

ENCYCLOPEDIA HARNICA

6



KIBAN

An emerging walled town in Kaldor

By: Lance Gutteridge
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ATLAS HARNICA

Kiban region in the Kingdom of Kaldor

By: Ron Gibson
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GODSTONES

Those enigmatic Earthmaster monoliths

By: N. Robin Crossby



COLUMBIA GAMES INC.

#6006

ENCYCLOPEDIA HARNICA

ENCYCLOPEDIA HARNICA (EH)

Welcome to Encyclopedia Harnica. This concept has received more requests from gamemasters using Harn than anything else. The idea is to present consistent additions to Harn in a well organized expandable format. This module is designed to be cut into individual pages, three hole punched, and inserted in your own EH binder. The simplest procedure is as follows. (1) Remove the staples. (2) Remove the covers, colour plates, and pages from the booklet and cut them into individual pages along the folds. (3) Three hole punch each page making sure this is done on the side with the widest margin. (4) Arrange the pages into their separate articles and insert alphabetically into your EH binder. We hope you already have our CITIES OF HARN expansion module. This module contains the seven cities of Harn, organized for inclusion in EH, and our local scale and interior mapping keys which we cannot repeat herein.

EH6

In this issue we have Kiban castle and town, a new walled city in its embryonic form; an article on Godstones, more details about those Earthmaster artifacts; the district around Kiban, the fifth of seven atlas maps in the Kingdom of Kaldor; and an article on another barbarian nation, the Tulwyn.

KIBAN

A walled town in the making, Kiban is the second largest settlement in Kaldor. It is the principal seat of Lord Dariune, Earl of Balim and Chancellor of the Exchequer who may be the second most powerful man in Kaldor. People have been predicting the imminent death of the king for twenty-seven years and sooner or later it must happen. What then of the throne and the stability of the nation? Is the Earl of Balim preparing for the future? Will he join the horde of claimants and try to make the house of Dariune royal or will he play the traditional Dariune role of kingmaker?

Kiban subsists on the rich agriculture lands around it, but is steadily developing as a trading centre. Strategically situated close to the Silver trail and the Genin trail, the merchants in Kiban want to get their share of the trade so far reserved for Tashal. This cannot help but complicate the already factious politics of Kaldor.

GODSTONES

Disturbing to people with psionic abilities, these imposing monoliths are plentiful on Harn. Made by the Earthmasters out of pseudo-stone, a substance so enduring that even the Khuzdul despair of probing their structure, they stand eternal and vigilant in Earthmaster sites. Are they awaiting the return of their masters or have they been discarded as antiquated and unwanted technology?

This article explains the different states a godstone can be in and gives ways for gamemasters to let players use them. Your players can come to Harn from another world or benefit from a fast method of local travel. Is the godstone turned on? How does the player reset the destination? A little knowledge is a dangerous thing, as players may find out when they are transported to some unexpected and unpleasant place.

TULWYN

The Tulwyn inhabit the Athul region of Harn. Caravans travelling the salt route pass through the entire length of Tulwyn territory and should expect to pay tribute. The Tulwyni are honourable in their dealings but are swift to avenge any slights.

When the wind blows through the hills of Athul, as it does most of the time, the Tulwyni believe their god is with them. When the wind is quiet the Tulwyni believe their god is resting and try not to wake him; at times like this an experienced traveller will tread softly.

ATLAS HARNICA

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

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NEXT ISSUE (EH7)

HERALDRY

The College of Heraldry presents the fundamentals of Harnic heraldry. Shouldn't your players characters have their own coat of arms?

ASTROLOGY & ASTRONOMY

The Harnic zodiac, every character should know what sign he/she/it is born under. Plus the Harnic night sky and astronomical data.

ATLAS HARNICA

The Qualdris region of Kaldor, the sixth of seven maps covering the entire kingdom in detail.

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LOCATION: Balimshire, Kingdom of Kaldor
 STATUS: Seat of the Earl of Balim
 GOVERNMENT: Earl of Balim/6 Aldermen (civil)
 Earl of Balim (military)
 POPULATION: 2200 (approximately)

The second largest settlement in the Kingdom of Kaldor, Kiban is a emerging trade centre. A scant twenty five years ago Kiban was a small agricultural castle town. The previous Earl of Balim (681-714) gained a charter from the King to wall the town. This wall is still under construction and is scheduled for completion in 3 years.

HISTORY

Kiban was originally an outpost in the Kingdom of Serelind, a small fortification of earth and wood, strategically located on the meeting of the borders of Serelind, Kephria and Pagostra. When Orsin, King of Pagostra gave his realm to Medrik I of Serelind, he was granted an earldom that included Kiban and took the title Earl of Pagostra. The formation of Kaldor placed Kiban comfortably in the interior of the country and over the next century the surrounding croplands were developed. The sixth Earl of Pagostra built up the fortifications by the building of a stone keep around 300 TR.

The tenth Earl of Pagostra was unfortunate in his choice of sides, when he supported Aidrik II in the Kaldoric civil war. Realizing his mistake, he withdrew his support the day before the battle of Kiban. Denied the defensive capabilities of the keep at Kiban, and having to guard against his former ally in the rear, the fate of Aidrik II was never really in doubt. The Earl knelt in front of Fierth expecting gratitude for his betrayal of Aidrik. Fierth expressed his gratitude by executing the Earl and granting the Earldom to a favorite baron, one Qywald of Dariune who became the first Earl of Balim.

Clan Dariune managed to survive the restoration; in fact some claim that they had arranged it. They proved to be able administrators and a long succession of capable Earls expanded the holdings. During the Baronial revolt of 599, the twelfth Earl of Balim, Allesa, wisely stayed above the conflict and declined to press his legitimate claims to the throne. Throwing his full support behind clan Elendsa, he established himself as a close confidant and advisor to the King; the second most powerful personage in the Kingdom. One indication of royal favour was the granting of a charter to permit the building of a stone castle. Construction on Caer Kiban was started in 605 and completed in 653. The original stone keep was torn down and the stone used in the new castle.

The relationship between the two clans has been maintained to the present day. Many scoffed at the succession of Miginath, predicting his imminent death. However, Scina, the father of the present Earl, strongly championed the King. Again royal pleasure has been expressed by the granting of a charter to wall the town of Kiban. The wall was started in 703.

CHRONOLOGY

140 Formation of the Kingdom of Serelind
 184 Pagostra joins Serelind, Earldom is created
 300 Construction of stone keep started
 377 Battle of Kiban, Earl executed by Fierth
 378 Granting of Kiban to Clan Dariune
 605 Construction of Caer Kiban started
 653 Construction of Caer Kiban completed
 703 Construction of the town wall started
 714 Scina, 19th Earl of Balim, dies - Troda succeeds

GOVERNMENT

Kiban is governed by the council of Alderman consisting of 6 members; 2 appointed by the Earl of Balim and 4 by the governing council of the local chapter of the Mangai. The Earl however has the right to veto any nominations by the Mangai. The military government rests solely with the Earl of Balim. The aldermen govern the town under the auspices of the town charter granted by the King in 701. The governing council of the Mangai

is composed of 4 master guildsmen, proposed by the master guildsmen as a group. The Earls of Balim have always taken an active interest in the government and commerce of the town. Lord Dariune spends most of his time in Kiban (about 70%) the rest of the time he is in Tashal carrying out his duties as Chancellor of the Exchequer or attending the King in Olokand. The King, being sickly, leaves most of the financial matters to Troda.

The Earl is a cousin of the King and hence has a legitimate claim to the throne. Unlike the numerous nephews and nieces scattered about Kaldor who never miss an opportunity to relate the particulars of their claim, the Earl follows the example of his father and denies any royal ambition. However it has not gone unnoticed, particularly by Maldan of Harabor, that during the reign of Miginath, the wealth of clan Dariune has grown more than most. Many think the growth of Kiban into a large town and trading centre is a precautionary step by the Earl in the likely event of unrest when Miginath dies. Others see it as a power base to further the Earl's "thrice denied" ambitions.

ECONOMICS

Kiban is fast becoming the main trading centre with Azadmere. The Silver Way crosses the Nephren river at Nanion bridge. It has been a practice of late to barge the goods from the bridge to Kiban. As part of the town expansion there are new docks and several master jewellers and metalsmiths have moved to Kiban. This activity has not gone unnoticed in Tashal and several petitions have been made to the King to uphold the tacit but traditional monopoly Tashal has enjoyed on the goods of the Silver Way. The King so far has referred all these to the Chancellor of the Exchequer for action. Lately the merchants of Tashal have asked the Sheriff of Meselyne, Maldan, to use his influence with the King and champion their cause.

GUILDS

Apothecary:	[25]
Chandler:	[34]
Clothier:	[37]
Emblamer:	[29]
Hideworker:	[27]
Innkeepers	[9] [14] [15]
Jewellers	[10] [13]
Lexigrapher:	[32]
Litigant	[22]
Locksmith:	[38]
Mason:	[24]
Mercantylers:	[26] [35]
Metalsmiths:	[23] [30]
Miller:	[5]
Ostlers:	[9] [14]
Physician:	[36]
Potter:	[12]
Salter:	[28]
Shipwright:	[16]
Tentmaker:	[31]
Weaponcrafter:	[11]
Woodcrafter:	[33]

TAXES

Property:	6% per annum (residential)
Property:	2% per annum (business)
Hawking:	8% of goods value
Bonding:	1% of goods value per month

RELIGION

The religion of Kiban is similar to that of the rest of Kaldor. The temples of Larani and Peoni have tax exempt status on their considerable lands that lie just inside the wall. It is rumoured that they have made contributions towards the cost of the wall directly to the Earl. Worship of Agrik, Morgath or Naveh is punishable by death. Other religions are severely discouraged.

