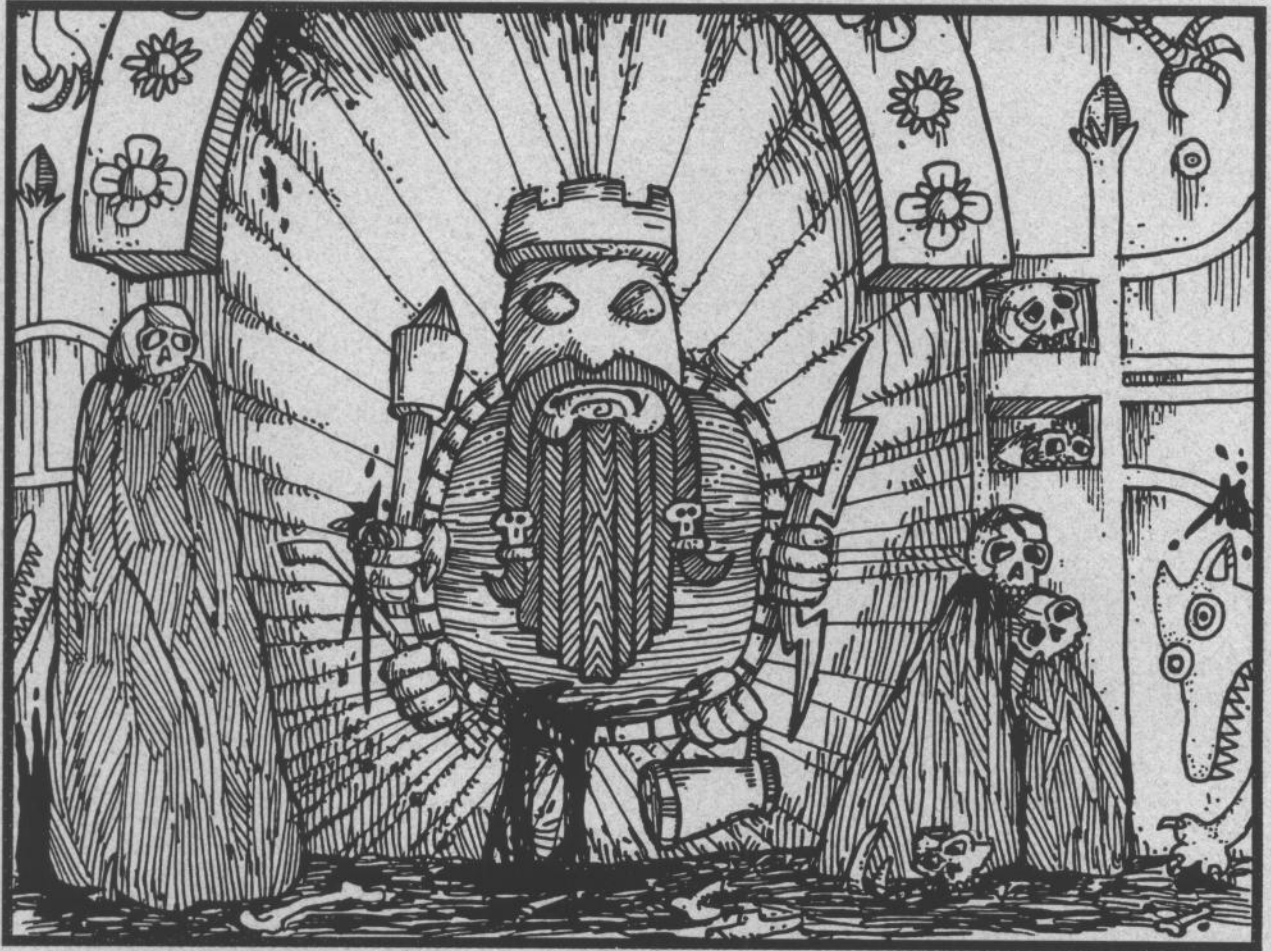


ENCLOSURE



ROLEPLAYING IN THE FANTASY WORLD OF GLORANTHA

- ◇ *PenDragon Pass - Rules for Glorantha*
- ◇ *Alkoth - The City, the Culture, and the Cult of Shargash*
- ◇ *Peoples and Heroquests of Dragon Pass*
- ◇ *Saga of the Vingkotlings*
- ◇ *Gloranthan Fiction*
- ◇ *Gods and Goddesses of the Lunar Empire*

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cover illustrations by **Mike O'Connor**

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illustrated by **Mike O'Connor**

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Arachne Solara will rip your genitals off if you rip off this book.

