

THE KNOMINOMICRON

By Estophan the Scribe

Revised, Edited, and Translated By Kevin Butler, Leighton Connor, and Steve Johnson

FOREWORD

The exact age and authorship of the *Knominomicron* has been heatedly debated in academic circles. Sir Dudley Hargreaves of Oxford insists that Estophan the Scribe is "nothing more than a fabrication. . . a legendary figure who certainly never existed in any flesh and blood form," and claims that the *Knominomicron* itself is "clearly a disjointed anthology of oral folk traditions, put to paper no earlier than the 17th century." Sir Dudley is, quite frankly, full of dung.

The *Knominomicron* is mentioned in the *Enthusiastes* of the Greek poet Thesmitea as early as 701 B.C. Thesmitea refers to it as "the book of the short people, which even the gods fear." Other sources tell us that the library of Alexandria had a copy of the *Knominomicron* on display, though unfortunately that copy was lost in the great fire.¹

For centuries the *Knominomicron* remained a legend. In 1096 a short man in a strange red hat brought a beautiful illuminated manuscript, bound in camel hide, to the court of Sultan Kilij Arslan. He offered the book as a gift, on the condition that the Sultan grant him a single boon. Arslan, who recognized the book as the fabled *Knominomicron*, agreed instantly. No one knows who the small man was, or what favor he wanted, but Arslan did not grant the favor. Though a delegation of citizens objected to this decision, the Sultan ignored them. Before the end of the year, crusaders had seized the city of Nicaea, killed the Sultan's family, and looted the treasury. The city itself was protected by an armed guard ordered by the Byzantine Emperor Alexius. Arslan lived to see his Sultanate, and the *Knominomicron*, lost to the Crusaders.

This illuminated edition of the *Knominomicron* passed through many hands, and finally came into the possession of Brother Tom Burgundy, a monk at the Abbey of Flesschester. Brother Tom labored for years translating the text into Latin. He had just finished the task when his superiors discovered his work. The small-minded monks considered the *Knominomicron* a blasphemous text, and so stoned Brother Tom Burgundy to death. They burned the original illuminated copy, but an unknown party smuggled the translated text out of the abbey before they could burn it, too.

Over the years this Latin text was copied and recopied and passed all over Europe. The *Knominomicron's* spread reached its peak in 1350. The Knights Templar--a group of good-for-nothing busy-bodies, in our opinion--were concerned that the *Knominomicron* might ultimately draw more followers than their own secret texts, and so began distributing false *Knominomicron* pages. These false pages were also copied and distributed, to the point where no one in Europe could be sure that their copy contained the full and correct text.

In 1603, King James of England secretly assigned a team of seventy-four scholars to track down, assemble, and translate the authentic *Knominomicron*.² These scholars labored for decades, analyzing each of the thousands of

¹ The Alexandrian copy may not have been completely destroyed. Thomas Young, one of the translators of the Rosetta Stone, was rumored to have had a partial copy of the document. His mistress, Mary Eddings, claimed that his work on the Rosetta Stone was driven by his desire to decipher an ancient charred scroll. Eddings never saw the document, but she did report several compelling pieces of evidence. Eddings claimed that Young often swore "by the Bear." He was also remarkably scared of short men. Most significantly, Eddings produced a talisman that Young always wore, a Hex with a magnifying lens in it. Young's work on the laws of optics and his coining of the term "energy" in its modern usage also point to possible knowledge of the *Knominomicron*, though Young is never known to have mentioned it directly. It is interesting to note that Mary Eddings was the only casualty in London's first railway accident.

² No one is sure of James' motivations for initiating this project, but our research has found one possible explanation. James was involved in a strange incident in 1600--the so-called "Gowrie Conspiracy," an attempt on his life by two brothers. James' story was

false pages in circulation. Some say that the Long Parliament started the English Civil War in 1642 due to the King's refusal to end the scholars' work, though this seems unlikely. Oliver Cromwell was known to be completely unsympathetic to the scholars' efforts. Condemned as "tools of the King and Papist swine," the scholars went into hiding in 1643. After the Restoration, the sons of these scholars completed their fathers' work, and in 1666 brought it to London and presented it to Charles II. The Great London Fire started three days later, and the book--as well as all of the scholars--perished in the flames.

As occultists throughout the world devotedly read flawed, incomplete copies of the *Knominomicron*, the working papers of King James' dead scholars were smuggled into France. Eventually they found their way into the hands of Francois Arouet, who used them to reassemble the *Knominomicron*. His single edition was presented to Louis XVI in 1778. The only copy was made by visiting diplomat Benjamin Franklin, who translated the work back into English. The king's copy was, sadly, lost during the French Revolution.

In 1787, Franklin and Thomas Jefferson revised and expanded the English translation and made six copies for their personal bands of Knomes. When Jefferson moved into the White House in 1801, he gathered all the copies of the *Knominomicron* and stored them in a secret room. They remained there until 1814, when the British burned the White House and five of the six expanded editions went up in flames.³ Luckily, Dolley Madison managed to save a single copy, which she later sold to the British poet George Gordon, Lord Byron.

Byron translated the text into Greek and, for reasons unknown, set fire to the English version. Byron's manuscript later turned up in the hands of J. Kingston Higgedale, noted collector of antique books, and was thought lost when Mr. Higgedale perished on the *Titanic*. A few years later, however, the book resurfaced in the hands of Archduke Francis Ferdinand, and from there can be tracked to famed British occultist Aleister Crowley, who made numerous notes in the margins.⁴ In 1959, Jack Ruby was photographed holding the annotated, Greek-language *Knominomicron*, though no one is sure why.

Thirty-seven years later, Leighton Connor received a strange phone call in the middle of the night. It was Leighton's childhood friend Dale, calling from a truck stop on the outskirts of Lexington, Kentucky. "Come get me," Dale said shakily. "I've got something to show you." Leighton and his friend Steve Johnson drove to pick up Dale. They found him curled up on the ground, clutching a book to his chest and weeping hysterically. Dale chanted, "Sensible pants, man, that's all I'm saying, sensible pants," non-stop for two hours, then fell into a deep sleep. Leighton and Steve immediately recognized the book as the fabled *Knominomicron*. They could not guess by what circuitous route the book had traveled from Jack Ruby to Dale, but, compelled by a sense of destiny, they set to work revising, editing, and translating the text once more. Three years into the project, Kevin Butler joined in, bringing a fresh perspective and invaluable editorial skills. Though Dale never recovered from that mysterious night at the truck stop, the three of us--Kevin, Steve, and Leighton--have finally finished our daunting task.

that John Gowrie lured him to Gowrie House in Perth with a story of a strange little man with a pot of gold. James went with John up into the tower where the man was supposed to be kept. James screamed from the tower. When his retinue rescued him, killing the Gowrie brothers in the process, James explained that the men were trying to kill him. No little man was found. James was very different after that incident. He became king three years later. Is it possible that a Knome replaced James and became king of England? Could he have wanted to recreate the ancient text?

