

## INTRODUCTION

What follows is a brief summary of what your character knows about the world around them. Most of this material has been taken from “HårnPlayer: A Player’s Guide to HårnWorld” by Columbia Games. Do not share this material with other players. While most of this material is common knowledge, part of it is specific knowledge of your character and others may have a different point of view.

## FEUDAL NOBILITY

The distinction between gentle (noble) and simple (common) birth is the most significant in Hårnic society. The exclusive rights and privileges of the gentry include the right to bear arms, ride warhorses, organize military forces, hold fortifications, and dispense justice at feudal courts. Any simpleman who trespasses on these rights can expect harsh punishment.

## MANORIAL TENANTS

### SERFS & SERFDOM

More properly called *unfree* tenants, serfs possess few legal rights, but are not slaves. While they are bound to the land and the lord, and may not marry without the lord’s permission, serfs can not be deprived of their land or liberty without just cause, and are entitled to the lord’s protection and justice.

The reeve is the chief serf on a fief, elected annually by his peers at village moots, although most competent men in this job hold it for many years. The reeve decides what crops to plant, and when, supervises the formation of plough teams, organizes the harvest, ensures there is sufficient fodder stored for winter, sees that the lord’s livestock are penned and his fences mended, arbitrates the disputes of fellow tenants, and generally makes sure the fief runs smoothly. The reeve of Hesby village is Kerihran of Arulaan.

### FREEHOLDERS

Freeholders are simply individuals who hold land on which no *unfree* obligations are due, a distinction that is often a matter of legal debate. Freeholders rarely own the land they work, paying rent or crop shares for its use, a legal process known as farming. Freeholders may come and go as they please, grow whatever crops they like, and appeal their lord’s justice to the king’s law.

### YEOMEN

On most manors, one or two special freeholders called Yeomen exist. Yeomen assist with policing and defense of the fief, and perform others duties the lord and they agree upon.

The Beadle is the “village policeman”, an office commonly held by a Yeoman as part of his feudal service or by a trusted villain appointed by the lord. The beadle is responsible for the granaries, and especially for the preservation of seed – a particularly stressful task in years of famine. Other duties include impounding livestock that stray into cropland, keeping the punfold, and collecting all fines levied by the manorial court. The Beadle is rarely a popular man with the other tenants. The beadle of Hesby village is a yeoman named Chryned of Qunelen.

### PEASANT COTTAGES

Most rural peasants live in a timber-frame, daub and wattle cottage with a thatched roof. The interior is divided into two or three rooms, one of which will be a stable for livestock and storage for a variety of agricultural tools; with a loft for storing a

variety of grains in wicker baskets. Living space, heated by a fire in a stone hearth, is sparsely furnished with dirt-packed floor.

## HÅRNIC COINS

Coins are struck at official government mints, or freemaster jewelers are awarded a license to strike coins for a fixed period. The penalty for making coins without such a license is death.

There are no bronze or copper coins minted on Hårn. The Khuzdul (dwarves) of Azadmere mint a gold coin called the Khuzan Crown, but most people have never seen one. The coinage system in use throughout Hårn is based on a single coin, the silver penny.

The farthing (f) is a silver penny divided (literally) into four quarters. The shilling (12d) and the pound (240d) are not coins, merely quantities of silver pennies. Coins contain about 75% of metal value, the difference due to the cost of minting and the addition of 10% tin for strength.

\* \* \*

Terias has sworn allegiance to Sir Kamarden G’ner, Reblena of Halperin chapter of Lady of Paladins fighting order. He has just achieved the rank of Ataken and was gifted with the use of sixty-two acres. In return, he is expected to provide ninety days a year in service to Lord Fugys Odasart, lord of weaponcrafters in Tashal. Any additional days of service will be paid for at the rate of 1d 1f per day. Lord Odasart has assigned Matakea Terias to the service of Lady Amyleryn of Odasart and has provided her with 3d per day for living expenses.

## BEARING ARMS

### THE RIGHT

In the strictest sense, only those explicitly granted the right or those who can trace their right to a grant of arms from the sovereign, through his vassals, have the right to bear arms. The practice, however, is more liberal. Like knighthood, the right to bear arms may be delegated by anyone who possesses it, so that a gentleman can arm his retainers, as long as they are in his employ

Towns charged with their own defense are usually given charter rights to organize militia and / or hire mercenaries. To assure themselves of legality, however, they nearly always hire knights to take charge.

