

CRIME AND PUNISHMENT IN THE EMPIRE

BY MARK GALEOTTI

The Empire is wide and mighty, and many are its ways. It is an Empire of scholars and holy men, philanthropists and haltwardens, carers and castoffs, teachers and mystics. Yet the Lunar Way is one of bivism, and even Yelm's glorious rays must cast a shadow. While the Moon may have conquered Orlanatus and Valind, only the most shameless Imperial apologists would claim that the Goddess has yet healed the evil, greed and anger that lurk in the hearts of men.

Crime stalks the Empire, a skulking reminder of human limitation. Theft, vice, even murder are no strangers. Individual criminals abound, as do organised groups—from street gangs like the rowdy Enbovi of Induppa, in their distinctive caps of dried cow's udders and their devil-may-care unlaced sandals, to the subtle schemers of the KorDanaruSor Combination. Yet even in this there is something good, for without crime there would be no context to appreciate the valiant efforts of the varied law enforcers of the Empire, and the deterrent and rehabilitative effects of Imperial justice. In short, the presence of crime is

'Crucifixion, crucifixion,
crucifixion.'

— Dara Happan Tribune

Anthonoblech's 'Prospectus for
a New Peloria'⁽²⁾.

not a threat or a problem, it is a challenge, an opportunity for us all, by striving against sin and antisocial behaviour, to better ourselves and this closer embrace the Lunar Way. For this, too, may Sedenya be thanked.

LAW: A PHILOSOPHICAL INTERLUDE

The Solar Empire of Dara Happa is not simply a political entity, it is a manifestation of the glorious purity of Yelm's eternal Law and the self-evident Wisdom of his celestial hierarchy. Those imperfections and impurities which did and do mar this representation of Solar governance reflect the imperfections and impurities of mortals, who too often fall short of the weighty expectations and duties placed upon them by their position in the Great Order.

'Levy-man, levy-man, run, don't stop,
Catch a thief, catch a thief, chop his top!
Levy-man, levy-man, take your due,
Funeral gift or eye-coins two!'

— Traditional Pelorian children's skipping rhyme⁽¹⁾.

So it is that crime—like laziness, adultery, licentiousness, disorderism, priest-winking, onanism, treason, impiety, bush-cursing, usury, beard-thievery⁽³⁾, square dancing and other forms of antisocial behaviour—is, in the eyes of the Solars, an expression of personal failure. It is not merely antisocial, it is in opposition to Yelm's very Order, and there can be no justification for such impiety. The law code embodied in the Antirian Precepts is simple and absolute. There are no character witnesses, no extenuating circumstances, not even variation in the precise sentences set out for particular crimes.

With characteristic evenhandedness, the Lunars agree wholeheartedly and yet also disagree vigorously. They agree that crime—a concept they choose to define rather less broadly than the Dara Happans—reflects personal weakness. However, they accept that all mortals are frail and fallible: it is precisely the quest to transcend these weaknesses and win godhood that is central to the Lunar Way. A Lunar Judex, unlike a Dara Happan Tribune, is interested not simply in guilt but also consequence and circumstance, capacity and contrition.



IMPERIAL LAWS AT WORK⁽⁵⁾

Sedenyic Court:

Judex: 'You stole that loaf of bread, why?'

Cowering defendant: 'My family was starving, my lord!'

Judex: 'Fine, you will work in the bakery doing menial work, to earn your bread.'

Antirian Court:

Tribune: 'You stole that loaf of bread, yes?'

Cowering defendant: 'My family was starving my lord!'

Tribune: 'Irrelevant, you have broken the Perfection of Yelm's realm. Execute him.'

Court of the Hazars:

Sirdar: 'You stole that loaf of bread?'

Cowering defendant: 'My family was starving my lord!'

Sirdar: 'Will you pay for it now? No? Put him in the stocks for a day and a night.'

That said, a Judex will have no hesitation in consigning a villain to Deshkorgos's Tree (crucifixion⁽⁴⁾), Natha's Edge (beheading) or to Danfive's Mercy (either voluntarily joining the cult of Danfive Xaron or else being assigned hard labour in a camp run by the cult) if he or she sees fit.

