

Jarand Final Project

The population of Jarand is rising very quickly in the cities. It is also rising in the countryside, although somewhat slower.

In the large cities, the populations are rising so quickly and are so dense that often two families will share the same house. This overpopulation creates a lack of jobs and housing. In turn, this creates many unemployed people who turn to stealing or to the professional Thieves Guild for a living. There are no "bums" in any of the large cities. Any drunken person or a person who is found by the City Guard without a job or a home is usually conscripted into the army or, if a seaport town, the Navy or the Merchant Marine for two years.

If a jobless person is smart, he will usually apply to the Kingship for a plot of land in the countryside to attempt to establish a town of at least 200 people in ten years.

To understand why this program exists, one would have to know some of the military history of Jarand.

About two thousand years ago, Jarand was a city-state that occupied the same area the present city of Jarand occupies. Then the King ordered that the adjacent city-states be conquered. Due to Jarand's superior military strength, this expansion continued for over three generations, until it had expanded to its present size. Foreign blood eventually became mixed in with Jarandian blood until virtually every Seagardian, Galliard, and Aragonian had some Jarandian blood in him. This large expansion created a large amount of available land, without a corresponding amount of people to supply armies for the protection of the land, and without enough people to farm the available land effectively. So this "homesteading" program increases the population, increases the amount of taxable people, increases the army and is making better use of the land's resources.

The amount of available land is almost unlimited at this time. Only about 20% of the land is put to use for agriculture, forestry and urban areas. In a few generations, more of this land will be taken up--probably in fifty years 40% will be used up. Probably within eight hundred years, Jarand will be so crowded, even in the countryside, that another military expansion must take place.

Of the 20% of Jarand's land used, about 90% goes to agriculture, and 10% goes to cities.

In the cities the ownership of land is always passed down from the father to his eldest son. If no son exists, but there are only daughters in the family, the property is used of the daughter's dowry; unless she is marrying the eldest son of another family. Then she will live in his house and the dowry will go to the next daughter.

When the property is handed down to the next generation, the parents usually retire and have their eldest son, or son-in-law, support them. If no sons or daughters are alive, the father may chose to inherit the property to a relative,

such as a nephew. The nephew most often gets married before he gains control of the property, so his wife can help support the former owners.

This tradition of not inheriting property to a son-in-law who already owns property prevents the build-up of wealth to one man. This makes upward mobility nearly impossible.

The nobility often own several shops and a mansion in the city. Many times shops are bought from townsmen who cannot inherit their shops to a relative.

The net of relationships varies from city to village. In the city, the base is strictly legal. Remember, any beggar ordinary man could be a potential robber out of necessity. Also, this is due to the large number of people that must be controlled. Outside of one's own family there is very little trust.

In the villages the base is moral during the ten years allowed for establishment. This is due to the fact that the villagers must bond together for mutual protection. After the ten years are up, when the King's laws come into effect, the bases become moral and legal. Villagers still trust each other for protection, but there is some mistrust in case another villager would report an act that could be interpreted as treason.

The families in the villages and cities are usually extended families consisting of a mother, father, four to six children, and the father's parents.

The social classes in the villages are limited. At the bottom of the ladder would be the farmer. Next up would be the equivalent of the mayor. He might be assisted by a village council that consists of between three to fifteen men, depending on the size of the village.

The social classes in the cities are more complex. The lowest would be the beggar. About five percent of the city of Jarand is beggars. The next up would be the average peasant. About 70% of the people are peasants. The peasants are the equivalent of the proletariat and own no property or businesses. The next highest are the townsmen. They are the business owners and make up 10% of the population. About 5% of Jarand's population is of the noble, royal or political class. This class consists of all the different state representatives to the Kingship, sages, scribes, and army commanders. The last class listed here is the military class. This class makes up about 10% of the population in the cities. They are usually no richer than a peasant or townsman, but because of the power they represent, they possess at least the influence of a rich townsman.

Of these classes, only the nobles possess any power in the Kingship's decisions.

The size of the cities varies from three thousand people in a small walled city, to 130,000 people in the city of Jarand. The city of Jarand has lasted for three thousand years. Villages, if they survive the first ten years are also permanent. The population of the villages ranges from ten to four hundred people. When a community's population starts to reach one thousand, it starts

changing into a city. Walls are built, government organizations start to appear, and the city starts to develop a trade center of its own.