### DEFINING WEAPONS

One of the main difficulties is in defining weapons and armor. What constitutes a weapon and what a tool? Which is clothing and which armor? There are two two subclasses of weapon, chivalric weapons which may only be used by gentlefolk and common weapons which can used by everyone else.

### THE UNFREE

The unfree have no right to bear arms or wear armor, except as granted by their liege-lord and gentlefolk are extremely hesitant to grant this right. The unfree have certain rights in exchange for their servitude. The most important of these is the right to the protection of their lords. A lord who conscripted his unfree tenants for onerous military service would probably be violating the contract between his family and theirs.

# ORIENTATION 2

---

## SIMPLE FREEMEN

The gray areas has always been for simple freemen. Most gentlefolk acknowledge that it is appropriate for simple freemen to bear common (not chivalric) weapons. A modestly armed freeman will rarely be challenged. Many freemen make a point of carrying some visible symbol of their right to bear arms, a shortsword for example, on the theory that asserting a right is the best way to retain it.

## THE GENTRY

The right to bear arms is most easily defined for the nobility. They can bear whatever weapons and armor they please. The social elite do, however, have social restraints. Nobles prefer to express their class, in part, with the weapons they bear, namely chivalric weapons, and woe betide any simple man who bears such weapons.

Gentlefolk consider certain weapons to be dishonorable. No gentleman would, for example, carry a bow; they are cowardly weapons that kill at long range and a true gentleman fights only hand to hand, close enough to his opponent to introduce himself.

Although gentlefolk consider bows beneath their own dignity, the less conservative are willing to accept the presence of a properly-disciplined contingent of longbowmen. These at least require some skill to use. Even so, most knights deem it inappropriate for archers to shoot at knights – this sets a poor precedent, simplefolk killing gentlefolk.

Crossbows are loathed by nearly all gentlefolk and even by most common soldiers. A crossbow is a coward's weapon, used by thieves and murderers from ambush, or occasionally by a hunter with warped sportsmanship, but never by a gentleman and rarely by a simple soldier of "good virtue". Bearing a crossbow is likely to be met with a violent challenge by any noble.

## VENDETTA LAW

Although the vendetta system is fading from Hrn, it is the seed from which many of western Lythia's legal Institutions have grown. The foundation of the system is the belief that most crimes are private matters between families. If a man is killed or injured, it is the duty of his kindred, both the paternal and maternal clans, to take vengeance or exact "weregild" (man-price) compensation. The power of the clan, the fear of its retribution, is the principal force for the maintenance of social order.

## THE WEREGILD

The weregild varies according to the status of the victim and the degree of his injury. Although negotiable, this is never less than the value of his labour for a year, more often three, six, or ten times this amount. The entire family of the accused are liable unless they disassociate themselves by casting him/her out. This is the origin of the terms "outlaw" and "inlaw".

## CRIMES & PUNISHMENTS

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

## STATE CRIMES

State crimes, or felonies, concern actions against the sovereign. They are generally deemed the most serious of all crimes and are

usually the only laws that are enforced against nobles. These are all felonies.

- Treason (citizens only): "action detrimental to the crown, sabotage of crown property, membership in a treasonable or seditious organization", banishment, death by various means.
- Sedition: "encouraging others to commit treason, disputing the authority of the crown", banishment, death by various means.
- Espionage: "sabotage of crown property, spying", death by various means.
- Rebellion: "taking up arms against a lawful liege or denying his rights or privileges", loss of title, banishment, death by various means.
- Regicide: "killing, or attempting to kill, a member of the royal family", death after torture.
- Assassination: "murder, or attempted murder, of a noble or lawfully appointed official", restitution and/or death.

## PRIVILEGE CRIMES

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

- Breach of the privilege of rank: "bearing chivalric arms without lawful right thereto, impersonation of a noble, usurpation of the customary or lawful rights of a noble, lack of proper respect for a person of noble birth or rank or lawfully appointed official, laying hands on such a person in a disrespectful manner or without permission", flogging, branding, imprisonment, death by flogging.
- Abuse of trust: "abuse of office or position, including graft, embezzlement, accepting bribes, failure to properly execute customary or legal obligation, dereliction of duty", loss of office, title, property and privilege, imprisonment, banishment, death by various means.
- Oathbreaking: "perjury – lying under oath – or oathbreaking, breach of contract", fine, restitution, confiscation of property, loss of privilege, title, and office, banishment, severing of the tongue, scolding, death by stoning.
- Obstruction of justice: "hindering an officer/noble in the performance of his duty", fine imprisonment, pillory, hanging.