TEMPLES

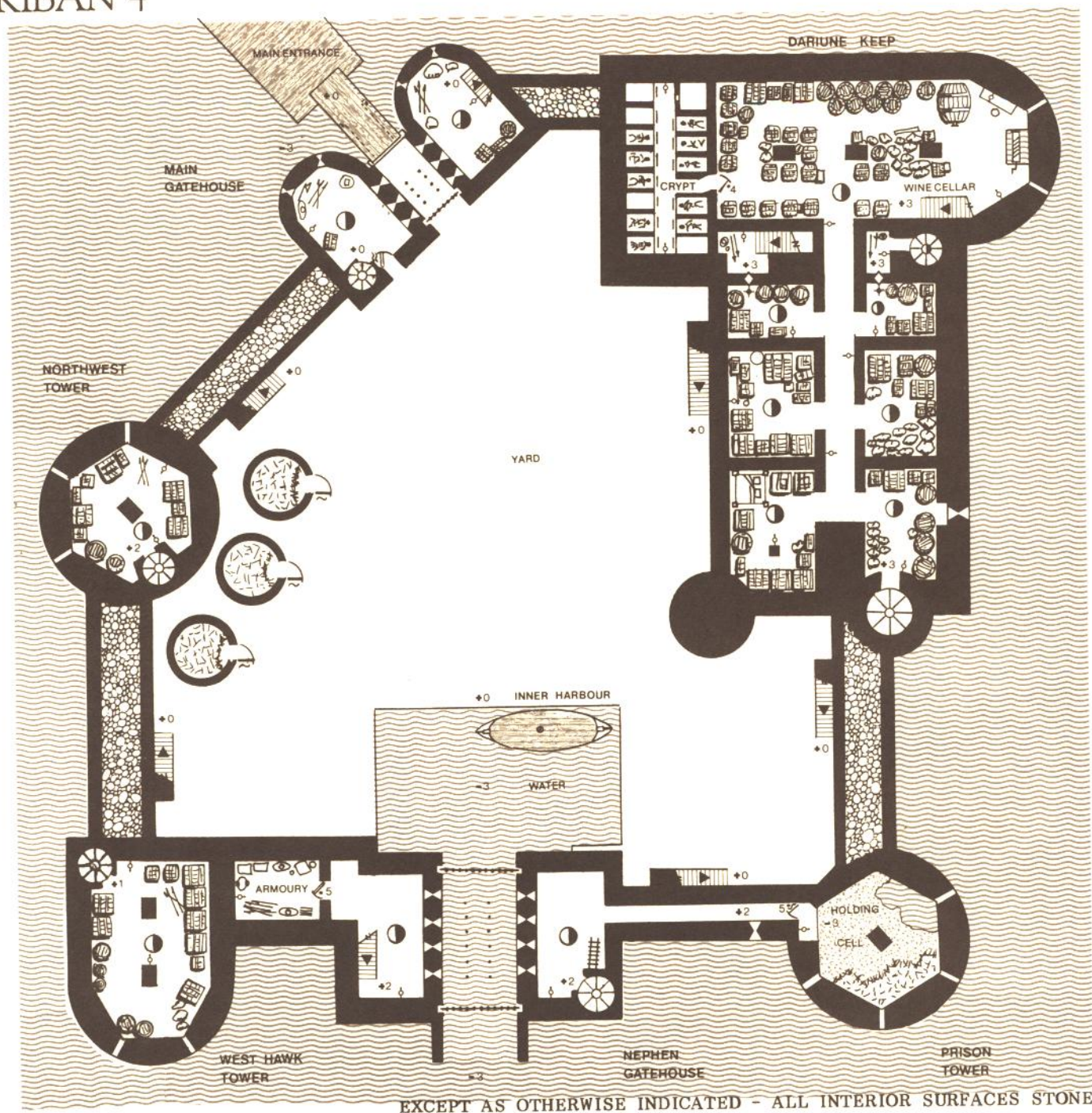
[7] PEONI (Order of the Balm of Joy)
[8] LARANI (Order of the Spear of Shattered Sorrow)

KIBAN

GM MAP



1. CAER KIBAN
The seat of Clan Dariune, headed by Lord Dariune, Earl of Balim, Chancellor of the Exchequer. The castle was built on a rock outcropping; the moat was dug last to form part of the river. Complete plans for each of the three levels of the castle are given on the following pages. [a] Nephen Boat Gate: a water entrance to the castle with a dock inside the courtyard. [b] Grammaries.
2. WALL TOWERS (under construction)
These wall towers are just started (less than 8'). Note the square tower construction in contrast to the round castle towers, also note the ditches already dug and levelled between the towers and the wooden pallisade which completes the wall temporarily. [a] These towers are almost finished.
3. SHEBRA GATE
A fully completed gate and one of the two main entrances to the town. This gate is equipped with a portcullis and a machicolation.
4. NORTH COMMON
One of the two main commons outside the wall. In the summer this common is the site of a tent town for about 60 of the workmen building the wall.
5. MILLER/MILLWRIGHT (Callon of Portin)
Size:6 Quality: *** Prices: Average
6. DARIUNE SQUARE/MARKET
The Kiban market is open daily from noon to dusk, except on holidays.
7. TEMPLE OF PEONI
A temple of the Order of the Balm of Joy.
8. TEMPLE OF LARANI
A temple of the Order of the Spear of Shattered Sorrow.
9. THE WALL WATCH INN (Nicom of Koob)
Size:7 Quality: ** Prices: Low
Clientele is mainly workers from the wall and other labourers. [a] Freemaster ostler Yoper of Aswain
10. JEWELLER (Josith of Asaka)
Size:8 Quality: ***** Prices: High
Josith has made several trips to Azadmere and has many Khuzin friends. His work is average by their standards but excellent for a human.
11. WEAPONCRAFTER (Caro of Nyosn)
Size:3 Quality: **** Prices: Average
12. POTTER (Mollet of Udibis)
Size:2 Quality: * Prices: Average
Mollet's pots are reknown for their lack of quality. Lack of competition keeps him in business.
13. JEWELLER (Lonbar of Dargarath)
Size:10 Quality: *** Prices: Average
14. SILVER WAY INN (Illion of Bydarf)
Size:8 Quality: **** Prices: High
Good food and good accommodation. Illion claims to have lived in Azadmere and captivates all with his stories about the Khuzdul. [a] Freemaster ostler Kilc of Dipura.
15. THE RIVERMAN INN (Unnertar of Gidall)
Size:4 Quality: ** Prices: Low
Patronized by the crews of river barges. Fights are common. No accommodation.
16. SHIPWRIGHT (Orkon of Olod)
Size:5 Quality: **** Prices: Average
Specializes in river barges.
17. SEAMANS' GUILDHALL/HOSTEL
An important meeting place for the rivermen. Most stay here when they are loading or unloading.
18. BONDING HOUSE
19. MERCANTYLERS' HALL
The favoured place for wheeling and dealing, metal trading is becoming increasingly active.
20. MASONS/TIMBERWRIGHTS GUILDHALL/HOSTEL
This guildhall is shared by the masons and timberwrights. This is where the plans of the wall are kept and all the accounting of labour and materials is done. The timberwrights hold meetings here. About 15 masons are billeted here each summer while they work on the wall.
21. HALL OF THE MANGAI
Both the Aldermanic and Mangai council meetings are held here.
22. LITIGANT (Crissam of Devis)
Size:1 Quality: **** Prices: High
23. METALSMITH/DESTROYED BUILDINGS (Brinn of Cora)
Size:7 Quality: **** Prices: Average
24. MASTER MASON (Evida of Noss)
Size:2 Quality: ***** Prices: High+
Evida is responsible for repairs to Caer Kiban. He also advises on the wall but is not so active now due to his age.
25. APOTHECARY (Crinnida of Bassill)
Size:2 Quality: *** Prices: Low
26. MERCANTYLER/USERER (Dorrall of Dalgla)
Size:8 Quality: ***** Prices: High
27. HIDEWORKER (Midda of Frembas)
Size:6 Quality: *** Prices: Average
[a] The tannery has been partially destroyed to make way for the wall.
28. SALTER (Hendin of Zina)
Size:2 Quality: *** Prices: Low
29. EMBALMER (Doolassa of Tibora)
Size:2 Quality: *** Prices: Average
30. METALSMITH (Grisson of Tomar)
Size:4 Quality: **** Prices: Average
Grisson does most of the tool making and mending for the masons working on the wall.
31. TENTMAKER (Fonor of Stippa)
Size:6 Quality: *** Prices: Average
32. LEXIGRAPHER (Killassan of Nillta)
Size:1 Quality: **** Prices: Average
33. WOODCRAFTER (Dina of Cassan)
Size:1 Quality: **** Prices: High
34. CHANDLER (Lira of Ponata)
Size:2 Quality: *** Prices: Low
35. MERCANTYLER (Unniso of Azam)
Size:3 Quality: ***** Prices: Low
36. PHYSICIAN (Quosso of Fabun)
Size:1 Quality: *** Prices: Average
37. CLOTHIER (Adda of Scintle)
Size:6 Quality: *** Prices: Average
38. LOCKSMITH (Burnam of Wissle)
Size:1 Quality: *** Prices: Low
39. BROTHEL (Welden of Bicossa)
Size:7 Quality: *** Prices: Average
Rumoured to be the site of Lia-Kavair meetings.



Ground Floor

The ground floor of Dariune Keep contains enough stores for a lengthy siege. The large chamber is a wine cellar with a well. Adjoining is the Dariune crypt. The last four Earls are buried here along with 6 other family members. The square chamber at the end of the crypt is for bones when the tombs are full and have to be reused. The other chambers at the bottom of the keep are for storage. Note the secret staircase for the Earl, it continues down to an underwater passage into the moat.

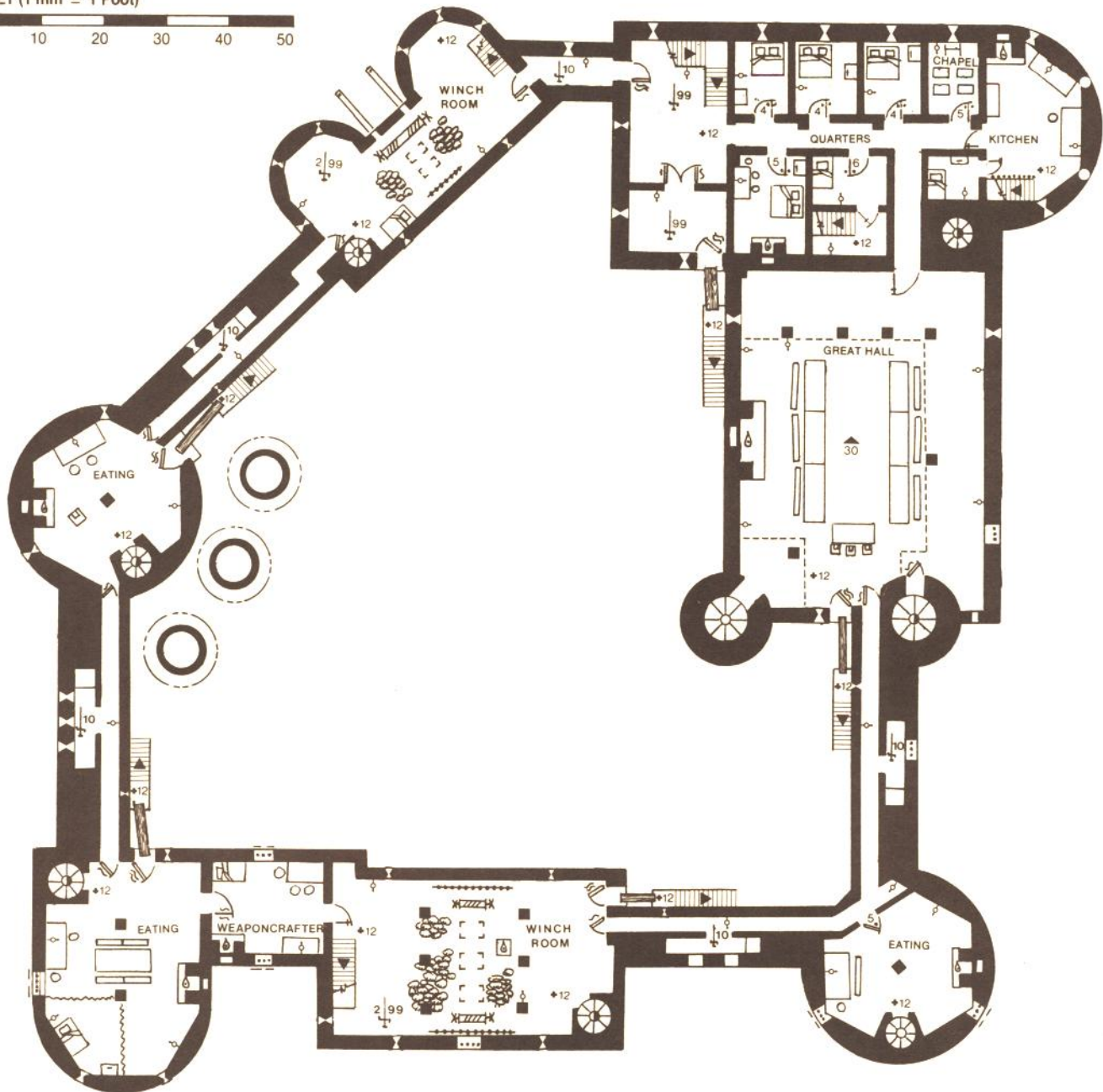
The bottom of the prison tower is for common prisoners. From the door of the prison tower there is a five foot drop to the floor of the room. During the spring the water level rises and the floor becomes quite muddy. Prisoners sleep on hay.

