

# CHAPTER ONE: THE HARABORN



HIGH IN THE MOUNTAINS of Sartar, a narrow, V-shaped vale stretches between Mounts Quivin and Kagrados. Since the days of Vingkot this has been the *tula* of the Haraborn, the Clan of the Black Stag. The following section presents the clan in the classic “cult” format, focused around the Black Stag wyter.

EVERY YEAR HAS ITS SEASONS  
THAT MIRROR THE AGES OF THE GODS  
I SING TO YOU NOW OF THE SIX  
THAT BRING THE DAYS OF THE HARABORN  
TO A CLOSE...

*Six Seasons in Sartar  
Book One, Verses 31 to 32*

## MYTHOS & HISTORY

### Before Time

The entity that would eventually become the clan wyter, the Black Stag, is one of the many children of Hykim, Father of Beasts, and the mountain goddess Kero Fin. He laid claim to the mountain valley bearing his name long before Time, when he challenged the Seven-Tailed Wolf for dominion over it. Victorious, he drove the Wolf and his pack away, and married Running Doe, the rushing mountain stream that cuts through the vale (today called “Deer Run”). Together they made the Vale a safe refuge for their children, the albino Ghost Deer unique to the region.

During the Lesser Darkness, Jarstakos Forked Spear and his warband wandered into the Vale. One of the many sons of Heort, Jarstakos and his men fought long and hard in the war against Chaos. One of his followers was Ungbar Zak Bak, a Dark Troll warrior. Tired and hungry, the band were shocked to find a place in the wasted world where game was plentiful, and decided to hunt there. It is said Jarstakos himself shot the arrow that killed the Martyr Faun, and the wrath of the Black Stag was terrible. The earth shook. The entrance to the Vale squeezed shut. To placate the Stag, and spare his followers, the sons of





Jarstakos swore that after Chaos was defeated they and all their line would remain in the Vale, replacing the child the Black Stag had lost. The Stag agreed, but Running Doe was not so easily appeased. She cursed Jarstakos, saying that he would indeed return to the Vale, but it would be to be buried alongside her slain child. The curse was a true one. Jarstakos fell during Darkness, and his sons carried his body back to the Vale and raised a mound over him. This was how Heortlings came to dwell there as the Haraborn, the Black Stag Clan.

## Since Time Began

After the Dawn, the Haraborn lived a quiet life of relative isolation in the Vale, farming, herding, and trading with related clans in the valleys below. They worshipped Orlanth and Ernalda, and true to their word never wavered from the vow to honor Black Stag and Running Doe as their own ancestors. In these early days there were some skirmishes with local Telmori, urged on by the Seven-Tailed Wolf, who felt the onset of Time was the perfect chance for a proxy war to regain the Vale. The Haraborn proved their claim to the Vale time and time again by driving the Telmori off, just as their wyter had in the God's Age.

As the Empire of Wyrms' Friends slowly rose around the clan, their wyter answered divinations concerning the EWF by counseling against the lies and deceptions of dragons. As a result, the Haraborn stayed free of draconic mysticism, even as many clans around them embraced it. This was the start of the clan's reputation as staunch traditionalists. For centuries, the clan continued to stay true to the Old Ways, maintaining (mostly) cordial relations with draconicized neighbors. But mounting

pressure from these neighbors, and dire warnings of impending doom from divinations, eventually forced the Haraborn into self-imposed exile. In 1118 ST, after more than a thousand years in the Vale, they burned their homes to the ground, gathered what they had, and went south.

A year later, the Great Dragons came in wrath and killed every man, woman, and child in the Pass.

The years in exile were difficult ones. Bound to the Vale, the clan wyter was unable to accompany his human kin south. In his place he sent one of his sons, White Hart, to serve as the Haraborn wyter in their exile. These years were the beginning of the White Hart shamanic tradition that persists among the clan to this day. Without the protection of the Black Stag and his Vale, however, the clan struggled to survive. Heortland was filled in those days with destitute refugees fleeing the Dragonkill, and the Haraborn were forced to wander from place to place selling their labor, their swords, and sometimes even themselves to survive.

This changed when Jornun Shadechaser challenged Barnor Son of Grudd for the position of clan chieftain. Shadechaser was one of the "Troll-touched," a Haraborn clansman born with pitch black hair and eyes and tied to the Darkness Rune. This was the legacy of Ungbar Zak Bak, who died alongside Jarstakos and many of his men and was entombed with them in the Vale. Ever after, a small number of Haraborn were born Troll-touched, and Jornun was among these. Once he was leader of the clan, Jornun took his people to the court of Ezkankekkko, the Only Old One. It is said the Old One recognized Jornun as troll-marked, and his clan as friends of the race. He







employed the clan as mercenaries in his armies, and gave the women and children homes. For nearly two centuries the Haraborn had a new home, and flourished in Ezkankekko's service.

