

SKYREALMS of Jorune

Law and order on Jorune

By sholari James

Law and order is a crucial requirement for a society to function and flourish. People need to be able to discern right from wrong and see that those who break the rules are punished. When there are no rules, or the rules can be broken without reprimands, then there is chaos. While areas of such unlawfulness might exist in many places of Jorune, it is not the normal state of things. Even the simplest societies will have rules, obeyed by the people and upheld by elders or other tribal leaders. Higher civilisations and advanced cultures will have complex systems of laws(yordigs), courts(yordica), legal representatives such as lawyers and judges,(yordeh and yorliss) and strict rules how these should be applied or interpreted. These laws might have been created from pure common sense or be the product of religious dogma. A cultures view on justice, crime and punishment is as individual as its language, customs or religion.

Burdoth

Since the discovery of Earth-Tech caches, the dharsage has gained knowledge of the dominating law systems of ancient Earth. An attempt to implement some of these systems in Burdoth soon proved impossible. The culture was too crude and the legal system undeveloped. More control and respect for the law was gained from deterring public executions than by arguing in courts. However, in 3462 a new and revised legal system was launched and spread throughout the newly united realm. It became known as the Dharsage's Yordig. The new law replaced all existing laws in Ardis, while the other provinces retained some of their traditional laws (mostly concerning religion or cultural matters). The original package of laws were created by the Dharsage who still has full authority to revise these or create new laws. Today, the dharsage is assisted in the revision of laws by his private assembly of yorlissen, referred to as the DharYorliss.

Anyone suspected of a crime must be detained (in a herris normally in the towns) and held until his case can be tried by the yordica. In other civil matters (such as trade disputes etc), the older provincial laws may be chosen if both parties agree (not a possibility in Ardis, where all older laws were replaced by the Dharsage's Yordig. These civil cases are most commonly held in the kim of the town (except in Lusail, where special Compromission Halls serve this purpose). Both civil cases and cases strictly under the jurisdiction of the dharsage's official yordica can appeal to the Keshtica Yordica. One Keshtica Yordica exists in each province.

The yordigs of the realm are enforced by the drenns and keshts to a degree where they are allowed to catch and bring diyorda to the yordica with whatever means they deem necessary. Punishment is harsh and the death penalty is common for serious crimes and treason. The harsher penalties are deemed necessary by most and the result of a general lack of long term prison institutes and an adaptation of terran law to a harsher and more uncivilised environment.

The klades are powerful in Burdoth and have their own Klade Yordica, which resolves civil disputes in and among themselves. Although officially banned to do so, the dharsage still hears rumours about Klade Yordica resolving more serious disputes, such as banditry, murder

etc. Over the last few years dharsage yorlissen have tried to spy upon Klade Yordica to brake this grip of power the klades have over their members.

Heridoth and Khodre

For its strict and detailed system of yordigs and cleverly devised legal system, the Dharsage's Yordig is used in Khodre and in Heridoth with only some minor changes. The Whitehands (nobility) of Khodre were long excepted from some yordigs, but this has changed during the last 50 years.

In Heridoth, the Coralli priests have officially also lost their privileges, but still enjoy them in practice.

The Dow people have their own additions to the Dharsage's Yordig in the form of moral rules called Chao, that sometimes are little less than inspiring mental quizzes or proverbs that highlight a moral problem surrounding the dispute. The very notion of having punishments for a crime that doesn't improve the criminal is but one of the greater Dow moral additions and cause for many strange rulings (at least in the eyes of their neighbours).

Thantier

The realm has a mix of legal systems that are intimately linked to the different cultures found there. No effort has been made to unite the Thanterian states under one law, nor does it seem possible.

The Coronian realms have strict laws originating from the old post-catastrophe terran colony. They have been greatly garbled throughout the ages and made to suit the current rulers. It is referred to as the Yordig Thanteris and the 100 core yordigs, or "commandments", can be found written upon great stone pillars in the awss of every coronian town (often outside the town yordica). Especially the long gone Holy Coronian Empire (Emperor and Pluran Church in cooperation) has moulded Thanterian Law into what it is today. Today, the Pluran Church, the rulers of the coronian realms and their advisors and yorlissen create/modify Thanterian Law. The DharYordica in Lanna spends much of its time deciding which version of Thanterian Law should be used and resolves serious disputes (or rather appeals) between commoners. Dakrani (Thanterian nobles) have their own court in Lanna called the Dakrani Yordica and the Pluran Church decides the fate of their own in The God's Yordica. For slaves and thones there is no justice to be found in Thantier.

The klades have a much stronger legal status in eastern and central Thantier than in Burdoth. They have their own Klade Yordica, which resolves any and all disputes between themselves. If a kladesman has wronged someone, the wronged must turn to the Klade Yordica for justice. No kladesman can be called to a normal yordica or the DharYordica in Lanna. Only the Dakrani Yordica and The God's Yordica has supremacy over the Klade Yordica.