Any Imperial Citizen may demand trial by a Judex instead of facing the local legal system. After all, Dara Happan law only applies within Dara Happa. In Darjiin, the Three Water Code applies, with the worst felons being handed over to the 'sinkers' for ritual drowning. To the Darjiini, why someone committed a crime is more important than what they did, and the Water Weighers assess intent, not outcome. In Carmania, the law allows for trial by an accused's peers, and the aim is to balance deterrence with restitution. The Orayan Kashisi simply tether a suspect to a tree and see if Gunka the Good Spirit protects them during the night, in which case he is innocent. More often, though, they are simply spared the need to carry out an execution. In short, each region will have its own forms of law, its own concepts of justice, and it is a wise jurist who can understand many of these many codes.

POLICING: MOBS, MILITIAS AND MAGISTRATES

'Policing' is not a concept widely understood in the Empire, though cities and communities do have officials whose job it is to maintain public order. Dara Happan cities generally have Tribunes assigned to this role, while the Judex performs a similar role for Lunar Citizens. In the Western Reaches, the Sirdar's Constable administers justice, while in First Blessed it is the White-Winged Justiciers⁽⁶⁾.

In practice, the real interests of these diverse officials are in keeping the peace, and they investigate only the most serious crimes. (The definition of a 'serious crime' can sometimes include apparently petty offences—if they are carried out against someone important enough to be able to demand the magistrate's attention!) Instead, it becomes the responsibility of citizens who wish to bring a crime to official attention to report it to their nearest constable. If the constables believe the

witness, they will usually both bring the witness and the accused to an appropriate magistrate. The magistrate may pass judgement, dismiss the case out of hand or else seek other witnesses and arrange for an investigation and trial.

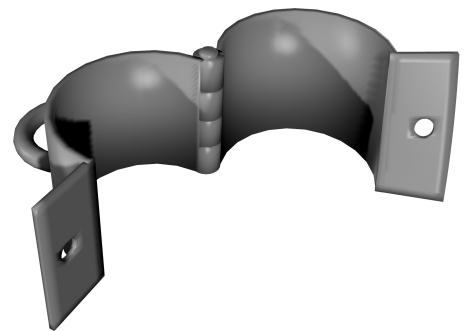
Many magistrates will have personal retinues, not the least because they are generally aristocrats. These retinues may pursue

'Only in a police state is the job of a policeman easy.'

— Takenegi Robustus⁽⁷⁾.

investigations, but on the whole, patrolling the streets and enforcing the law is the responsibility of levy-men, soldiers from local garrison regiments and the house troops of local nobility. These are hardly trained or dedicated officers of the law, and they are often known for their inefficiency, venality and unwillingness to involve themselves in anything more taxing than breaking up a brawl or a tour of 'bandit-spiking'⁽⁸⁾.

However, only a foolish criminal underestimates the forces arraigned against him. First of all, there are levy-men who take their responsibilities seriously, and they have wide powers of search, arrest and interrogation if they choose to use them. Secondly, magistrates may choose to look into cases personally, out of commitment, on a whim or to make a political point.



Finally, communities police themselves, whether raising the hue-and-cry when a crime is committed, taking their complaints to the local League⁽⁹⁾ or quietly visiting a lawbreaker with 'Ulkamoon's Nudge'⁽¹⁰⁾, cornering them in an alley and giving them a good beating. After all, they have their own ways and concerns—and often want to avoid attracting the attention of the powerful. As the Esvuthili proverb puts it, 'Golden-rod [aristocratic] justice is like the Oslir at flood—it may sweep away the hundred virtuous souls to drown one sinner.'⁽¹¹⁾ Best keep things simple and direct.

Taking this further, the courts, honour, cultic and divine retribution all have their part to play. In the cities, there are formal courts to which suits may be taken. Lawyers are a powerful but mistrusted caste, and within Dara Happan regions toga-man jurists are confined to practising business on one day of the week, after which they must spend a full day in ritual purification⁽¹²⁾. Nonetheless, while many only work for the rich and influential, there are those—perhaps apprentices, or the socially aware, or simply the incompetent—who are cheap enough for the common folk to use to seek redress, especially if they are able to muster the support of their League or their church.



Outside the cities, there may be courts, but more usually plaintiffs must petition either the local aristocrat or the village elders. A crime may not be of interest to the authorities, but the victim and the victim's family and friends may well feel otherwise. This is as true for the peasant's daughter who tracks down a precious goose stolen from her family as the noble League prepared to hire mercenaries and expend thousands of wheels to defend the honour of one of its members.