The death of the Only Old One at the hands of the Pharaoh in 1318 ST ended this time of refuge. Divinations were performed and the White Hart consulted by shamans. It was time, at long last, for the Haraborn to return home.

It was not an easy homecoming. The clan returned to find the Telmori had taken the Vale in the name of the Seven-Tailed Wolf, who now ruled the Vale at last. The Black Stag and Running Doe were imprisoned, their children hunted and in hiding. Before they could settle in their ancient homeland, the Haraborn had to retake it. The battles that followed were violent and costly. In 1328 Stag Hill was won by the clan, enabling the chieftain and his ring to perform a heroquest re-enacting the Black Stag's triumph over the Wolf. This liberated the wyter, and for the first time in centuries a Royal (see below) was born to the local ghost deer population. The tide had turned, and the Telmori were driven out once and for all.

This began a new era of peace and prosperity. A century after the return, the Haraborn were part of the Colymar Tribe and eventually supporters of the Prince of the People, Sartar. They had revived the Old Ways, and once again honored the Doe and the Stag. But a baleful new orb hung crimson in the sky, and its spawn, the foul Lunar Empire, came south in invasion. At the Battle of Grizzly Peak the Black Stag followed the Colymar king Kenstrel against Lunar forces and lost their own chieftain, Kentrel Bargarson. It was a sign of the doom to come. A generation later saw a Lunar puppet on the throne in Boldhome, and foul Lunar ways spreading through the lowlands.

In the years since the Haraborn have grown more isolated as they cling to the Old Ways. To Colymar king Kangharl Son of Kagrados, a Lunarized Sartarite, they are something of an embarrassment. He habitually refers to the Colymar as "the twelve clans," with the Haraborn small enough and remote enough—in their mountain valley—to be conveniently forgotten.

## Runic Associations

The people of the Black Stag have worshipped the Storm Tribe since before the Dawn. Their Runic ties to this pantheon run deep. Thus Air/Storm (☰) and Earth (☷) are the two most common Birth Runes; 85% of men are tied to Air and 85% of women to Earth. The exceptions tend to be men who are tied to Earth and women tied to Storm, and a small percentage of "Troll-touched" tied to Darkness (☉). Haraborn characters are thus required to select one of these as one of their initial Elemental Runes (*RQG* p. 45).

The clan wyter, the Black Stag, is itself associated with Air, Beast, and Earth (☰☷☷). He is not worshipped alone, but rather receives a portion of sacrifices made to the Storm Tribe and clan ancestors.

The shamanic White Hart tradition (see below) has the Runes of Air, Beast, and Spirit (☰☷☷).

## NATURE OF THE CLAN

### Reason for Continued Existence

At its heart, the clan is a coalition of allied families, bound by shared culture and history. Like any community, it exists to teach, support, and care for its members. It passes on its knowledge and experience from one generation to the next.

Just as a clan serves its members, its members serve the clan. Clansmen are generally expected to spend most of their time in service to the community, performing tasks such as farming, herding, maintaining infrastructure, manufacturing necessary items, guarding the borders, etc. In addition to these tasks, all able-bodied men will be expected to serve in the *fyrð*, or clan militia. Women will be expected to cook, sew, care for children, and to treat sickness and injury. In return for all of this, the clan feeds, shelters, and clothes its own. It also trains and educates them.

### Social/Political Power and Position

Prior to the Lunar occupation, the clan's claim to Black Stag Vale was ancient and undisputed, supported by the spirit of the land itself and respected by all neighbors. There were of course tensions with other clans, including the time-honored sport of cattle-raids, but all acknowledge the Vale was theirs. Despite being one of the





smaller clans in the Colymar tribe, the Haraborn were respected for their adherence to tradition and their loyalty to both the tribal king and the Princes of Sartar.

With the arrival of the Lunars, however, political “power” in Sartar amounted largely to keeping your head down and going unnoticed. Fortunately this is something the Haraborn, in their isolated mountain fastness, do very well. The terms of the occupation, for example, demand a tax of one cattle for every two free adults in the community each year, but Lunar estimates of the Black Stag’s population are at least a third short, the clan being adept at fading into the hills when the census takers come. Likewise, Sartar’s conquerors have forbidden the worship of Orlanth. In the lowlands the temples are closed. The Haraborn, however, continue to worship as they always have.

So long as it goes unnoticed.

## Particular Likes and Dislikes

On the whole the Black Stag are a conservative mountain clan devoted to the Storm Tribe, to time-honored traditions, and to keeping to the Old Ways. They avoided the lure of draconic mysticism under the EWF and resist the lure of Lunar mysticism now. The clan expresses many of the likes and dislikes one might expect of a traditionalist Orlanthi people. To reflect commonly held characteristics, Haraborn characters should have at least some Passions drawn from; *Devotion (Storm Tribe deity or Earth Goddesses)*, *Loyalty (Haraborn)*, *Loyalty (Colymar)*, *Love (Family)*, *Hate (Chaos)*, *Hate (Lunars)*. More on this on *Creating Your Character*.