The bottom of the Nephen gate house is unused. There are arrow slits opening out onto the boat channel that leads to the small inner harbour. This entrance is used for some of the castle supplies and is convenient for visitors who do not want to attract attention to their presence at Caer Kiban. The two portcullises at either end of the channel extend down into slots cut two feet into the bedrock. Adjoining the bottom of the gate house is the castle armoury.

The bottom of the West Hawk tower is used for storage. The same holds for the northwest tower.

The bottom chambers of the Main Gate house are also storage. They have arrow slits to defend the main entrance.

INTERIOR SCALE
FEET (1 mm = 1 Foot)



Second Floor

On this level Dariune Keep has working offices and a small austere chapel that is used by both followers of Larani and Peoni. The largest sleeping quarters are for the Chamberlain. The rest are for administrators, advisors and clerks.

The Great Hall, in Dariune Keep is used when the Earl invites important guildsmen and visiting nobility for feasts. This level is given to the men and their dogs (women of course sit on the balcony above). After a feast all but the most gentle of guests usually pass out and sleep the night in the hall.

The Prison tower has an eating area on this level that connects to the sleeping area above.

The Winch Room in the Nephene Gate House controls the water way below with two portcullises and three murder holes. There is a supply of rocks for the murder holes. A supply of water is also kept here for extinguishing fires below.

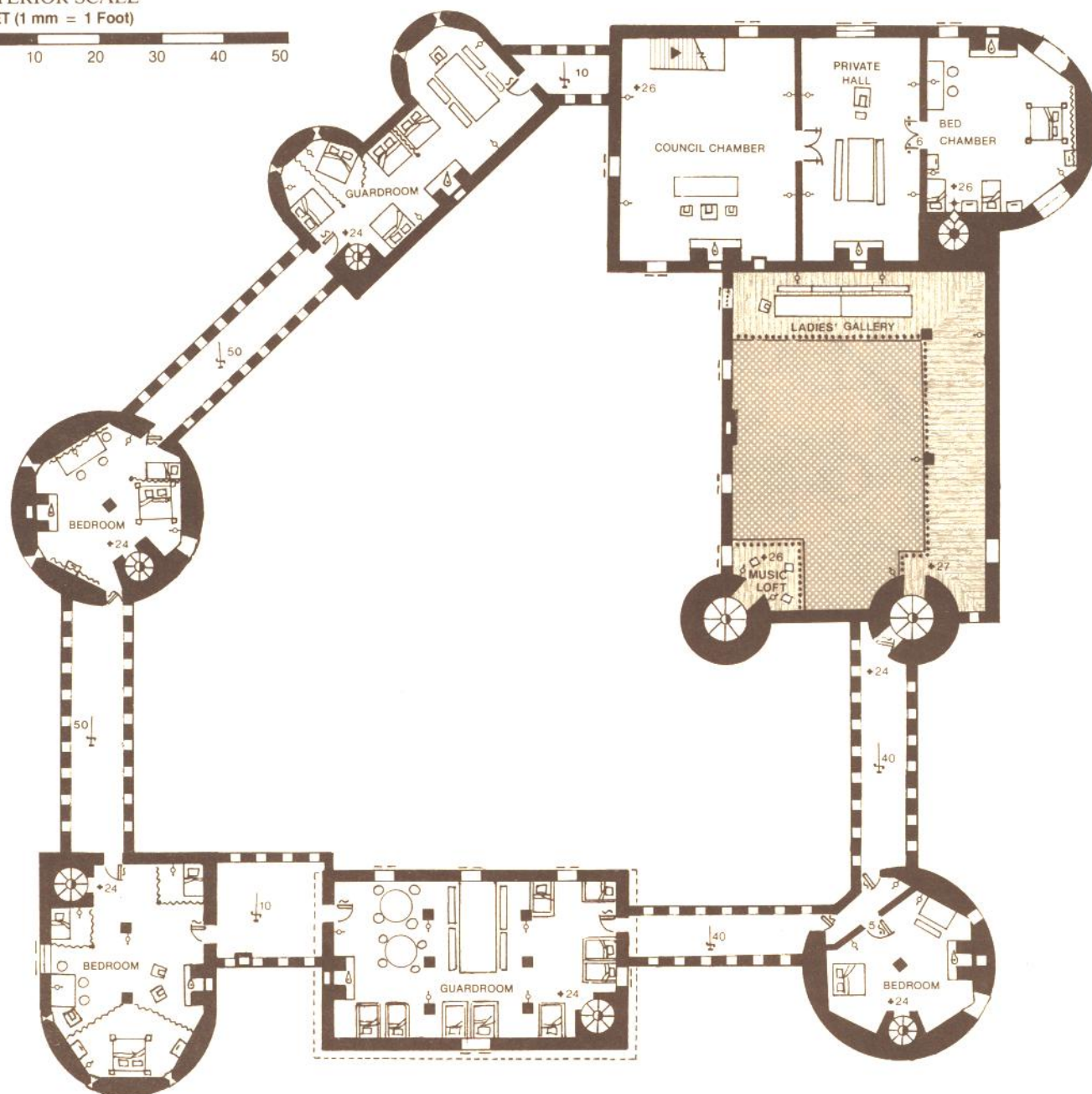
The room adjoining the Winch Room is that of Curroll of Callisa, a bonded weaponcrafter. The West Hawk and Northwest towers have dining rooms, and the Main Gate has a Winch Room, similar to that of the Nephene gate house.

Notice that the walls connecting each tower have guard posts built into them, each one with a pit latrine, opening to the river below. Also all entrances to towers are at this level, with a plank that can be removed.

KIBAN 6

INTERIOR SCALE

FEET (1 mm = 1 Foot)



Third Floor

Dariune Keep contains the Earl's council room, where he holds his court. Adjoining that is the private chamber; only the most honoured of guests are invited to dine here. Lord Dariune sleeps in the inner chamber accompanied by two manservants; this chamber has a secret stairway that goes down to the ground level and then to a flooded tunnel into the river.

In the great hall there is a balcony for the ladies; it is traditional that they dine separately. On special occasions musicians occupy the music loft on the other side.

The top two floors of the prison tower are for distinguished prisoners. This part of the prison is considerably more comfortable than the bottom level of the prison tower.

The top of the Nephen gate house holds the upper barracks, considered quite comfortable by Kaldorian barrack standards, it holds the castle garrison of twenty foot soldiers and five archers. On the roof above there are machicolations to attack boats in the moat and a catapult to hurl javelins.

Next to the Earl's own chambers the suite in Westhawk Tower is the most luxurious in the castle. Usually used by the most honoured guest, except for the King who will use the Earl's quarters.

The Northwest tower is used as a guest tower for less important guests.

The Main Gate house, houses the normal complement of five men at arms. Their quarters are slightly better than the upper barracks, as befits their station.

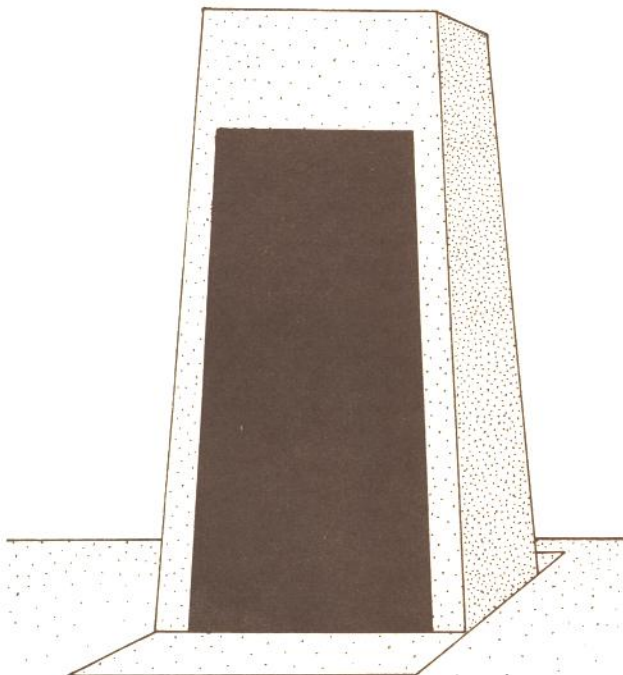
One of the greatest enigmas on Harn, on Kethira and in the Kethrian family of worlds (see KELESTIA) are the Godstones. They go by several names, but on Harn Godstone is most commonly used.

APPEARANCE

Godstones are ten foot high blocks five feet by three at the base, and approximately four feet by three at the top. This monolith projects from a base, five feet square and three feet thick which is sometimes buried so that its upper surface is flush with ground level. Only the monolith (upper part) is generally visible.

Godstones are made of a featureless gray stone-like material that is impervious to physical harm and when touched seems to be at body-temperature. This material is referred to as Earthmaster pseudostone. Godstones are occasionally set into a wall of pseudostone, in which case their presence is difficult to detect. If the Godstone is active, or turned on, it will frame on one side (the front) a regular trapezoid (4' at the base, 3' at the top and 8' high) of sheer blackness. This opening is the "gate". The other side remains a shade of gray regardless. If the stone is passive (turned off) the front is indistinguishable from the back. Godstones are completely immobile. Even if the ground is dug away from underneath its base, the Godstone will remain in place, floating in mid air if necessary. However, the Earthmasters set most of their Godstones in pseudostone floors making this kind of experiment difficult if not impossible. Godstones may be disguised by the addition of wood, stone or other facings and have occasionally been hidden by spells of illusion.

The gray colour of the Godstones has attracted the interest of many investigators. A close examination of the surface reveals a regular pattern of microscopic black and white areas. The areas of black appear to absorb light totally. The white areas reflect all light but are not mirror like, since they scatter light equally in all directions. The areas of black appear to be trapezoidal in shape in identical proportions to an active gate. None of the investigators have been able to attach any significance to this observation.



ORIGIN OF THE GODSTONES

It is believed, by educated Harnians at least, that the Godstones were constructed by the Earthmasters, a culture that occupied all or part of the Kethrian family of worlds some fifteen to twenty thousand years ago. It is conjectured that the Godstones were used for transportation and that explains the lack of any visible evidence of roads being built by the Earthmasters.