The Thodicean tribes rely mostly on customary laws, often not even found in writing. Knowledge of the Thodic Baans is the responsibility of the "singhas", or "loorm" as they are sometimes called. They remember the Baans and their punishments through oral tradition and to make this easy, they are often recited in rhyme. The elders and the local chieftains of each small area serve as yorlissen and decide the fate and punishment of offenders of the Thodic Baans. As punishment relies upon the various serving yorlissen of an area, law is a varied state of affair that relies more upon common sense and a system of debts to the victim or his tribe. Paying the debt is also a tribal affair, so the tribes tend to look after their trouble-makers.

The Skamaan use a harsh and strict legal system that never seems to change over the years. The yordigs are said to have been burned into a cliff in the wastelands far north by Tyrakaar, the chief War God himself. The yordigs demand harsh punishments for all kinds of crimes against the state or its rulers. Especially harsh are the punishments for “war crimes” such as cowardice in battle, disobeying orders, looting skamaan people etc. Generals or other people of high rank in the military often serve as yorlissen during peaceful times. The yordigs also impose strict moral and ethical rules that are recited every night by young skamaan and heeded in every family or clan. The main purpose of the old yordigs is to create stability, loyalty and unity among the skamaan. Slaves, commoners and members of the newly formed dakrani caste, must all follow the yordigs of the state and are judged equally.

The Erucians have an old tradition of ruling families. These families have their own yordica and yorlissen. House members, commoners and slaves “owned” by a house are judged by these House Yordica. Family elders and family rulers are the traditional members of the yordica. No family can judge over a member of a different family or those people or items “owned” by another family. As a result, blood feuds are common between families, which often takes its toll upon the slaves and commoners in the form of vengeance actions upon the “property” of the opposing family. To suppress violence, the Erucian Overlord, the Prince (formerly, the Erucian Emperor) can be called upon and can act as a supreme yordica and resolve disputes between families. During these occasions there are no individuals. Only family disputes are resolved.

In areas where different Thanterian people live in the same area, it is not uncommon to find that different laws apply to different people. This is especially true in Lanna. In the colonies, colonial lords have adapted the laws to suit their lands and their needs better.

Sutturash Nomads

The fierce Sutturash desert nomads of the See’iss Desert follow the Suran Laws set down by their ancestors. Their suran scripture mentions these laws, but unlike the scripture, the original written laws no longer exist. However, the sutturash priests keep the legal tradition alive and have many written scrolls regarding the original wording and interpretation of the Suran Law. Much of the laws surround possession, vengeance and right to water. Debts in the form of servitude, support of a deceased’s family etc are common. Laws blend into traditions and “Suran Rights” which apply to all sutturash alike. These might be the right to drink of a well, even if you are the enemy of the well’s owner, right as a stranger to enjoy one night of hospitality etc. Like all tight knit societies with strong family bonds, the families tend to pay for their wrong-doers and thus keep their eyes on them.

Outsiders (thanterians) have no rights among the Sutturash and are not even allowed to quote any of their Suran Laws.

Jasp

The old rulers of Jasp had their own yordigs and tended to create totally new ones whenever one ruler would succeed another. Over the centuries, respect for the law diminished as rulers would change them every twenty or so years (also taking into account the occasional mad ruler and his insane yordigs). Only the civil yordigs created by the Trading Houses, concerning commerce, shipping, debt etc remained constant. These were referred to as the Sea Yordigs or The Jaspian Trade Yordig. So, the people started to rely upon the Trading Houses for justice, instead of the corrupt and unjust yordica of the rulers. After the Council of Servants was created, all old yordigs were uprooted and new yordigs were created. These are referred to as Jaspia Yordiga. However, the Sea Yordigs remained when resolving civil

disputes, as they had been thoroughly tested and perfected over the centuries. The Trading Houses now have twenty greater House Yordica that have sworn to also serve the public as well as resolve disputes between the Trading Houses. Four of these are referred to as Sea Yordica and are not stationary. They can be assembled in foreign realms where Jaspian need to resolve disputes between themselves. Normal Jaspian Yordica are spread out through the realm and can all be appealed to the Jaspian DharYordica, which in turn can plead its cause to the Council of Servants. Today, it is the Council of Servants along with representatives of the Trading Houses that make, dissolve or change yordigs.

Ros Crendor

The tribes take care of their own. The smaller the tribe, the easier it is for the chieftesses to settle disputes. This is especially true for the Tokrem tribes of southern Ros Crendor. The other, more numerous tribes have special courts, "Kree Coors", which assemble four times a year to solve serious disputes. The Kree Coors consist of wise women and men and chieftesses of GranKree status and at least one priestess. Here cattle thefts, murders, debts and other wrongs can be amended or settled. The Kree Coors normally assemble in the closest town or tribal meeting place and altogether the court will exist for one or two weeks depending on the size of the area. During this time people tend to flock to the towns to sell or buy their goods or meet with other important persons of society. Grand markets spring to life and merchants from far away places appear out of nowhere. With so many GranKree and priestesses in the town many also take the opportunity to marry (only allowed by the priestesses during eris and mullin).