# ORGANIZATION

## Inter-Community Organization

As mentioned, the Haraborn are the 13th member of the Colymar tribe, a confederation of clans sworn to a single king. The Colymar are, in turn, one of the 24 tribes of the Sartarite nation. The tribal kings all owe allegiance to the throne in Boldhome. While the Haraborn keep their clan oaths of fealty, most consider the current occupant of Sartar’s throne, Temertain a Lunar puppet. Since 1602 when Boldhome fell to their forces, however, the Lunar Empire has been the true power in Sartar. Temertain rules at the pleasure of the Governor General of Dragon Pass, currently Fazzur Wideread.

## Intra-Community Organization

The Haraborn are one of the smaller clans, with about 450 members, similar in this respect to the Varmandi and Anmangarn. Their lands are centered around Black Stag Vale, some 15 kilometers from Boldhome, high in the mountains between Quivin Mount and Kagrardus Peak.

The Vale runs a length of nearly seven kilometers, stretching from the narrow southern opening where the Haraborn maintain a fortified palisade, all the way to High Deer Falls at the northern end. It is seldom wider than half a kilometer, and the mountains enclosing it are heavily forested and very steep. A creek known as Deer Run flows south from the Falls, the entire length of the Vale.

To the north the Vale is bordered by the forbidden Dragonewt citadel of High Wyrn. The Antorlings and the Enjossi, two fellow clans of the Colymar, border the Haraborn to the west. The eastern border consists of the wilder and untamed Quivin Mountains in the north and the warlike Sambari to the south. These thrall holders are famed for their ferocity and aggression, and a source of constant trouble for the Haraborn. The Telmori Wolf-Folk, driven from the Vale, infrequently come down from the Quivins to raid as well.

## The Steads

A dozen steads, each belonging to a single extended family, can be found spaced out along the banks of Deer Run. These are the homes of the Carls, or “cattle men,” the middle-class of Orlanthi society. Families will include paternal grandparents, aunts, uncles, and cousins, all living together in longhouses (and in the winter with their cattle). Each nuclear family head (and there are on average 3 to 5 or these per longhouse) will have his own team of oxen and a plow. Each is granted a “hide” from the clan, as much land as he can plow in two seasons. Counting wives, children, and grandparents, each stead will have about 15 to 20 people and 30 to 40 cattle. They will have twice as many sheep, pigs, geese. While children, of course, know who their parents are, it is traditional to refer to all aunts and all uncles as “mother” and “father” and parental duties are shared by all adults. Once the children are old enough, they are expected to help tend the livestock and the fields. All adult males also serve in the clan militia, or *fyr*d. The head of each stead holds Thane, or “horse man” status, and is considered a community leader.





The names of the steads as are follows. Individuals will be known as “(X) (Son/Daughter of Y) of (Z stead). For example, “Wulvann Son of Skilfil of High Water Stead” or “Frانيا Daughter of Verani of Riddle Watch Stead.”

The stead, running from south to north are;

1. **Vale Gate**
2. **Twin Stone**
3. **Bear Fallen**
4. **Red Rock**
5. **Cliff Shield**
6. **Riddle Watch**
7. **Hill Base**
8. **River Bend**
9. **White Bark**
10. **Twice Blessed**
11. **Glass Cave**
12. **High Water**

*See the map on page 12.*

### **The Cottars**

Between these steads are scattered two dozen cottages, usually in the hills at the base of the mountain peaks. These are the homes of the Cottars, or “sheep men.” They are the lower class of Orlanthi society. Their cottages are usually round, consisting of one room with a thatched roof, and home to one or two nuclear families. Cottars have their own flocks of sheep and often pigs, and tend small gardens around the cottage. Most are huntsmen who supplement their diet with rabbit, boar, or pheasant. It is forbidden for the Haraborn to hunt deer. Naming conventions for Cottars are the same as for Carls, but they exclude the “stead” portion of the name as sign of lower status.

### **The Village**

The Village lies in the center of the Vale, spreading out beneath the Hall. It is a cluster of about 14 homes around the Issaries market, the Smithy, and the community meeting hall.

The householders living in the Village hold Thane status. Six are members of the Inner Clan Ring (see below), including the Chief Priest and Priestess, the Chief Weaponthane, Lawspeaker, Champion, and Skald. In addition to this is the trader Borkar Son of Gudinn of Riddle Watch, who ensures commerce between the Vale and the capital in Boldhome runs smoothly, and Harvarr

Son of Horvik of Cliff Shield, the master red smith. The remaining six are other priests and officials. The Villagers are supported by their families out in the steads, and by the chieftain in the Hall.