FUNCTION OF THE GODSTONES

Assuming everything is in working order, a person who steps into the gate of a Godstone will vanish utterly. His physical body will be destroyed and (if he has reasonable luck) he will appear at another place with a reconstituted body. It takes no skill or talent to walk into a Godstone (perhaps some courage, however).

The physical bodies of living things are manifestations of their personal "auras" or souls. Godstones act upon the auras of their users. It is this, the soul, that is actually teleported to a new location. Normally, only items that have an aura of some kind will appear at the destination with the traveller. All living things have auras and will get through, although not always in the same form. Things which once lived may have enough residual aura to accompany a traveller; woolen clothes, for example, will usually get through if they are worn by a living traveller. Items that have never lived will only appear at the other end if they are given an aura of their own (some enchanted weapons have artificial auras). Finally, some individuals have auras so powerful (above 14) that almost anything they are carrying or wearing will be pulled along with them. Items which are not reconstituted at the destination are stored in the memory of the Godstone from which they attempted to leave. If the same traveller later selects this Godstone as a destination within a reasonable period of time, some or all of his lost possessions will be restored to him. The loss of valued possessions often comes as a nasty surprise to users of the Godstones. A number of mages who use Godstones have developed spells to give important possessions a weak and temporary artificial aura.

LIKELY DESTINATIONS

Any Godstone encountered will either be passive (turned off) or set to a particular destination. The most likely destinations are nearby Godstones (see table). The destination can also be set to a distant Godstone, even one in another world (see KELESTIA) and may occasionally be set to a destination that is not a Godstone at all. People with strong will and powerful aura may have the ability to read the setting or even to change it.

METAMORPHOSIS

If a traveller uses a Godstone to move from one world to another there is a good chance that his physical form and/or his personal powers and attributes will have changed when he reaches his destination. Travellers from one world to another usually find these characteristics brought somewhat into line with the norm in the destination world. Mages travelling from a magic-strong to a magic-weak world will usually have their magical powers sharply curtailed or even eliminated. Advanced technological weapons that rely on certain kinds of chemical combustion simply will not work in most places outside their world of origin. These changes are a feature of the nature of Kelestia and no one has much hope of finding a way around them.

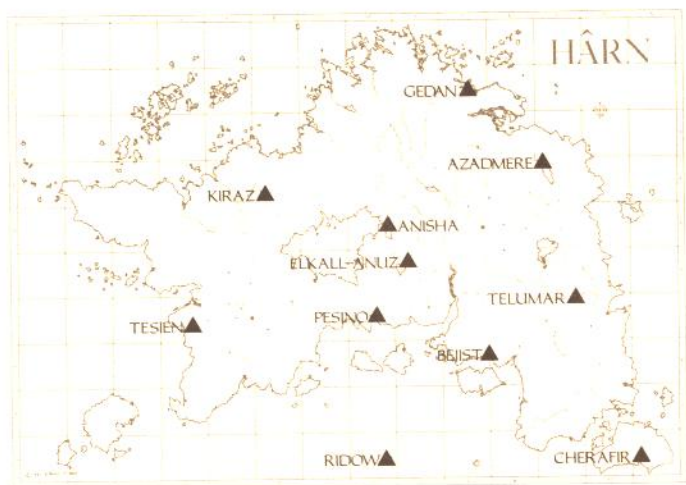
One special feature of the Godstones is that they act to protect their users. In changing a traveller's bodily form, a Godstone will usually insure that the new form will be able to survive in the destination world. Each traveller usually has a particular form for each world he goes to. But, since the body is a manifestation of the aura, if the traveller's personality has changed markedly in the interim, he may look considerably different on his return.

GODSTONES 2

THE LOCATIONS OF GODSTONES

The Earthmasters seem to have built structures out of pseudostone and locally available material specifically to house Godstones. These structures sometimes have space clearly intended to house Godstone users in transit. No scholar presently living anywhere in the Kethrian family of worlds, of either the arcane or scientific school, has ever discovered the underlying principles of the Godstones beyond the simple observation that they are manifestations of psionic (aural) phenomenae.

The Harnic Isles on Kethira have one of the largest known concentrations of Godstones in the Kethrian family of worlds. There are no fewer than eleven Godstones known to the mages of Melderyn and there are legends of another, greater than the rest. The twelfth Godstone is supposedly located in the fabled city of Lahr-Darin. There is no reliable evidence to support the existence of Lahr-Darin, but it is said to be the only fully functional settlement of the Earthmasters. Other worlds and locales have similar legends, but none are more persistent. Lahr-Darin is allegedly located at the heart of a mountain somewhere on Harn. Most say it is to be found in the Jahl range, although some say it is Harn's greatest peak, Mount Wynan (9766'), and others point to its sister peak Mount Woben (9597'). It is said that, "he who would rule the worlds need only find Lahr-Darin"; this would be true if it contained only half the wonders attributed to it. Of course, legends that associate great, vanished cultures with mountains (invisible majesty with tangible majesty) are extremely common and in consequence have little credence. Nevertheless, the mages of Melderyn pursue any reports of the lost city's location.



In most cases, the local population has little or no direct knowledge of nearby Godstones. They may be acquainted with shadowy tales of weird gates to dark places. Most regard Earthmaster sites with awe and avoid them when possible.

A few reports have reached Harn as to the precise locations of Godstones on other worlds. Pymel the Meticulous wrote a cryptic note in his journal after returning from Terra:

"...in Aegiptus was there one and Maya and also in Lanitus, but the last is sunk beneath the gray waves... and others there were too..."

Of Midgaad he wrote:

"...Where dwells the white, the gray and the dark ones and too the fiery fiend, there they stand a-brooding..."

Few have been even this generous in telling of the locations of Godstones, even on their own world. Most people who discover a gate keep it as one of their most closely guarded secrets. Pymel inscribed these words in his personal journal which was made public after his death.

There have been a few reports of Godstones that stand free, that is without a structure to house them. Pymel, a major source for such "common knowledge", writes:

"There atop Haraka's Hill, but a few flights from the village square it stood. Dour and forbidding it encompassed the aspects of the villagers and they walked ever in its shadow and deemed their lives accursed that they should be born to dwell their lives in such a damned place as that..."

Pymel does not say where he encountered this unhappy village. He goes on to say that the villagers referred to the Godstone as a, "well of souls forsaken" and made regular sacrifices to it by casting people through the gate. This latter practice is not uncommon among primitive peoples who dwell near the gates.



THE ELDER PEOPLE

The Sindarin have a dislike of Godstones, despite the fact that there is one located within their kingdom at Pesino. Many elves have the innate ability to step from one world to another without any artificial aid and have no use for the gates. Furthermore, the Godstones' artificial psionic field tends to interfere with the Sindarins' particularly sensitive auras and cause discomfort.

The Khuzdul are less sensitive to the psionic fields of the Godstones, but they keep the stone in Azadmere closed for their own reasons. This may be because the Khuzdul have weak auras and consequent difficulty in using Godstones. Those Melderyni who have "knowledge" of the matter believe that they probably used the Godstones of Kiraz and Azadmere to immigrate to Harn and do not wish to see them used again by that which they were fleeing. Khuzan interest in the Earthmasters seems to be limited to their building techniques, particularly the creation of pseudostone. But even these studies were let lapse when they discovered enough of the secret to realize that they could never duplicate Ancient masonry. The masons of other races have taken similar interest, but with even less success.

KIBAN

PLAYER MAP



LOCAL SCALE
FEET
0 50 100 200



KIBAN COMMON MAP



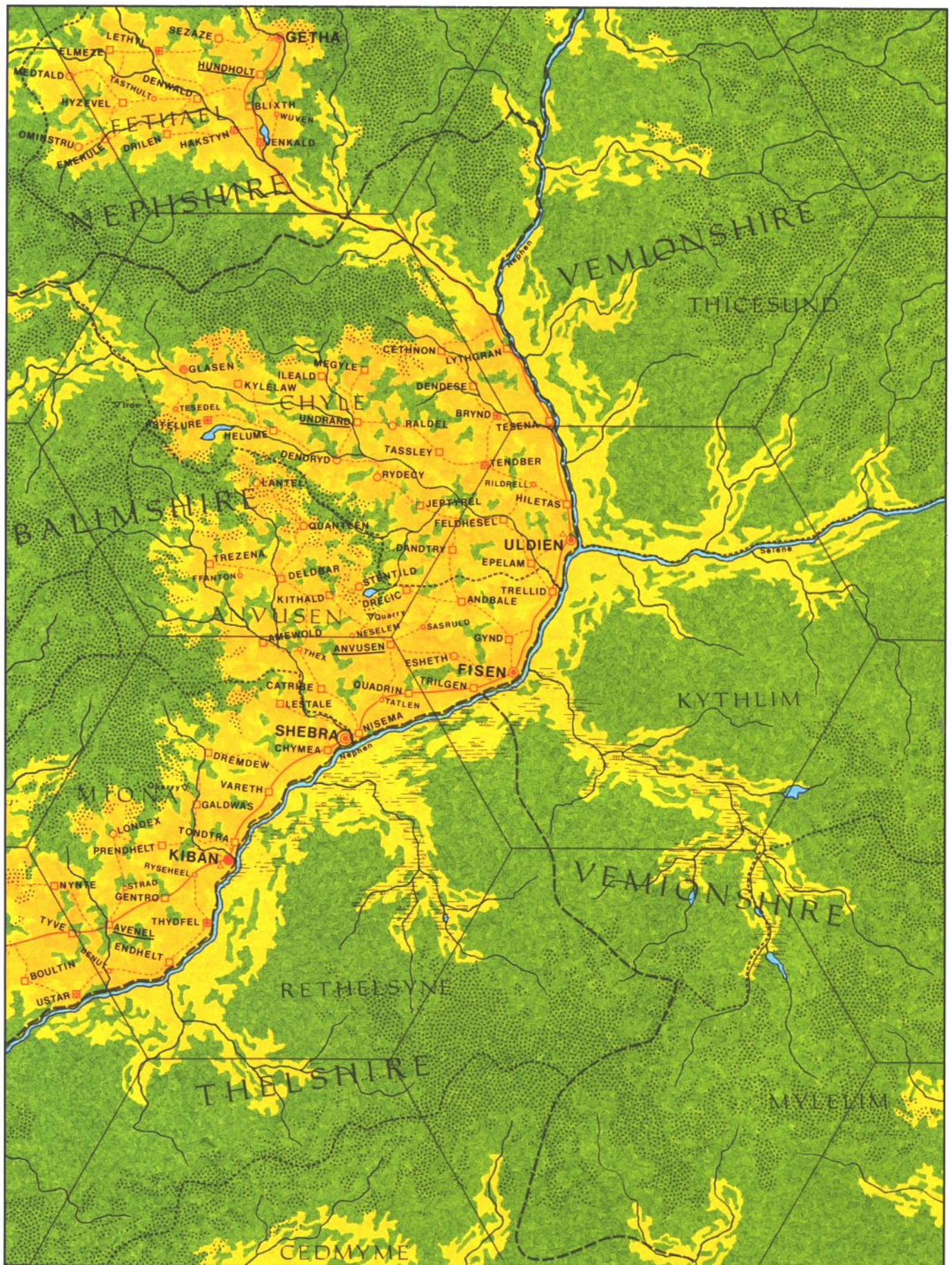
KALDOR (KIBAN)