The distribution of wealth in Jarand is very uneven. A noble may be thousands of times richer than a peasant.

An agricultural peasant usually owns a plot of land of about 50 acres, a two or three room house, a draft horse and a wagon. His usual income usually is about one hundred silver pieces, but taxes and expenses reduce it to about zero.

A peasant in the city usually makes about the same amount as in the country, and again, taxes reduce it to almost zero. They usually rent an apartment-like dwelling instead of buying a house. The upkeep of animals is so expensive in the city that they will not own a horse.

A townsman will own a shop with an apartment over it. He might own a horse for business purposes, but probably will not. His annual income will equal about two thousand silver pieces, but he must pay taxes on his merchandise and usually has a larger family to support, so he will profit only a little in one year.

The nobles are extremely rich. They will own a large mansion in the city, or a castle in the countryside. He usually owns several animals, has several servants, and maybe a few slaves. His annual income may reach one million silver pieces for the average noble, and more for richer. Sages, scribes and members of the royal court may earn between 2,500 to 8,000 silver pieces a year; maybe have a few servants; and maybe a few animals; all depending on rank. None of the above is taxed by the Kingship, except for exports to foreign countries.

In Jarand the people identify very strongly with the society, and strong sense of patriotism exists. The community is seen as part of the society and is not too important. The family is seen as the smallest unit of the society and the base for the individual, so the young and old hold it with respect, but the adolescent to middle age group disregards the family in favor of the state. One's peers are seen as allies in the defense and upkeep of the country. People outside the state are regarded as a threat to the society and as hostile. So most people in Jarand claim sovereignty to the state, and then to the family to a certain extent. Among the peasants, the family plays a more important role in sovereignty, but the nation usually comes first.

The subsistence base and techniques of the agricultural peasant is farming. They raise a variety of different food across the length and breadth of Jarand. On the west coast, they mostly raise wheat, corn and some potatoes. These are the staple crops. Some peasants specialize in raising cattle or sheep. On the northern coast, hardy grains and very strong cattle are raised. To plow the field, they use a wooden plough with an iron blade drawn by draft horses. A village carpenter usually makes the plow, and the blade is made in the cities or by the village blacksmith, if there is one. Another tool they use is the wagon, which is drawn by horses and used for every job where a peasant has to haul something to market. They also use a variety of gardening tools such as

threshing flails, hoes, shovels and a large lead hammer called a maul. The maul is used for breaking up dirt clods in the field. All of these tools are made locally or in the cities.

The peasants in the cities usually use the specialized tools of their trade, but they do not own the tools they use. A blacksmith for instance, would use a blacksmith's hammer, anvil and a forge. A tavern keeper would know how to prepare the drinks of his trade. Some of the other jobs would include: tanner, stable keeper, cobbler, foundry workers, masons, armorers, butchers, bakers and in some cases, entertainers.

The townsman class would have the same trades as the city peasants, except that they own the shops and tools that they use.

The noble's tool kit would include law books, scrolls and ink, merchant companies, and money. They base their subsistence on commerce, law, and politics.

Members of the military class usually use a weapon of some kind and own a set of armor. These usually are of average quality, the weapon having little decoration and the armor being a chainmail shirt and metal shield. The shield always has a replica of the King's Seal painted on it. Most soldiers carry a sword for a weapon, but some specialize in the longbow, crossbow, pole arms, or a two handed sword. They usually own these weapons, and are a sign of status. The military class is dependent solely on the government for its living.

Social control is moral based. The crimes in the villages are usually failing in some way to aid in the protection of the village, or trying to upset the balance of the village. If the offense is bad enough, the offender is executed and his family exiled from the village. These offenses are murder or aiding an enemy, but these are rare because the villagers depend so much on each other. For lesser offenses, the offender and his family usually are banned from all of the shops, taverns, inns, or temples for a period of time. Their punishment is set by the village council and is enforced by the shop owners and other peasants.

In the city, the City Guard, a special section of the army, similar to the police, enforces the law. Also, violations in the city are dealt with very severely. A peasant or townsman caught stealing will have to pay back twice the value of the object and will be flogged the day after he is arrested, spending the night in jail. Murders, treason, crimes against a noble are dealt with by execution.