If a foreigner is suspected of a crime, the court will normally assemble for just that occasion. This has been ordered by the High-Priestess.

Smaller disputes, that the tribe elders find can be settled fairly by the village/tribal GranKree and the Chieftesses, normally don't have to wait for the KreeCoors.

Larger towns, such as Ro-Obiss, Tallor, Mervis and Kerteyga have permanent courts called GranKree Coors. Permanent "Judges" reside here and are normally appointed for life among the older and wiser members of society. The KreeCoor of the pirate town of Kerteyga is known to be corrupt and a foreigner would never win a case or leave with his riches intact if he ever ended up there.

If a person is found guilty of taking another's life, the perpetrator's life becomes the property of the victim's closest family. They may choose his punishment, but generally have two or more options presented by the KreeCoor to choose from. The perpetrator may be condemned to death or may become the slave of the victim's family and make up for the loss of income, labour etc. His years of servitude may be decided by the KreeCoor. In some cases the perpetrator may be imprisoned for life in Prison Mountain, but this is considered especially cruel by most of the tribes. This is also the case when the punishment has not yet been decided or the KreeCoor not yet has been assembled. Normally a family has a full year of mourning to decide upon the punishment. They must at least spend one season (crith, mullin etc) of mourning before they decide the punishment, so that a rash decision is not made.

The Fransei Tribes

The fransei tribes of the Doben-al follow the wisdom of the chieftains and wise women and men. Many have legal systems that are exact copies of the ones found in Ros Crendor. In the deeper deserts Kree Coors are uncommon and it is more vital for tribes to watch over themselves, rather than cooperate to find justice. Nonetheless, meetings are held now and again to marry, sell goods and resolve disputes. These customs are as varied as the tribes of the Doben-al.

Among the muadra of Doben-al (many of them not really part of the fransei tribal concept) the wisdom of the Sholari Caji serves as justice. Obscure isho religious ceremonies are used to discern justice and find solutions to the disputes in the sho-sen is common.

The Lunghoth tribes let tribal elders resolve their disputes and fear the Ros Crendorian priestesses. Seers or extremely holy men and women live in secluded caves in the wastelands. These oracles are consulted to resolve important disputes or to find answers to important questions and decisions.

The Coastal Kingdoms

Law is created by the kings of the small realms, whom rule supreme. Some rely on obscure ancient laws, other on some kind divine ability to deal justice. Some will make honest attempts to be just and even adopt suitable parts of the Dharsage Yordig – others use the law to further their own selfish ends.

Trarch

No written laws exist among the trarch. Social rules apply and might be enforced by a wise man or woman, tribal leaders or even oracles. Some of these rulings might be deducted from moral codes, fragments of shantic wisdom or even shantic carvings, which the trarch believe are constantly changing and hold hidden truths.

Trarch living in the central parts of Drail meet at certain tribal gatherings to discuss injustices and it is a custom for another tribe to be asked to judge over a dispute – as they will not be partial to any of the sides of the dispute. Some trarch rely on physical challenges to prove someone's innocence, accusation or right to an object (or even spouse). It is also common for trarch to prove their innocence by defeating the accuser in physical combat (rarely to the death).

Trach living among or close to ramian rely on ramian laws or very crude interpretations of these.

Lundere

The great realm of Lundere is only loosely controlled by the woffen rulers of Yobreh. Especially the Sawtland woffen are anarchistic and freedom-loving and heed no laws or rules created by the people of the north. This chaotic nature of the woffen is reflected in their legal system(s). It can only be summarized as Chaos.

Officially, the Yordigs of Lundere govern all woffen together with the Iscin Lawse. The term Yordigs of Lundere is actually only loosely strung together pieces of Dobren law, oral tradition and punishment “bartering”. Yorlissen are appointed by the rulers in the north and work in a few established yordica in the major towns. Their education is poor and they tend to barter with the laws and punishments to please all parties. It is however not uncommon for these yorlissen to be stern and just bronth serving in Lundere (in order to bring law to the lawless). The yorlissen also tour the rural areas once a year to resolve the few disputes that seem to exist there.

In reality, the Iscin Lawse and the decisions of the Packs rule all woffen, but those living in the greater towns. It is here that the true legal power of the woffen resides.

The Iscin Lawse are strong and defined among all woffen as:

1. Iscin is to be revered by each in his/her own way
2. None should come to harm at the hands of another

3. Property is absolute
4. Slavery is a capital crime

Woffen are vocal and will chastise those who fail to honour these basic ideals and the vast moral network of interpretations of these. Even the most serious crimes will be dealt with locally and without the complicated procedures of the northern yorlissen.

The unit of legal decision making is a Pack, and a pack is the law. Packs are discouraged from judging other woffen in the greater cities where the Yordigs of Lundere exist and are strong. But, even in these cities it is common for many woffen to seek the more familiar proceedings of the Pack. Every Pack has a leader, chosen by their experience and popularity. The members of a Pack number anywhere from four to ten. Those who live in woffen communities volunteer to enter and leave a Pack as, as prescribed by the Pack Leader. In towns there might be several Packs, each having jurisdiction that has been carefully decided over the years. If a Pack's decision is unpopular, it will bow to public pressure and a new pack will assemble in its place for future decisions. Sometimes retroactive judgements are made by newly formed Packs.