The Empire accepts and acknowledges the concept of bounty hunting, especially on the wilder periphery. Finally, Natha is also the Avenger, and she smiles her lopsided grin at those who would right wrongs. On the whole, as befits the Lunar Way, the Goddess wants mortals to be the architects of their own redemption. She generally will not manifest in an overt, magical way, but those who seek just revenge know to sacrifice something of true value in Natha's name with hope she will bless them.

Some communities do have specialised law enforcers. The great mercantile Associations of Elz Ast fund the city's green-tabarded Thief-Takers. Skilled investigators, prosecutors and apprehensionists, they reflect the new rational

and logical mood of that city, practising what they call 'scientific apprehensionism'. Many have been educated at the Faculty of Logic of the city's Irippi Ontor College or are alchemists from its Eyzali counterpart, the Particulate Halls. Others come from the military of the Imperial Magical University.

At the other extreme, the city of Doblian is home to the Six Stone Sorority, a small coven of half-crazed shamans following a local practice of Stone Sow the Guilt Sniffer. While technically not officials—instead hiring their services out to all and sundry—the City Father is one of their most lucrative and regular patrons.

And then there are the Law Dogs of Jillaro. Recruited exclusively from the families of Sairdic backwoodsmen, stepped in the worship of Jajagappa the hunter and psychopomp, they are fiercely proud of their tradition and their distinctive dog's-head masks. They have a mandate only to prosecute the so-called 'pack three' (treason, murder and aggravated desecration), but are feared and renowned for their unswerving guilt of the guilty. Even if it takes years, a Law Dog will return a bone from his executed victim to the Top Dog and then lead the unnerving Howling Chorus—a powerful deterrent to potential future malefactors.

More sinister are the Danfive Xaroni. The majority of the Remorseful Penitent's followers toil for their personal salvation, whether they fell timber, build roads or serve in the Penitent Legions. Some, however, see their role as reaching out to the sinners in the community in order to bring them the blessings of Xaron. Most are missionaries, preaching their creed in the backstreets and the work-camps, but a handful, known as 'the Vigilance', seek out and punish sinners, criminals and those who would prey on the Moon's children. Such Vigilance bands are rare, found only in major cities and metropola of the Empire, usually formed around a particular charismatic individual and rarely outliving them. Only when they have cultivated a link with some magical entity do they last for more than a few years—the Glamour Vigilance, whose guardian being is the former serial killer Sees-the-Soul, or the Right Arm Militia of Orlentos, who whisper to dark and judgmental spirits. Vigilance gangs will often take their prisoners before the Judex, but are essentially vigilantes. They do not regard themselves as responsible to any but their own temple, and will practice rough justice and even the occasional summary execution. Their relations with legitimate enforcers tend to be strained, to say the least.

Few of these agents of justice and retribution are likely to look far for criminals. In most cases, merely leaving a city or community is enough to avoid prosecution, as the crimes are too insignificant and the victims too poor to pursue. Instead, the criminals' misdeed are recorded, either in local communal memory or else the records of the local government. For this very reason, wanderers and vagabonds are often treated with suspicion, as they may well be lawbreakers on the run. Villages may tell such 'foreigners' to move on, and some end up reduced to begging or banditry, while others lose themselves in the seasonal migrations of landless labourers, bringing in the harvest along the Oslir or building new houses outside the growing metropola. Some criminals do eventually return to their home communities, hoping to avoid detection or at least gain clemency.

Perpetrators of serious crimes against either the state or powerful agencies will be ruthlessly hunted down. Murder, for example, is rarely considered such a crime by the Empire, unless the victim is especially noteworthy.



However, many cults, Associations and even some Leagues will regard it as important to bring the killer of one of their own to justice, or at least be seen making an effort to do so. This may be a perfunctory display for some minor retainer or initiate⁽¹³⁾, or a years-long and Empire-spanning investigation for a criminal who killed one of their leaders or stole a sacred treasure.

The most fearsome investigations are those launched by the Empire against those it regards as a threat. Typically, a magistrate or official with suitable experience will be deputised to lead the investigation. In major cases, the investigators will actually be made an Instrumentality of Mandate, an *ad hoc* secret police force granted specific wide-ranging powers to pursue their quarry. Either way, the magistrate will be provided with resources, ranging from funds to soldiers, with the opportunity to petition for more as the case dictates.

In the most serious cases, the investigation will be carried out by one of the permanent instrumentalities or political police forces of the Empire, such as the Spoken Word, the Overseer's Hand or, for financial crimes, the Been Counters⁽¹⁴⁾.