GM MAP



LEAGUES

0 1 2 3 4 5



RON GIBSON

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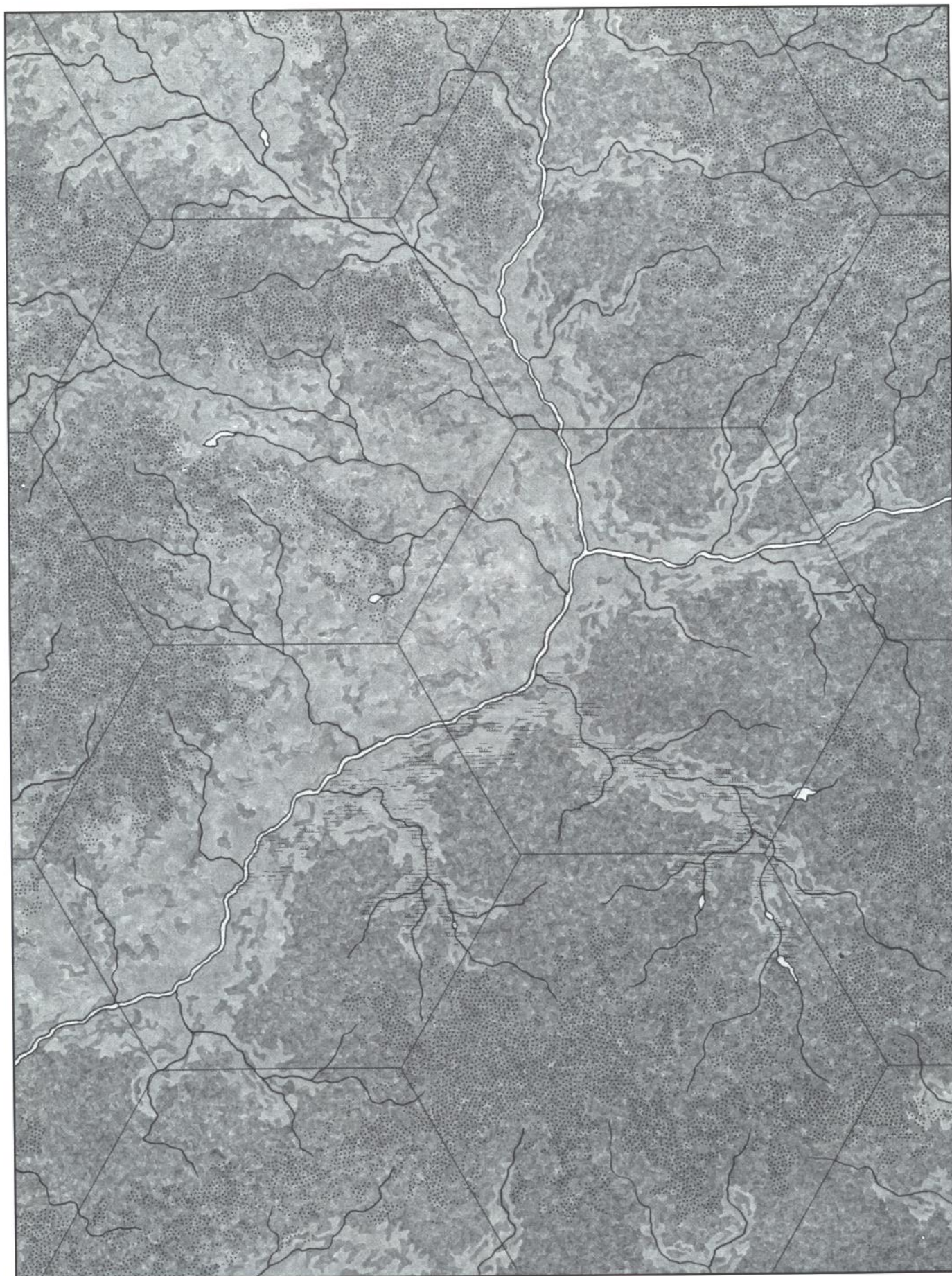
KALDOR (KIBAN)

PLAYER MAP



LEAGUES

0 1 2 3 4 5



EXPERIMENTATION WITH GODSTONES

Not everyone believes that the Godstones are impervious to physical harm. One celebrated case is that of Huros the mage who is said to have built his home around a Godstone and, after years of trying, managed to damage it. There was an explosion that destroyed everything for nearly half a league around; any who went near the crater for several years thereafter sickened and died. The story is difficult to verify and may be a rumour started by the Sindarin or the Melderyni to discourage abuse of these powerful artifacts.

Other experiments have been attempted with Godstones but reports on the results are sketchy and may be totally fictional. There is one report of a Godstone being used as a handy place to toss garbage. As most of this had no aura it was consumed by the Godstone and probably not transported anywhere. This situation continued for some years, but eventually something must have overloaded, or so the story says, and what appeared to be all the garbage ever thrown in suddenly exploded out of the Godstone making the surrounding area uninhabitable for some time.

People have thrown inanimate objects into a gate with ropes around them, but all this seems to do is act like there is a room inside that one cannot see into. The object and the end of the rope sit there until they are pulled out. If an animate object is thrown in on a rope, the rope can be pulled out but the animal/person is gone, no matter how bound in the rope to start with.

SIMILAR ARTIFACTS

Godstone-like artifacts and effects occasionally come in other forms. Some accomplished mages have developed spells to duplicate teleportal operations, but spells, curses and divine intervention seem to work on somewhat different principles (See KELESTIA). The Earthmasters themselves are said to have left a number of devices that share attributes with the Godstones. The existence of the "Jeriberi" has been rumoured but never established. These are said to be portable Godstones that cast a cone-shaped field which acts on any object whatsoever, even if it has no aura. The Jeriberi are claimed to be the size and shape of an egg, made of pseudostone and operated by telepathy. Even if such an object were used in public it would be difficult to distinguish its effect from that of some spell or miracle.

Another example of an artifact that employs the same principles is the Sli-Hordrh; supposedly a translucent, pseudostone tetrahedron. One is secretly possessed by Daelda the king of Eval. Sli-Hordrh (it has never been clear how many of these there are) are reputed to only act on a part of the aura of their wielders, allowing their body to remain intact (and conscious?) while their point of perception wanders at will (something like astral travel).

Miginath, the king of Kaldor, is said to number among his possessions the (a?) N'Garith, an exquisite bowl that looks like pure white jade and grants visions to those who gaze within.

The most readily available and largest known artifact with Godstone-like effects is Gazer's well located on Foulspawn Hill at Elkal-Anuz. Gazers' Well, while it seems to be an ordinary reflecting pool, has water in which anything that cannot swim or tread water will sink, even wood. Even though there is a tunnel not too far beneath it, the well seems bottomless; anything cast in seems to disappear from the world. Lothrim the Foulspawner believed that the "bottom of Gazers' Well" was somewhere in Yashain. Lothrim was obsessed with proving his belief and would often have bystanders seized, weighted and thrown into the well. He would then stand for hours staring into the waters for some vision of his "volunteer ambassador". In case someone should appear on the surface, supposedly travelling in the other direction, he had a permanent guard stationed so that they could be seized for questioning.

GM NOTES

The Godstones should operate at GM discretion; if the GM does not like the descriptions and/or rules we have presented, they should be left out of the campaign or modified to fit. Since they represent the easiest way to travel between worlds (see KELESTIA) GMs may use the gates to link different worlds under different GMs into a "mega-game" where player-characters and NPCs can travel from one world to another in the course of their adventures. Each world may operate under different physical laws (game rules). Characters who make the transition from a world where they have incredible powers in a "magic-strong" or "easy rule set world" should find their abilities reduced when they arrive in a magic-weak environment like Kethira or Terra (and vice-versa). In such a megagame, each player might, in effect have several sets of characteristics; each set would apply to the same character, but would reflect changes of personal powers as he moves from one world to another. There are a number of interesting possibilities here.

RULES TO HANDLE THE GODSTONES

We provide the following guidelines to govern the use of Godstones. Two personal characteristics are needed to use the Godstones, AURA and WILL. If the rules system you are using does not include them each may be determined by rolling 3d6.

Optional Modifications: Add 2 to Aura for elves. Subtract 2 from Aura for Khuzdul or Gargun. Add 2 to Will for Khuzdul. Other modifications may be made at GM discretion.

Note: the Earthmasters had Auras in the 13-28 range. They would have had a much easier time handling the Godstones.

Some rules have versions of these characteristics that may be used. "Psi-Power" or "Psychic Sensitivity" (or perhaps even "Intelligence" or "Wisdom") may double as Aura. "Willpower" or "Mental Strength" can be used as Will. In any event, neither characteristic should go beyond the basic range of 1-20 (on Harn anyway). GMs may adjust as needed.

OPERATIONS

Apart from simply stepping through, there are four operations that can be attempted with a Godstone.

Attuning

Before a character can attempt any other operation on a Godstone, he must attune to it. This is true whether it is active or passive. When a character makes such an attempt the GM should roll 1d20: if the roll is greater than or equal to the character's Aura then the attempt has failed and the character will lose consciousness, usually for 2-12 minutes unless revived. If, however, the roll is less than the character's Aura, the attempt is successful and the character may attempt one of the other three operations that follow.

Opening the Godstone

See Changing the Setting (below).

Reading the Setting

The same basic procedure used for attuning is followed to read the setting. Unconsciousness results if the 1d20 roll is equal to or greater than the character's Aura. Otherwise the GM may tell the character at what destination those who pass through will arrive. Note that only the character who has actually read the setting should be given this information as he may wish to mislead others in the party (unless they too read the setting, they would only know what he told them anyway). The information given should be restricted to a visual description of the destination, unless the character has been there before.

Note that experienced characters will soon note the difference between an active and passive Godstone by the presence or absence (respectively) of the black "gate" on its front, but even this basic difference may occasionally be disguised by illusory spells.

GODSTONES 4

GMs are advised to keep track of the settings of all Godstones in their world(s) and should change the settings from time to time to reflect their use by NPCs. In the whole Harnic Isles, there are probably no more than a dozen or two regular users who change the settings. The following table can be used to randomly generate the settings of Harnic Godstones. Other tables may be created by the GM as needed/desired.

%Roll	DESTINATION	%Roll	DESTINATION
01-10	Anisha	56-58	Pesino
11	Azadmere	59-60	Ridow
12-20	Bejist	61-70	Telummar
21-30	Cherafir	71-85	Tesien
31-40	Elkall-Anuz	86-95	Off Harn
41-48	Kiraz	96-98	Off Kethira
49-55	Gedan	99-00	Other (optional)

If the destination generated is the same as the Godstone's location, the GM may assume either that the Godstone is turned off, or that it is malfunctioning. All destinations are assumed to be at or very near Godstones except "Other" which can be anywhere the GM likes.