### **The Chieftain and Ring**

The Chieftain’s Hall sits on a low, conical hill overlooking the village. It is protected by a wooden palisade with simple watchtowers. The Chieftain and his or her family dwell here as do the housecarls when on duty. The Clan Ring meets to advise the Chieftain here as well.

The Chieftain is a position held by election and mutual consent. The Clan Ring is a council of advisors selected by the Chieftain to advise, usually made up from the most powerful and influential members of the community. Technically there are two Rings; the “Inner Ring” consists of seven positions, in honor of Orlanth and the Lightbringers. The “Outer Ring” consists of the leaders of each stead, as well as the Issaries merchant Borkar Son of Gudinn, and the master redsmith, Harvarr Son of Horvik. The Outer Ring advises the Inner, and the Inner advises the chieftain.

As of Sea Season, 1619 ST, the Inner Ring consists of the following members. For more information on each, please see the next chapter, pages 24 to 28.

**Chieftain:** *Gordangar Son of Kenstrel of Twice Blessed, Rune Lord of Orlanth Rex*

**Chief Weaponthane:** *Jorgunath Bladesong Formerly of Red Rock, Sword of Humakt*

**Chief Priest:** *Savan Son of Kenstrel of Twice Blessed, Storm Voice of Orlanth Thunderous*

**Chief Priestess:** *Morganeth Daughter of Jarlarant of High Water, Priestess of Ernalda*

**Lawspeaker:** *Jodi White Hart of Riddle Watch, Lhankor Mhy Sage*

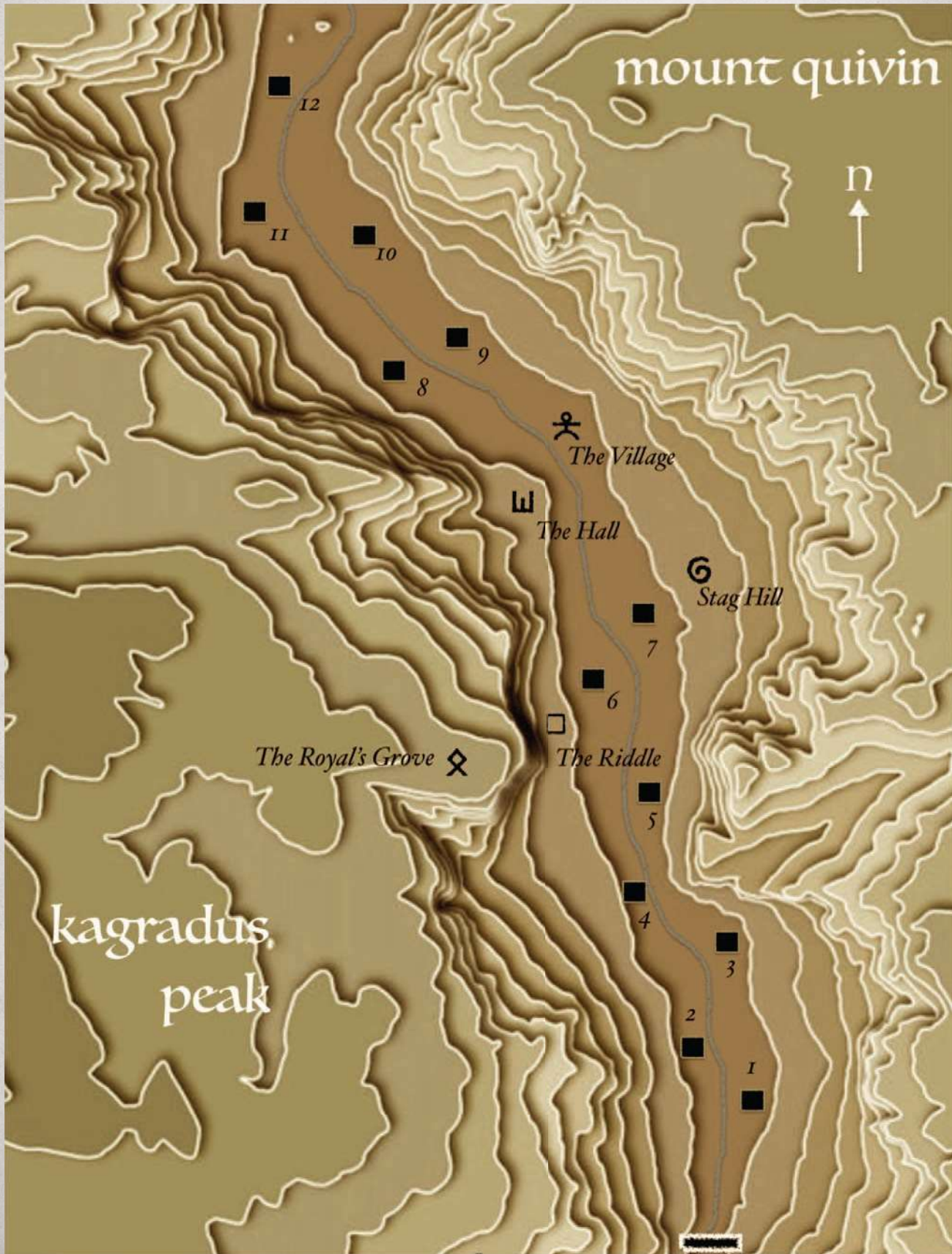
**Champion:** *Erinina Copperaxe of Bear Fallen, Babeester Gor Rune Lady*

