tribes in the area will have been alerted in a very short time. Because they are relatively well organized, the Taelda are difficult to conquer; their battles with the gargun are well co-ordinated, and more often than not the Taelda are victorious.

Although the Taelda are not particularly religious, they consider the sun to be their principal diety, the embodiment of a being they call Cothllynn. Cothllynn is, according to their beliefs, assisted by the Cwyth O Thaer, "...creatures of light and wind" who watch and protect the forests in which they live.

NORON

The inhabitants of Noron's Keep are held in awe by the Taelda. The giant Noron is referred to as "The One." He is treated by the Taelda with great respect, often receiving game and other tribute. A kind of alliance exists between the Taelda and Noron; each honours the other. Noron is treated almost as royalty, and he reciprocates with gifts. Noron often assists the Taelda in their battles with the gargun, usually with considerable effectiveness. The Taelda receive many of their metal weapons from Noron, explaining the presence of shortwords among them. The tribes do not have knowledge of metalworking.

PRESENT RELATIONS

The Taelda and the Anoa are neutral to each other, and each generally respects the other's territory. The lands to the north of the Anoth are recognized as Anoa territory; the land just south of the river is ranged over by both peoples, resulting in a few disputes. Although the two nations rarely clash, heated arguments over hunting rights are common. The Taelda occasionally skirmish with Kaldoric troops in the south, but such melees are uncommon and inconclusive. The Taelda generally melt into the forest well before any decision can be reached.

The Nuthuk and Wurokin Gargun nations are constantly at war with the Taelda. Their attacks range from minor raids to major swarms. Occasional forays by the gargun from the Sokus and Zedabir cave complexes are met with stiff resistance. Should the Taelda find themselves hard pressed by invading foulspawn, they will usually petition for aid from Noron; the giant has never yet refused to assist his barbarian allies, and seems to revel in the slaughter of orcs.

The Taelda bear no particular malice toward strangers, and will occasionally assist those in need. Travellers on the Fur Road are watched carefully, but are not usually interfered with. On infrequent occasions a caravan on the Fur Road will be unexpectedly attacked by Taeldan raiders. These attacks often seem to occur without provocation or motive, and although they are not usually massacres, the caravan will likely be looted. The Taelda do not approve of others hunting on what they regard as their land, and will sometimes give killed game to travellers in an attempt to forestall conflicts. Travellers on Noron's Way are left alone; the Taelda let Noron deal with the wayfarers in his own way. Most civilized folk who know the Taelda respect them well. Intelligent travellers know that politeness and consideration will usually be met with similar behaviour. Few have violated the trust of the barbarians; many of those who have committed crimes against the people of Nuthela have met with a swift death.

The Ymodi seldom indulge in intertribal warfare. This is mainly due to situational factors; the tribes know quite well that any fighting among themselves would only bring disaster upon the nation. The Ymodi realize that the Equani and the foulspawn would capitalize on any internal weakness.



RELIGION

The Ymodi practice animism and totemism that is similar to many other barbarian nations; each tribe has one or more guardian spirits that they believe protects them and brings them strength. The nature and names of these spirits varies from tribe to tribe. The Ymodi also believe that a being called Wajok is the overlord of all other totems. Wajok is believed to be embodied in the whitewater found at "Wajok's Wrath", the treacherous rapids of the Weben River. Travellers that journey near the Weben River would do well to be cautious; the Ymodi have been known to throw captured enemies or other unfortunates into the rapids as a sacrifice to Wajok.

Mount Nipheh in the Rayesha range also has a place in the Ymodi mythos. When viewed from Himod the mountain takes the form of a giant sleeping bear. The Ymodi believe that the mountain is actually a dormant beast. According to their legends, the "Stonebeast" is an ancient enemy of Wajok, put into an enchanted slumber by the water deity long ago. This task greatly weakened Wajok who has been recuperating ever since. Should the Stonebeast awaken, the Ymodi believe that it would enslave them, and that Wajok would not have the power to defeat the beast again. Understandably, the Ymodi do not wish to take any chances of having the Stonebeast awakened, and have declared the mountain taboo. Explorers who insist on approaching the mountain will be hunted and slain.

PRESENT RELATIONS

The Gargu-kyani colony of Pujet was founded in approximately 590. Since that time relations between the ores of Pujet and the Ymodi can best be described as periods of wary alliance and peace, interspersed with intense and bloody conflict.

Since 717 the Ymodi have had a pact with the Gargu-kyani of Pujet, one that includes mutual non-aggression and occasional joint attacks on the Gargu-hyeka inhabiting the Jobasa cave complex as well as on Equani camps. As a result, the Ymodi have somewhat relaxed their guard to the north, and have strengthened their western and southern borders. This may lead to the downfall of the Ymodi, for the wisdom of granting any trust to foulspawn is questionable. The future intentions of the Gargu-kyani are suspect; the Ymodi, however, seem confident in their abilities to repel any aggression.

