

ENCYCLOPEDIA HARNICA

15



LERIEL

The Jarin Castle in Southwestern Orbaal

By: Dave Kowan, Edwin King

THE JARIN

The First Humans on Harn; Their Culture and History.

By: Edwin King

THE YMODI

The Wild Hillmen of Himod

By: John Frazer

THE YELGRI

The Harnic Harpy

By: John Frazer



COLUMBIA GAMES INC.

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ENCYCLOPEDIA HARNICA

ENCYCLOPEDIA HARNICA (EH)

Welcome to Encyclopedia Harnica. This module is designed to fit in a three ring binder. Our interior, local scale and atlas mapping keys are given on the back cover of EH13, EH1, and Cities of Harn.

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NEXT ISSUE (EH16)

HABE

The domain of Baron Kophar, the human lord of Habe and the main supplier of food to the Khuzdul. This is as near to Azadmere as most visitors may proceed.

ZERHUN

The mighty dwarven stronghold at the south end of Arain Lake. Guarding the southern approach to Azadmere, the fortress is thousands of years old.

In place of the usual letters we are providing some notes on the Journal page and the Event Calendar we have provided at the back of this issue. The letter column will return in EH 16.

JOURNAL PAGE

The Journal page given in this issue is designed to assist GMs and players in keeping track of daily events, weather, etc. It is intended to supplement the "Time and Motion" sections in HARNVIEW, the IVINIA OVERVIEW, and in future regional modules that we will produce.

We suggest that GMs and players photo-copy the Journal page and place each page in a three ring binder facing a sheet of lined notebook paper. Note that each Journal page has enough room for one month's events. As campaigns progress players will build up a "diary" of their characters' lives.

The year and month should be entered in the appropriate boxes at the top. Weather can be entered for each watch after being determined from the "Weather Generation Tables" in the Regional Modules. Distance travelled, course sailed, and activities undertaken can also be briefly noted. Unusual or noteworthy events can be summarized on the facing sheets of lined paper.

We believe that use of the Journal page will add to the realistic feel of a fantasy campaign based on the regions of Kethira. It also has the advantage of allowing players and GMs to keep an exact record of their whereabouts and the existing situation in their campaigns.

EVENT CALENDAR

The Event Calendar issue is designed to allow GMs to keep a record of future events generated by the "Random Event Generation Table" that is provided in HARNVIEW, the IVINIA OVERVIEW, and in future modules that we will produce.

The Event Calendar lists the Tuzyn Reckoning months used on Harn, and with minor variations, throughout Ivinia and western Lythia. Each vertical column can be used to represent separate regions or kingdoms in the campaign.

At the beginning of each game year GMs should generate (or arbitrarily decide on) random events occurring in each major region in their campaign. These events can be entered on the Event Calendar, cross indexed between the appropriate region and the month of occurrence (noting the exact date).

This process will provide GMs with an quick reference chart for the entire game year, allowing them to respond to the sudden arrival of a party of player characters in a region undergoing a civil war, plague, or other major crises.

We believe that the pleasure of a realistic, ongoing fantasy campaign is heightened by the addition of events that are "external" to the activities of a small party of player characters. The fantasy societies of Harn and Lythia, like the real societies of Earth, are very complex and do not revolve around a few adventurers.