³ Another copy may have survived the fire. In 1864, a group of soldiers were digging earthworks on the lawn of the White House. They found a burnt chest that had several charred pages in it. Their commander, Captain Matthew Briggs, considered himself a bit of an archaeologist and took the pages for study. In April of 1865 Briggs presented the pages to Abraham Lincoln as a Jeffersonian pamphlet concerning a secret society. Briggs kept the pages and corresponded with several scholars concerning them. In 1872 he asked his brother Benjamin Spooner Briggs to take the pages to a colleague at the University of Genoa. Briggs agreed and set sail for the city on his ship, the *Mary Celeste*. The pages were never seen again.

⁴ The Russian monk Rasputin often claimed to possess a copy but refused to let anyone see it. The origins of this edition are unknown. It seems most likely that Rasputin only possessed one of the falsified versions spread by the Templars. While several historians have theorized that Rasputin was murdered when he refused to reveal the whereabouts of his copy, we have ultimately dismissed this idea. It is known that Leon Trotsky sometimes displayed an aged manuscript to his friends. The manuscript contained "ancient secrets of the Knomes" and was supposed to have been discovered in the palace of Prince Yusopov. Trotsky took the manuscript with him into exile in Mexico, and it has not been seen since.

Any time a book has been translated from Arabic, to Latin, to English, to Greek, and then to modern English, there are going to be some difficulties in preserving both the tone and content of the original. We believe that, with a few small exceptions, this translation--unlike the degraded, "disjointed," and ultimately meaningless versions that Sir Dudley Hargreaves is familiar with--holds intact the original content of the *Knominomicron* that once sat in the great library of Alexandria. This translation also strives to preserve the vigorous, poetic language of the original, but present it in a way that is accessible to the modern reader.

One final note, before you begin reading: this work is intended solely for Knomes and the Knights of the Hex. If you are neither of these, desist reading now. There may yet be hope for you. As for the rest of you, Knights and Knomes alike, please keep in mind that this text should not, under any circumstances, fall into the wrong hands, and that the rites, histories, rituals, and ceremonies contained herein should be used solely for the cause of good.

--*The Editors*

CHAPTER ONE: ON BEING A KNOME

Pray Tell, What Is A Knome?

By becoming a Knome you have joined an ancient and august brotherhood. You have undergone a transfiguration that changed both yourself and your life. Now, perhaps, you are wondering what it means to be a Knome. Since Knomehood is a spiritual journey, it is different for everyone. You will have to discover what it means to you. There are, however, a few constants for every Knome.

First and foremost, being a Knome is about dedication, about loyalty to something greater than yourself. A Knome knows that he is but a cog in the grand, cosmic machine. Service and loyalty in your small role will propel the machine forward toward its ultimate destination. Continued hard work also brings a Knome greater responsibility, and the chance to become a bigger cog.

Secondly, being a Knome is about initiative. A Knome sees opportunity and seizes it. A Knome knows that sometimes he must create new and different ways to advance the Great Machine. A Knome's individual plans and new ideas will lead to reward and recognition, if they work.

But really, the heart of Knomehood, the defining characteristic, lies with *[EDITORS' NOTE: This concept is untranslatable from the Greek, but has something to do with child-rearing, goats, and honey]*. If you do not stray from *[this concept]*, then yours will be a long and fulfilling life.

Knomes and the Hex

Long ago, the Knomes became indebted to an even more ancient brotherhood, the Knights of the Hex (see Chapter Two, "The History of the Knomes" for more details). As a Knome, you carry this proud obligation. You will give comfort, aid, and hospitality to the Knights whenever you are able. The Knights of the Hex appear in many guises, but you will know them by their sign. The Knights always bear the Hexagram, or Six-Sided Circle (see Appendix 1, "Signs and Portents"). You may wonder, "Who are these Knights?" and "What do they stand for?" These questions need not concern you. Know, however, that it is the Knights' duty to defend you and your Knomish brethren. They swore long ago to shield you from famine, sea monsters, or impending barbarian hordes.

Are Knomes a Separate Race?

According to legend there was once a race of short, hairy men called Knomes. No one knows exactly what happened to these beings, though I suspect they have all perished. In these modern times, you do not have to be short, hairy, or male to be a Knome. Being a Knome is a spiritual condition. Baptism transfigures us, so that we spiritually become short, hairy men. You will notice this difference the next time you engage in astral projection (see Chapter Seven, "Knome Lore").

We take on the knowledge and privileges of the ancient Knomes, and uphold our proud obligation the same way they would.

What Happens to Knomes When They Die?

This is a question that has plagued Knomekind for centuries. I do not know the answer for certain, because I have not yet died myself, but I do know what my forefathers told me. It is said that when a Knome dies, his astral self departs from his physical body and ascends to the Outer Reaches. The Knome's soul soars through the darkness, until at last he sees a mountain in the distance. But as he gets closer, he sees that it is no mountain, but rather Argelac the Weigher, a mighty three-legged figure who stands thousands of miles tall atop his golden pedestal. Argelac gazes silently at the approaching Knome, watching him through enormous bulging eyes. When the Knome has come close enough, Argelac lifts his left hand, and catches the Knome on the set of scales dangling from his three fingers. Argelac also has a set of scales hanging from his right hand. On these scales sits a short and hairy statue, the Icon of the Ideal Knome.

The Weighing commences, as Argelac balances the newcomer against the Ideal Knome. If the Knome's Spiritual Weight compares favorably to the Ideal, if he was good and true in life, then the scales hold steady. The Weigher lifts the Knome's soul up to a Higher Realm, which some say is a splendid paradise, and some say is perfect spiritual enlightenment. Whatever the case, this state of bliss is known as "Knomevana."

If, however, the newcomer is too weighted down with pride, with laziness, or with resentment, the scales tip and the Knome falls into the darkness, where he will plummet for all eternity.

As I said, I cannot swear that this story is true. But, all things considered, can I afford to risk that it is not?