## TEMPLE CRIMES

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

considered felonies; accusations must be made by the injured party.

- Breach of temple privilege: “impersonation of a priest/cleric, usurpury of temple rights”, scolding, flogging, banishment, burning at the stake, impalement.
- Desecration of church property: “disrespect for, or theft of, the property of a lawfully recognized church or the relics/artifacts of a lawful deity”, flogging, branding, mutilation, burning, impalement.
- Blasphemy: “lack of respect for a lawfully recognized deity”, scolding, removal of the tongue.
- Heresy: “denial of a lawful church’s status as arbiter of its deity’s will, denial of the authority of a temple or cleric, disputing church doctrine”, scolding, removal of the tongue, mutilation, burning, impalement.
- Witchcraft: “conjuring or consorting with demons, disposing of souls, casting inimical spells for the purpose of unlawful personal gain” impalement, burning, drowning, hanging.
- Unlawful religious practice: “catch-all to stamp out dubious religious practice not dealt with other temple law”, scolding, removal of the tongue, drowning, burning.

## SOCIAL CRIMES

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

- Battery: “attacking a person causing injury”, restitution, pillory, flogging.
- Rape: “sexual assault of a maiden”, flogging, restitution, imprisonment, castration, death by stoning.
- Murder: “killing, or attempting to kill, a commoner without due cause or provocation”, death by hanging, restitution, fine, slavery to family of the deceased.
- Manslaughter: “accidental slaying of a commoner”, restitution, fine, imprisonment.
- Cannibalism: “eating or skinning human bodies”, death by starvation or being thrown to wild dogs, burning at he stake.
- Abduction: “detention of a person against his will, without good or lawful cause”, restitution, fine, imprisonment, mutilation.
- Obscene practice: “engaging in some proscribed and immoral act such as prostitution, indecent exposure”, fine, pillory, imprisonment, death by stoning.
- Libel/slander: “false accusation, malicious gossip”, scolding, removal of the tongue, restitution, flogging.

## ECONOMIC CRIMES

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

- Breach of guild privilege: “usrrpury of the customary or lawful rights of a guild or guildsman, impersonating a guildsman, violation of guild monopoly”, confiscation of property, fine, restitution, banishment.
- Petty larceny: “minor theft of 12d or less”, penalties: pillory, restitution, fine, flogging.
- Grand larceny: “major theft of more than 12d”, pillory, restitution, fine, flogging, mutilation, hanging.
- Horse theft: “theft of a warhorse”, death by hanging.
- Poaching: restitution, fine, flogging, severing of the hand, banishment, death.
- Hoarding: “hoarding food in time of famine, violation of any rationing laws that may be in effect”, flogging, death by starvation.
- Tax evasion: “avoiding payment of any lawful toll or tax”, restitution, fine, pillory, flogging.
- Forgery/fraud: “counterfeiting coins or forgaging documents, possession of same, obtaining benefits by misrepresentation”, fine, restitution, pillory, loss of property, privilege and office, severing of hand, imprisonment.
- Smuggling: “engaging in transportation, selling, or in possession of any proscribed or contraband goods”, fine, imprisonment, pillory, hanging.
- Piracy/highway robbery: fine, pillory, imprisonment hanging.

## RELIGION

The majority of Hârnians believe explicitly in the existence of Gods. With inevitable variations and prejudice due to culture and location, most of the religious movements of western Lythia share a common of metaphysical beliefs, although all modify them to suit their ways.

### THE GODS OF HÂRN

The inhabitants of Hârn (and most of Lythia) are pantheistic; they believe in the existence of ten major (and hundreds of minor) deities, but most worship only one of these. The ten major deities are named below:

**Agrik (AG-rik):** *Lord of the Four Horsemen*

**Halea (ha-LEE-uh):** *Mistress of Hearts and Loins*

**Ilvir (il-VEER):** *Prince of the Fatherless Multitude*

**Larani (la-RAH-nee):** *The Lady of Paladins*

**Morgath (MOR-gath):** *Lord of Chaos*

**Naveh (NAH-vay):** *Lord of the Pitch Shadows*

**Peoni (pee-OH-nee):** *Lady of Truth and White Virtue*

**Sarajin (sah-rah-YEEN):** *King of the Icy Wind*

**Save K’nor (SAH-vay-kuh-NOR):** *Keeper of the Var-Hyvrak*

**Siem (see-EMM):** *Lord of the Blessed Realm*

# ORIENTATION 4

---

## THE CHURCH OF LARANI

*Shieldmaiden of the Worthy Cause*

*Guardian of Dolithor*

*Protector of the Brave*

*the Unwilling Warrior*

*Lady of Paladins*

Larani is the benevolent goddess of chivalry and battle and the reluctant warrior. Her followers claim she is the greatest of the trinity of war gods, but she is more constrained by honor and conscience than either Agrik or Sarajin. This is a weakness, since Larani will not strike without warning or without cause. It is also a strength since Laranians do not forget whose side they are on.