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

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

HISTORY

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

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

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

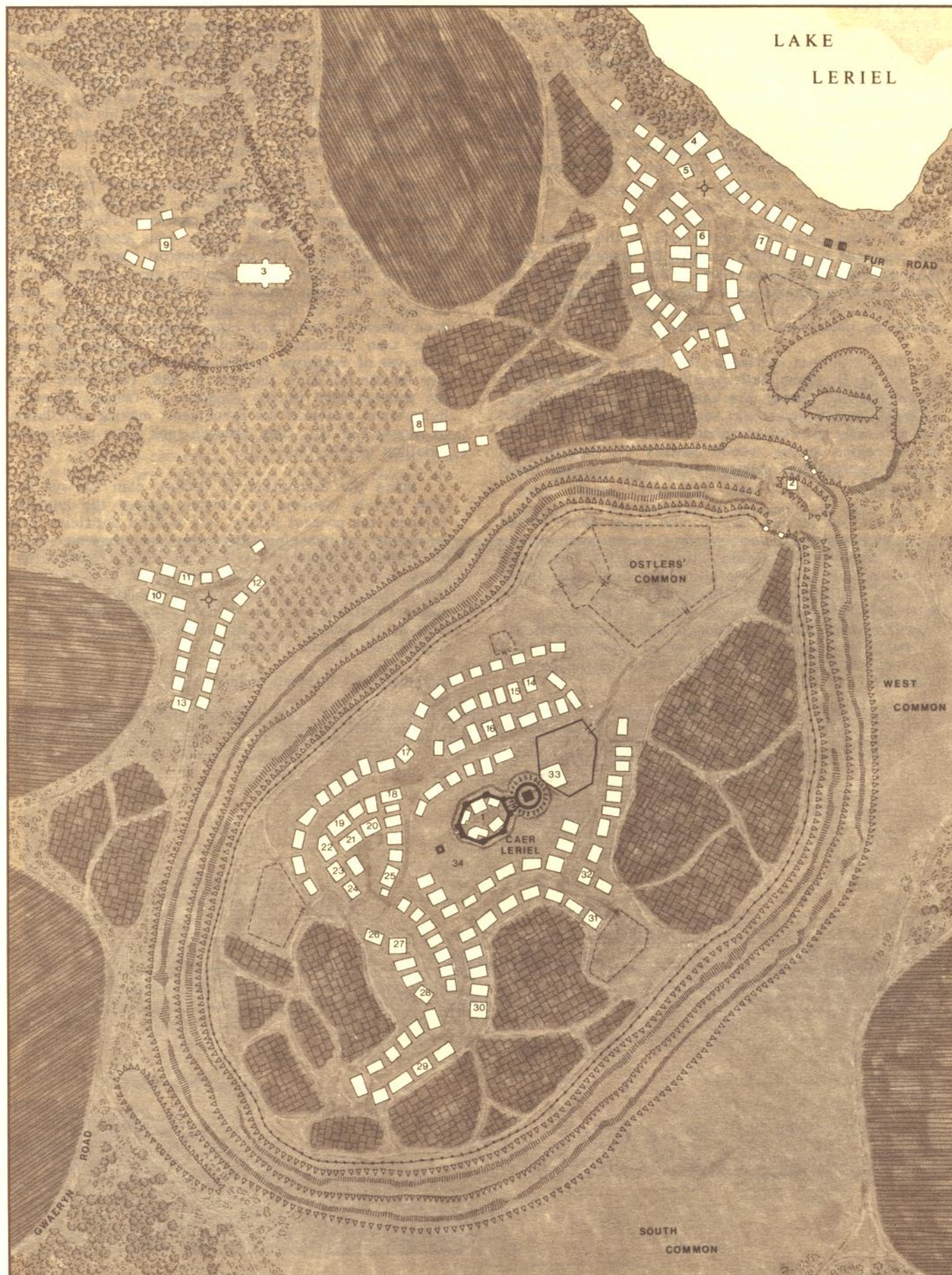
Consolidation of the Jarin villages eventually gave birth to a small kingdom centred on the hill fort. The exact date of the kingdom's founding is unclear, but is assumed to coincide with the building of a wooden keep near the centre of the hill fort in the third century. The keep, known as Leriell Tower,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

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

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

Introduction continued on page 6.





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

LERIEL 4

KEEP (INSETS AND MAIN DRAWING)

KEEP GROUND FLOOR (+25)

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

KEEP FIRST FLOOR (+35)

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

KEEP SECOND FLOOR (+46)

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

THE BAILEY

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

THE PRINCE'S CHAMBERS

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

THE GREAT HALL

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

GUARDROOM

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

LADY BRYNDEL'S CHAMBERS

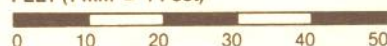
This building is divided between the chambers of the Prince's wife and the room normally used as a guest house. The tapestry in the guest room depicts a scene from the life of Barynn Albarra, a semi-legendary Jarin hero. (See "Jarin".)