Closing the Godstone

Assuming the Godstone is not already shut down, attuned characters may attempt to close it by an act of WILL. Gates may be commanded to close immediately or after a brief delay (eg. after the character's party has passed through). To determine if the gate closes, roll 1d20: if the roll is equal to or less than the character's WILL the gate is turned off (rendered passive). Failure may not be readily apparent (except for the presence or absence of the black gate) since the character will be unaffected (he does not pass out). Note that it is somewhat harder to open/set a Godstone than it is to close one down.

Changing the Setting

It is possible to set a new destination by mentally visualising the desired destination and exerting WILL. This operation may be attempted by any attuned character on any Godstone, whether the latter is active or passive. Note that changing the setting of a passive stone effectively turns it on.

A number of six-sided dice are rolled and if the total is less than or equal to the character's WILL then the Godstone is reset. The number of dice that are rolled depends on the type of destination the Godstone is being set to. The minimum number of dice to be rolled is 3. If any of the following conditions apply then dice should be added. These additions are cumulative (add as many dice as apply):

[1] Destination is a Godstone that is turned off (Azadmere, for example, is almost always shut down) - add one die.

[2] Optional: Even if the destination is on the same planet, physical distance may affect the ease of reset. Add one die per 500 leagues (25 hexes on the regional map) distant. GMs are welcome to create more sophisticated distance rules. This effect is not caused by the energy involved in communication over a long distance as that is not related to distance in a purely linear fashion (see KELESTIA). It is caused by the energy necessary to search all candidate destinations and the fact that the search starts with nearer locations and spreads out (see HOW GODSTONES RESET below).

[3] Other worlds: Yashain is the easiest world to reach, add one die if resetting to a "correspondance point" (see KELESTIA). Otherwise add two dice. For worlds other than Yashain, add more dice at GM discretion.

[4] It is easiest to reset to a point near another Godstone. If the target is not a Godstone add a minimum of 2-dice. Godstones have, on occasion, been "targeted" at people as well as places, but non-Godstone settings

are difficult to achieve, especially if a target person is unwilling...

If the reset attempt is unsuccessful, there are three possible consequences. Roll Percentile dice:

- 01-60 No Effect- Setting unchanged.
- 61-70 Godstone Shuts Down - Character must reattune.
- 71-00 Godstone resets to random destination.

Note that the success of the reset is not automatically apparent (unless an active gate closes as a result of the operation). The character must re-read the setting if he wishes to determine if he was successful. This can be rather awkward if the party is in a hurry. It should also be apparent that of all the possible operations with Godstones, resetting is the most difficult.

HOW THE GODSTONES RESET

When a Godstone is given a mental image of a new location and the command to reset it conducts a search for a location that resembles the image. Since mental images can be inaccurate or confused, the Godstone can also get confused. Sometimes the image is so poorly constructed that the Godstone is forced to reject it (this results in unconsciousness for the would-be operator).

Godstones search for a new setting location in a spiral pattern from their actual location and will usually accept the first near correspondance to the image they are given. The more detailed the image, the more likely success becomes. The spiral search is conducted on the Godstone's own world first, then on other worlds of the Kethrian family; when searching other worlds the spiral begins at the stone's own correspondance point (if any). It will generally begin the search of other worlds with the last world it was set to. Most Harnic inter-world travel is with the world of Yashain, so there is a 90% chance that this will be the first search world (other than Kethira) for Harnic Godstones. Most visual images presented to Godstones can be matched with several possible locations on each world. Only those with the mental discipline to create extremely precise mental images enjoy a high degree of success in selecting destinations.

Optional: Godstones have a built in tendency to revert to an "easy" destination, or to shut down, when they are set to difficult or distant destinations.

MISCELLANEOUS OPTIONS

The preceding are designed as guidelines rather than strict rules. Other GM variations can develop various malfunction types and effects (these present some interesting possibilities). As the number of Godstones under the GM(s) control increases, probability tables for settings, random destinations, malfunctions etc. may be developed as needed (few GMs will have difficulty with this).

TRIBES AND RANGES

The Tulwyn barbarian nation, inhabiting the region of Athul in southern Harn, consists of 92 tribes. The largest and most prominent tribe, with over 200 persons, is led by Kirandar the current overchief of the Tulwyn nation. There are 28 tribes of 120 to 140 persons and the rest number between 60 and 100. The Tulwyn range is bounded by Lake Benath to the north and the Gulf of Chakro to the south. To the east the Tulwyn avoid the Farin River and the southern reaches of the Gargun-infested Felsha mountains. Their western border is less definite, but they usually stay east of Taztos and do not venture close to Shiran or Firis.

Index of Major Tribes

The following table, with the Range Map, shows the approximate ranges of all twenty nine "sovereign" or major Tulwyn tribes. Each sovereign tribe is identified by the same number on the map and the table. Each of its vassal tribes, if any, inhabit the same general area. In this sense, Athul is loosely divided into territories, each occupied by one or more tribes. Only one tribe in a territory will be considered sovereign. The tribes are identified by the names of their chieftains. In the last few generations Tulwyn chieftains have customarily adopted the names of their predecessors so that the tribe name remains the same. The only exception to this is when the chief of a vassal tribe is made chief of the sovereign tribe. This can happen when the chief of the vassal tribe is a warrior of great renown. In this case he keeps his vassal tribe name. Tribes are occasionally eliminated by warfare, disease or famine and new ones are formed from overlarge existing ones. Such changes happen, on average, once a decade. As of 720 the tribes are:



HISTORY

The Jarin were forced out of Athul by invading Lythians, the ancestors of the present day Tulwyn, around 500 BT. By the time of Lothrim (c.100 TR) the Tulwyni fighting prowess had gained recognition throughout southern Harn. The Foulspawner took an interest in the tribes and personally visited Greil, the Tulwyn overchief of the day, and a pact was made. To Greil, a greedy and self-serving man, Lothrim bore valuable gifts and, with his dark arts and pleasant words, subverted the overchief and, through him, won control of the whole Tulwyni nation. The Tulwyni were obliged to yield unaccustomed tribute to the Foulspawner and their levees were made to serve at the other end of Lothrim's domains. In the scheme of empire, the Tulwyn were ranked lower than the Chelni (and later even the Gargun) and this was profoundly resented. The tribes of Athul chafed under the Imperial yoke; even Tulwyni loyalty to their chieftain has its limits. By 120, the Tulwyni were on the brink of rebellion. The tribes called upon Greil to act, and Greil promised to restore Tulwyni independence. Greil, however, was more concerned with the personal wealth that was his share of the imperial dream. Finally Aladom, chieftain of the second largest tribe, called a meeting of chiefs and while affirming his loyalty to the people, he renounced his loyalty to Greil on the grounds that there could be no dishonour in disobeying a leader if the leader dishonoured the people by serving others. Aladom was the right person at the right time. There was a violent skirmish and Greil was cast out to die in shame. Aladom was acclaimed the new leader.

The next time Lothrim's embassies visited Athul, they were returned without their heads. Aladom summoned his priests and, through them, called upon the Tulwyn Wind God Kekamar to "wither the diseased arm of tyranny". Coincidentally, Lothrim was busy with an army of avenging Khuzdul at the Battle of Sirion. When news of Lothrim's defeat came to the Tulwyn, Aladom declared the Tulwyn nation independent. The seeming effectiveness of Aladom's call for divine aid cause the Tulwyni to revere Aladom as their saviour; he is now termed Tir-Aladom, which means great or venerated. Stories that Aladom had received earlier news of the Battle of Sirion are considered disrespectful by the Tulwyni.

Aladom ruled well enough until 145 when he died peacefully and was succeeded by his son Shikuga, best known for his conflict with the Sindarin in 150. With a folk hero for a father, almost infinite pride and matching rashness, Shikuga conceived a plan to rule the fertile ranges of the Shava Forest. Convinced that nothing could

TRIBE/CHIEFTAIN	VASSAL TRIBES (If any)
1. Kirandar*	Kelesris, Arakar, Omilo, Tubis, Imrilon, Daremiri, Raelyn, Ysi
2. Darion	Shoen, Varema, Kii, Pasil, Jemela
3. Altare	Onra, Tranadoni, Ethed, Mairin, Broso
4. Caharyn	Ibisi, Omajal, Argis, Shyst
5. Kodor	Mayne, Perith, Gyli, Mokon
6. Myshvar	Jair, Amkardyn, Hosta, Blundiri
7. Targon	Dravin, Aekor, Vadai
8. Kavar	Kolodru, Emenori, Pebla
9. Vulf	Ildis, Hrabn, Kwalain
10. Tuga	Rynethri, Warion, Charakis
11. Jeserniki	Emelkodor, Letaxa**, Ygrin
12. Domonar	Lupichi, Yshen
13. Sheravar	Elodosi, Uva
14. Mylmoc	Chasiki, Cheseni
15. Caleff	Donor, Bethilrin
16. Taygar	Ralgashi, Turej
17. Amar	Elemar, Tuquel
18. Korum	Daikorm, Kormis
19. Wylagor	Eman**, Nashane
20. Deliff	Pryth
21. Moratyr	Ryum
22. Creonar	Wonai
23. Cymradon	Tagrita
24. Torinon	Agrianaki
25. Shymor	Ianthur
26. Tolmon	Haitolon
27. Komwyl	Sygrine
28. Modrymar	-
29. Dymoroc	-

* Lead tribe
** Chief of sovereign tribe

TULWYN 2

stand in the way of the Tulwyn nation, he mustered the warriors from many tribes, an army of 3000 seasoned fighting men. The army camped for days while the chieftains discussed the merits of Shikuga's plan. Even Tulwyni loyalty to their chieftain could not convince them that an attack on the Elves was anything but folly. While they talked and debated a storm blew up and winds screamed westward towards the heart of Athul. Sheltered in the woods, no one was seriously hurt. As the winds lowered Shikuga seized the opportunity and spoke to the warriors:

"The pride of the people hath called forth Kekamar and his eye seeks the people out and he lets his gaze rest upon the people. Shall the call of Kekamar go unanswered? Shall no blood quench the lust of the people or of mighty Kekamar? Shall the people break their spears and send their women to guard their lodges?"

Shamed by these words, the Tulwyni advanced on the Farin river. As they began their crossing the winds returned, this time blowing violently eastward. Trees were torn out of the ground and were hurled about, killing scores of warriors, scores more drowned. Shikuga was one of the casualties. As he lay dying, he made the following proclamation:

"On the honour of Tir-Aladom, my father, the people shall no more pass over the Farin River. May the lust of the holy God of Winds, Lord of Death Storms, be sated by my blood that no more of the people shall perish. And where I lie, one arrowcast of the Farin, shall by his pleasure mark the bounds of the people, and the waters and mists of the river run sacred to the people, inviolate. Let none profane them. Kekamar hath with my blood sealed his holy pact. So let the tribes know that the god is just and beloved of the people..."

Despite his apparent folly, Shikuga's seeming final sacrifice earned him the reverence of his people, and while his father remained the most beloved of the Tulwyn, Shikuga had earned an honoured place. However, despite the high regard in which Shikuga was held, the Tulwyn were reluctant thereafter to mass under their overchief for major campaigns.