‘Crime is simply an extension of business by the admixture of other means.’

— Tuzla Swice, third archifactor,

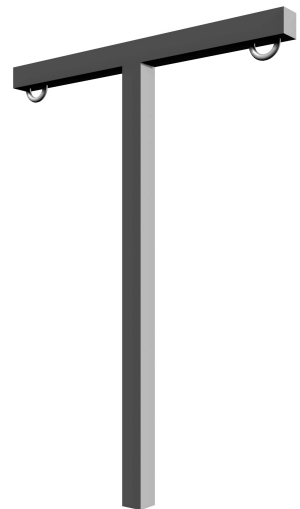
Vanchite Trading Company.

ORGANISED CRIME: BUSINESS BY OTHER MEANS

‘Ordinary’ crime, the disorganised and parochial kind, only becomes a challenge for the Empire when it threatens public order and the authority of the State, or when it has some organisation and purpose behind it. Much as it is played down by the authorities, the Empire is a hotbed of organised crime. As the scholar Themekesh of Horvath put it before his unfortunate and inexplicable accident, “as above, so below”, and this is as true of crime as everything else. The more organised and effective our legal society, so too the more organised and effective our criminals.’⁽¹⁵⁾

The relentless and inflexible demands of life under the Solar Emperor of Dara Happa had already ensured a thriving black market providing those goods and services proscribed by law yet sought by so many, from vrok eggs to erganum roots. The black marketeers faced terrible punishments if discovered, and so only the organised and the efficient survived and thrived, while the clumsy, foolish or simply unlucky adorned Deshkorgos's Tree. The rise of Takenegi may have softened some of the more extreme Solar practices, but there is still a relentless demand for banned goods. More to the point, the economic, social and political revolutions brought about by the Lunar Way, together with the Empire's continued territorial expansion, have also acted to fuel the spread of organised crime—‘antagonistic aggregations’ in the jargon of the Imperial authorities.

As communications improve, so too does it become possible to introduce new vices to new markets. Until recently, for example, the drug hazia was almost unknown in Peloria, where the poor favoured chewing the mildly hallucinogenic but extremely bitter gocha root. Soldiers returning from Pavis brought the habit with them, and now many of the great grain barges heading up the Oslir also carry hidden cargoes of hazia bales, ready to numb the miseries of hard-working prols in Glamour and farm-hands in Karasal. The increasingly multilayered complexity of taxes within the Empire (in which every Satrapy can also levy their own dues, as well as farm out tax collecting to Associations and consortia) also



creates imbalances of supply and demand. In many cases, this is a spur to legitimate trade, but it also opens up new prospects for organised rings of smugglers and speculators.

In the Heartlands, the rise of the Associations has also provided a framework for criminals to operate in legal society. Many of these organisations operate both as political entities and commercial enterprises. The Vanchite Trading Company, for example, is a long-established mercantile and financial house which has reinvented itself as an Association—thus acquiring a new legal status and an increasing number of member Leagues among trading and bargee communities up and down the Oslir. It now controls much of the essential traffic along the river. The Company has been characterised by its critics (many of whom, alas, are no longer among the vocal) as little more than a gang of crooks, smugglers and profiteers. Instead, it is a structure which manages to bring together haughty, face-painted bankers, who deal with satraps and princes, as well as shrewd trading factors and the rough-knuckled protection

racketeers who ensure that cargoes ship on their barges, not independents. The price *not* to ship on a Company barge increases with each season.



However, most organised crime within the Empire operates on a smaller scale. Every city has its criminals, and at least a degree of organisation in that gangs carve out respective ‘turfs’. It is often much elaborate, with interlocking organisations that are intricately structured, efficient and stable. Most are bands of like-minded criminals like the Jopp family in Kitor, who control much of the illicit drug and stolen

‘Crime is always Political, for as the Perfection of the Lunar Way manifests across Glorantha, there will be no need for crime.’
— Judex Kyriel.

goods trade in the city, relying on the magics of Alanabrilis the Disruptor to bamboozle and misdirect their enemies. In other cases, they are formed around a particular minority (such as the beleaguered Darjiini ghetto in Mephos, who dominate the city’s One Foot Down group, notorious assassins and protection racketeers) or district (the impoverished dockside region in Glamour has spawned several powerful gangs, most notably the cutthroat Southside Crew).