In the unruly Sawtland the Pack system is especially strong. None of the appointed yorlissen of the north venture into Sawtland. In some parts of Sawtland, the Pack membership is even hereditary and strange oral traditions have added a complexity to the Iscin Lawse. Some say that these additions originate in shantic ethics that have been adopted by woffen. The law of Sawtland is therefore never the same in the eyes of two Packs.

Many woffen who live close to shantic dwellings with whom they have peaceful dealings, will turn to these for guidance when resolving disputes. The wise words of Those that Guide (see *Religions of Jorune*) is never questioned.

Despite the chaotic legal system, woffen society is not rife with crime. Woffen have many conflicts between themselves, but extremely few turn fatal. Murder is very uncommon among the woffen and often the act of strangers in Lundere. It is simply not in the nature of the woffen to seriously harm each other. However, what many humans would call harassment or plain physical violence, is instead seen as part of the everyday playful socialisation process. A few kicks in the groin while determining who is to dominate a rowdy party is just not seen as a crime in Lundere.

Punishment tends to be much the same, whether using the Yordigs of Lundere or Iscin Lawse, whether dealt by yorlissen or by Packs. The most common punishment will be public acts of submission to the offended party, compensation and servitude. For more serious offences body marking or nipping of the ear is chosen to show all and everyone that the woffen has committed a crime. When the marking is removed, or when the ear heals, the punishment is over. Marking and nipping is used mainly in larger communities where the need is stronger to show others what the offender has done and who he is. Nipping is a common punishment for minor crimes and when youngsters are involved. Restitution is a vital part of the woffen ethic. Those guilty of a crime might have to come grovelling to the victim of a crime or even lay down on face and let the victim place his teeth on his neck. However, the most serious punishment is ostracism, known as "sawott". The rare cases of murderers, slavery, other serious offenders and repeat offenders are shunned and exiled forever. They are called sawotti and forced to eat the eckgrix root, which causes a permanent blotchy, yellow coloration of the skin and fur. Other side effects of the eckgrix ingestion are weak and splintering nails and a deterioration of the tissue in the eye, which will lead to night-blindness and causes a look the humans call the "devil-dog" look. In this way, the most serious woffen criminals are always identifiable.

Execution is so rare that it is the stuff of stories and even legends. In all cases the crime has involved the murder of children. Children are precious to all woffen, as they have great problems having them. The killing of a child is the worst offence of all.

Anasan

Local rulers decide upon what laws to follow. These might be human laws, the adopted Dharsage Yordig (mostly along the eastern coast), oral tradition or Iscin Lawes. The legal system of Anasan is as loosely organised as the rule of the realm. Elders or wise men often serve as yorlissen during monthly “Moots” when people of an area meet to resolve disputes. In some areas it is the local ruler and those they appoint that serve as yorlissen. Along the western coast it is not uncommon to find hereditary yorlissen titles or title “auctions”, where the local rulers sell yorlissen titles to the wealthy. Along the Rhodu River exists a tradition for the elders of communities to take yearly turns as yorlissen, which can be called upon whenever an injustice is suspected.

Dobre

The Bronth are known to be good historians and scholars. Their great collections of historical scriptures rivals those found in the Mountain Crown. Even their collection of yordigs is impressive and the result of much hard work. Ten great Root Yordigs exist (“Door Burooh”). They were laid out in ancient times, when the Bronth first started to settle the land that would become Dobre. The Root Yordigs were originally mere moral codes and have then been subject of much interpretation over the years. Today, countless Interpretation Scriptures (“Door Danjas”) of the original root yordigs form a jungle of dense bookwork and hundreds of Complementary Yordigs (“Gan Burooh”) have been added to the Root Yordigs.

Everything within the Dobren legal system is surrounded by tradition and is performed to perfection. The Dobren yordeh and yorliss have great respect and wear ceremonial robes. Dobren yordica sessions require several days of preparation and many hours of arguing before the yorlissen have made a decision.

Bronth have a code of ethic rules derived from Iscin that resembles those of Lundere. They are known as the Iscin Lawse and used for much ethical behaviour among woffen, but seldom replacing the extensive Door Burooh, Door Danjas and Gan Burooh. The main principles of Bronth Iscin Lawse are:

1. Iscin is to be revered. Remember him always.
2. Slavery is a crime against all who live it or witness it.
3. Intentions vindicate actions.
4. Birthing is sacred.

Among the Iscin races, the Dobren yordica are seen as the foremost. Dobren yordica are also known to be the foremost interpreters of Iscin Lawes and will accept any case brought before them. Therefore, it is not uncommon for the woffen living close to the Lundere/Dobre border to seek justice in Dobren yordica. Even woffen from Anasan come to seek justice in Dobre. Likewise, it is common for Dobren yordica to travel throughout Lundere and Anasan to spread the law and help solve disputes. These Yordica will be slightly more flexible and concentrate on the Iscin Lawes.