Larani appears most often as a tall maiden clad in a white gown with red trim. About her waist and head are circlets of silver. She is fair of face, and strong, although she may not show her power. This is the aspect of the Lady of Paladins. The Lady of Paladins symbolizes the ideals of feudalism.

When Larani loses her patience, she assumes the aspects of the “Terrible Lady of the Flowing Red.” In thi aspect, she wears Angcaradina, her blood-red mail. She bears Hyvrik, her red and white checkered shield, and Avarkiel, the Sword that Strikes True, also called “Oathbinder” or “Herald of the End of Life”.

## THEOLOGICAL MISSION

The modern church of Larani views feudalism as a pact between defender and servitor and strives to maintain its ideals. These include code of behavior (chivalry) and duty (honor). Prior to feudalism, the religion existed to formalize behavior between warring tribes.

## SOCIAL MISSION

The church offers a source of chivalry, honor, and salvation to those whose lives are filled with duties. Laranians have traditionally come from the feudal nobility, but muster growing numbers from wealthy freemen, especially Hralds, Ostlers, Weaponcrafters and Yeomen, occupations associated with the nobility and war.

The priesthood stands separate from the knights of Laranian fighting orders. Although most clerics have some martial skills, it is the duty of the laity to champion the cause, while the priesthood serves as the conscious of the church.

## SYMBOLS & REGALIA

The colors red and white (or silver) have particular signigance to the Laranian church. In particular, any red and white checker is symbolic of *Hyvrik*, Larani’s shield. The church also uses a red winged lion as one of its heraldic symbols. The robes of clerics, patterned after a knight’s surcoat, are always red and white.

## CALENDAR

The most important celebration of the Laranian year is the seventeenth of Larane, the Feast of Saint Ambrathas. This symbolizes the legendary events of the capture of Alamire and the foundation of the church. Temples host tournaments, a special lay mass and night long service by the priests.

## WHAT OF THE OTHER GODS?

**Agrik** enjoys pestilence, suffering, and wanton destruction, as do all vermin who pledge themselves to him. Where we are reluctant warriors, Agrikans delight in war and savagery. Only

we can prevent them and their vile god of war from undoing the world.

**Halea** weakens our resolve and saps our strength. The pleasures of this world must not distract us from our sacred duties. We must be wary of the Whore of Heaven lest we be caught in her embrace when the battle is upon us.

**Ilvir**, the Craven Lord, is not to be trusted. His loyalty is for sale as shown by the bargain he wrought for the Sundered Claws of Agrik’s hand. He honors the peace of the Concordat, and causes us harm, so long as he remains in Araka-Kalai with his foul creations. His followers are typically confused, lacking guiding principles, and should be kept at sword’s length.

**Morgath** seeks to undo all that Larani is sworn to protect, and keeps Agrikans as friends and allies. We must struggle to unravel each new outrage between these twin gods of destruction. Bukrai has been Morgath’s undoing but we cannot allow his downfall to destroy us all.

**Naveh** employs shadow and deceit to unravel the feudal order. He poses as great a threat as Agrik, for the schemes of his followers often wreak their ill effects long before they are discovered. We must be vigilant lest court intrigue draws us to Naveh’s ways,

**Peoni** is the mother Goddess and Larani has sworn to protect her from harm. Nor shall we allow her followers to endure injustice of suffering. It is for Larani’s sake that we uphold the second feudal order. It is for Peoni’s sake we defend the land from turmoil and strife.

**Sarajin** is poised as on the edge of a sword, between the pit of wanton destruction serving Agrik, and the sturdy rock of chivalry serving our Lady of Paladins. The Ljarl recalls the simple honor codes of the barbarians who dwell ignorant in the wild. We must help his followers overcome the last vestiges of their savage heritage and enlist Fakang to the service of Larani.