The Equani and Ymodi are the deadliest of enemies; they never meet in any forum except combat, and woe betide members of either nation caught by a superior force of their enemies. Violent skirmishes are frequent as warbands of either nation raid constantly. Generally, neither the Ymodi or the Equani nations are in serious danger from the other. While the ongoing raids can be horrifyingly bloody, and cruelty is common on both sides, neither can gain an overwhelming advantage. Although the Equani are more numerous, the Ymodi are better organized and generally better armed. It is unlikely that the two nations will come to terms in the near future; the hatred is rooted far too deep to allow peaceful solutions.

During the last decade, Ymodi warriors have been periodically employed as mercenaries by the Lords of the Orbaalese settlements of Leriell, Gwaeryn, Pethwys, Wethom and Arathel. The usual practice has been to use them as scouts or as auxiliary troops against Gargun or Anoa tribesmen. In most cases no more than a score of warriors are employed at any one time. The tribesmen are usually paid in metal goods and weapons.

Tursi Cyen, the Lord of Arathel castle, is considering a more ambitious plan for the Ymodi. He and his clan have long desired to expand their holdings, and have attempted to found several colonies on the shores of Morvilya Bay, all of which have failed. The last such attempt, in 710, was wiped out by an Equani attack. One of the casualties was Tursi's youngest son. Tursi has been quietly negotiating with several Ymodi chieftains since 716, seeking an agreement that will accomplish the twin aims of neutralizing the Equani and allowing the establishment of one or more colonies. Since the hatred the Ymodi bear for their western neighbours is extreme, it is likely that Tursi will convince the chieftains. Were this to happen the resulting tribal war will not likely end until one of the two tribal peoples is destroyed.

Although the Ymodi have been known to raid outlying villages in Orbaal, such events have become extremely rare in the last ten years. The Ymodi are largely indifferent to their eastern neighbours. There has been almost no contact between the Taelda and the Ymodi since the Migration Wars.

POPULATION AND RANGE

The Yelgri migrated to Harn from the Lythian mainland (where they can still be found) arriving about 2000BT. The Sindarin and Khuzdul paid little attention to them, and the Yelgri took up habitation in the forested mountain regions of Harn. Among the multitude of creatures found on the Harnic Isles, the Yelgri are one of the most bizarre. Sometimes called the Harnic harpy, they inhabit high mountains and dense forests. A range map is shown on the following page. On Harn they number no more than a few thousand, and are scattered across the island in flocks of a dozen or more. Their communal nature gives them a tendency to cluster several flocks together.

BIOLOGY

The Yelgri are compact and light boned, necessary attributes for any flyer, but making them somewhat fragile. Their wingspans reach a maximum of thirty feet, and their musculature is well developed. Even so, Yelgri must flap their wings vigorously to become airborne. Once aloft they flap their wings and use their tails to control their direction. In effect, the Yelgri are primarily gliders and use atmospheric thermals to increase their altitude.

Yelgri wings have bird-like skeletal structures. The skin on the wings, like that on the rest of the body, is featherless. This gives the Yelgri wings a bat-like appearance; indeed, harpies are sometimes mistaken for monstrous bats by observers. Yelgri skin is tough and leathery. Male harpies have reddish-brown hides; females are usually dark gray. The wings are generally a shade lighter than the rest of the body. Tales suggesting the Yelgri resemble winged humans are entirely fanciful. Harpy visages are unpleasant, even grotesque. A spiked, leathery, dark red crest crowns harpy males. The illustration opposite shows an adult Yelgri male.

All Yelgri emit a sour, unpleasantly musky, stench. This is detectable for several dozen feet and can be overpowering at close quarters. This odour intensifies greatly during the spring and early summer.

The Yelgri are primarily predatory carnivores, preying on birds and small animals. On occasion a flock will combine to attack a larger animal. Yelgri are also scavengers, and carrion makes up a substantial portion of their diet. Yelgri are not averse to cannibalism. If there is a shortage of other prey they will turn on the weakest member of the flock and kill and devour it. They will also eat Yelgri who die of natural causes, or who are killed by other creatures. Yelgri have sharp, spike-like teeth which enable them to rip and tear flesh. Like most predatory avians, they have taloned feet well suited for clutching and tearing, doubling as vicious weapons at need. Yelgri hands have opposable thumbs, allowing them to grasp and use tools.

The male to female ratio is about two to three. Yelgri are not particularly fertile, and as a result, the Yelgri natality rate remains low. Yelgri mate in the spring and early summer of each year. The Yelgri are oviparous; eggs are fertilized within the female, and are then laid and incubated for a period of six or seven weeks. Females lay up to three eggs, but the eggs are often infertile, and do not hatch. Yelgri young are protected (primarily from other harpies) by their mother until they are about six months old; at this stage, the young have developed enough to fly.



An average Yelgri adult male weighs seventy pounds or more and may reach a height of four feet; females tend to be shorter and slighter. Yelgri reach maturity at two years of age and may live as long as twenty years. Yelgri are quite strong for their size; a harpy could carry off a small human child or a young Gargun. Should Yelgri manage to kill larger animals they will usually dismember their victims if possible.