Sharden

Even the remotely isolated tologra of Sharden have preserved the initial teachings of Iscin, the Iscin Lawes. To the tologra they are known as the Six Principles of Iscin and are obeyed and learnt at an early age by most tologra.

1. TO LIVE INDEPENDENTLY OF OTHER RACES
Had not their ancestors survived the test of settling the isle of Sharden which is their home?
2. TO GIVE EACH TOLOGRA THE CHOICE OF HOW TO LEAD HIS LIFE
Where they not intelligent enough to make their own decisions?
3. TO NOT HOARD MATERIAL GOODS BEYOND DEATH
Had they not escaped the crugar, parted from the bronth, and still survived with what little they carried?
4. TO HONOUR SELF RESPECT ABOVE GLORY
Had not Iscin devoted His life to them without gain?
5. PRACTICE EXCELLENCE IN MIND AND BODY
Preserve the gift of Iscin
6. SLAVERY IS A DIRECT SIN AGAINST ISCIN
And who, besides crugar, the killers of Iscin, had ever attempted to enslave them?

Despite these six strong principles, tologra have proven to have inherited much more of the human sin than their cousins, the woffen and bronth. Throughout Sharden's history there are tologra usurpers of power that have abused the principles, such as honouring himself a little too much or enslaving his kin or forcing them to servitude. The scanchi priests have long chosen for the tologra what to think and how to act. Although the Six Principles are revered, they are not always honoured.

Because of this, the tologra soon saw the need of more permanent law and order. This was the birth of Ruler's Law and Scanchi Law.

The traditionally strong and warring rulers of the tologra passed many yordigs. According to custom, if a yordig survived more than three changes of the throne it became a properly certified and lasting yordig that must be abided forever, or until three kings have declared that it should not be heeded any more. These laws mainly concern taxation, drawing of troops, duties of the provincial leaders and governors, rights to land etc. Most tologra are very proud of their traditional Ruler's Law and will quote these sometimes arcane laws at every occasion they can. Whikle the Six Principles give them a moral code, Ruler's Law symbolises their (in their eyes) stable and proud civilisation.

While the Six Principles govern tologra behaviour towards each other and the moral of the country and Ruler's Law governs many practical and administrative issues, Scanchi Law is the most powerful. When the Scanchi priests came to power during the Sharden Theocracy, they passed many laws regarding the caretaking of tologran souls. With these laws (that look to many humans as a series of tests) the scanchi priests would decide what tolograns were allowed to say and think. Theological taboos were created and all tolograns were forbidden to discuss or investigate these topics. Religious ceremonies were made mandatory and bound to the law. Theological theories were part of everyday politics and so were the Scanchi Court Temples that were created all over Sharden. Weddings, servitude oaths, as well as childbirth, inheritance, granting and selling of land etc became religious matters. The scanchi priests fixed a strong grip over the populace.

With the coming of the ramian, the scanchi hold over the people was lifted. Suddenly there were new lords that could be served and the strangling yoke of the scanchi could be escaped.

Inspired by the ramian, the tolograns finally revolted against their scanchi Priest King. Like most Ischin races, the tolograns cared much for the lives of all their kin and did not destroy their former oppressors. Instead, the scanchi priests were allowed to continue their religious practice (as the tolograns needed their religion), although not meddle in politics at all.

Hulsan Tersarri was the strong tologra that usurped the Scanchi Theocracy. He saw himself as a great liberator, but soon proved himself to be an even worse oppressor and true tyrant with no respect for either the Six Principles or Scanchi Law. It was the ramian villagers that in the end aided the tolograns to free themselves from the oppressive rule of Hulsan Tersarri and his absurd, suffocating new yordigs.

While society and the legal system seemed to tumble, Scanchi Law was untouched. In reality, the scanchi had lost their political grip over Sharden, but not their religious or their legal grip. Most rural tolograns will still go to the old Scanchi Court Temples to resolve disputes. Tolograns of the larger towns tend to trust the old Rulers Law and Six Principles instead. As only the ruler is allowed to pass yordigs by tradition, specialised Law Masters discern legal meaning from the existing Ruler's Law and the Six Principles to resolve disputes. None among the latest line of kings has bothered to fill the legal gap left behind when the scanchi were dethroned and probably won't do so in the near future. Because of this absence of a law passing institution many local law interpretations exist among the local rulers, causing confusion and further proving to the scanchi their right to govern the law of the land.

In the northwest of Sharden it is not uncommon for the local rulers to have adopted ramian law instead, as the ramian presence is great in this area.

Thivin

The large thivin families resolve their own disputes. The family patriarchs have all the power and decide any and all kinds of punishment. Thivin law consists of several written documents (the oldest in Rorch-ko) quoted by the elders. The thivin punish their own and if a thivin is called to a human yordica, one of the family patriarchs will come in his place. The thivin family pays for the punishment collectively and the individual is later punished by the elders. Humans find this very frustrating and often accuse the thivin of protecting their diyorda from justice.