SERVANT'S QUARTERS

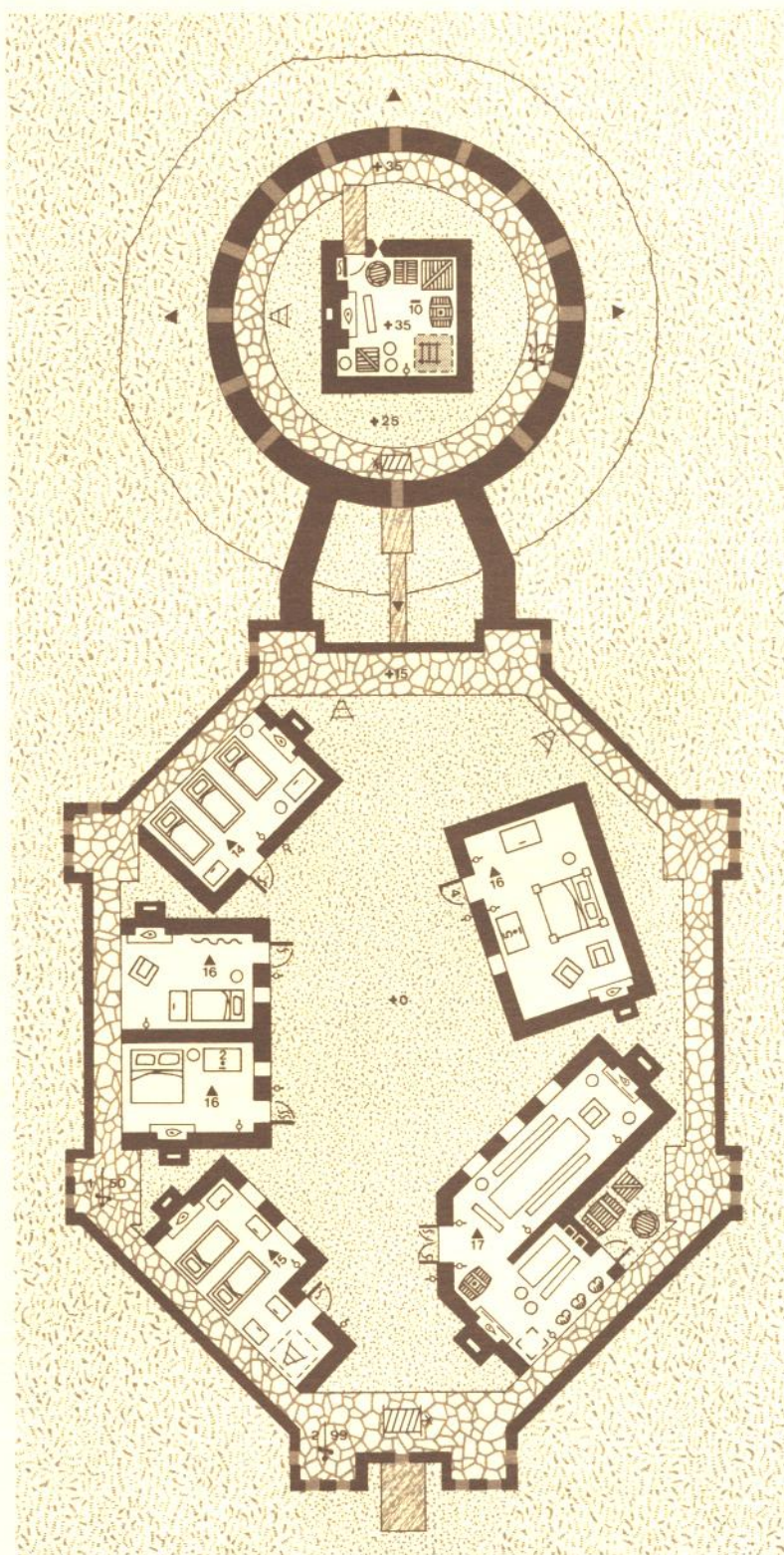
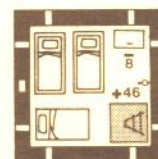
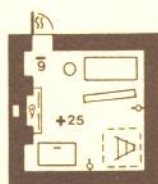
The servant's quarters are roomy and clean, a standard not enjoyed by many servants in Northern Harn.