Although the Yelgri are quasi-reptilian, they are warm-blooded. Cold does not greatly affect them, but they are uncomfortable in humid or hot weather. To alleviate the heat, the Yelgri flap their wings while perched, creating a breeze around themselves.

The Yelgri are semi-intelligent, the approximate equivalent of the higher Terran apes. Their speech consists of babbles and screeches incomprehensible to humans. Their noise can be quite deafening. They may have a crude language, but no one has ever cared enough to attempt to learn it. The writings of the half insane mage Wodhos suggest that he successfully domesticated several Yelgri, but most reputable scholars reject this claim as the raving of a deluded mind. Yelgri are primitive tool users, making crude clubs and spears. The Yelgri do not use fire, and have a healthy respect for open flame.

WAY OF LIFE

Yelgri are communal, constructing nests near others of their species. Yelgri nests are similar to a large bird's nest, built of branches, leaves, and grass cemented together with mud and excrement. They can be found on high mountain bluffs and treetops. Such nests can often be detected from a distance by the smell, and the ground below them is usually littered with dung, bones and other detritus from Yelgri meals.

A flock of Yelgri is led by the dominant male; he can be distinguished from other males by his risen crest. Lesser males do not raise their crests unless they intend to challenge for domination of the flock.

Yelgri are aggressive and violent, although these traits are modified by a tendency to be skittish. Although they usually avoid attacking a large animal capable of defending itself, they often taunt such creatures (including man) by swooping over their heads, screeching gibberish, and dropping dung and other objects on their victims. Yelgri often squabble among themselves, and their conflicts can be fatally violent.

The only significant natural enemies of the Yelgri are the various species of Gargun. Since their appearance on Harn in the first and second centuries TR, Gargun have developed a fondness for Yelgri flesh and eggs, and sometimes hunt for one or the other. Such hunts are often frustrated by the inaccessibility of Yelgri nests, the harpies advantage of flight, or the general rarity of the Yelgri on Harn. A flock of Yelgri will sometimes attack small parties of Gargun or solitary orcs. If successful they will devour any foulspawn killed, making them one of the few creatures willing to eat orc flesh. Since the Yelgri ranges are often coincident with those of Gargun, conflict between them is common.

Yelgri are generally hostile to humans, possibly assuming them to be another species of Gargun. When they encounter men they usually respond with much the same behaviour they manifest towards orcs. Human involvement with the Yelgri is most often the result of unknowingly approaching one of their nest colonies.

Yelgri are one of the few creatures (rats, Gargun and humans being others) that kill for amusement and not merely to eat or defend themselves. The fate of a small party of human wayfarers travelling the eastern slopes of the Felsha Mountains in 718 is an example of Yelgri savagery. The travellers were badly mauled by a Gargun attack. The survivors, most of whom were wounded, camped for five days within a mile of a Yelgri colony. They suffered unremitting daily attacks from the harpies during this time, resulting in the death of several humans. The Yelgri made no attempt to eat or carry off any of the dead, and seemed to delight in the sport of attacking a relatively helpless foe.

It should be noted that the Yelgri are not foolhardy creatures. If a large party of intruders is spotted by a number of Yelgri, the harpies will usually glide off to hide or obtain assistance; three or four flocks sometimes cooperate to attack a large group of enemies. Yelgri have little interest in material possessions; they are motivated primarily by hunger, sex and to a lesser degree, territoriality. Yelgri fight furiously if their nests are threatened with attack.

The map below displays known or reported Yelgri ranges as of 720. It should be noted that this information is based primarily on hearsay from travellers and explorers, and should not be considered exhaustive or completely reliable. Some of this information is also dated, depending on reports as much as a century old. GMs should feel free to expand, contract, or change the map as they see fit, or as player characters stumble into a randomly determined lair.



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The "Lodge of a Thousand Souls", a traditional Jarin burial site and the main base of the Jarin resistance to Ivinian rule. Included is a colour site map and interior plans of the Jarin "underground" and a secret Ilviran temple.

NORON'S KEEP

The isolated stronghold and settlement of Noron, one of Harn's most enigmatic inhabitants, who guards the trail between Orbaal and Kaldor. Includes a colour site map and interior plans of the keep.

ANOA

The primitive Jarin tribesmen of Orbaal, inhabiting the forests of the Anoth valley and delta.

TAELDA

The nomadic tribesmen south of Orbaal, hostile to most intruders but friendly with the lord of Noron's Keep.

YMODI

The wild hillmen of Himod, a region on the western fringes of Orbaal.

YELGRI

Cultural notes and habits of the Harnic harpy, a mysterious winged creature inhabiting the mountains of Harn.

NOTE

All of the above material was formerly published in Encyclopedia Harnica numbers (13), (14), and (15). No new material has been added.



MADE IN CANADA
ISBN 0-920711-10-3