Even the proud Dara Happan metropolia are not immune. The so-called Veskerele Leagues hold sway in many cities —not technically Leagues as such, but gatherings of criminals who worship the Faceless Man. In Raibanth, the great Associations use criminal allies freely in their hidden war for political predominance⁽¹⁶⁾, to the great benefit of such groups as the High Bowl League and the Backdoor Collective. In Elz Ast, the Thief-Takers are arrayed against the Seven Compacts. Claiming to be descended from ancient Birinite noble clans, members of these criminal organisations affect a code of honour and lengthy and grandiloquent titles which can sometimes appear ludicrous, such as the common protection racketeer calling himself ‘the Most Illustrious Preceptor of the Art of Urgent Coercion’. However, the Seven Compacts are subtle and powerful enemies, as well versed in magical assassination and complex fraud as the cruder arts of arson, drug smuggling and leg-breaking.

‘Crime is always Political, for by undermining the purity of Yelm’s laws, it defies Yelm’s Emperor.’
— Tribune Arrashakhal the Intractable.

POLITICAL CRIME: A SUBVERSIVE CHALLENGE

Organised crime need not be opposed to the Empire. Indeed, usually it is either apolitical or actively supportive. The Vanchite Trading Company, for example, has proven a firm supporter of the Empire, not least because the prosperity, peace and order that it brings has been good for business. It is not just to forestall pointed investigations that the Company ensures that White Moon radicals trying to generate unrest in the Oslir river ports end up floating down the river themselves, face down. When the Fiscal Anarchists tried to unionise the Bostok Mammoth Herders, they were met by hard-faced and unexpectedly burly ‘bookkeepers’ drawn from Company offices all across Vanch, and delivered, bound, battered and bleeding, to the barracks of the local Annigift Lancers.

There are many exceptions of course. In newly-conquered regions, crime can become a covert way of fighting back against the occupiers, just as there are entire peoples whose traditions sit poorly with the laws and beliefs of the Empire. Organised crime will often flourish, usually with the support or at least acquiescence of local political leaders. In Tarsh, for example, criminal groupings like the Quiet Thunder of Furthest or the Four Block Peers of the Carafandoli tribe are at once common criminals and anti-Imperial agitators. In some rare cases, these organisations are magical fraternities, such as the Desemborth-worshipping Band of Sandals in Jillaro, famous horse thieves and burglars.

During the Carmanian occupation of eastern Pelanda, there was even a hidden war between the criminal worshippers of Daak the Stranger. Some, led by Elmektudos the Opportunist, sought to continue their traditional operations by collaborating with the Carmanians, while Fleet Derissos argued that ‘Foreign is Worse than Foolish!’, and decided that the occupiers posed a greater long-term threat to business. Eventually, Elmektudos was forced to concede, and for a time criminal gangs concentrated on plundering the Carmanians.⁽¹⁸⁾



Nor is it only on the periphery that organised crime and political dissent become intertwined. In some cases, this is purely a matter of convenience—the dissidents have underhand work that needs doing and are prepared to pay the criminals to do it, or else the criminals need something to which the ‘politicals’ have access. For example, the Upright Men are Kostaddi revolutionaries, fighting for freedom from their Sable overlords yet claiming to do so in the name of the Lunar Way. Reports suggest that they have at times hired professional smugglers to bring them weapons, with funds liberated from raids on Sable holdings.

In other cases, the criminals and ‘politicals’ actually combine. The Glamourite Flatland Fellowship, for instance, is made up of shamans and followers of Derthorum, the grudging and angry spirit of the land in the time before Sedenya wrenched her mortal form from the earth. Glamour was built atop an older city, and Derthorum largely forgotten. The Fellowship is opposed to the Lunar Way on religious, historical and philosophical grounds, yet is also a collection of opportunist street thugs engaging in a range of nefarious activities.

‘Good people do not need laws to tell them to act responsibly, while bad people will find a way around the laws’