CHAPTER TWO: THE HISTORY OF THE KNOMES

During the seventeenth cycle of the time of the Caves, the Knomish people underwent a great trial. Their island home was besieged by barbarians from the North. As was the way of the Knomes, the tribes retreated into their caverns and hid the entrances with mud-daub, branches, and small rocks. The Knome elders knew that the barbarians had never found the caves before, but they were worried. The harsh winter and terrible rains of spring had left them with little food and the Knomes could not hide in the caves for long. Evacuation to the sea was impossible due to the terrible serpent that roamed the island's shores. The Knomish future looked bleak until that brave soul known as He Who Will Never Be Forgotten approached the elders. He Who Will Never Be Forgotten volunteered to sneak past the sea monster and find help. The Knome Elders knew this plan might be their only hope.

In the dead of night, He Who Will Never Be Forgotten approached the terrible beast asleep in the shallows of the Bay of Knomes. He sneaked past the creature and disappeared across the seas. Though He Who Will Never Be Forgotten was never seen again, his legacy arrived within a fortnight. Mighty sailing vessels bearing the emblem of the Six-Sided Circle appeared on the horizon. The Knights of the Hex approached in their ships and slew the sea monster in a mighty battle. The barbarian hordes fared no better. With one thundering charge, the Knights routed the terrible hordes, who, having lost their ships to the sea monster, were forced to swim back to their homeland.

Though the Knomes had no food left and were facing starvation in their caves, it was Knome tradition to prepare a great feast for all guests who came in peace. They set about preparing stew made of mud-daub, branches, and small rocks, hoping that the Knights would think this was exotic Knome cuisine.

When the Knights arrived, they brought with them the meat of the sea monster. The Knomes quietly discarded their original stew and prepared a feast of sea monster. During the evening's festivities, a drunken Knome Elder admitted to the Knights that they had been facing famine until the Knights came. The next morning, the Knights helped the Knomes harvest enough sea monster meat to last them many months. In gratitude for all the Knights had done, the Knomes swore fealty to the Hex. The Knomes promised to serve the Knights, and in return they gained protection from their eternal foes: famine, sea monsters, and barbarian hordes.

-Taken from the Scrolls of the Knights of the Hex

The Knights of the Hex led the Knomes into a Golden Age. Under the protection of the six-sided circle, Knomish civilization flourished. Great cities were built around the castles of the Knights. Knome schools developed into great universities and the secrets of the ages were discovered. Knomish explorers visited many lands. Their trade routes spanned the globe. Knome thinkers inspired generations of philosophers. Around the world, "Knome" became a word for enlightenment, learning, and goodness. The great Egyptian architect Imhotep was believed to be a Knome, as was Samasu, who advised Hammurabi. Ever humble, the Knomes attributed all of their success to their protectors, the reclusive Knights of the Hex, who stayed in their castles guarding Knomish lands.

It is not known what happened to this civilization. The Knights of the Hex would never have allowed anything to happen to the Knomes, yet they were gone by 1400 BC.⁵ Legends of a great flood, or some terrible plague, abound. In the wake of the Knomes' disappearance, the Bronze Age civilizations crumbled throughout the Mediterranean basin.

For nine hundred years civilization mourned the loss of the Knomes. Then, around 900 BC, the Greek philosopher Hesiod decided that the world could live no longer without Knomish influence. After ten years of

⁵ Classical date references have been updated to common usage. The dates are approximations, but represent the editors' best estimations based on years of research.

fruitless searching, Hesiod declared the Knome race forever lost. He resolved to found a new race of Knomes. Hesiod's Knomes would not be short, hairy men who pursued greatness. They could be men of any size and hirsuteness. Hesiod founded the Honorable Order of the Knomes. Hesiod's society started in Greece, but spread quickly. One of the founding principles was to expand Knomedom to all parts of the earth. Classical Knomes sought three things: information about the original Knomes, expansion of human knowledge, and any trace of the Knights of the Hex.

In the next 200 years, the Knomes spread like a plague across Greece and throughout the Mediterranean coastal regions. Knomes traveled into the northern reaches of Europe and the Asian Steppe, but these explorers were never heard from again. In the 780s, a Knomish explorer claimed to have returned from a far off land with word from the Knights of the Hex. Before he could tell his story, the explorer died of wounds received in his journeys. But he carried with him a gift from the Knights of the Hex--scrolls that contained many secrets of the Knome race. The Knomes saw this as the Knights' blessing of their organization.

A massive meeting of the Knomes took place in 776 BC at Koroibos, Greece. The Knomes reviewed the scrolls of the Knights and decided that the information was too much for their civilizations to learn all at once. The Knomes decided to release the knowledge found in the scrolls a little at a time, while continuing their research based on the contents of the scrolls. They also swore to uphold the Knomish duties to the Knights of the Hex, fulfilling their spiritual ancestors' debt in gratitude for the Scrolls. After the meeting the Knomes resolved to meet every four years and hold a race to commemorate the physical prowess and efforts of He Who Will Never Be Forgotten.

The founding of the Knome order and their spread of knowledge brought on a renaissance of knowledge and growth. The Greek societies particularly benefited from Knomish influence. New governmental forms flourished under the guidance of the Knomes. Unfortunately, rivalries developed among the Knomes, and nationalism overcame the bonds of Knome Brotherhood in many cases. Factions supporting various Greek city-states sprang up amongst the Knomes. Many believe that these factions are the basis for rumors of secret Knome orders, which have never truly existed. The factions still met every four years and kept the Knome lore secret, but their feuds continued. In 600 BC, the race commemorating He Who Will Never Be Forgotten was disrupted by Knomes from one faction hurling mud-daub, branches, and small rocks at runners from a rival faction.

Finally, the great Knome Master Thales declared that Knomes would have to swear allegiance completely to the Knomehood. The Knomes would no longer be a public order. All members would hide their memberships and never admit to being Knomes. Only by separating their public and Knomish lives could they work successfully for the good of all and serve the Knights of the Hex.

[EDITORS' NOTE: This is the classic history of the Knomes found in the Knominomicron. Further history of the organization can be found in myriad scholarly articles. As we locate and verify such information, we will release it for the further enlightenment and edification of today's Knomes.]