Tribes and Clans of the Quivini in the 1350s

Jeff Richard

History and Culture

After nearly three generations since brave Chief Colymar broke the Dragon's Curse, many the clans of Quiviniland have begun to coalesce into tribes. The oldest of the tribes, the Colymar and the Hyaloring Triarchy, have a strongly developed sense of identity and judicial legitimacy. Many other tribes (e.g. the Malani or the Balmyr) are confederations of clans under the protection of a powerful warleader and his companions. Even younger tribes are little more than the followers of a roving warleader.

Many clans are unaffiliated with any tribe, protecting themselves by their own strength and wits alone. These independent clans are notorious raiders and bandits, and lack the amenities that tribal membership brings such as the protection of a king, specialized crafters, regional markets or tribal religious centers with full-time priests.

The tribes and independent clans of Quiviniland are famed for their many conflicts and ongoing feuds. The Colymar kings have long insisted that the Malani are a client tribe and must pay Clearwine a great payment called the Orkar tribute. Every Colymar king has sought to collect this tribute - the warlord Kagradas succeeded, Borngold the Usurper failed and lost the crown as a result. The Aranwyth hunger for vengeance ever since the Culbrea forced them out of their lands in the Lorthing Valley. The numerous clans also feud and fight, the struggle between the Orleving and the Varmandi in the Ormsthane Vale has been the inspiration of many great poems.

The near-anarchy that results from the endless raids and feuds makes legal formalisms such as the Greeting imperative. Clan members are suspicious of any stranger that does not swear the Hospitality Oath - a carl family is likely to kill strangers who don't announce themselves as friends according to the Greeting.

The very real dangers of feud provides strong incentive to seek legal resolution of disputes. The Heortling Law Moots are adversarial, with the jurors and community leaders listening to the arguments of both parties and using prior precedents to analogize a resolution that both parties can live with and that can be supported by the local community. A good advocate (often a lawspeaker retained by a party) will couch the dispute in terms of previous decisions.

Regional Centers

Despite the unsettled nature of Quiviniland, several regionally important centers exist.

Brondagal Fort (Clearwine).

This ancient hill fort is the sacred site of the Colymar tribe, Clearwine Fort is the largest settlement in Quiviniland with over 250 people. At the beginning of each Darkness Season there is a great cattle and horse market. Traders from all over Quiviniland come to sell wares, purchase livestock and to make negotiations for the next year.

The hill fort is the primary tribal religious center for the Colymar and the surrounding clans. Elmal, Ernalda Orendanae, Issaries, Kero Fin, Lhankor Mhy, Orlanth Rex, Orlanth the Thunderer, and Orlanth the Warrior all have temples within or near the hill fort.

Runegate Fort

The tribal center of the Hyaloring Triarchy is protected by ancient spirits bound by the great rune-covered gate of this ancient fort. Perhaps 100 people reside year-round within the walls of the hill fort. The Hyalorings claim that this site was built by their ancestor Hyalor Horsebreaker long before the Dawn. Runegate Fort is the site of temples to Elmal Horsethane, Hyalor Horsebreaker, Issaries, and Vingkot Victory-Bringer.

Two-Ridge Fort

This old EWF hill fort has been claimed by King Malan and his household. Now some 100 folk reside in Two-Ridge Fort, which towers over the Creek river valley. Temples to Humakt and Orlanth the Thunderer are located within the hill fort walls.

Old Wind

This mountain vale, high in the Storm Mountains, is one of the most holy site to Orlanth and his kin. The Dundelos tribe claim to be the protectors of the holy place and extract gifts or tribute from pilgrims. Many aspects of Orlanth are worshipped at this ancient site, including Alakoring Rex, Barbeester and Arran, Humakt (who is associated with Orlanth here), the Lightbringers' Ring, Orlanth the Thunderer, and Umah Kolating. Wind children can often be found flying above the craggy vale.

During the 1350s the tribes of the Quivini are still rather unsettled. They engage in sporadic warfare and constant personal challenges between the chieftains. Even within a single tribe there is challenge and battle, and sometimes younger sons break away from the greater tribe, beginning a separate tribe. With that caveat, here is a list of the tribes and clans of the Quivini written in 1353 by the Hendriki sage Alkorast of Durengard. It is likely that he visited Brondagal Fort for his sources, since more detail has been given for the Colymar region than elsewhere.

