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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 “HârnPlayer: A Player’s Guide to HârnWorld” 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 Hârn 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.

TASHAL

TOWN CHARTERS

There are two different kinds of town on Hârn; *freetowns* and *feudal* towns. Tashal is a feudal town held directly by the king. All towns tax their citizens and pay aids / taxes to the king or state.

The street names are not posted and they tend to be a matter of oral rather than written tradition so they change from time to time. Houses are not numbered. There is no official post office and mail is carried privately at considerable expense. At night, the streets are dark and dangerous. Policing is in the hands of a corrupt and incompetent garrison. Riding horses or carrying weapons (other than a dagger) on town streets is illegal except to gentfolk and those known to the authorities.

TOWN MARKET (MANGAI SQUARE)

The heart of the town is the marketplace, the place where money and goods are exchanged more or less freely. It is illegal to sell anything within five leagues of the town except within the marketplace. Impromptu highway sales within this zone are forbidden by royal laws – the minimum penalty is confiscation. The market itself is administered by the *Mangai* who rent space for a penny per day. Vendors can sell from their own carts, tents or stalls, or rent them from tentmakers or woodcrafters.

Local guildsmen are the only ones permitted to freely sell their goods within the town. Goods imported into the town are subject to payment of hawking fees and, if they are covered by a local guild monopoly, they must first be offered to local guildsmen handling such wares, to be marked up and resold.

ALDERMAN

An alderman is a custodian and expounder of the law and member of the town court. The sovereign (or his representative) must invest alderman in their office, but the office is often inherited, since this is the way that knowledge of customary law is passed from one generation to the next. Tashal has twelve aldermen; Seperlyne of Kail (physician), Rosak of Kass (innkeeper of the Iron Bell), Kuvel of Charin (weapon crafter), Lorin of Lorinsen (apothecary), Haber of Sarlis (clothier), Bae of Rysten (glassworker), Chymel of Veriel (potter), Iame of Sediel (embalmer), Saryse of Naradas (lexigrapher), Korin of Merlyme

(perfumer), Lasar of Taldirien (jeweller) and Horidon of Tabral (mason).

MAYOR

Only freetowns have mayors, as such, but all others have some official who is responsible for administering civil and financial affairs. Mayors are usually appointed by the aldermen, often from a short list of candidates supplied by the crown. This official will run a sizeable bureaucracy, including tax assessors and collectors. In Tashal, Shotro of Quiribor (litigant) holds this position.

WARDEN

The warden is the officer commanding the city garrison and responsible for maintaining civic law and order. A major expense for any city is its military budget. In Tashal, Karsin Ubael (son of the baron of Kobe) is warden by appointment of the crown.

HARBORMASTER

The harbormaster is the officer in charge of the port appointed by the mayor. He is either a retired member of the pilots’ guild or a political appointee who hires a master pilot as an assistant. Duties of a harbormaster include supervising port maintenance, providing pilotage services, and collecting maritime taxes such as pilotage, wharfage and vessel registration fees. Irian of Kephis (shipwright) is the harbormaster for Tashal.

BONDMASTER

The official responsible for the administration of the city bonding house and the collection of hawking taxes and import duties is called the bondmaster. Appointed by the mayor, the bondmaster is usually a member of an important guild and may have assistants. The Warden will provide guards. Jere of Merlim (locksmith) is the bondmaster for Tashal.

HÂRNIC 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 Hârn. 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 Hârn 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.

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

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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 gentfolk 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 gentfolk 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.

SIMPLE FREEMEN

The gray areas has always been for simple freemen. Most gentfolk 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.

RELIGION

The majority of Hâmians 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) duties, 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*

THE CHURCH OF SAVE K'NOR

Sage of the Gods

Lord of Puzzles, Conundrums and Mazes

Lord of Jesters

Mixer of Potions



Knower of Many Things

Keeper of the Var-Hyvrak

The Lost Guide

Save-K'nor is most commonly depicted as the Lost Guide, an aged sage bearing Uhla, the lantern that gives no light. He is symbolic of the interminable nature of the quest for knowledge and the futility of the search for absolute truth. His other aspects include Redira the whimsical and sometimes musical jester, and Omono, the beggar who seeks enlightenment, but receives only common alms.

THEOLOGICAL MISSION

The clergy of the Church of Save-K'nor gather knowledge, be it empirical, experimental, conjectural, practical, or theoretical. Only by examining the intricacies of the workings of the universe can enlightenment be gained, and only those capable of such understanding are worthy to aid Save-K'nor in the administration of the Concordat. But knowledge is dangerous, and there are those who would abuse it. The church bears the heavy burden of ensuring that knowledge is not disseminated too freely, and sees to it that only those with the proper determination, discipline, and self-control gain access to higher learnings.