— Takenegi Argentus.⁽¹⁹⁾

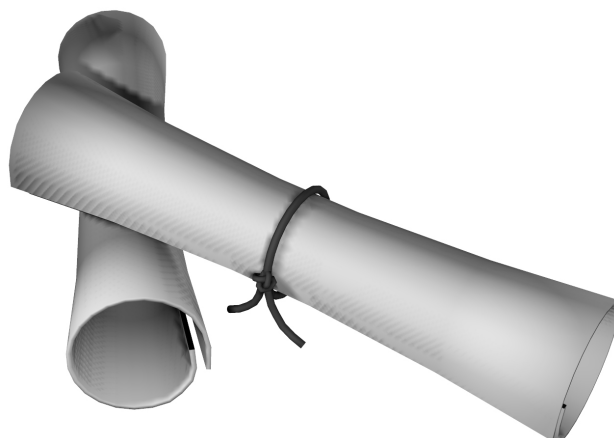
Certain factions seem to defy definition altogether. The New White Moon Movement, for example, is not just a collection of nascent street cults, nor even a strand of dissidence within the Lunar elite, but also appears in some cases to happily embrace criminal fraternities as allies against the State. Yet at the same time there are highly moralistic elements within the movement who abhor any such links—in this, as in so much else, the White Moonies are either wholly divided or operating to a set of values all their own.

There a strong political concern regarding foreign criminal structures within the Empire. In particular, the expansion in trade with Kralorela has brought with it a trickle of Kralori settlers, merchants, entrepreneurs and neer-do-wells. With them have also come the complex and typically ritualised criminal organisations known as the Hexads, as well as the infamous Sekeveran Tongs. There are also Black Chain Gangs of trollish

criminal-opportunists from Yolp and—even more alarmingly—the Blue Moon Plateau. Char-Un renegades and deserters have formed bandit and horse-rustling gangs in northern Spol and Karasal. There exist a host of other real and potential problems, including unreconstructed forms of Chaos that have not yet realised how Sedenya liberates them from the need to be antisocial and destructive.

The cult of Krarsht, the Hungry One, She Who Eats in the Darkness is a disciplined, hierarchical and conspiratorial force committed to penetrating and undermining entire societies, just as the tunnels of her children penetrate and undermine the entire world. Krarshti temples are blessedly rare, but they usually operate as foci for organised criminal activity, involved in everything from racketeering and smuggling to contract killing and theft. These temples operate at a higher level than most organised gangs however—there will rarely be Krarshti heavies in a market shaking down traders or moving the odd mule-load of hazia. If they do carry out such operations, it will usually be as part of a greater plan, and will be executed through unwitting agents who do not know they are acting for Krarsht. Their aim is not short-term or material gain, but long-term mystic and political power. Krarshti prosper in complex and politicised societies such as the Lunar Empire and Kralorela, and their relations with other criminals range from the cordially cooperative to murderously competitive.

Let us not forget Thanatari spies, head-takers and knowledge thieves, vampires with godfatherish ambitions, ogre slave-traders and murderers... In short, if the presence of crime really does represent a benison of the Red Goddess, allowing the virtuous to develop and display that virtue, then the people of the Empire are indeed blessed many, many times over!



ADDENDUM BENEFIXUS LEGALIS SUBCODEX YELMATICUS

1. The rhyme is quietly subversive. The levy-men are the soldiers pressed into duty, usually rather reluctantly, as local law enforcers. A thief caught by levy-men in Dara Happa might well be sentenced by the local tribune, or magistrate, to beheading ('chop his top'). However, the suggestion that the levy-man 'take his due' is a reference to the reprehensible yet widespread corruption of these soldiers, who might use the opportunity to take a 'funeral gift'—that is, loot the victim's body. Alternatively, they might accept bribes to turn a blind eye and release the criminal—the reference to 'eye-coins two' draws a parallel with the ceremonial coins placed on the eyes of the dead, to shield them from the first glory of Yelm's light in the Otherworld, or else the horrors of the Underworld.
2. This in due course became an obsession for the unfortunate jurist, who in his youth was hailed as a reformer but increasingly embraced traditionalism, culminating in his controversial monograph, *Crucifixion is Nine-Tenths of the Law*.
3. An ancient crime dating back to the era of Emperor Mahzanelm who—doubtless because of his uninspired performance in the Ten Tests—suffered from periodic beard-moult, which he blamed upon perfidious enemies and their vile magics. The law came back into favour under Takenegi Magnificus, whose beard was almost as famous as his wisdom.
4. Often this simply is a tree chosen for its convenient size and location, but in Raibanth the city Tribunes—as ever eager to show their city's exemplary dedication to Yelm's laws as to demonstrate their wealth—have personally funded the construction of ten bronze Deshkorgos Trees, one in each decad. These are extraordinary structures, twelve cubits high (roughly three man-heights), seven cubits across, and carved with scenes of judgement and damnation. Four felons can be spiked on these fearful devices at once. The trees are run through with tonal pipes so that, on feast-day executions, they play mournful dirges through the hidden virtuosity of an organist and a team of slaves to pump the mighty bellows.
5. This section was written by Martin Laurie and Wesley Quadros.
6. All the Justiciers are drawn from the priesthood of Tholm, the Great Descender, the intermediary between Vrimak and



humanity and so also the god of justice and falconry. They largely confine their deliberations to serious crimes, with the kind of petty thievery carried out by most followers of Tritwiddith the Jackdaw being left to private Reclamation Men.