Quivini Regional Activity

Determine weekly per clan or tribal center

Common Events

- Cattle raid from neighboring clan - warriors sought
- Raid against neighboring clan is planned
- Blood feud erupts into open warfare between neighboring clans; travel endangered, warriors sought
- Tribal king demands tribute from neighboring clans

Uncommon Events

- War between neighboring tribes; travel endangered, warriors sought
- Grazers raid - warriors sought
- Dream dragon reported to be raiding nearby clans
- King of Tarsh seeking tribute or warriors
- Merchants from Kethaela are at nearby tribal center, good trade opportunities possible
- Chaos outbreak panics local clans - warriors sought, sacrifices made to Orlanth
- Sign from the gods - impromptu fertility festival
- New clan settles nearby
- Tribal infighting - possibility of a new tribe form

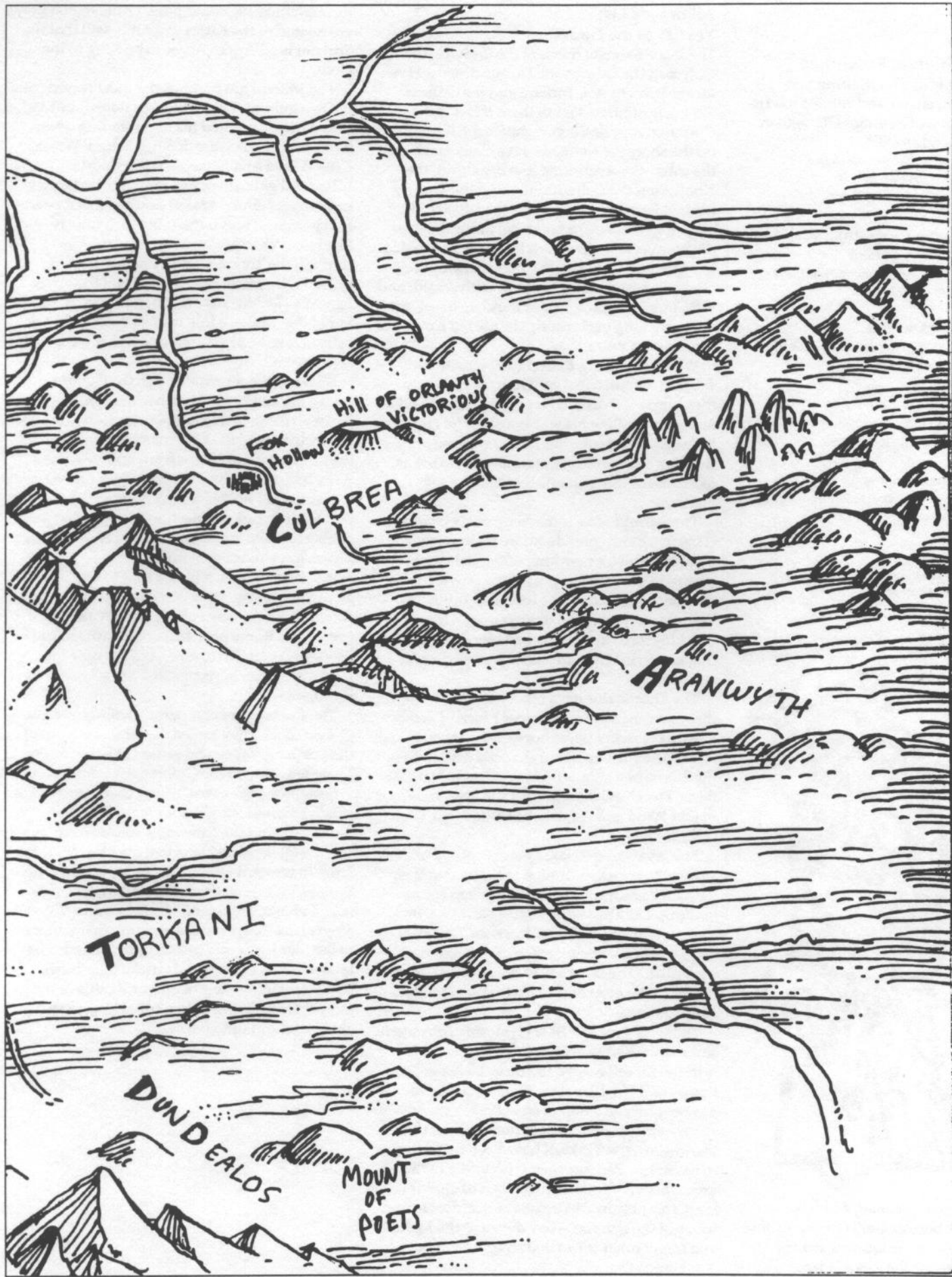
Rare Events

- Troll insect convoy from Troll Woods to Dagori Inkarth passes through; trollkin raiding, unusual trade opportunities possible
- Giant reported to be attacking nearby settlements
- Dragonewts hunting humans nearby
- Praxians raid - warriors sought
- Merchants from Tarsh are at nearby tribal center, good trade opportunities possible



Map of Quiviniland

By Alkorast of Durengard
Year 35 of the God-King



Internet Resources

Glorantha Mailing List

A verbose and vitrollic discussion of all things Gloranthan.