**Save-Knor** preserves the great Tome, securing the peace necessary for Kelestia to prosper under Larani’s sacred order. Nevertheless, Save K’nor’s and his followers’ obsession with knowledge often blinds them to the need for timely action. When the Dark Gods break the Concordant, he is liable to study the break rather than restore order.

**Siem** and many of his followers have retired to the Blessed Realm and left Larani to fend for herself against Agrik. Yet, due to his age and wisdom, Siem’s choice is to be respected even if it is difficult to understand. The followers of Siem, value peace and natural order, yet this sometimes leads them to rail against the flowering of civilization brought about by Larani.

## ASTROLOGY

HIRIN: THE EAGLE

**Azura 6<sup>th</sup> – Halane 4<sup>th</sup>**

Hirin has much in common with Nadai. The active spirit is free in skies that may not even be apparent to others. The eagle cannot be constrained, his soaring thoughts will find solutions to the greatest problems and will swoop suddenly to the kill.

The Hirinan is more precise than the Nadaian. His efforts are less diffuse and his solutions follow rapid flurries of intense actions. But he may crash, and failure can be particularly damaging. Persons born under the eagle tend to resent authority,

but may not oppose it openly. They chafe and flutter against restraint or confinement, but their thoughts are of escape rather than vengeance. They are often intelligent and detached and can be merciless, watching things happen as if from on high, only now and then swooping down to take action that is almost always painful to someone.

## PSIONICS

NOTE: Psionic talents at ML20 or less are dormant. A character with a dormant talent is unaware of its existence and cannot take advantage of them.

### SENSITIVITY (F1) 35-SI SECS

Sensitivity is subject to Passive Triggering and may be used actively to scan for magical or psionic residue/effects. EML may be adjusted to reflect the source and strength of any such effects. Maximum range at which a spell/artifact/talent can be detected is usually SI yards.

Sensitivity can also be used to attune to magical artifacts or effects. Once attunement is achieved, it usually lasts as long as the invoker stays within range of the artifact/effect.

**Psionic Episodes:** Shivers associated with feelings of Déjà vu are common. Sometimes physical discomfort must be endured or a telepathic message intended for someone else is received.

**Misfire (CF):** False or random information is given to the invoker.

## INVOCATIONS

### BANDAGE OF ST. PERELYNE

**Time:** 15-RSI seconds. **Range:** self / touch

**Ritual:** chant **Duration:** one use

**MS:** Stops bloodloss and heals one (1) injury level from any designated wound touched by the invoker.

**CS:** Heals the designated wound completely in one day.

**CF:** Causes the designated wound to become **infected**.

### BAPTISM

**Time:** 15-RSI minutes. **Range:** touch

**Ritual:** prayer / holy water **Duration:** the ceremony

Initiates a new convert, who must be willing, to the faith. The ceremony involves a laying on of hands and dabbing with Holy Water, or other consecrated substance.

**MS:** Cleric receives 2d6 pp, the subject 5d6 pp.

**CS:** Doubles the piety for both cleric and convert.

**CF:** Convert receives 5d6 piety, taken from the cleric, who will be struck blind and mute for 3d6 hours if there is a shortfall.

### BLESSING

**Time:** 25-RSI seconds **Range:** touch / sermon

**Ritual:** prayer **Duration:** one-blessing

A ritual to bestow piety on the subject. The piety is transferred from the cleric to the subject. The cleric determines in advance

how much piety will be bestowed. With CS, bestowed piety is deducted at half-cost from the cleric.

A cleric may “broadcast” an equal amount of piety to a larger audience. Blessing may (optionally) be used to neutralize the effect of a *hex* psionic talent or a *curse* invocation.

### COMMUNE

**Time:** 15-RSI minutes. **Range:** self

**Ritual:** prayer / meditation **Duration:** 5 min. trance

An attempt to establish a close spiritual relationship with the deity. The cleric hopes to earn the deity’s favor, reflected by receiving bonus piety:

**MS: 2d6 piety** **CS: 4d6 piety**

**CF:** The deity is annoyed by this intrusion and punishes the invoker with -4d6 piety (or worse).

### LARANI’S SHIELD

**Time:** 15-RSI seconds. **Range:** self / touch

**Ritual:** chant **Duration:** 10 (MS); 30 (CS) rounds

Subject’s shield skill is +20 for Duration. An extra bonus of +10 applies if subject is protecting an unarmed lady within two hexes.

### LITURGY

**Time:** 15-RSI seconds. **Range:** touch

**Ritual:** prayer **Duration:** one use

An invocation to allow adherents of the same deity to *voluntarily* transfer piety to the invoker: the intent is to give the cleric more piety for any desired use. All donors of piety must touch the invoker.