SOCIAL MISSION

The Church of Save-K'nor has three clerical orders, each with a distinct social objective:

Order of Hyn-Aelori members are frequently consulted as experts and as tutors on a wide variety of subjects. Their specialized talents command high prices.

Order of Rydequelyn monitors current affairs and brings subtle social pressures to bear against dangerous ideas and trends. Their occupations as jugglers, minstrels, and actors, camouflage this mission. In a largely illiterate society, entertainers shape the attitudes of the populace through parable and song.

Order of the Shea-al-Aecor serves as the guiding hand, making informed decisions based on information and knowledge gathered by the Hyn Aelori and the Rydequelyn. Their mission is to the church first, then to secular governments.

SYMBOLS & REGALIA

The numbers four, five and especially six have significance for K'norians. The practice of tattooing priests with a hexagon is one manifestation of the church's attraction to this mystical number. Uhla the black lantern is a prominent symbol; a replica is borne by all priests who hold church office. Complex spiral designs sometimes figure in the regalia of all three orders. Officers of the Hyn-Aelori may carry a short rod carved in the shape of a furled scroll.

ABLUTION

Adherents begin each day with a ritual abluion designed to "wipe clean the slate for the day to write new mysteries". The common abluion consists of anointing with blessed water six

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points of the body, the forehead, each eyelid, the mouth, throat, and heart. The holy water is allowed to dry as the supplicant meditates. In the temple, the Seven preaches a “lesson”, some philosophical observations on mathematics, ethics, metaphysics, or some parable or story designed to aid the congregation in daily life.

K'norins own personal ablution bowls. These are used to carry water to the priests for blessing, and to convey the water after it is blessed. The most common designs are the cube and the hexagon, but this is mostly a matter of personal taste and wealth. All ablution bowls can be sealed. Boys of K'norian families are presented with personal bowls on their eleventh birthdays. The church blesses each bowl made and collects a tax called “pure pence” whenever one is sold.

SEREN RITUALS

Rituals of worship in the church of the Sage of Heaven are succinct and infrequent. The low ceremony is called the Seren, led by a committee appointed by the Serinti (Keeper of the Holy Lore). The Seren committee consists of one Loremaster, two priests, and three acolytes. Seren rituals are open to anyone.

THE VELERE

Monthly low mass, held by the Seren on the 6th of each month, and open to any adherent. The mass is used to sing the praises of the deity and to invite his guidance and aid. The ceremony lasts about an hour, and is held half an hour after dusk.

THE KESERENE

Annual lay mass, held on the sixth of Savor. This is a special celebration of the acts of the saints. Pious K'norians fast for at least two days before the ritual, and arrive at the temple at noon to begin six hours of silent meditation. Following the silence, the Serinti recites the metaphysical background of the church and the history of the deity and his semi-divine servants, followed by the acts of the mortal founders of the church. The congregation punctuates the tale with hymns. The ceremony lasts past midnight.

THE HASERN

These activities are more like study sessions than religious ceremonies. The congregation gathers in the hall of ritual of the temple for a lecture by one of the Rowanti. The lecture is preceded by a prayer and followed by a seminar. The object is a broadening of knowledge. About half the Hasern sessions are open to the laity; it depends on the subject. Most Hasern are held in the evenings and last 2-4 hours.

The Inbarin

The high rituals of the church are open only to the priesthood. They are conducted by the Serinti himself. These are invocations of the deity and sincere requests for guidance. Although the priests gather together in the hall of ritual and chant the Prayer of Forthcoming in chorus, each meditates on his own in an all night vigil before the altar. Inbarin are held following the monthly lay masses.

TEMPLE ADMINISTRATION

Tryahlar (Council of Electors) six most senior Rowanti, electoral and review council.

Ibarti (High Deacon) The temple's chief administrator.

Serinti (Keeper of the Holy Lore) Officer who cares for the sacred artifacts and scriptures.

Deronti (Archivist) Officer responsible for the care, reservation and, copying of non-sacred temple archives.

Falorin (Councilor) The acolytes' advocate.

Olunar (Seneschal) Officer responsible for the day-to-day running of the temple.

Rowanti (Loremasters) Masters of at least one field of learning.

Haliki (Priest/Priestess).

Manidar (Acolytes).

INVOCATIONS

BAPTISM

Time to perform: approximately 10 minutes.

Requirements: prayer / holy water / touch / 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 to perform: approximately 10 seconds.

Requirements: prayer / meditation / gesture / touch

Blessings may not be performed on oneself. The procedure varies – most churches encourage the laying on of hands, but this is not mandatory. The blessing can take two forms. One is to bestow piety points on the recipient. Another is to grant a (one time) luck bonus. The invoking cleric decides whether to bestow Piety Points or Luck.