INTERIOR SCALE

FEET (1 mm = 1 Foot)



Caer Leriell



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

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

GROUND FLOOR

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

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

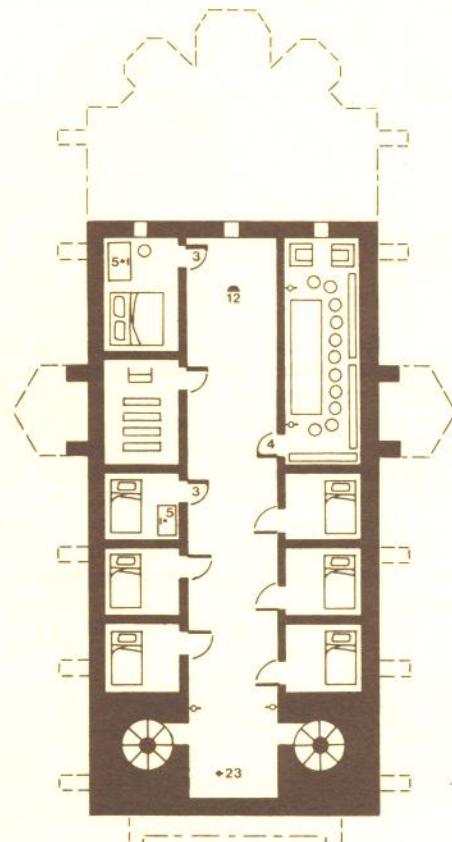
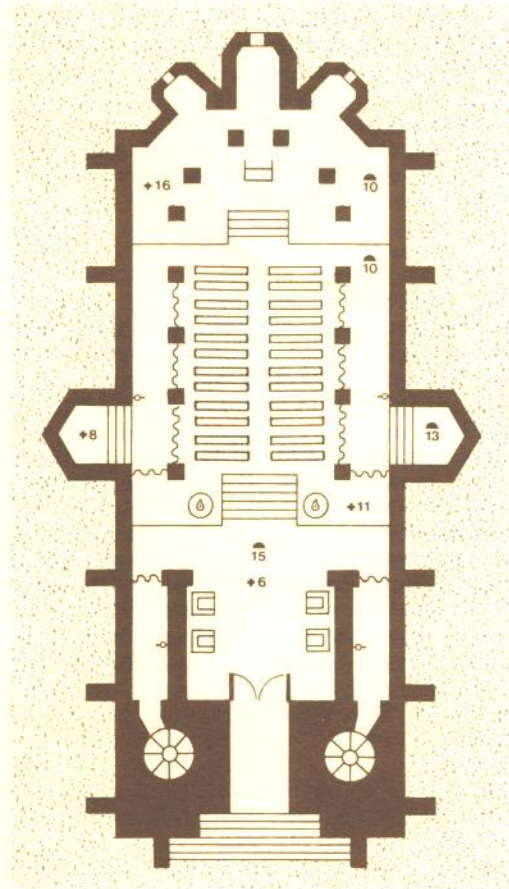
The tapestries between the pillars in the hall of ritual depict various scenes drawn from the Ilviran myths. Most would be meaningless to non-adherants of Ilvir.

FIRST FLOOR

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

All surfaces stone unless otherwise indicated.

Temple of Sudelrhynn



LERIEL 6

CHRONOLOGY

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

GOVERNMENT

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

ECONOMICS

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

GUILDS/CLAN TRADES.