Nobles are a different case. The City Guard often ignores any crime committed by a noble against a commoner, and a crime committed against another noble is settled between the two nobles. Crimes against commoners are rare because the nobles usually stay away from them and out of the poorer parts of town. The King deals with treason committed by a noble harshly. He is stripped of his rank, his property taken over, and his family made servants or slaves. After all of this, he is put to death.

The person who makes the final decisions in the family is the father, his authority is undisputed. In the city the governor has final say on what happens. He in turn answers to the King, who has absolute control over the whole country, and his word is undisputed.

The major integrative mechanism for the country is nationalism. The King is associated with divine power, and is frequently thought of as a god to his people. Because of this, no king has ever been dethroned in the history of Jarand.

A common myth about the King tells how he was the son of a god and goddess. When he was full-grown, he gathered up a group of savages (a band of hunter-gatherers is what they refer to), transformed them into civilized men and built the first city of Jarand. As the city grew, news of a mountain range suddenly appearing in the east came to the people of Jarand. They interpreted this to be the fulfillment of a prophecy written a hundred, or so, years earlier:

And he will raise up mountains against his enemies and protect his people.

Ever since then we have not heard of the king dying, and the people believe him to be immortal. Even the oldest nobles in his court have never seen him age, and seem quite convinced he is a god.

One of the most famous legends involves a man who fought in some of the first battles when Jarand was expanding. He fought bravely in several battles, gaining merit and rank, so he eventually worked himself up from a peasant in rank to the commander of the whole army. The last chapter of his story tells how he died defending the King from an assassin's poisoned arrow. His name was Crowsoff at-the-Bridge.

His story is supposed to demonstrate the ideal characteristics for a man in Jarand, and is often told to troops before a battle.

The stories and legends are usually told to children by their childhood. Every sage knows these stories by heart, and every bard sings songs of the different legends.

The music of Jarand is varied. It ranges from the simple folk music, to the professional/Bardic music, to the professional and complex sage's music. Many peasants can play the folk music on their simple instruments. Folk music varies from region to region, and reflects the mood of the local area. Professional musicians play Bardic music on more complex instruments than folk music uses. The Bards attend musical colleges to learn how to play this music. There they learn songs and poems that often deal with Jarand's legends. Bards earn their living by playing in taverns or in the castles of nobles. The sage's music is most complex of all the music in Jarand. Much like the Bardic music being the equivalent of our rock, sage's music is the equivalent of classical music. It has been around for centuries and has not changed much. Sage's music is played by

a group of sages who specialize in music rather than literature. They play in the royal court and in the castles of nobles who can afford to hire them.

The people of Jarand see their place in society as an important part to maintaining the security of the country. The nobles believe it is their job to control the peasants in order to maintain order in Jarand. The peasants feel it is their job to support the country and King in order to insure their protection. The nobles learn these attitudes from their parents and from peer pressure of other nobles. The peasantry learns these attitudes from their parents.

The qualities admired by the people most are loyalty, bravery, discipline, decisiveness, and a willingness to make a sacrifice for the country. All people despise hypocrites, liars, fools, and traitors.

The people see animals in two different ways: how the animal is good for Jarand, and how it is bad for Jarand. The unicorn, for instance, represents justice and bravery for a good cause. Several military medals bear the figure of the unicorn. The dragon, on the other hand, represents undisciplined anger with no cause or reason. Eagles are seen as brave and watchful, a good example for a peasant to follow. Hawks are fierce fighters when it comes to survival; this provides a good analogy to justify Jarand's military expansion.

Death to a Jarandian can be good or bad. If a man loses his life in service to his country, legends say the King will collect his soul, let him live in Paradise until he must fight in the battle that will end the world. So in this case, death is seen as a rest before the real end. On the other hand, death is bad if it is met with fear.

The people of Jarand are concerned only with the present, but they may look to the past for guidance in certain matters. The nobles are a different case; most of them are concerned with the present and how present investments will pay off in the future. Sages are more concerned with the past, and how decisions made in the past might affect the future.

The people of Jarand see wars as necessary for the defense or expansion of Jarand. All people want peace, but they believe war is necessary.

They see the whole outside world as hostile. All foreigners wish to see the country destroyed, and Jarand must be unified to survive all foreign attacks. Since Jarand has survived so long, they believe that they are superior as individuals and as a nation, thus some ethnocentricity exists in Jarand.