7. This has, perhaps unsurprisingly, become the focus of fierce and intricate historiographical polemic, as some seek to suggest that Takenegi was advocating the need for draconian controls on society, while others present it as enlightened musings to the effect that excessive concern about the need to preserve order can lead to repression.
8. Apprehending bandits—usually half-starving wastrels rather than the well-organised rogues of popular myth—and crucifying them at crossroads and similar locations where their decaying corpses will be the most efficacious deterrents to other prospective criminals.
9. Leagues are the basic building block of Dara Happa society, and a concept that has spread to other cultures. They are traditionally-united groups of families, perhaps similar to clans but usually with a particular economic specialism, which are in turn members of larger Associations, which are often rich and powerful, Empire-spanning organisations.
10. Ulkmoon is the God of the Club, a protector of mankind and of Yelm's order, albeit an uncouth one, lacking in social graces.

11. Interestingly enough, most Dara Happan cultures have similar sayings, perhaps reflecting the brutal and often indiscriminating nature of Solar law. Rinliddi peasants liken the law to Yelm's gaze at midday, in that 'it can burn, even if kindly-meant', while the poorer cityfolk of Raibanth mutter that 'a tribune is like the sun: powerful, glorious, but better in the sky than in your street.' This also helps explain why communities that already skirt close to the edges of the law, such as the Carantes League of Aggravated Beggary or the Duelling Sororities of Graclodont, tend to be especially quick to denounce those of their number committing other crimes.
12. Purification generally involves public ablutions in a river or blessed spring, with the lawyers stripped down to their under-garments, which will later be burned in an Enverinan sacrificial fire. It has thus become customary for plaintiffs hoping for good service to present a lawyer with both his fee and a new set of undergarments—simple ones, perhaps embroidered by grandma with charms for happiness and prosperity from commoners, imported Kralori silk ones from the wealthiest clients. From this tradition has come the lawyers' habit of referring to new instruction as 'briefs.'
13. The murder of an initiate, for example, will generally ensure that his or her cult put on a suitable funeral and call upon their deity to exact justice. For commoners, that is generally the end of it, although there may be payments or even a pension provided to dependants.
14. The Spoken Word primarily combats political dissent, subversion and disorderists; the Overseer's Hand—formally the Ad Hoc Representative Commission for

Extraordinary Affairs—are the Provincial Overseer's troubleshooters; the Been Counters are suspicious and disquieting Buseri accountants working for the Fiscal Dance, the ultimate tax-collecting agency. As such, they are often called the 'tax demons' after the even more dread supernatural entities at the Red Dancer of Power's disposal, and are also often confused with other elements of her retinue, such as the Are Viewers (who collect census data) and the Will Be Won't Be Arbiters (who study economic developments with an eye to predicting future trends).

15. It is rumoured that he also drew a comparison between the gentle face of Rufelza turned towards the surface of Glorantha and the bleak fury of the Dark Side, but this would surely be impious nonsense.
16. Indeed, these struggles have become known locally as the 'Dirt Wars' in an obvious parody of the Dart Wars, emphasising the way even grand Associations appear content to lower themselves to dealing with the basest villains in order to further their causes.
17. See *The Thieves' Arm*, pp. 56-57
18. This campaign has since been mythologised, especially in the popular 'Strangers in the House' puppet shows, with Derissos and Elmektudos portrayed as a cunning and wily double-act, triumphing over brutal and stupid Carmanians. However, no mention of their allegiance to Daak is ever made.
19. This pithy epigram is drawn from his *Seven Hundred and Seventy Seven Reasons for Tranquil Quiescence*, perhaps his seminal work, even if there are persistent rumours that he had it ghost-written.

MOON RITES

This article, together with many other fine explorations, first appeared in *Moon Rites*, the fundraiser collection for Gloranthacon VIII. A few copies of *Moon Rites* are still available. Get your 72 pages of Lunar goodness before they're all gone! Send a cheque or money order to:

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