**Skald:** *Keladon Blue Eye, Bonded Eurmali Trickster*

In addition there is an informal “eighth” member of the Ring. He does not usually attended meetings unless they are of the utmost import. He is the Royal.

**The Royal:** The Royal is the Son of the Black Stag; a massive 12-branch stag with a mane of milk white hair and antlers the color of bleached bone. He is the Chieftain of the Beasts, the leader of all animals in the Vale, and









considered a member of the Clan Ring.

It is uncertain if every Royal is the *same* Royal, reincarnating as a new fawn when the previous Royal dies, or if magical powers and sentience are somehow transferred to a fawn when need arises. Seldom seen by the humans of the Vale, when encountered he commands all the deference owed the chieftain.

The Royal is also the master shaman of the White Hart Tradition, created when the Haraborn fled from Dragon Pass and the Black Stag sent his spirit-son White Hart to act as Wyter-in-Exile.

### Center of Power, Holy Places

Technically, the entire Vale is the center of the Black Stag's power, but there are specific centers where it is concentrated. The center of the human community's power is the Village and the Chieftain's Hall. Three other important centers must be mentioned.

**Stag Hill** is a mound of earth 20 meters high and 70 meters in diameter. It is capped by a ring of seven standing stones. This tumulus contains the ancient graves of Jarstakos Son of Heort and the original war band that founded the Haraborn, including—it is said—Ungbar Zak Bak, who is the source of the Darkness Rune some in the community are born with. The worship of Orlanth and the Thunder Brothers is conducted from atop the Hill.

**The Riddle** is more of a mystery. A perfectly square entrance way is carved into the base of Kagrados, and dates back before Orlanthi times, possibly back to the Green Age. Inside is a labyrinth, a maze in perpetual blackness. Torches will not burn within. Sounds are muffled and quickly silenced. The women of the Haraborn are initiated here, taken shortly after their first menstruation and led inside by the Earth priestesses. No man is allowed inside the Riddle (this does not apply to the Nandan, who are taken inside the Riddle for initiation







when their natures become clear and the priestesses approve). When a woman of the clan passes on, her body is carried inside the Riddle and left there. On either side of the Riddle are shrines to Barntar and Uralda.

Not inside the Vale, but overlooking it from atop a cliff face rising some 600 meters, is the **Royal's Grove**, a perfectly circular clearing under a massive, spreading oak. From here the Royal holds court over the beasts of the Vale, and in the great oak in its center, the spirit of the wyter, the Black Stag, rests. Haraborn seeking to become shamans must do so with the Royal's instruction and blessing.

### Holy Days, High Holy Day

Most Haraborn men are initiates of Orlanth Thunderous, revering him as the Rainbringer and fertilizer of the earth. Thus Windsday of Movement Week is a holy day each season, with the men gathering atop Stag Hill and its upper slopes to offer worship and sacrifice. Savan, or one of his two junior priests, leads these rites. Before the

ritual begins the hill becomes crowned in cloud and mist to conceal it from the eyes of the profane, though thunder is often heard throughout the Vale and the sky is lit by lightning. Windsday, Movement Week, Storm Season is the High Holy Day, with rituals beginning at sunset the night before and continuing though the next day. The Windsdays of Sacred Time are equally holy.

The women are nearly all initiates of Ernalda. Every Clayday women worship around the hearth while the men are away in the fields, and though young children are often underfoot during these ceremonies they do not participate. Minor offerings are made, and prayers for health and fertility given. On Clayday of Fertility Week, however, the women of the clan all gather before the Riddle for seasonal rites, led by Morganeth and her priestesses. These rites are forbidden to the eyes of men and children. On Ernalda's High Holy Day (Clayday, Fertility Week, Earth Season), Morganeth actually leads a procession of women *into* the Riddle, and rites of worship and sacrifice are performed in darkness and secrecy.





Finally, Godsdag, Death Week, Storm Season is observed as the day Jarstakos Forked Spear hunted and killed the Martyr Faun. On this day, worship is given to the clan's ancestors, the Black Stag, and Running Doe. This is also the day when clan "lay members" (adults who marry into the clan or are adopted) are officially initiated as Haraborn. See "Lay Membership" below.