**CS:** receive up to 20 pp from each donor

**MS:** receive up to 10 pp from each donor.

### MARRIAGE

**Time:** variable. **Range:** touch

**Ritual:** prayer / chant **Duration:** the ceremony

A marriage ceremony which typically lasts 10-60 minutes. Both the groom and bride must be of the same religion, or one spouse must be baptized in the other’s faith before marriage. The ceremony blesses and awards 3d6 piety to each spouse, from the deity with success, or from the cleric with failure.

### ORTHAS’ FAITH

**Time:** 25-RSI seconds. **Range:** RSI hexes

**Ritual:** chant **Duration:** 1 (MS); 3 (CS) minutes

All adherents within Range receive a blessing. The effect is +10 (MS), +30 (CS) to all combat skills for *Duration*.

### PASSAGE OF THE SOUL

**Time:** 15-RSI minutes. **Range:** RML feet

**Ritual:** prayer **Duration:** N/A

# ORIENTATION 6

---

A funeral ceremony to aid a soul to make a quick and uneventful death journey. The intent is for the cleric and / or any attendees to give the departed sufficient piety to ensure Divine Grace.

The cleric provides 3d6 piety and each attendee provides 1d6 piety to the departed. Individuals may give additional piety by special prayer, etc.

---

## PASSAGE TO TIRITHOR

**Time:** 15-RSI minutes.

**Range:** self / touch

**Ritual:** prayer

**Duration:** 1 infection roll

An invocation to help cure infection. Make an immediate roll on the infection Table (Physician 3) with a +20 (MS) or +50 (CS) bonus to EML.

---

## VALAMIN'S INSIGHT

**Time:** 15-RSI seconds.

**Range:** self

**Ritual:** silent prayer

**Duration:** one situation

Offers insight when the invoker is unsure of what to do. This applies only to moral quandaries. The GM may reveal the information in any suitable manner.

---

## WRITING SAMPLE

As an infant Terias was a quiet one, not prone to cry or act out.

His mother and father worried he may be deaf or mute, but as he grew older they discovered this was not the case. Most have thought him shy, but in fact he is a private person. The Dwarf Giagan Tynnan saw and appreciated this quality in Terias and it is likely what caused him to befriend the young lad. The two were inseparable and always causing mischief about town. From Giagan, Terias learned the essentials of spear use and rune casting – an ancient Khuzdul form of card reading. As time is wont to do the two were brought apart by different callings. Giagan continued on his pilgrimage throughout Ham and Terias found himself entering into adulthood as he had to choose a path in life.

During his eleventh year his father's closet friend, Daqoh, took Terias to Olokand. While visiting the city the pair witnessed a mugging. Terias caught the eye of the criminals when he shouted out for them to stop, letting up a hue and cry. In a state of panic over what happened, he was quickly spirited away by his Daqoh and silenced as the scene started to draw more attention. In the distance one of the assailants yelled out he would find and seek revenge on the young lad for what was done.

Being the oldest in a family of three Terias was expected to carry on his father's occupation. However, his service at the Laranian temple as an altar boy drew the eye of the clergy there who felt he had a different calling - one in the priesthood at Iversen to be trained in the Lady of Paladin's Fighting Order.

His 18th birthday was laced with success and suffering. It was on this day he was raised to the second circle and his mother and father came to witness the ceremony. Afterwards Terias partaking in the chores of the temple unknowingly handed out food that had gone bad due to days of exposure. The resulting events caused the deaths of several brethren, and also his two

parents. The grief was enough to cause Terias to want to throw his own life away.

Through the support of Daqoh and Elaela of Forniad, life long friends of the family and the church itself he managed to find his focus again during these past couple of years. Daqoh and Elaela took Terias and his two brothers into the family clan and became their foster parents. The memory of the events looms over Terias and while he may not express himself openly, the music he plays on his lute – the last gift given to him by his mother - often carries a sad reflective melody.

Achieving the third circle as a Matekea, Terias has been assigned to Lord Odasart's House to act as a chaplain to counsel them on spiritual matters and lead them in devotions. Terias desire though is to travel and see some adventure thereby putting to use his training with the Order of the Lady of Paladins – righting wrongs and vanquishing enemies. Much like what Giagan had used to tell him in his childhood. Little does Terias know his wishes are about to come true as fate has a way of twisting ones wants in the least expected way.