Send e-mail to
glorantha-digest-request
@chaosium.com
with 'help' in the body.

Some Gloranthan Web Sites

David Dunham

<http://www.pensee.com/dunham/glorantha.html>

Kim Englund

<http://www.datafellows.com/staff/kim/rq/rqpage.htm>

Loren Miller

<http://rider.wharton.upenn.edu/~loren/rolegame.html>

Jane Williams

<http://homepages.nildram.co.uk/~janewill/gloranth/>

Chaosium

<http://www.sirius.com/~chaosium/chaosium.html>

Alkorast's List

Year 35 of the God-King

There are six great tribes of the Quivini: the Colymar, the Balmyr, the Dundalos, the Hyaloring Triarchy, the Torkani and the Culbrea.

The most important of these tribes is the **Colymar**, founded before the God-King arrived on the shores of Kethaela. Five clans make up the tribe - the Arnorning, the Ernaldori, the Konthasos, the Orlmathings, and the Zethnoring. Perhaps a little more than 4000 folk belong to these clans and farm around the fertile Nymie Vale. The High Priestess of Ernald has a Sacred Field that belongs to the Mother Goddess and endows Her cult with wealth and influence - so much so that they can insist upon the tribal king performing the Sacred King rites every seven years.

When their King Barngradus Farnansson calls up the full tribal fyrd to fight his many foes, some 600 carls, 80 weapons-thanes and 9 nobles can follow his war-banner. The High Priestess of the tribe has nearly a dozen Esrolian axe maidens as retainers who are as fearsome as the maidens that killed King Harvar II.

The **Balmyr** tribe is made up of six or seven clans in a loose confederation. It seems that there is always a new king of the Balmyr as new men gain the support of the powerful clan chieftains and old king's lose their favor. Unlike our own tribe, the Balmyr do not believe that kingship runs in a sacred bloodline, but that any man who can pass Alakoring's rites can be king.

The **Dundalos** are a relatively new tribe that once resided in the upper Marzeel valley. They have many fierce horse-riding thanes and forced the Torkani out of the pass that divides the Storm Mountains from the Quivin Mountains. The Dundalos protect the great holy site of Old Wind and claim to be the favorite tribe of Orlanth.

The **Hyaloring Triarchy** is composed of three clans who speak with such a dialect that their language is almost unrecognizable as Heortlending. They raise magnificent horses which they sometimes trade at Clearwine Fort. The clans of the Hyalorings only marry amongst each other. The Enhyli clan holds Elmal to be leader of the gods and claim to be descended from his sons.

There are perhaps 2000 Hyaloring tribesmen, since when King Gudvingkot summons his fyrd he can call nearly 350 carls, 45 horse-thanes and 5 nobles. The Hyalorings are renowned for their skill at archery.

Ever since their defeat at the hands of the Dundalos, the **Torkani** have been migrating to the north. Perhaps they wish to die in the great chaparral wastes to the east of Quiviniland, for they used to be one of the most feared tribes of the Quivini. They defeated the Malani and many other tribes that sought to travel

through their highland pass. I believe that they are related to the Kitori since it is said that the Torkani hold Argan Argar to be King of the Gods.

The **Malani** are perhaps the most feared tribe in Quiviniland. Their king, the notorious Mad-Blood Malan, earned his fame leading a war-band during the wars of King Eolred. When King Eolred finally pacified the Heortlending tribes and gave them just kings backed up by crihts, Mad-Blood Malan decided that a peaceful Heortland was intolerable for a man of war like him. When Malan attempted to pass through the Torkani lands, his folk were repulsed with many casualties. Chief Colymar agreed to let him pass through his lands, provided that Malan's folk moved quickly, peacefully and paid a hefty tribute, called the Orlkar Tribute.

Malan did not pass through the Colymar lands, instead he stopped halfway and settled in the Arfritha Vale. He now steadfastly refuses to pay tribute to the Colymar, insisting that they must try and take it from him by force. Since 350 carls, 40 war-raiders, 70 weapons-thanes and 11 nobles follow his war-banner, that is a dubious proposition. King Malan worships Humakt, the God of War, and most of his huscarls are tattooed with the grim god's runes. Even worse, it is said that Malan's own clan, the Isolting, are a War Clan and receive tribute from the other clan's under Malan's protection. Some believe that only Malan can keep his kingdom together, but for now the 2500 folk under his protection are a force to be reckoned with.