CHAPTER THREE: THE KNOWLEDGE OF THE KNOMES

[EDITORS' NOTE: In earlier editions of the Knominomicron, "The Knowledge of the Knomes" was by far the largest section. Depending on the translation, the Knowledge section usually ran somewhere between 200 and 250 pages. This section detailed powerful secrets for which humankind was not yet ready, scientific knowledge that gave the Knomes great power and influence. Over the years the Knomes shaped human civilization by slowly distributing their Knowledge. At this point in history, nearly all of it has become public knowledge. Thus we have omitted this section for brevity's sake. If you would like to know what was in this section, head to your local library and look up the following: Aeronautics, Atomic Energy, Calculus, Catapult, Cathedralpult, Computer Science, Cybernetics, Electricity, Engineering, Genetic Engineering, Gunpowder, Internal Combustion Engine, Laws of Motion, Optics, Pikes (used against cavalry), Psychology, QAGS, Relativity, Role-Playing Games, Space Travel, Steam Engines, Surgery, Trigonometry.]

CHAPTER FOUR: ON THE SUBJECT OF KNOMISH ORDERS (AND THE RANKING THEREOF)

Rumors of Knomish secret societies are as widespread as they are preposterous. The idea that the Knights of the Hex would condone the splintering of the Knomish people in such a way is simply unthinkable. It was the Knights who unified and protected the Knomes--there is no reason they would put into place divisive and hidden orders. However, since this tome is to be a complete history of the Knomes, it is necessary for us to include an overview of the foolish legends of Knomish orders.

Before we continue, we must once again remind you, gentle reader, that the entire idea of secret Knomish orders is entirely unfounded. Anyone who approaches a Knome with stories of secret orders is probably an enemy of the Knomes, a spy from the despicable Knights of the Octagon, or selling something. Such a person should be thoroughly quizzed for countersigns and other Knomish identifiers. Should that person seem to know the ways of the Knomes, he should be reported to the nearest Knightly Order post haste.

The Lawn Knomes

The term Lawn Knome is the only designation recognized by the Knights of the Hex. Who are the Lawn Knomes? All Knomes are. The term comes from antiquity, when the Knomes would gather on the front lawns of keeps, cottages, and lodge houses belonging to the Knights of the Hex, hoping to serve them in some way. Those who advocate the existence of orders suggest that "Lawn Knome" is actually a highly derogatory term used by the members of various orders towards those who have not been invited to join. As the other orders are fabricated, this is highly unlikely.

The Knomes of the Bear

Perhaps the most nonsensical of the fictitious orders, this is not really an order at all. It is said that any Knome who has not been baptized is a Knome of the Bear. This "order," if such it can be called, reveres the Bear above all. They have no secret rites or rituals, and do not have a ranking structure as is common in the other orders. The Knomes of the Bear have no particular agenda. That makes sense, as they do not, in fact, exist.

The Knomes of the Canary

Much like the Knomes of the Bear, the Knomes of the Canary do not have ranks or any real agenda. The order is said to be open to any Lawn Knome who has been baptized. In addition to typical Knomely duties, the Knomes of the Canary spend much of their time laughing at and deriding the unbaptized masses. Also like the Knomes of the Bear, this order is entirely non-existent.

Knomes of the Quill

If the pen is indeed mightier than the sword, it is this order that supposedly fights most effectively for the Knights of the Hex. The Knomes of the Quill are likened to the monks of the middle ages. It is said they don't have sex very often (they're Knomes, after all), and they work with the written word. This alleged order recruits those who have shown ability in using the written word to further the purposes of the Knights of the Hex, or who have used their skills to inspire and entertain the Knights and their allies. Suppositions that the Venerable Bede, Virgil, and Gutenberg were members of this order are patently false. Knomes of the Quill are ranked according to the volume and quality of their work, as determined by the fictitious Lord of the order. Rumormongers offer the following rank structure for this fable of an order:

Quillwasher

Clerk

Scribe

Penman

Propagandist (Some claim this rank is named merely Writer. This is a ridiculously absurd assertion that is patently false and those who advocate it should be beaten. Of course, it matters not as none of these ranks exist.)

Teller of Tales

Essayist
Chronicler
Bard

Knomes of the Pearl

It is well known that Knomes have been unparalleled engineers and scientists throughout history. The Knomes pioneered the use of fire, the use of pikes against mounted opponents, the light bulb, and of course the computer. Some of their inventions, such as the Cathedralpult and orgone machinery, were so far advanced that they were never widely accepted by the general populace. The idea that there is a secret order behind the ingenuity of the Knomes is mad, but some say such an order exists. The name of this apocryphal order is the Order of the Pearl. The most preposterous assertion is that the Knomes of the Pearl labor tirelessly on a secret project to develop a massive calculating engine capable of simulating the logical faculties of the mind. No such program ever existed, because the Order itself is a mere fairy tale.

The Knomes of the Pearl are said to have a formal system of ranking, but no quick and dirty rules as to how one advances in the ranks. The usual method for being initiated into the Knomes of the Pearl is to either present a member of the order with a great scientific discovery or work, or to assist a member in one of his ongoing experiments. Helping the Knights of the Hex to keep their technology running smoothly and steadily advancing would also allow one to rise in the ranks as a Knome of the Pearl, if indeed such an organization existed. The ranks are listed below.

Seeker of Knowledge
Acolyte
Initiate
Inquisitor
Scholar
Professor
Curator of Experiments
Keeper of Knowledge

Knomes de Guerre

The Knomes de Guerre, it is whispered, are a crusading military order of Knomes. Storytellers speak of them spreading the teachings of the Knights of the Hex to the masses through kind words, example, and (when necessary) a beheading or two. No order is believed to be more dedicated or more visible than the Knomes de Guerre. This is quite a feat, considering that the Knomes de Guerre do not exist. It is possible to become a member of the Knomes de Guerre by fighting in the name of Hex and helping to spread the knowledge and beliefs of the Knighthood. The patent falsehood in this story is obvious. The Knomes have no need of a military order since the Knights of the Hex protect them. Tales of this order on the fields of major battles boggle the mind. This order may be considered the most ridiculous mistruth, though it is also considered one of the most prestigious orders. The Knomes De Guerre supposedly award membership and promotions for continuing and distinguished service. There are rumors that in order to attain the higher ranks within the Knomes de Guerre, the petitioner must defeat a Knome of that rank in mortal combat.

Soldier
Sergeant of Knomes
Squire
Knight
Captain of Knomes
Crusader (This claimed title is more proof of the deception perpetrated by rumormongers. It is well documented that the Knomes De Guerre did not fight in the Crusades, making this rank impossible.)
Paladin
Grand Marshall of Knomes

CHAPTER FIVE: KNOME TITLES AND DISTINCTIONS

While the Knights of the Hex do not and have never acknowledged or supported the widespread rumors of Knomish Orders, they do award certain titles and distinctions to their members for long-term or exemplary service.