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

TAXES

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

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

RELIGION

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

TEMPLE

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

THE CLURICAUNE

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

THE MAKER'S MORN

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

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

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

HISTORY

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

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

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

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

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

THE NATURE OF THE JARIN

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

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

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

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

CULTURE

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

CLAN STRUCTURE

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

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

LAW

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

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

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

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

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

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

FESTIVALS

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



LERIEL PLAYER MAP



LOCAL SCALE

FEET

0 50 100 200

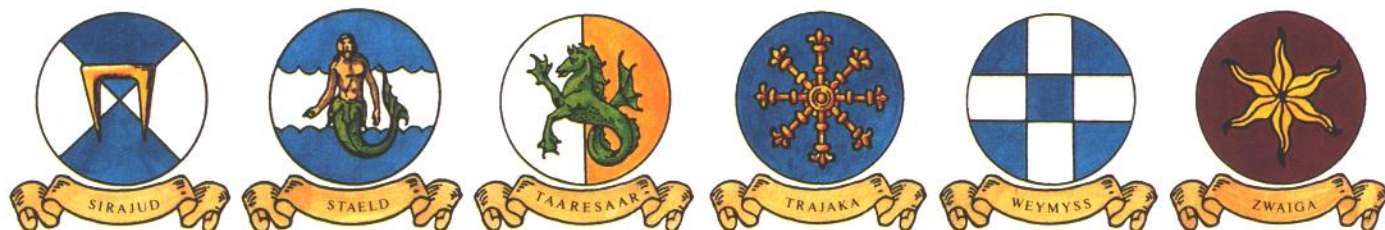
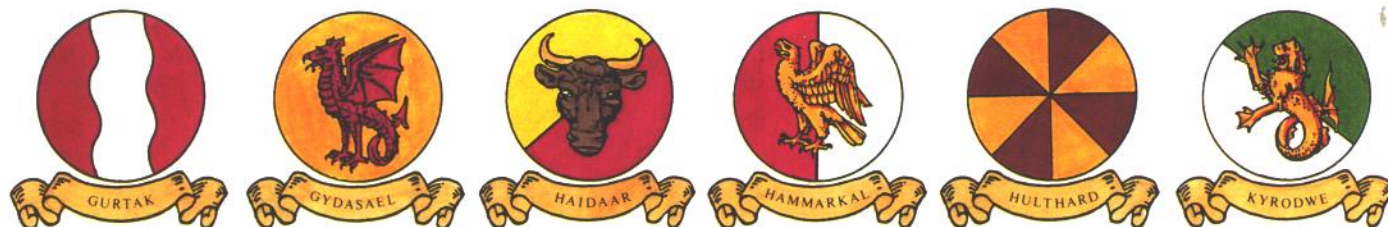


LERIEL COMMON MAP

LOCAL SCALE
FEET
0 50 100 200



RON GIBSON DAVE KOWAN
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ACHIEVEMENTS OF THE GREAT CLANS OF ORBAAL

AERYN, Lord of Gwaeryn

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

Registry: Grey Whale 590.

ALGAAR, Lord of Pyberg

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

Registry: Grey Whale 674.

ATEJAAL, Lord of Asax

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

Registry: Grey Whale 671.

BAELINSEN, Lord of Pjagel

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

Registry: Grey Whale 681.

BURGASTAU, Lord of Quiam

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

Registry: Grey Whale 694.

CYEEN, Lord of Arathel

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

Registry: Grey Whale 677.

DAASEN, Lord of Daascn

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

Registry: Grey Whale 689.

DJAGG, Lord of Gyfyn

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

Registry: Grey Whale 686.

EKKART, Lord of Kjen

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

Registry: Grey Whale 704.

ERLANGER, Lord of Hjael

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

Registry: Grey Whale 696.

FYRDAEL, Lord of Antir

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

Registry: Grey Whale 679.

GALBART, Lord of Keiren

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

Registry: Grey Whale 682.

GELDESTAAR, Lord of Lorkin

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

Registry: Grey Whale 703.

GURTAK, Lord of Mul

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

Registry: Grey Whale 688.

GYDASAE, Lord of Ebein

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

Registry: Grey Whale 692.

HAIDAAR, Lord of Shese

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

Registry: Grey Whale 694.

HAMMARKAL, Lord of Shien

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

Registry: Grey Whale 706.

HUILTHARD, Lord of Arone

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

Registry: Grey Whale 700.

KAROLAAN, Lord of Vaagel

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

Registry: Grey Whale 673.

KYRODWE, Lord of Wethom

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

Registry: Grey Whale 705.

LAKSIT, Lord of Utera

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

Registry: Grey Whale 675.

MAAREN, Lord of Vold

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

Registry: Grey Whale 715.

MARWYN, Prince of Leriell

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

Registry: Grey Whale 686.

MORDAUK, Lord of Thoen

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

Registry: Grey Whale 669.

RUINDAEL, Lord of Zuden

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

Registry: Grey Whale 689.

SAARGAX, Lord of Zynholm

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

Registry: Grey Whale 677.

SARDOSK, Lord of Thursa

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

Registry: Grey Whale 668.

SEREWYN, Lord of Marby

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

Registry: Grey Whale 670.

SHERWYN, Lord of Sherwyn

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

Registry: Grey Whale 667.

SIRAJUD, Lord of Teryff

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

Registry: Grey Whale 689.

STAELD, Lord of Fjaga

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

Registry: Grey Whale 707.

STORZAND, Lord of Pled

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

Registry: Grey Whale 687.