## Lay Membership

There is considerable overlap between the Haraborn "clan" and the White Hart "spirit cult" (see *Associated Cults* below), to the degree that being a member of one all but ensures being a member of the other. By "lay member" of a clan, we mean those members of the community who are recognized as Haraborn, but do not yet have voting rites and have not yet undergone the clan initiation rites that bind them to the wyter.

### Requirements to Join

There are only three ways to become a Haraborn; being born into the clan, marrying into the clan, or being adopted.

### Requirements to Belong

Members of the clan owe allegiance to the chieftain and the Ring, respect to the Royal, and devotion to the gods of the Storm Tribe. Most lay members are children under the age of sixteen, and thus also owe obedience to their elders, the adult members of the clan. Note that adults who marry into the clan, or have been adopted, are considered to be "children" until they participate in the clan initiation rite mentioned above.

### Mundane Benefits

Members of the clan are sheltered, fed, and clothed. They are taught basic skills and the lore of the clan. Those who suffer capture will be ransomed or rescued by their clansmen, if possible.

### Skills

Members who join the clan by marriage or adoption receive instruction in *Speak (Heortling)* if they do not already have it, and *Customs (Heortling)* with a specific focus on the Haraborn and their ways. Assume an increase of 10% each Season up to 50% and 25% respectively.







## The Elements of Heortling Ritual

The components of Heortling rites tend to be threefold, and are described as *Prayer*, *Sacrifice*, and *Crossing Over and Return*.

*Prayer* among the Sartarites is usually chanted or sung, and in public or group rituals, is often accompanied by music and dance. It follows a strict tripartite pattern; the god—or the most appropriate aspect of the god—is first called or hailed by name and by ancient and time-honored epithets. These are of extreme importance, and must be recited with accurate rhythm, pronunciation, and inflection. In the vast majority of cases they are spoken in Storm Speech (or for goddesses Earthtongue), for the purpose here is to gain the attention of the god by calling him or her in the language spoken in the Time Before Time.

Next, the god or goddess's attributes are listed, the qualities that explain why this deity or this *aspect* of deity is being called. For example, "Hail Orlanth Foe-Breaker, you who drives the enemy host before you like dust before the storm," or "Hail Ernalda Mother-Protectrix, you who eases the pain of labor and ensures the health of mother and child." The aspects and attributes must obviously be appropriate to what will be asked of the deity; "Orlanth Foe-Breaker" to defeat enemies, "Orlanth Rain-Bringer" to ensure rains for the fields, and so forth. The deity is then reminded of sacrifices or services the petitioner has made in the past. "If ever my offerings of sheep and cattle have been pleasing to you, hear me now!"

In the final stage, the deity is informed of what is being asked of them, followed by a description of the sacrifice being offered in return. Thus, taken together, a prayer might look like this;

*Hail Orlanth Foe-Breaker, you who drives the enemy host before you like dust before the storm. If ever my offerings of sheep and cattle have been pleasing to you, hear me now! Be propitious unto us and grant us victory tomorrow in battle, and I will offer to you now this unblemished and virgin bull.*

During prayer it is traditional for the supplicant to stand, head bowed, arms raised with the palms facing the sky and fingers forward. For many Earth goddesses, however, the supplicant often kneels and places their palms firmly up the ground before them, bowing the head to touch the soil.

*Sacrifice*, the next element, is the core component of Sartarite ritual practices, as it is the indispensable link between worshippers and their gods. It was the gods themselves who ordained this when they sacrificed

themselves to save the world. Surrendering their possible futures to the Great Compromise, the gods went into the world; Orlanth into the air, Ernalda into the earth, Yelm into the sky, and so on. They sacrificed all that Could Be in order to create What Is. This was the creation of Time and the separation of gods and mortals, and thus to reach back to the gods, mortals needed to adopt the same sacrificial magic.

Every Heortling ritual, from the smallest to the grandest, requires sacrifice. The nature of the offering can vary tremendously. Small, daily rituals might require;

*Offerings of drink, such as ale, mead, or wine.*

*Offerings of bread and cakes, honey, fruits and vegetables, or oils.*

*The burning of costly aromatic incenses.*

For greater rituals, such as High Holy Days and Sacred Time, appropriate offerings might include;

*Offerings of a lock of one's own hair, especially common during initiations and investiture of an office.*

*Offerings of valuable items, such as weapons, works of art, or sculpture. Some rites permit images to be made of other sacrifices—such as enemies or livestock—and offered in place of them.*

*Offerings of livestock; cattle, oxen, pigs, and sheep are the most common. In extraordinary circumstances horses may be offered.*

The chief method of making these offerings is by burning a portion of them in fire, and by retaining some other portion for oneself. This is of the utmost importance, for by *sharing* the sacrifice with the god, the sacrifice becomes a bridge or link *between* the mortal and the deity.