Knome Titles

All Knomes have a title, which is used before their common name. Most Knomes are simply Lawn Knomes, for example, Lawn Knome Zarathud Rufanester. The other titles, as well as the duties and privileges that come with them, are described below. Only baptized Knomes are eligible to use a title other than Lawn Knome.

Knome Errant: Knome Errant is a title given for continuing service to the Knights of the Hex. Considered a unique honor, this title is only awarded after years of loyal service. Knomes Errant may ride Shetland ponies rather than the normal Knomish mount, the ass. The title of Knome Errant is also required for a Knome to be eligible for the position of Knome Valet.

Knome Valet: The Knome Valet is a position of great honor. The Knome Valet is chosen from the ranks of the Knomes Errant by a Knight of the Hex. A Knome Valet serves as the personal body servant of his or her Knight. This truly special honor is only reserved for the grandest of the Knomes. The special duties of dressing, bathing, feeding, and cleaning vomit from the armor of the Knights are reserved solely to the Knome Valets.

Knome Commander: This title is awarded to Knomes who have shown leadership ability. A Knome Commander is allowed give orders to lesser Knomes, which must be obeyed unless overturned by a Knight of the Hex or a higher-ranking Knome. Knome Commanders are often charged with organizing and overseeing small projects (such as the Pyramids, the Library at Alexandria, or a party).

Knome Elder: A Knome Elder is one who has proven both his leadership abilities and his knowledge of the ways of Knomedom. A Knome Elder is given the sacred responsibility of baptizing the unwashed masses. The Knome Elders are often called the wise sages of the Knomish order. These repositories of knowledge and Knomish ritual are the source of advice for many Knomes. Only they know the answers to deep questions such as these:

“Does Knomevana truly exist?”

“Can I find happiness through QAGS alone?”

“What kind of beer does this particular Knight like the most?”

Knome Lord: A Knome Lord is a Knome Elder who has been chosen to assist and advise the Knome Master in carrying out his duties. Knome Lords are the most faithful and trusted of Knomes, after the Knome Master. This rank is often tied to the imbecilic tales of orders. The Knome Lords do not control these non-existent orders. Though many assert that there is only one Knome Lord for each order, this cannot be true since the orders do not exist.

Knome Master: The Knome Master is the highest-ranking Knome in all the world. He reports directly to The Old Man and is responsible for seeing that all Knomes work to further the goals of the Knighthood. The Knome Master is rewarded with an honor even greater than the distinction of Knome Martyr, for he is made a squire in the Knights of the Hex.

Knome Distinctions

Knomes are often awarded distinctions for performing specific tasks to further the goals of the Knights of the Hex. These distinctions are added to the end of a Knome's title and name (for example: Lawn Knome Reginald

Tamberlaine, Knome Champion). Many Knomes earn multiple distinctions, in which case they usually either abbreviate all distinctions (Knome Errant Robert Gray, KC, KS) or abbreviate most of them while using the full name for the distinctions of which they are most proud (Knome Elder Clive Mesopotamia, KC, KE, KP, Defender of the Faith). The most often used distinctions for Knomes are listed below.

Blood Knome (BK): Distinction awarded to a Knome who is wounded in battle.

Defender of the Faith (DoF): Honorific awarded to a Knome who has told others about the good works of the Knights.

Guardian Knome (GK): Title given to a Knome who provides bodyguard services, stands sentry, or serves door duty at a party for the Knighthood.

Knome Artiste (KA): Distinction given to any Knome who provides the Knighthood with a work of art.

Knome Artisan (KAn): Title awarded to a Knome who performs skilled labor on behalf of the Knighthood.

Knome Martyr: Highest distinction a Knome can earn; awarded only posthumously. Knome Martyrs sacrifice their lives to save a Knight of the Hex, his steed, or his beer. There are no greater heroes to the Knome Brotherhood than the Knome Martyrs. (Knome Valets are often honored to ascend to this distinction.)

KCS: Most often encountered among the Knomes of ancient Greece, the full title and meaning of this honorific have been lost in the sands of time.

Knome Champion (KC): Distinction for furthering the works of the Knighthood in a place where the Knights were not present themselves.

Knome Engineer (KE): Title awarded to a distinguished Knome inventor. The most common method of attaining this distinction is to build a working cathedralpult, though other feats of scientific and technological ability in the service of the Knights of the Hex can also garner the honorific.

Knomish Healer (KH): Title awarded to Knomes for providing medical treatment to Knights and other Knomes.

Knome Missionary (KM_i): Distinction awarded to any Knome who recruits another into the fold.

Knome Muse (KM_u): Title granted for providing inspiration and ideas to the Knighthood.

Knome Padre (KP): Honorific is given to any Knome who assists a Knome Elder or Knight of the Hex in performing a baptism.

Knomish Quartermaster (KQ): Distinction given to any Knome who assists the Knights of the Hex in securing or maintaining equipment and supplies necessary for their work and well-being.

Knome Scribe (KS): Distinction for any Knome who has written a pamphlet, tract, treatise, or dissertation for the Knighthood.

Both Titles and Distinctions are awarded at the end of a Knome Baptism. Only a Knight of Hex may confer these honors upon a Knome, though a senior member of an order may make a nomination. A Knome Elder may act as the proxy for the Knights if none can be in attendance, but the Knighthood must approve any such awards ahead of time. The preferred method for informing the Knights of such a request is a detailed deposition describing the attributes of the worthy Knome written on the side of a goat's bladder filled with ale and delivered by Ostrich, Emu, Dodo, or Stork.

CHAPTER SIX: KNOME LORE

[*EDITORS' NOTE: The Knomish Lore section of the Knominomicron seems to have been written by a number of different authors over a great span of time. Many sections are written in bizarre dialects, and were therefore partially or wholly untranslatable.*]

Knome Baptism

This is the key ritual in Knomedom, the magical event that unites all of Knomish kind. Baptism is the gateway through which eager beginners must pass so that they might emerge as true, full-bodied Knomes.

Purpose: To transfigure mere humans into full-blooded Knomes, with all the rights and privileges that entails.

Setting: A large body of water, though beware of fast-moving rivers.

Time: Baptism must take place at night, as this is the Time of the Bear. The moon should be in the sky, as the moon is the Symbol of the Bear.

Equipment: 1 Red Candle, 1 White Candle, 1 Copy Sacred Text, Musicians and Instruments [*EDITORS' NOTE: If you only have one instrument, a kazoo works best. A tape deck, CD player, or a capella vocalist may be substituted. Songs that are mentioned in the Sacred Texts, such as "Disco Duck," work best.*]

Roles:

GUIDE: One who has previously been down the path to baptism.