As the thivin are peaceful by nature, most disputes regard commerce, rather than violence.

Ramian

The members of one caste rule all ramian below them. The castes were determined by the dark and sinister gods of the ramian and few manage to move between these sacred and ancient boundaries. The bloodlines of the higher castes were chosen by the Lost Gods for their superior abilities, prowess and wisdom. Even so, there are ancient rules ("Tcharrk") that must be obeyed by all. There are three hundred and three Tcharrk that were set down by the gods in the dawn of time. Most of these cover mundane everyday aspects of ramian society and cover in detail inheritance and commerce. A great deal of tcharrk also deal with the lifestyle and goals of every ramian as an individual. Only three tcharrk exist regarding murder and deliberate bodily harm upon another ramian, as this is against fundamental ramian nature. Another one hundred and one tcharrk have been agreed upon by the ramian Urat (noble caste). Foremost of these is the law that a higher caste rules superior over a lower, as long as the original tcharrk are not broken. The new tcharrk also governs the stage of chiveer. Which did not appear among the ramian until after their gods left them. Contrary to human society, ramian society is very uniform and free of conflicts. Therefore there is surprisingly few conflicts that need to be solved by consultation of the tcharrk.

The Urat are responsible for upholding the traditions of the tcharrk and keeping the troublesome chiveer ramians in line, while the ramian rochka (priests) act as judges. If there is an important dispute or a dispute among the Urat, the degralochi caste (priests that specialise in the interpretation of their ancient Degraloch scripts) are consulted.

Other races and slaves are not protected by the tcharrk unless owned by a ramian (thus being one of his possessions) or if they have been placed under special protection (Khabchra) by the Tirtive (the four supreme rulers of all castes) or a member of the Urat. The ramian have only one death penalty, which is given to a ramian so mentally ill that he actually managed to kill someone of a higher caste. It is a kind of merciful killing surrounded by a great ceremony. These ritual killings are rare and always performed by specially appointed Kinslayers, who are mentally “damaged” to be able to manage the task.

[See *Ramian Caste System* essay for more details on the ramian]

Cleash

The cleash have no yordigs or yordica that anybody has heard about. Their ranks are strictly upheld by a genetic hierarchy and there is no justice for those wronged by a higher caste (neither would they see themselves as morally wronged). Strife is very common and very bloody among members of the same genetic caste, as scheming and backstabbing is a part of a cleash’s everyday life.

[See *Cleash Genetic Hierarchy* essay for more details on the cleash]

Scarmis

The scarmis have no other law than that of their queen. They are genetically bound to her and her drones and would not disobey her or her drones’ decision. All scarmis that are part of a hive will feel secure when given orders by the queen or her drones. Without their guidance they feel lost and will become worried and agitated. Scarmis who have lived for a long time outside of a hive community and have been separated from the presence of a queen, will make their own decisions. The most strong-willed scarmis of these secluded societies (that consists only of males) will make the decision for the rest (which they find comforting). He becomes a queen substitute to calm those around him. A scarmis without a queen or a queen substitute is a rare thing. Yordigs are unknown among the scarmis, but some scarmis have actually come to human yordica out of interest. No scarmis will accept imprisonment and will either die fighting its jailors or die shortly afterwards in the herris. A scarmis simply won’t survive the herris. Human yordica condemning a scarmis of a crime find it hard to decide upon a suitable punishment. Scarmis rarely have possessions that can pay for their injustices and always die as a result of imprisonment or pending imprisonment. Therefore, scarmis who injure or kill humans (which, because of their strength and non-existent grasp of human behaviour is not all too rare) are often punished with death. A scarmis being dragged to a human yordica always ends in tragedy. Scarmis have little understanding of the human laws and always end up as victims.

Thriddle

Thriddle have a very ordered legal system of yordigs, yordeh and yorlissen. In older times the thriddle legal system was structured according to obscure and ancient traditions. The yordigs were however constantly changed or altered to better serve thriddle justice and new situations. Today, the thriddle have ordered their legal system after the Dharsage Yordig, which they see as very impressive and cleverly structured. Most legal terms and the legal structure is the same as that of Burdoth. The thriddle have however added many smaller yordigs, which they regard the Dharsage Yordig to be lacking.

According to the thriddle, all decisions taken by a yorliss must be based upon existing yordigs. There can be only minimal interpretations or improvisations. Law does not exist if it hasn't been formally decided upon and documented in writing. Therefore, thriddle law upon Tan-Iricid is a true jungle of smaller yordigs surrounding the core Dharsage Yordig.

Like all thriddle, the yorliss and yordeh have an incredible memory for details and know an amazing number of yordigs by heart. Human yordeh and yorliss who have studied the Tan-Iricid system find it impossible to grasp all nuances of thriddle law.

Abroad, thriddle obediently follow the laws of the realms they live in. Every shen has its Masters of Yordigs, who have specialised in the native yordigs or legal system of the area. These thriddle help and represent other thriddle called to the alien yordica and sometimes know the yordigs better than the natives. Thriddle quoting foreign law in foreign lands is always a cause for worry to the yordeh and yorliss of the area in question.