Few of Shikuga's successors were able to unite the tribes for any concerted action. Hence their almost complete lack of involvement in the Salt War (672-673) when large expeditions from Kaldor and the Thardic League were allowed to pass unhindered across Athul because of a failure on the part of the Tulwyn to muster sufficient numbers to challenge them. One exception to this inertia was Turroc (682-691) who, in 691, led a major attack on Taztos, which had been an affront to the Tulwyn since its construction in 685. The attack was unsuccessful, but many tribesmen, including Turroc, earned honourable deaths. The ferocity of the attacks is still spoken of in the messhalls of the Ramala Legion. The Tulwyn returned to harrying traffic on the Salt Route; this suited their guerilla tactics better. In the spring of 702 the overchief Gliris massed the Tulwyn for an attack that wiped out the great seasonal caravan from Tharda to Kaldor. The mercantylers were allowed to go free to ransom the captured goods, but several guildsmen were bankrupted. However, the Tulwyn lost so many men that they have refrained from attacking the great caravans since. It is apparent to both sides that a small payment of tribute to the Tulwyn each time the caravan passes saves both face and lives. The trail was, and still is, a route which few willingly travel in small parties.

TULWYN WAY OF LIFE

The highest ethic of the Tulwyni warrior is personal honour. Dishonour means a life of shame, although most would prefer to purge their tainted souls through suicide. To die in battle is honourable; to die in bed is

rare but not shameful. Tulwyni honour is based on personal standards of heroism and glory that override any sense of social responsibility. Loyalty to chief and overchie is one of the most rigid mores. Honesty is the highest social virtue and the sanctity of one's word its most common manifestation. A warrior must fulfill any pledge or promise he makes, no matter the cost or consequence. Thus, if a warrior pledges before a battle that four enemies will fall to his axe and he slays only three, he is dishonoured, and would likely take his life. Making such pledges before a battle is common practice. The greater the difficulty of the task the more honour its completion will bring. Death is the only excuse for failure. There is no shame in boasting of past exploits. False boasting would be dishonourable.

The Tulwyni are polite and ruthless at the same time, granting a full measure of respect to worthy opponents, but tolerating no rudeness. They are quick to anger and dueling is common, even among friends. A tribesman who loses a duel but keeps his life may redeem his honour by undertaking a dangerous quest.

The Tulwyni live simple, semi-nomadic lives. The majority of their food is from hunting; it is said they know 212 ways to cook a wild pig. Tribes along the seacoast or near Lake Benath, supplement their diets with fish and other seafood. There are also a number of plant roots that they relish, including one, the "Doshenkana" which is deadly poison to outsiders; the children are given ever increasing doses until they develop an immunity. Those who are cast out and cut off from regular doses of Doshenkana will lose their immunity to the poison, and cease to be one of the "people". Doshenkana is used in puberty and other rituals and, when called for, as a test to determine if a stranger is Tulwyn. All roots are sought out and prepared by the priests who retain the secrets of their preparation. All tribes practice slash and burn agriculture. This task is left to the women, who are generally deemed inferior, but who may still earn a measure of respect for their wisdom when older.

The tribesmen live in huts that can be taken down and rebuilt in a few hours. The frames are made of long branches and the coverings of woven twigs and leaves. The leaves are dipped in a thick mixture of bone powder and water, then left to dry in the sun. This process makes the leaves stiff and solid enough to resist harsh weather. A typical Tulwyn family will have its own hut. Wealthier clans may own several. The largest huts belong to the chief and are used to house his Turenkemri (select guards). Each hut has a hearth at its centre with a smoke vent directly above it. Cured hides, brush or grass may carpet the floor, and furs may be used for sleeping. Some huts, especially those with unwed girls or couples, have hanging hide partitions for privacy. Chests, ceramic urns and barrels are often found in the possession of a Tulwyni family, but only the wealthiest will have any other furniture.

All of the Tulwyn people are well versed in woodlore from an early age. Virtually anyone over twelve can live off the land indefinitely, hide and move silently in the underbrush, and can track almost any living creature for leagues. One who has offended a warrior may rely on his persistence. Stories of Tulwyni ambushes where dozens of warriors appear from nowhere, are common among the merchants of Kaldor and Tharda.

The Tulwyn people wear a functional garb to protect them from the cold winds. It consists of a soft leather or homespun tunic, trousers or leggings, and an outer fur jacket. Warriors wear heavy belts which they use to carry a quiver, axe and hunting knife. Jewelry and other decorative items are marks of wealth and status.

The Tulwyn are relatively good weaponcrafters, but make only spears, axes, shortbows and oval wood and leather shields. Only those who have distinguished themselves in battle carry swords, usually a gift from their Chief. Armour is neither made nor worn as it is considered a sign of cowardice.



THE TURENKEMRI

As fighting men, the Tulwyni are among the best. Some of the warriors build up a furious rage before a battle and enter the fray as "Turenkemri", berserkers not unlike those of the Ivinians and/or Orbaalese. Those who have seen them in action describe them as demonic reapers. The Turenkemri form a fighting wedge at the start of a battle and hurl themselves with vicious abandon at the enemy, screaming battle cries. The other warriors join the fight soon after, but maintain some distance from their wild comrades, who are occasionally unable to distinguish friend from foe.

There is a special mystique associated with the Turenkemri and they are accorded a special degree of honour by the tribes. When it is known that battle will be joined, these elite warriors seek out high lonely places where they can commune with their wind god Kekamar. For three days they live only on spring water. At the end of the fast, they mass for a private ceremony, where liberal quantities of Doshenkana are consumed under the direction of the priests. Pledges of valour are exchanged and memorised by the priest, and the whole group makes its way to the battlefield. By the time they arrive they are in a state of half-frenzy and are able to inflict heavy casualties on most enemies. A

frenzied warrior has almost supernatural strength and endurance which enables him to wield heavy weapons for some time.

The Turenkemri are led personally by the tribal chieftain whose bodyguard they form when not in battle. It is a great honour to be invited to join their ranks, especially since the invitation must be unanimous. Only those who have already distinguished themselves by outstanding feats in battle join this elite. Because of their restricted membership and high casualty rate, the Turenkemri are few in number, for which the enemies of the Tulwyn are grateful. Few tribes have more than a half a dozen at any time.

TRIBAL ORGANISATION

The Tulwyn have always used a simple political system. There are a number of "sovereign" tribes (as of 720 there are twenty nine); these are loosely defined as being able to field at least sixty fighting men. Minor, or Vassal tribes are smaller and are unable to raise this many. Some leeway is allowed, in cases where tribes have warriors of outstanding ability. Heros are rated as being worth two or more men; hence the expression common among the Tulwyn, "a three spear feat", indicating that a man has performed some act well enough to be worth three men. These ratings are determined by a special council of chieftains at the annual spring gathering. A warrior's own chief will make the proposal and his priest will recite the deed or deeds involved. The chieftains will determine the matter by secret vote. It is considered a great honour even to be nominated and there is no shame in being rejected. Some years, no one is accepted. The Turenkemri are generally worth four or five spears. Most sovereign tribes dominate a number of smaller tribes who look to them for guidance. The number of vassal tribes is a determining factor of a sovereign tribe's prominence. The more prominent a tribe, the more weight its leader's voice will carry. Each sovereign tribe has its own territory; it and its vassals stay generally within it. The chieftains of the major tribes sit on the high council which meets at the call of the overchief at irregular intervals. Matters affecting the whole nation, and disputes between tribes are settled by the high council; they also meet on the death of the overchief to elect a new one.

RELIGION

The Tulwyni practice a common form of animism, where all objects and animals possess some sort of spirit. They worship the greatest of these, the Wind God (demigod ?) whom they call Kekamar. Since a harsh wind often blows in from the southwest and whistles eerily through the hills of Athul, the people believe their god is with them. The Tulwyn people therefore worship a diety they can hear, feel and be affected by. When the wind blows strongly, the Tulwyni consider the Wind God awake and watching them. A lighter breeze is considered to signify that Kekamar is resting, but still watchful. A sudden calm is interpreted to mean that Kekamar is asleep. This does not happen often, but when it does, the Tulwyni will refrain from battle, prayer or religious ceremony, so as to not wake their god. Kekamar is loved by his people, but is recognised as a cruel god. He has no time for the weak or failures. The Tulwyn slay even their own wounded if they cannot be restored to full health. Since their medical skills are almost non-existent, few will survive an infected wound and deformity, or the loss of an arm or leg will result in mercy killing.

The shamans of the Tulwyn are called priests, and are highly respected. Their duties include praying for wounded warriors, administering ceremonies and most importantly, the preservation of the history of nation and tribe in legends, song and chant. The stories of the whole nation, the tales of Greil, Aladom and Shikuga for example, take precedence over the histories of single tribes. It is this oral tradition that binds the ninety-odd tribes together into one nation. Sacrifices and rituals are performed often and are always held at the summits of high hills or mountains. Rituals are performed when

the wind is strong. Most tribes perform a ritual of sacrifice and worship about once a month. The whole nation gathers at Asenheim Hill near the centre of Athul each year, under the full moon, in the middle of Peonu. The priests of the nation gather at the same spot a month earlier to insure that they all have the same version of the history and to determine whether any of the events of the past year deserve to be incorporated into the national history. They also occasionally decide to eliminate old legends from the list of stories to memorise. In a cave somewhere on Asenheim Hill, there are standing stones where the "lost tales" of the people are inscribed in pictures. Not even the priests understand the petroglyphs. The "Cave of the Forgotten" is open at both ends and the wind blows through with great force. The priests claim that they only chant the legends into the wind, and Kekamar himself is pleased to carve the walls of the cave. Few, even of the priests, actually enter the cave, although this is where they come to die; one who enters the cave when the wind is particularly high will be swept through and over a 100' cliff. It is hard to conceive of a more appropriate ending for a Tulwyn priest. The priests undertake frequent solitary rituals where they sit for days atop a windy hill and listen to the whisperings of Kekamar. They also undertake long journeys to gather roots and plants of special virtue.

The Tulwyn are superstitious and are awed by the powers of their priests and the divine forces they summon. Sorcery, that which does not flow from the generosity of Kekamar, however, is another matter. Sorcerers are not even considered to be people but rather evil spirits. The Tulwyn do not even like to lay hands on magic-users, but any they accost will be slain even though the slayers will have to purify themselves afterward.

PRESENT RELATIONS

Members of the Ramala Legion sporadically patrol Athul, but travel in large parties, stay close to the Salt Route and move quickly. The Taztos expedition (sometimes called the Taztos Massacre) of 714 was a bitter reminder of Tulwyn animosity. A company of the Ramala Legion on its way to survey a site for a new Farin River fort was all but wiped out. The fort remains unbuilt although plans to subdue the Tulwyn, or at least

secure the Salt Route, are never fully abandoned in Moleryn.

Man for man, civilized soldiers with their superior equipment are generally a match for the Tulwyni. Stories of Tulwyn massacres have made mercenaries reluctant to enter Athul; most demand double, triple or quadruple pay for duties in the region. This makes most small caravans uneconomical and almost all trade is carried out by the great seasonal caravans in Spring and Autumn. Mercenaries charge only double to escort these great trains, and sometimes two or three hundred may be hired on. Nevertheless, the mercantylers still carry gifts to avert the Tulwyni wrath.