OFFICIATOR: One who is strong with the Hex and wise in the ancient mysteries.

BOOKKEEPER: One who is well versed in the sacred texts and able to recite key passages.

INITIATE: One who is prepared to become a true Knome. There may be up to ten Initiates.

GATEKEEPER: One who is strong in body and fit in mind.

BEAR: A small but healthy bear cub. If you are unable to find such an animal, a bear talisman may be substituted. [*EDITOR'S NOTE: In these enlightened times, the part of the bear is filled by Mr. Pookums. If Mr. Pookums is unable to attend your baptism, you may substitute another, lesser teddy bear.*]

Procedure: The Guide gathers the Initiates a short distance from the body of water. The Gatekeeper takes a position at the Gate between the Initiates and the water. When all is ready, the celebrants form a line. The Guide heads up the line, followed by the Initiates, then the Officiator, and finally the Bookkeeper. The first Initiate holds a red candle. The Bookkeeper holds a copy of the Sacred Text to his or her chest. The Guide holds aloft the Bear. The line then processes to the Gate.

When the procession reaches the Gate, the Gatekeeper explains the significance of the red candle by saying, "The red candle symbolizes the bloody, impure state of your current non-Knomish existence." The Guide then asks if the Initiates have been prepared. The Guide answers, "Yes." The Guide steps through the Gate, and the first Initiate steps up to the Gatekeeper. The Gatekeeper asks the first Initiate a question, to which the Initiate firmly answers "Yes." The Gatekeeper then lights the red candle, and the Initiate proceeds through the Gate to wait with the Guide for his or her fellows. Each subsequent Initiate must also answer a question before passing through the Gate. The Gatekeeper must ask a different question each time, and the Initiate must reply with firmness and conviction. Initiates must utter no sound except for the ritual answers required of them. Any Initiate who violates the sanctity of the ceremony with inappropriate noise will be banished for not less than a year and a day.

After all the Initiates have passed through the Gate, the music begins, and the Guide leads the procession to the

head of the body of water. At the appointed place, the Guide conveys the Bear to his seat of honor so he may watch the ceremony. The lead Initiate hands the red candle to the Guide, who steps back to the Bear's side. The Officiator comes forth and leads the Initiates into the water. The Bookkeeper reads aloud an appropriate passage from the Sacred Text [*EDITORS' NOTE: Either QAGS or the Knominomicron may be used*] as the Gatekeeper joins the others at the head of the pool. After a few words about the rite of baptism and the joys of Knomehood, the Officiator submerges the first Initiate in the water. Then he quietly tells the Initiate his new secret Knome name. The Officiator repeats this process until all the Initiates have been submerged and renamed, then leads the Knomes from the water. Once they are on dry land, the Gatekeeper presents the last Initiate out of the water with a white candle. The Gatekeeper says, "This white candle represents your new, pure life as a Knome." The Gatekeeper lights the candle. The Initiates are now officially Knomes, and may bow to the Bear to acknowledge their allegiance. All present typically congratulate the new Knomes at this time.

Knomish High Mass

The Knomish High Mass is generally held as a part of the festivities during most Knome holidays, but the ceremony can be used at other times of need or great celebration, and is occasionally incorporated into other Knome Rites. The ceremony allows Knomes to reaffirm their Knomehood and renew their pledge of loyalty. Only baptized Knomes may take communion.

Equipment: Monster Meat and Blood of the Bear [*EDITORS' NOTE: it is unclear exactly what was used in ancient ceremonies. It is clear, however, that it should be bite-sized. To that end, we recommend M&Ms, Smarties, and similar candies for Monster Meat, and wine, beer, or a similar drink for Blood of the Bear.*] and a copy of the Sacred Text. The Officiator wears a vestment bearing the Six-Sided Circle, as he represents the Knights of the Hex in the ceremony.

Roles: OFFICIATOR, BOOKKEEPER, KNOMES

Ceremony: All participants gather in a place large enough to hold them. The Officiator and Bookkeeper stand on either side of a table or other flat surface in front of the crowd. If the Bear is present he should be in a place of honor behind or on the table. Monster Meat and Blood of the Bear are arranged on the table, along with any other symbols, talismans, and good luck charms appropriate to the group. Most ceremonies also include music of some sort, preferably something mentioned in the Sacred Text.

OFFICIATOR (O): We now join the Mass, already in progress!

{Bookkeeper reads from the Sacred Text, preferably beginning in the middle of a sentence}

O: We are here today to renew our pledge to the Knights of the Hex and to the Bear, their spiritual mentor. The Knighthood has sworn to protect us from Barbarian Hordes, Famine, and Sea Monsters. The Barbarian Hordes approach.....

Knomes (K): (Stamping feet) Plunder! Pillage! Destroy!

OFFICIATOR: But are we afraid?

K: HELL NO!

OFFICIATOR: The Sea Monster blocks our passage.....

K: (make sea monster sounds)

O: But do we fear?

K: Nuh-Uh!

O: And we are facing starvation.....

K: (make stomach-rumbling noises)

O: But do we wet ourselves in panic?

K: Nope!

O: Because the Knights of the Hex will protect us. They will turn away the hordes,

K: Run Away!

O: Slay the Sea Monster,

K: Ouch! I have died!

O: And sustain us upon the meat of the sea monster!

K: (chant) Yum-Yum! Yum-Yum!

O: And the Bear will sustain us upon his own life-blood. Tonight, the Bear is here with us, for the Bear is with us always! He's Here!

K: He's There!

All: He's EVERYWHERE!

Bookkeeper: We even got a Bear in the air.

All: Con-Voy!

O: Come eat the monster meat and drink of the blood of the Bear.

(Knomes do just that, in a solemn and orderly fashion).

O: We are all renewed. We will close with a reading from the Sacred Text

(Bookkeeper reads from the Sacred Text).

O: That'll do it.

Knome Signs and Countersigns

When a Knight of Hex wishes to identify himself as such, he says "Comfort, Aid, Hospitality." Any Knomes in the vicinity should reply "I am but a cog" in order to identify themselves to a Knight. Knomes should not normally attempt to ascertain another person's Knighthood or lack thereof. If they need to find a Knight because of some emergency (usually approaching Barbarian Hordes, Sea Monsters, or Famine) they may approach the suspected Knight and say "I am but a cog." If the person is indeed a Knight, he will reply "The Bear has made me aware."