Crugar

Temauntro is seen by most as a lawless realm. This is not entirely true. The crugar clans and clan nations have many laws, foremost of these are the Iscin Lawes. The only problem is that these laws only apply to them and never to outsiders, who in reality can be treated in any way the crugar desire. Even crugar of other tribal nations are excluded from that particular tribe's laws.

When Chaln Dolcha united the crugar nations some fifty years ago, he also interpreted the Iscin Lawse and gave them a new and uniform appearance. Being very wise and with a strong religious background and education, he understood the power of belief. He set down several base preambles and laws that became very popular and still continues to spread among the crugar nations today.

Preambles

1. Iscin died as a martyr to the evil of his antithesis, Bomoveris
2. All humans contain both the good of Iscin and the evil of Bomoveris.
3. Humans cannot be trusted, though Iscin is to be revered.
4. Woffen and Bronth abandoned the valley in which they had known safety.
5. The ancient spawning ground of the Iscin Races shall one day return to the crugar. Temauntro is a temporary home.

Lawse:

1. Worship Iscin each dawn of Gobey (every 17 days)
2. The body of a crugar man or woman is private. It must not be invaded by human hands (save those of Iscin).
3. Kill only with passion and purpose.
4. Defence, Temauntro and Iscin are reasons to kill.

Elders among the crugar and those deemed wise and just will decide upon legal matters. However, the Iscin Lawse of the crugar officially allows those who witness a transgression of the Lawse to punish the offender immediately. Enforcement is limited by the number and disposition of those whom witness the crime. Quite a few crugar use this ancient law and outright murders have been motivated by this custom.

The crugar interpretation of the Iscin Lawse are often harsh and according to the principle "an eye for an eye". Blood debts and legal acts of vengeance are often the result of a crugar yordica. The countless tribal feuds in Temauntro are fuelled by these decision and the actions taken by the wronged of a tribe, who believe they have the holy Lawse of Iscin on their side.

The coastal towns of western and southwestern Temauntro have written yordigs, based upon Chaln Dolcha's interpretation of the Iscin Lawes and some other human yordigs of Jasp or Thantier. There are even real yordica, modelled after human yordica, which will gather when called upon. The crugar yordeh of these towns are however known to be easily bribed and cruel towards non-crugar. Few humans would go freely to a crugar yordica.

Blount

There exists no written yordigs among the blount. The blount don't even remember the Iscin Lawes and Iscin himself is only a vague legend, overshadowed by their very own creation myth. The blount do have several social rules that must be followed. These are interpreted solely by their Great Mothers. These huge, bloated females decide upon all matters of justice. Since blount societies normally are small, they have no greater problems keeping their troublesome individuals in place. Leaving their marshes is culturally associated with death and humans are never trusted. However, blount that are found in human realms are, according to humans, supposed to heed human yordigs. This is something the blount are unaware of and no blount would freely subject himself to a human yordica.

In the marshes of the blount, humans are seen as intruders and might sometimes be slain if they do not heed the warnings of the blount (or led to their death at the hand of some bog animal, quick sand etc). When an intruder has been slain by a blount, their Great Mothers have been known to deliver the skin of the slayer to the humans seeking justice, just in order to settle the matter and keep the humans away from their territories. The blount mothers know exactly how few and vulnerable the blount are compared to the humans.

The blount keep to themselves in the unwanted swamps and marshes of Jorune and take care of their own.

Salu

Most salu communities in the Burdoth, Doben-al, Khodre, Jasp and Lundere areas will have their own set of rules or even written laws kept by tradition in the Heki shrines, guarded by the Heki priests. Their rulers will consult these if there is a serious conflict or otherwise decide upon a punishment. Communities are led by one or several chiefs or family leaders who gather a couple of times a year to decide upon legal matters. In reality, many conflicts between these families are never really resolved, as the family chiefs cannot come to an agreement. Sometimes the Heki priest will help the chiefs, other times the salu will consult the yordica of humans, bronth or woffen (preferring the bronth). The salu along the easternmost coast of the Doben-al are an exception to this. Twelve extremely wise and powerful Heki priests are said to reside in the ruins of NorthSea Station (Petubah). Salu who cannot agree upon a dispute venture to the sacred ruins en masse once a year to hear the judgement of these wise Heki and to arrange marriages and other important ceremonies. It is the only time of the year that the ruins of the NorthSea Station are inhabited and somewhat resemble the ancient glory of their ancestors.

Many of the tribal salu of Hobeh and the Kymay Sea are led by their Salume priests. These interpret the will of Salume and judge all conflicts. Just by being a priest chosen by Salume, means that he is just and wise. Strangely, Salume priests from different communities will judge conflicts similarly or even identically. While the salu understand that this is because of their link to Salume, the reality is that Salume priests often sneak off to secret gatherings to trade secrets and information. Woe to anyone intruding on a Salume priest gathering!!