Piety Points can only be given to adherents of the same religion; Luck may be given to anyone and is applied to the next situation calling for luck (GM discretion) – almost any dice-roll affecting the character's welfare. A blessing may be used to neutralize an “equivalent” cures / hex.

COMMUNION

Time to perform: 1-60 minutes (depending on the time available).

Requirements: prayer / meditation

An attempt to commune with the spirit, and divine the will of the deity. Communion is used to seek moral “guidance” in various situations. Monks may use communion daily, others less often. If the deity has no particular moral or other requirement in the situation, it will not answer. If the deity does have a preference,

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it may or may not communicate it. Sometimes the deity wants its adherent to make her / his own decision.

CONSECRATION

Time to perform: 10-120 minutes.

Requirements: prayer / meditation / holy water

A ceremony to bless an object or place so that it becomes a holy artefact or place. The effect is highly variable. Temples and graveyards are usually consecrated ground, and saintly relics may also be religious artifacts. Consecration is never undertaken lightly; a wise cleric does not consecrate something inappropriate. Water that is consecrated becomes holy water – this is simply a method of “storing a blessing”.

CURE

Time to perform: approximately one hour.

Requirements: prayer / meditation / gesture / touch. The ritual normally uses incense and / or other paraphernalia

An invocation designed to help a patient overcome an illness, wound or disease. The invoker must specify the object ailment. Revivification is not possible with this invocation.

DIVINATION

Time to perform: 1-2 hours.

Requirements: prayer / trance / meditation / conducive environment

Obtains information from the servants of the deity, from other plains of existence, or directly from the mind of the deity. The more specific the query, the greater the likelihood of success (yes/no questions are best). Divination does not generate moral guidance or inform the invoker of the will of the deity (for which see Communion).

EXORCISM

Time to perform: several hours.

Requirements: frequent touch / *mental conflict* between the exorcist and the possessing spirit

The removal of a possessing Aura (ethereal, demon, etc.) from a victim. The purpose of the invocation is to protect the exorcist from the ill effects of mental conflict (at GM discretion). Even so, this is a highly variable, unpredictable and dangerous ritual.

MARRIAGE

Time to perform: 10-60 minutes.

Requirements: prayer / chant / touch / 10 pp

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.

PASSAGE OF THE SOUL

Time to perform: approximately 10 minutes.

Requirements: prayer

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

PROTECTION

Time to perform: 30 seconds.

Requirements: word and gesture (nothing special)

Depending on the success level achieved, Protection creates a marginal or critical zone of exclusion which entities hostile to the invoker are reluctant to enter. Once established, the zone is not mobile, but is eliminated should the invoker leave it. The invoker may dissolve the zone at any time.

TONGUES

Time to perform: approximately 2 minutes.

Requirements: prayer / gesture

This invocation lets the cleric speak and understand any language for 10/30 minutes with MS/CS. CS also allows a Skill Development Roll in the language skill involved. The ritual takes about two minutes to perform.

TRUTHSENSE

Time to perform: 1 minute.

Requirements: silent prayer / concentration / gesture

Allows the cleric to perceive when a person to whom s/he is speaking is telling a lie (i.e. something s/he does not actually believe).

ASTROLOGY

ARALIUS: The Wands

Peonu 4th – Kelen 2nd

The second and central sign of spring and earth. The wands are portrayed with leaves sprouting from their severed lengths; this is symbolic of the quiet tenacity of life. The symbolism is more pure than that of Ulandus, more the essence of growth than its effect and corollaries. Aralius secret is the hidden life within; the potential of all things to nourish in life and in death.

Aralians generally display a vibrant zest for life, but recognize that death is a part of it. This may not be apparent to outsiders. They too have an affinity with nature, of which they are a harmonious part. Aralians often center their lives on the family striving for future generations. They may perceive their children to be manifestations of self, a key to personal identity and immortality, windows on eternity.

PSIONIC TALENTS

CLAIRVOYANCE [14]

The ability to visualize events currently occurring at a remote location. Clairvoyance may be used in two ways: (1) The clairvoyant enters trance for one minute to transfer his point of perception up to ML yards away; MS enables him to watch (CS also to listen and smell); or (2) the Clairvoyant enters a trance for 10-60 minutes and attempts to focus on a specific remote object or person whose location may or may not be known. With MS the clairvoyant will gain a vague vision of the object/person's current situation, activities, etc. With CS, the vision will be clearer. There is no range restrictions with the second form.

TELEPATHY [18]

The power to transmit thoughts or emotions. With MS, messages / emotions may be received by anyone with Sensitivity talent. With CS, the message / emotions may be received by anyone whose Aura exceeds 11. A character who receives an emotion will feel it himself – this can have an interesting effect on him. Transmission range is index leagues, but clarity diminishes with range. If the sender's index exceeds 7, the message / emotion may be directed at, and only understood by, a specific individual.