When Knomes wish to identify themselves to other Knomes, the following passwords are used:

First Knome: Milos the tanner did a fine job on my pants.

Second Knome: Sensible pants?

First Knome: That's all I'm saying, man. Sensible pants.

(Knomes then perform the Knome Handshake)

Knome Handshake

Knomes will wrap their fingertips around each other and form the "Unity Fist." Each Knome will then place his thumb on top of the other's hand, then move his thumb to touch his own hand. The thumb-touching will be repeated a total of six times. Then the ritual of hierarchy commences. Each Knome will attempt to cover the other Knome's thumb with his own. The superior nature of a higher-ranking Knome will ensure victory.

Knomish Trial by Ordeal

When a Knome is accused of crimes against Knomedom, he must prove his innocence through a trial by ordeal. The accused stands on one side of a large, open area. On the other side stand a jury of his peers, holding hands (forming a chain of Knomes). The jury chants: "In the name of the Bear, send (Accused Name) over here!" The accused then runs toward the jury and attempts to break the chain. The just heart cannot be restrained by any power and so the innocent will break through the chain. The guilty of spirit will be trapped by the Bonds of Knomhood. The innocent Knome is feted and proclaimed a hero. The guilty traitor is fed to the Bear.

The Bear

The bear symbolizes many things to many cultures. To the Knomes, the Bear is a symbol of both ferocity and temperance, both anger and healing. The bear represents the elemental forces of nature, nurturing as well as cruel. The Knome must be ferocious in his loyalty to the Knighthood and his people, bloodthirsty in battle against his enemies, and ruthless in his quest to further the goals of the Knomhood. At the same time, he must be caring and gentle with his brothers, and, like the bear, willing to perform tricks for his masters. The Bear has strong associations with the moon, and the moon is often viewed as the eye of the Bear, watching down upon the world.

The Knome Oath

"On my honor, I will do what I can to do my duty to Knomes and the Knighthood; to obey the laws of the Knomes; to help the Knighthood at all time; and to keep myself physically alive, mentally awake, and morally ambiguous."

Knome Holidays

Knomes throughout the world celebrate a wide variety of holidays, but there are six major ceremonies celebrated throughout all of Knomedom.

March 8: Feast of the Oath

This is the traditional date of the feast during which the Knomes swore their oath to the Knights of the Hex. It is a celebration of the virtues of Knighthood and of military strength in general. Martial competitions such as kickboxing, arm-wrestling, and jousting are held throughout the day, followed by High Mass. This is also a day of remembrance of the dead, especially war heroes. Acts of fealty, international treaties, declarations of revolution, and corporate mergers that are completed on Feast Day are said to be favored by the gods.

March 14: Bonfire of Awakening

The Bonfire of Awakening, or the Flaming Festival, is the Knome New Year. It celebrates rebirth, change, and the power of magic. The powers of divination are strong on this day, and many people receive spirit visitations, divine visions, and other revelations. Prophecies are often revealed on this day, and it is a day of confession and revealing secrets. It is good luck to prepare for a journey or major life change on this night.

May 27: Night of the Muse

This is honor of Creaotublarg, the ancient Knomish god of inspiration and artistry. On this night, Knomes engage in contests of artistry of all types--poetry contests, art competitions, and battles of the bands are commonly held on this date. This night is also said to be the best time to begin or complete an artistic endeavor. This celebration also remembers the achievements of great Knome artists. Retrospectives and Awards Shows are often held on this date.

Sometime in August: [Unknown] Day

[EDITOR'S NOTE: This section is almost completely untranslatable. It seems to be a celebration of a Knome virtue called either "Morris" or "Dorris," but we cannot comprehend the dialect fully. The details of this celebration are left up to the individual Knome.]

October 31: Yum Yum Day

This day celebrates sweet, tooth-decaying food in all of its glory. The Knighthood is sworn to protect the Knomes from famine, and has done a fine job of it. However, the handing out of treats (known as Yum Yums) is a newer practice started by an unknown knight during the mid-14th century. Once the Knomes realized that they could get treats for doing useful and amusing things for the Knights, they began to expect them. This day is a celebration of the first Yum Yum. On Yum Yum Day, Knomes gather at the strongholds of the Knighthood, where they wear funny costumes, sing and dance, do household chores, and otherwise attempt to convince the Knights to give them tasty candy.

November 19-24: Knome Bacchanalia

The longest Knomish Holiday, this is a festival of drinking, sex, and debauchery. On this day, Knomes particularly like to . . . [EDITORS' NOTE: *We refuse to translate further on moral grounds.*]

The Old Man

The position of Knome Liaison within the Knighthood is held by The Old Man. He works closely with the Knome Master and Knome Lords, but is rarely seen by lesser Knomes. He acts as the mentor of the Knome Master and the voice of the Knighthood. The Old Man is said to be a grizzled veteran of many wars and has lost one of his eyes in battle, requiring him to wear an eye patch. This has been the description of the Old Man

throughout recorded history. Many believe that he is a Knight who has attained immortality. Others point out that senior Knights are most likely preferred for the position because of their knowledge and experience. Many believe that before taking the position, the would-be Old Man must sacrifice his eye in a Hex ritual. Some argue that this legend forms the origin of the myth of Odin and his loss of an eye.