TAARESAAR, Lord of Aaldem

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

Registry: Grey Whale 697.

TAARESKELD, King of Orbaal

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

Registry: Grey Whale 686.

TRAJAKA, Lord of Thrاند

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

Registry: Grey Whale 675.

VERAKAAR, Lord of T'andir

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

Registry: Grey Whale 686.

WEYMYSS, Lord of Pethwyss

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

Registry: Grey Whale 489.

ZWAIGA, Lord of Tawheim

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

Registry: Grey Whale 700.

Format

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

Clans and Titles

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

Registry

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

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

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

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

RELIGION

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

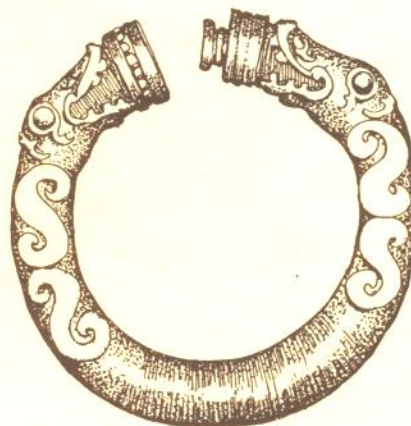
BURIAL CUSTOMS

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

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

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

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



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

JARIN ART

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



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

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



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

LANGUAGE

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

FOLKLORE

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

BARYNN ALBARRA

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

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

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

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

THE CELAETUATH

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

The Bogaern

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

The Cluricaune

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

The Maesrol

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

The Polrae

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

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



RELIGION

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

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

PRESENT RELATIONS

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

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

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

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

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

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

POPULATION AND RANGE

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

BIOLOGY

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

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

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

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

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



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

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

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

WAY OF LIFE

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

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

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

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

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

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

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

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



JOURNAL PAGE

YEAR

MONTH

LOG	1st Watch Midnight to 4:00 am	2nd Watch 4:00 am to 8:00 am	3rd Watch 8:00 am to Noon	4th Watch Noon to 4:00 pm	5th Watch 4:00 pm to 8:00 pm	6th Watch 8:00 pm to Midnight
1						
2						
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EVENT CALENDAR

Year: _____

Location: _____

² Nuzyael						
² Peonu						
² Kelen ⁶						
³ Nolus						
³ Larane						
³ Agrazhar						
⁴ Azura						
⁴ Halane						
⁴ Savor						
⁵ Ilvin						
⁵ Navek						
⁵ Morgat						

1. The spaces can be used for various sizes of regions as GMs find most appropriate for generating events in their campaign [ie. kingdom (Kaldor), shire (Balimshire), or settlement (Kiban)].

2. Spring months.

3. Summer months.


4. Autumn months.

5. Winter months.


6. Ivinians call this month Saraju.

PERMISSION TO PHOTOCOPY

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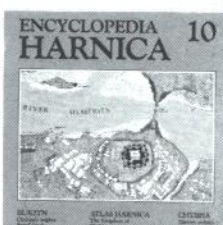
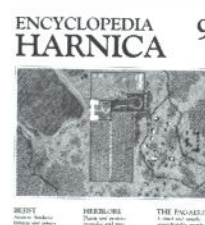
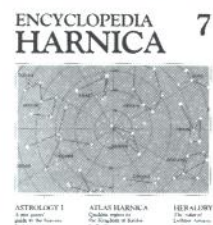
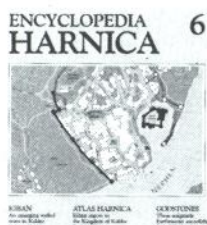
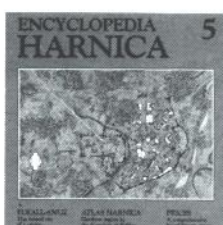
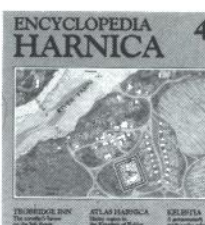
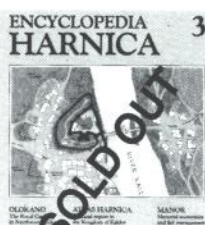
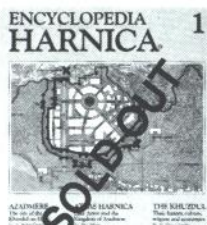
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