By having harsh moral and physical judgements (like: slaughter the livestock if you both claim you own and share the meat – not taking into consideration that it might be young or not time to slaughter) the salume priests keep their subjects in line. Murderers and other

criminals are sometimes placed close to samoril lairs to see if they can survive the night, and thus have the forgiveness of Salume. Non-salu offenders often get this treatment.

Acubon

The acubon of Lake Dau-Uh-Deh follow the rules of their people, which are interpreted by their elders. Many of these rules are moral rules, while others are old judgements for similar situations that have been remembered. Sometimes one of their silent priests can be called upon in serious moral matters to give a final decision.

The acubon live in primitive societies and their rules are equally simple. The acubon find nothing strange in their sometimes very harsh rules or punishments. Humans have never understood the acubon understanding for the biological rule of “strongest of the fittest” and shun the way acubon will mercilessly kill or sacrifice one of their own offenders.

[See *Acubon Secrets* for more information about the strange acubon.]

Croid and corastin

There are no written or traditional yordigs among the croid and corastin. Tribes will have their own rules to follow, much like primitive human societies. In some croid societies it will simply be the will of the dominant male.

Especially the croid are known to have smaller, temporary tribes of younger males who still haven't found a mate. These will either be stationary or roam the wilderness, causing much trouble to both their own kind and others. The rules they follow are those imposed by the dominant male of the group.

Corastin will listen to their elders and will have tribal sessions regarding important actions and matters of justice. Corastin living in human societies have found it easier to follow the yordigs of humans, than to try and bother their minds about rules of their own. Corastin also have trouble accepting and understanding obscure or unclear laws. They do not grasp the civil laws and will never pay a debt or pay for damages caused by them (try making them!). When it comes to money, the corastin believe that all humans constantly try to fool them or dupe them. The yordigs concerning money are no exception. They do however respect decisions about physical injuries and physical wrongs that they might have caused.

Shanta

Among the shanta there is very little violence. The violence that exists is mainly between children or to a minor degree, between the sects. The shantic children are very violent compared to their parents and equipped with natural defences in the form of a stumpy, strong bodies and claws. Instincts have made the shantic children violent in order to survive to adolescence. These children are carefully watched and tutored to overcome their instincts. Only the Ca-Desti nurture some of this rage, seeing it as a strength rather than a weakness.

As most shanta spend most of their life learning and rehearsing The Way of Life, there are few immoral actions. This is largely due to the fact that shanta are very stubborn creatures that have great troubles changing or adapting their lives. Change makes them uncertain and the old moral Way of Life gives them comfort and purpose. Also, shanta are herbivores and do not have the violent inclination common to many other races. A shantic dispute will more often be about slander, disrespect for elders, arguments about isho theories or alien affairs.

No laws exist among the shanta. Instead, the Way of Life perforates everything -the moral and ethical codes that are the very essence of the race are used to resolve shantic disputes. Many concrete and abstract factors are taken into consideration, along with the effect and nature of the punishments available for just that offender. Therefore, resolving a dispute is never done in two same ways. Every act towards the good of the family or The Way of Life is unique and

must be dealt with uniquely to please everyone and prevent further harming acts of the individual. All this seems very strange and subjective to humans. The shanta find the notion of strict unbending laws equally strange and regard it as a sign of an undeveloped and uncivilised culture. The worst punishment possible among the shanta is to be declared an outcast. This means that all the shan and the seven sects turn their backs on the offender of the Way of Life. This poor, wretched shanta is not allowed to manipulate the isho among any of the sects or live close to their dwellings. He becomes a “Ca-Lih” (Dead in the face of the Moons) and is doomed to wander forever homeless and abandoned among the invader races of Sho-Caudal.

Caji are often appealed by shantic “courts” and worship the wisdom of shantic yorlissen. In reality there are no true shantic yorlissen. Law and order, dispute resolving and punishment is taken care of by the families, family groups or eelshons (in important matters)

Public Punishment

A little must be said about public punishment, as it is such a vital part of especially simple human civilisations. While most tribal people wouldn't even dream about prisons or public punishments (seeing rather that a debt was repaid to the victim's family or that the offender is taken care of by his family) it is a commonly used deterring factor in most realms. To publicly punish or execute a diyorda in front of the eyes of the citizens is a good and simple way to ensure that people stay in line - or so the rulers think. Therefore, all public floggings or executions are done in public areas such as a city's auws or in front of administrative buildings (palace, chell's house, kim etc). Whipping, flogging or otherwise humiliating acts are popular in Burdoth, Heridoth, Khodre and Jasp, while ritual maiming and permanent loss of freedom (becoming a slave) is more common in Thantier. The ways to execute a diyorda are many, but most popular of them all is the Worm Mask, a fate often reserved for shissics (traitors) of a realm. A wooden mask is fitted over the head and face of the shissic. The mask is then filled with 1-inch tunnel worms that immediately start boring through the skin and bone to reach the juicy brain beyond. The grisly procedure lasts up to ten agonising minutes and the screams of the condemned are said to be the worst kind ever experienced. The perforated skull is then cleaned and placed for everyone to see on the city or palace wall.