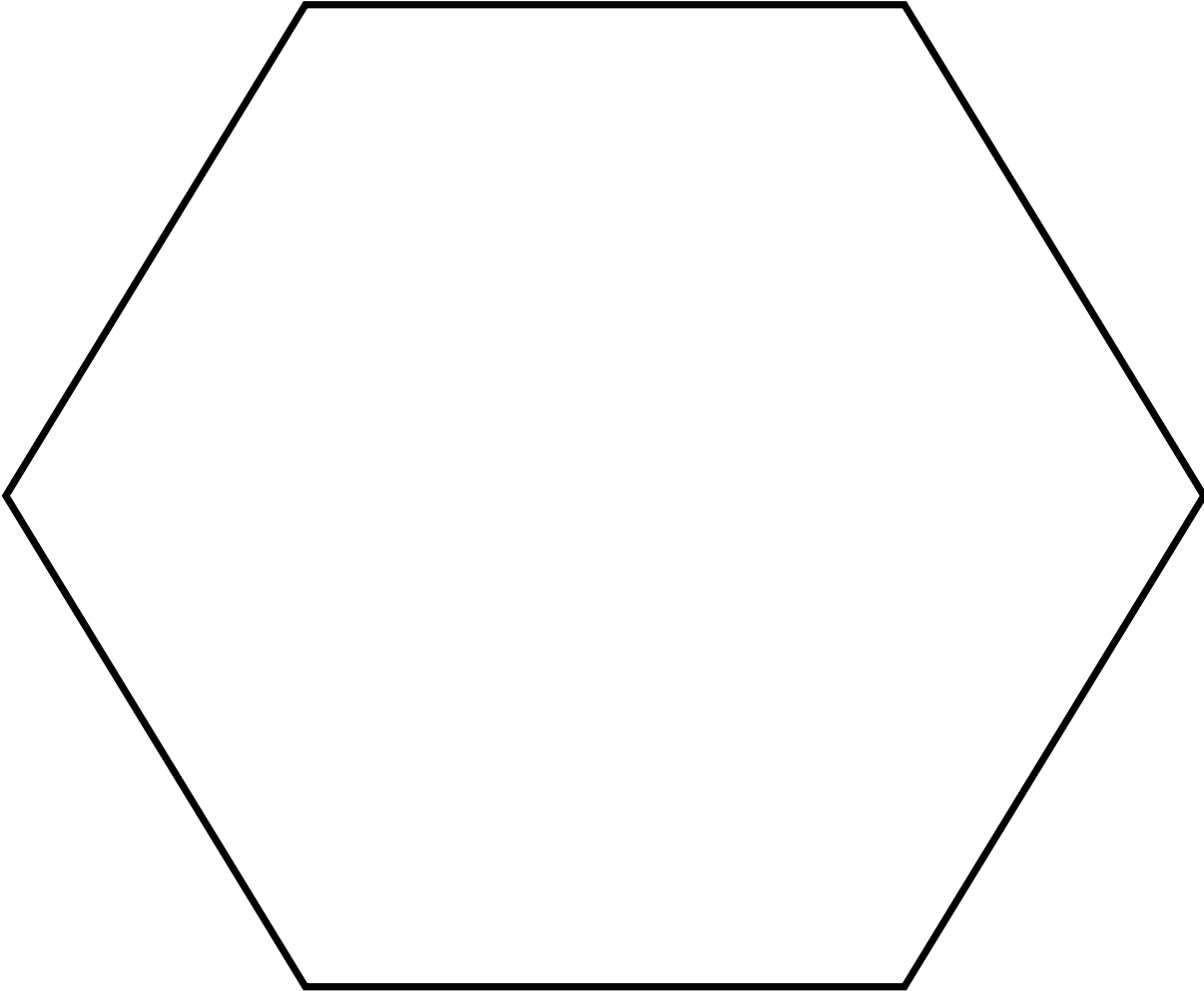
The Tanner's Son

Throughout Knomish literature are found multiple references to a person or concept known as "The Tanner's Son." It is generally assumed that The Tanner's Son is an everyman character representing all Knomes, or at least those whose parents work the flesh of cattle. One treatise written by a purported Knome of the Pearl asserts that the Tanner's Son is involved in a bizarre legend associated with the Bonfire of Awakening.

The Parable of the Charioteer

A Celtic Knome named Wledig was born under the Geas that he would die on the day that his chariot was pulled by a small dog and a sparrow. Wledig lived a full life and had many adventures, seldom thinking that such a silly situation would ever occur. Then one day, Wledig was pursuing a Sidhe in his chariot. In order to slow his pursuit, the fairy transformed his horses into a sparrow and a Chihuahua. When Wledig realized that the conditions of his death Geas had been fulfilled, he promptly and obediently died of fright.

Appendix One: Signs and Portents



The Six-Sided Circle

Appendix Two: A Knome Curse

This curse works really well on people who don't like having monkeys shoved up their ass. Here's how you cast this gem of a spell:

1. Purchase a MONKEY
2. Purchase a BANANA.
3. When your enemy isn't looking, shove the BANANA up his ass.
4. Unleash the MONKEY!

Appendix Three: Knomish Self Defense–Kickboxing

1. Confidently approach your opponent
2. Kick them.
3. Repeat step 2 as needed.

Appendix Four: Knomish Rules of War

1. An army travels on its stomach
2. Never start a land war in Asia.
3. Invading Russia during winter = bad idea.
4. If "they got the guns but we got the numbers," we will lose.
5. All's fair in love, war, and dodgeball.

Appendix Five: Astral Projection

Inside your mundane physical body lurks your spiritual, or astral, self. With proper training, your astral self can leave your body behind for brief jaunts. In addition to being a fun party trick, astral projection can show you how far you have come as a Knome. Just follow these easy steps:

1. Put a mirror in your pocket.
2. Get a piece of chalk and draw a hexagram on the floor. Sit naked inside the hexagram.
3. Close your eyes and think restful thoughts. Once you are comfortable, softly speak the phrase "I am but a cog" over and over. Imagine yourself as a part of the Great Machine of existence. Feel the Machine's vibrations.
4. Stand up without moving your body. Surprise! You are now in your astral form!
5. Since your astral clothes and belongings correspond to your physical clothes and belongings, you may now reach into your astral pocket and pull out your astral mirror. Look into the mirror.
6. If you have truly developed as a Knome, you will see yourself as a short, hairy man, preferably in a silly hat. If this is the case, congratulations! If, however, your astral body looks just like your physical body, you need to work on your Knomishness. Report immediately to the nearest Knight of the Hex and ask for an assignment.

Appendix Six: Rumors about the Knomes Confirmed, Denied, and Clarified!

Knomes are hairy little men: FALSE, though it was true at one time.

Knomes whistle while they work: TRUE. Knomes do indeed whistle while they work. It is believed that in ancient times, Knomes used whistling as a form of communication. That knowledge, however, has been lost.

Knomes bite: TRUE AND FALSE. Only when cornered, generally.

Knomes cannot come into a household without invitation: FALSE. You're thinking of vampires.

Knomes are not allowed to drink: FALSE. However, Knomes are required to ensure that no Knight ever goes thirsty, even if that means giving up their own alcohol.

Knomes take vows of celibacy: FALSE. While many Knomes are in fact celibate, it is generally an involuntary condition.

Knomes are not allowed to eat hot dog buns: FALSE. Wrong bogus religion/cult.

A Knome a day keeps the doctor away: FALSE. You're thinking of apples. And what the hell would you do with the "Knome a day," anyhow?

Upon becoming a Knome, a person is automatically excommunicated from the Roman Catholic Church: TRUE. See *QAGS* for more information about the Schism between the Knights of the Hex and Mother Church.