In the case of food, drink, and livestock, a portion of the sacrifice is offered to the fire and the remaining portions are consumed by the worshippers. In the case of scented oils and incenses, as the offering is burned the worshippers breathe in the fragrances. If an item is offered, such as a sword, the blade might be offered to the fire and the hilt kept on the person of the worshipper thereafter. What is important is that there be a link, that the sacrifice become a cord connecting the worshippers and the god.

*continued next page...*





For personal, daily offerings, the fire receiving the sacrifice is the hearth fire of the worshipper's home. The goddess Mahome is beseeched to take the offering to the other gods on the worshippers' behalf. For those performing rituals away from home, or on the Holy Days, a clan Seizing (shaman) provides one of Oakfed's Three Fires. This is commonly a Camp Fire or Bonfire spirit, though during the very greatest rituals a Holy Fire spirit is called.

*Crossing Over and Returning* is the final stage of Sartarite ritual. In it, the "bridge" created by the sacrifice is used, first for designated participants to cross

over into the world of the gods, and later for them to return bearing the power and blessings of the deities. The extent to which the participants enter Myth depends largely on the importance and power of the ritual itself, as well as the power and experience of the one crossing over. For a minor, daily ritual performed by a lay person or initiate, the participant might only pull back the veil and catch a brief glimpse of the God Time. For a High Holy Day, or a ritual performed in the Sacred Time, the participants might vanish into the God Time completely, the mortal world fading away while those looking on see the gods taking their places. This is especially true if the participants are Rune Masters or Devotees.

## **Magic**

Members do not receive magical training or instruction until full initiation.

## **Initiate Membership**

### **Requirements for Initiation**

Initiates must be adults and members of the clan by birth, adoption, or marriage. In the two latter cases, they must undergo a formal clan initiation on Godsdag, Death Week, Storm Season and receive the clan tattoo (a rampant stag).

### **Requirements to Remain Initiated**

Initiates are expected to serve the clan, the chieftain, and the Ring. They must be at least Lay Members of a Storm Tribe cult (if men) or an Earth cult (if women). They must abide by the laws and traditions of the clan.

Serving the clan means being useful. Wandering the hills seeking adventure is not particularly useful. Clan members should be farmers, carpenters, smiths, herders, hunters, etc. 90% of the time. Men additionally train in the clan militia, or fyrd. Women tend the sick, cook, sew, and look after the children.

### **Mundane Benefits**

These are largely the same as for Lay Members, but full clan initiates are also entitled to vote for the chieftain and on matters of import to the clan.

### **Skills**

Common and professional kills are taught freely to clan members depending on their role and aptitude. Skills like *Farm* and *Herd* are learned by almost everyone. Obviously, if you want to learn a Craft skill like

Redsmithing, you need to work in the forge. Assume by giving 90% of their time to the clan each season, the character receives 100L worth of training (see *RQG pp. 416-417*),

### **Spirit Magic**

Glorantha is a magical world, and charms, spells, and incantations are a part of everyday life. A character will know all sorts of magic not covered by the rules; a warding hand gesture against spirits of disease when someone sneezes, a plow blessing before a field is tilled, a mother's soothing charm to lull a baby to sleep. Players should feel free to allow their characters to know any such spells of this sort, as they add color to the game.

Generally speaking, magical instruction will be handled by the character's cult, not the clan, but there are exceptions. For example, men who train for the fyrd will learn spells like *Bladesharp*, *Demoralize*, *Detect Enemies*, *Parry*, and *Protection*. Assume they earn 50L of credit each Season of training. Women might learn *Heal*, *Protection*, *Repair*, or *Sleep* (useful for giving rest to the wounded or ill as well as difficult children!) the same way.

In addition, being a full member of the Haraborn clan also means being a full member of the White Hart spirit cult. Thus, with the GM's permission, assume any Haraborn clansmen can go to one of the clan shamans and ask to purchase Spirit Magic spells, either by paying with goods and labor or actual coin. Most of the spells on p. 257 of the *RQG* core rulebook should be available.

### **Rune Magic**

Initiates gain access to Common Rune spells and the special Clan Rune Spells provided by the Black Stag wyter and its son, the White Hart (see below). See the section on spirit cult "Initiate Status" (*RQG*, p. 377) for details.





### Divine Intervention

The Black Stag is not a god, more of a *genius loci* of Black Stag Vale and the patron of the Haraborn. This means that its power is strictly local. It can, however, offer divine intervention to members of its clan provided they are currently inside the boundaries of the tula. Outside of clan territory, the wyter has no power at all.