Few of the Tulwyn's neighbors care to enter Athul, where the threat of a sudden ambush by several hundred tribesmen is a distinct possibility. The Tulwyn have little contact with the Chelni or the Sindarin, although the former often enter land the Tulwyn consider theirs. The Chelni, although they can outrun the Tulwyn on their swift ponies, travel in numbers when they cross the Farin. They can match the Tulwyn in battle, but do not like their densely forested hills and mountains. In the west, the Gozyda never enter Tulwyn territory and the Tulwyni are equally as wary. When a Gargun swarm or foraging party enters Athul from the northeast it will usually perish within a few days as it is first harassed around the clock and then massacred by a major attack. The Tulwyn share other peoples' dislike of the foulspawn. Most of the Tulwyni contact with the outside world is through merchants plying the Salt Route.

Individual travellers who impress the Tulwyni with their physical might or fighting prowess will win respect and safe passage, but it is difficult to impress the Tulwyn. As a part of the ritual, there is an exchange of gifts and the gift received by the Tulwyni chieftain is almost always of greater value. This convention allows the payment of a form of toll or tribute, without anyone losing face. Tolls collected are taken to the overchief who divides them fairly among the tribes. The Tulwyn like to receive good weapons, jewellery or silver; they are insulted by an offer of food, but will accept strong drink. Even the great seasonal caravans exchange gifts with the Tulwyni who will usually muster a force thirty leagues from Taztos to intercept them for this purpose.



PLACE	HUNDRED	HOLDER ¹	LEIGE SEAT	GROSS ACRES	LAND ² QUAL.	HOUSEHOLDS ³			
						SF	RF	UF	
AMEWOLD	ANVUSEN	JOUNVAR	GARDIREN	2080	1.12	26	3	0	
ANDBALE	ANVUSEN	FARAGAR	DRELIC	1560	1.10	20	2	0	
ANVUSEN	ANVUSEN	Bailiff	SHEBRA	1450	1.12	23	1	0	HUNDRED MOOT
ASTELURE	CHYLE	Abbot	BRYND	1810	1.08	29	3	0	ABBAY ⁴
AVENEL	MIONA	Bailiff	SHEBRA	1690	1.15	40	4	0	HUNDRED MOOT
BENUT	MIONA	Reeve	ENDHELT	700	1.16	17	1	0	
BLIXTH	FETHAEL	Bailiff	HUNDHOLT	840	1.08	16	2	0	
BOULTIN	MIONA	Bailiff	TYVE	1280	1.16	30	4	0	
BRYND	CHYLE	Bishop	CALEME	2170	1.07	44	5	0	ABBAY ⁴
CATRIBE	ANVUSEN	FLANDAGAR	BRYND	1810	1.12	27	1	0	
CETHNON	CHYLE	ERYNERT	FISEN	1560	1.06	23	2	0	
CHYMEA	MIONA	Bailiff	SHEBRA	1050	1.12	16	4	0	
DANDTRY	CHYLE	RATHVAL	SHEBRA	1960	1.09	31	3	0	
DELDBAR	ANVUSEN	YARONNE	ULDIEN	1020	1.11	15	3	0	
DENDESE	CHYLE	HAURAXEL	CETHNON	1360	1.06	21	3	0	
DENDRYD	CHYLE	MURCASTEN	UNDRAND	940	1.08	18	2	0	
DENWALD	FETHAEL	TARDALLY	LETHYL	1170	1.10	17	3	0	
DRELIC	ANVUSEN	Bailiff	KIBAN	1490	1.11	19	3	0	
DREMDEW	MIONA	BRYANTH	GETHA	2160	1.14	50	5	0	
DRILEN	FETHAEL	LOURNAY	GETHA	1410	1.11	20	3	0	
ELMEZE	FETHAEL	DOLASTAR	HYZEVEL	1890	1.12	30	0	0	
EMERULE	FETHAEL	Bailiff	DRILEN	900	1.11	13	1	0	
ENDHELT	MIONA	SANDARTY	AVENEL	1030	1.15	24	2	0	
EPELAM	CHYLE	TAUNMALLER	DANDTRY	1040	1.09	20	1	0	
ESHETH	ANVUSEN	DARQUARN	FISEN	820	1.11	15	0	0	
FELDHESEL	CHYLE	GAUNDY	DANDTRY	1380	1.09	23	2	0	
FFANTON	ANVUSEN	Reeve	TREZENA	450	1.11	10	0	0	
FISEN	ANVUSEN	Constable	KIBAN	1260	1.10	19	4	15	
GALDWAS	MIONA	Bailiff	KIBAN	1940	1.13	44	7	0	
GENTRO	MIONA	JARAXER	AVENEL	1280	1.15	29	3	0	
GETHA	FETHAEL	INDAMA	KING	1660	1.10	30	3	12	BARON INDAMA
GLASEN	CHYLE	Kt/Com.	ASTELURE	1170	1.06	24	0	0	CHAPTER HOUSE ⁵
GYND	ANVUSEN	Bailiff	FISEN	1140	1.10	16	3	0	
HAKSTYN	FETHAEL	Kt/Com.	JENKALD	1340	1.09	22	1	0	CHAPTER HOUSE ⁵
HELUME	CHYLE	Bailiff	KIBAN	1420	1.07	26	2	0	
HILETAS	CHYLE	CARANDAEN	ULDIEN	1130	1.08	18	3	0	
HUNDHOLT	FETHAEL	Bailiff	BIDOW	1050	1.09	15	6	0	HUNDRED MOOT
HYZEVEL	FETHAEL	KOBARNY	ULDIEN	1710	1.12	25	4	0	
ILEALD	CHYLE	DRACYNE	GETHA	1560	1.07	27	1	0	
JENKALD	FETHAEL	Kt/Com.	LETHYL	1320	1.08	22	0	0	CHAPTER HOUSE ⁵
JEPTYREL	CHYLE	Bailiff	DANDTRY	1170	1.09	21	2	0	
KIBAN	MIONA	DARIUNE	KING	1480	1.15	34	7	492	EARL DARIUNE
KITHALD	ANVUSEN	LARTYNE	DELDBAR	1140	1.11	18	3	0	
KYLELAW	CHYLE	BLAUNDAR	GETHA	1350	1.07	27	3	0	
LANTEL	ANVUSEN	Bailiff	FISEN	1740	1.08	25	2	0	
LESTALE	MIONA	Bailiff	SHEBRA	2000	1.13	36	3	0	
LETHYL	FETHAEL	Abbot	BRYND	1730	1.12	29	2	0	ABBAY ⁴
LONDEX	MIONA	Bailiff	FISEN	1290	1.15	23	3	0	
LYTHGRAN	CHYLE	Bailiff	CETHNON	1600	1.06	28	2	0	
MEDTALD	FETHAEL	Bailiff	HYZEVEL	1630	1.12	19	2	0	
MEGYLE	CHYLE	LARCHEAN	GETHA	1160	1.07	18	4	0	
NESELEM	ANVUSEN	Reeve	ANVUSEN	510	1.12	13	0	0	
NISEMA	ANVUSEN	ERCAUNRYN	QUALDRIS	1010	1.12	18	3	0	
NYNTE	MIONA	Bailiff	KIBAN	2660	1.14	60	7	0	
OMINSTRU	FETHAEL	HAUNTY	DRILEN	1080	1.10	22	1	0	
PRENDHELT	MIONA	Bailiff	KIBAN	2140	1.15	49	6	0	
QUADRIN	ANVUSEN	Bailiff	NISEMA	840	1.12	18	2	0	
QUANTLEN	ANVUSEN	Bailiff	DELDBAR	1490	1.10	22	3	0	
RALDEL	CHYLE	GAUROCYN	UNDRAND	1020	1.08	18	2	0	
RILDRELL	CHYLE	Reeve	HILETAS	560	1.08	14	1	0	
RYDECY	CHYLE	VASARDUN	JEPTYREL	980	1.09	20	2	0	
RYSEHEEL	MIONA	Reeve	KIBAN	530	1.14	12	1	0	
SASRULD	ANVUSEN	Reeve	ANDBALE	560	1.11	12	1	0	
SEZAZE	FETHAEL	Bailiff	GETHA	1250	1.10	19	2	0	
SHEBRA	MIONA	Sheriff	KING	660	1.13	12	14	28	SHIRE MOOT
STENTILD	ANVUSEN	Bailiff	KITHALD	1170	1.11	21	1	0	
STRAD	MIONA	Reeve	AVENEL	520	1.15	12	0	0	
TASSLEY	CHYLE	ARDALERN	BRYND	1440	1.08	28	2	0	
TASTHULT	FETHAEL	Reeve	HYZEVEL	420	1.11	10	1	0	
TATLEN	ANVUSEN	Reeve	NISEMA	400	1.12	13	1	0	
TENDBER	CHYLE	Kt/Com.	BRYND	1230	1.07	25	1	0	CHAPTER HOUSE ⁵
TESEDEL	CHYLE	Reeve	ASTELURE	500	1.06	17	1	0	
TESENA	CHYLE	Bailiff	KIBAN	1510	1.08	29	2	0	
THEX	ANVUSEN	Reeve	CATRIBE	650	1.13	15	2	0	
THYDFEL	MIONA	Abbot	CHOLAS	1690	1.14	38	4	0	ABBAY ⁴

PLACE	HUNDRED	HOLDER ¹	LEIGE SEAT	GROSS ACRES	LAND ² QUAL.	HOUSEHOLDS ³			
						SF	RF	UF	
TONDTRA	MIONA	Bailiff	KIBAN	1120	1.14	25	3	0	
TRELLID	ANVUSEN	Bailiff	ULDIEN	1460	1.09	22	2	0	
TREZENA	ANVUSEN	ZENA	SHEBRA	2170	1.11	34	3	0	
TRILGEN	ANVUSEN	Bailiff	FISEN	1040	1.10	17	1	0	
TYVE	MIONA	RADAVERN	ULDIEN	1330	1.15	30	4	0	
ULDIEN	CHYLE	UBAEL	KIBAN	1270	1.09	30	4	23	BARON UBAEL
UNDRAND	CHYLE	Bailiff	SHEBRA	1520	1.08	29	8	0	HUNDRED MOOT
USTAR	MIONA	Kt/Com.	THYDFEL	1940	1.16	44	4	0	CHAPTER HOUSE ⁵
VARETH	MIONA	VARETH	FISEN	1870	1.13	43	4	0	
WUVEN	FETHAEL	Reeve	HUNDHOLT	430	1.09	9	1	0	

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

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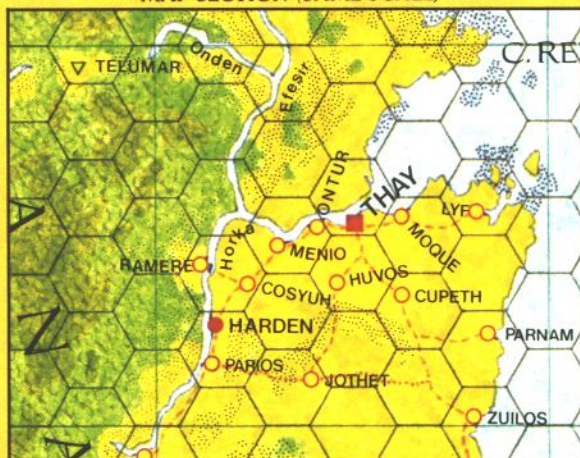
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