Divine intervention follows all the usual rules for initiates. Note that a character can call upon both the wyter and any other deity it is an initiate of, giving the clansman two chances at divine intervention.

## Rune Lord Membership

### General Statement

The clan itself does not have Rune Lords per se. Instead, the chieftain and his weaponthanes fulfill roughly that function in the clan. They are the sword arm of the Haraborn, and the champions of the community. The clan offers board and succor to these champions, and the wyter offers divine intervention (while on clan lands) using the same methods as any Rune Lord. Almost without exception, the chieftain and weaponthanes will already be Rune Lords of other cults, such as Swords of Humakt or Wind Lords, and possess the full range of benefits of that station.

## Rune Priest Membership

### General Statement

As with Rune Lords, the clan does not have its own priests. The Royal, however, serves as both the priest of the *wyter*, the Black Stag (see *RQG*, p. 286 for more details), and the chief shaman of the White Hart spirit cult. If the chieftain is the martial and worldly hand of the Black Stag, the Royal is its spiritual, otherworldly one. The wyter itself resides in the ancient, spreading oak in the center of the Royal's Grove. Not coincidentally, this is also the Focus of Power for the White Hart cult.

The Royal is able to cast unique community Rune spells on any member of the clan, or can teach these Rune spells to those who approach it.

## Community Special Rune Spells

### The Stag's Crown (1 point)

Touch, Temporal, Nonstackable

The user sprouts a twelve-point rack of antlers that do 2d6 + damage bonus. He or she gains a butt attack equal to DEX x 5% +/- attack and parry modifiers. The antlers have 15 hit points and a base strike rank of 3. These antlers are compatible with the Spirit Magic spell *Ironhand*.

### The Stag's Leap (1 point)

Touch, Instantaneous, Nonstackable

The spell allows the user to leap into the air and fly in a great arc anywhere within Haraborn clan lands (alternately, the user can leap back into the clan lands from up to 20 kilometers outside its borders). It cannot be used to leap out. The user can land anywhere within the tula he or she had been before.

### Deerbrother (2 points)

5 kilometers, Duration 1 hour

This spell allows the user to *Mind Link* with the nearest deer. The user can see through the animal's eyes and hear through its ears. He or she can cast spells through the animal. It is subject to all the other terms and restrictions of a standard *Mind Link*.

### THE BLACK STAG

INT 17 POW 27 CHA 14  
MP 27 MV 27

**Runes:** ☉ Air 90% Tempestuous, ▼ Beast 90%  
Territorial, ✂ Spirit 90% Watchful

**Skills:** Spirit Combat 90%

**Languages:** Beastspeech 100%, Spiritspeech 100%,  
Stormspeech 70%, Heortling 50%

**Spirit Magic:** Befuddle, Control (Deer), Detect  
Enemies, Detect Spirit, Heal 4, Ironhand 5, Mobility,  
Silence, Vigor

**Spirit Combat Damage:** 2d6+3

**Rune Points:** 12

**Rune Magic:** All Common Rune Spells, Dismiss Air  
Elemental (Small or Medium), Increase/Decrease Wind,  
Summon Air Elemental (Small or Medium), Wind Warp,  
Cloud Call, Cloud Clear, Stag's Crown, Stag's Leap,  
Deerbrother, Break the Wolf





### **Break the Wolf** (3 points)

160 meters, duration 1 battle or 1 day

This spell takes a day to cast. It enchants a totem, usually a ghost deer skull mounted on a pole. Any invader currently on clan lands who comes within range of the totem is automatically hit by a *Demoralize* spell. He or she may attempt to resist by rolling against the POW of the person who enchanted the totem. This totem is usually carried into battle to repel invading forces.

### **Associated Cults: White Hart Shamans**

The White Hart shamanic tradition has its origins in the Haraborn's years of exile. Unable to leave the Vale, the Black Stag sent his son, White Hart, to travel with the clan and serve in his place. The result was a spirit cult. During their entire time in exile in the Holy Country, the White Hart kept the clan united and whole, serving the wyter functions the Black Stag had. Once they returned

to the Vale, the worship of the Black Stag and the White Hart fused into a whole.

Only Haraborn can join the White Hart Tradition, and all clanspeople are automatically considered to be members of the cult. Full Initiates must be approved by the Royal or his shamans, but any adult Haraborn in good standing with his or her clan will be welcomed. Initiate membership is both encouraged and considered normal for both men and women, regardless of other cult ties. The oak in the Royal's Grove is the Focus of Power for the cult.

The White Hart has its own shamanic tradition, and clans people can chose to pursue this spiritual path towards being full shamans. These are trained under the rules in *RQG* (starting on p. 351), and characters must learn under a clan shaman or the Royal. As mentioned above, the Royal's Grove serves as the spirit shrine of the cult, and shamans will have access to the Community Special Rune spells in addition to all other shamanic powers and bonuses.