The **Culbrea** are comparative newcomers to Quiviniland. They forced the Aranwyth out of the Lorthing Valley and settled at Fox Hollow. There are at best 1200 Culbrea tribesfolk.

Besides the Six Great Tribes, there are several smaller "wandering" tribes including the Aranwyth and the Cinsina. There are also many independent clans that owe loyalty to no king. In western Quiviniland they include the Boskov, Hiording, Jenstali, Karandoli, Orladnast, Peluski, Rangdani, Varmandi and Vostangi clans. There are presumably many more in the highlands and in east Quiviniland. The lawless clans of highlands make their livelihood by raiding their neighbor's cattle or by temporarily allying with a tribal king in exchange for gifts and booty.



The frightening goddess Babeester Gor is little worshipped in the Quivini, except among the Orendanae.

The Champion's Portion

David Hall

The Champion's Portion is the honour of choosing the first cut of the meat served at an Orlanthi clan or tribal feast, usually the Liver or Heart. This honour is always reserved for the finest warrior present, in most cases the clan or tribal Champion.

Traditionally the recipient of this honour can be challenged by another warrior. If the challenger is of the same clan (or tribe at a tribal feast) then the first stage of the challenge is always a Boasting Contest. Boasting contests are very common at feasts and they are normally light-hearted, rarely does anyone carry them as far as a formal challenge. To succeed in the Boasting the challenge must "out boast" the Champion three times in succession. These boasts usually concern the fine pedigree of the warrior, his prodigious skills at arms, his past deeds, his weapon, his horse, his magical items, his abilities as a lover, his capacity for food and drink, and anything else that he thinks will overawe his fellow contestants! The success of each boast is shown by the approbation of the audience with the stamping of feet, bashing of tables, shouts and laughter.

In game terms this is figured using the Orate skill. Ideally, the players should make up their own colourful boasts, which the GM can then assign a level of success depending on how good the party and the GM thinks the boast was. To win a round of boasting one or other of the contestants must either succeed in an opposed Orate roll. Boasting contests rarely last more than five rounds.

Usually, a good boaster will purposely lose the last boast if they do not wish to face the Champion in combat. However, if the challenger sees it through to the end, and wins the boasting contest, then the Champion can, with honour, stand down and allow the challenger to take the

Champion's Portion. In doing so the challenger becomes the new Champion of the clan or tribe. Often Champions will engineer this to allow their own nominee to succeed them.

If the Champion does not stand down then single combat to the death must follow. The winner of the combat will be the Champion.

Outside challengers

If the Champion is challenged by someone outside of the clan (or tribe at a tribal feast) this is altogether more serious as he must now represent the honour of the clan against the outsider.

In this case the boasting contest may be dispensed with because win or lose the challenger can still force single combat in such a dire matter of honour. However, usually the boasting contest is still entered into to try and overawe the opponent and gain a psychological advantage, or to allow one or other to retire from the contest - so admitting that the other is a superior warrior and that the portion should rightly be theirs (the latter might happen when a tribal champion visits a local clan and boasts against the clan's champion).

If neither stands down then there is single combat to the death. If the clan's current Champion wins then the honour of the clan is unimpaired, though, of course, a blood feud may develop with the family of the deceased. If the challenger wins he gains the Champion's Portion, the clan is humbled, and a new Champion must be chosen (mundane and magical effects of this are up to the GM - perhaps the prowess of all the clan's warriors is magically impaired until the clan's honour can be restored).

Sample Boasting Contest

Cornard Deathdealer uses these boasts in a contest against a challenger:

i) "I am Cornard Deathdealer, Champion of the Greydog, son of Magda the Osgosi, who was son of Thorkel of the Mighty Blow, who was son of Gordred Gutsplitter, who was Champion of all Sartar and once killed two score men with one finger. I wield the mighty Axe of the Black Osgosi that cleaves men in twain. It is so sharp that it can split a single strand of hair, it is so strong that no iron can scratch it, and it is so magical that the breath of Orlanth lies within it and will strike down any man who dares to face me!" (Critical Success)

ii) "With these fists I can pummel you into a pulp, so that you stand no taller than a runt of a dwarf! For in these fists the Storm Bull's anger is contained, an anger as sharp and cutting as a desert storm, and as fierce and heavy as the Bull of Terror! Urox himself aids me against any man who dares to face me!" (Normal Success)

iii) "With these boots I can run more than 100 leagues in one day, swifter than the Hare in the Hollow and further than the Copper Deer of the Ernaldi. And with them I can jump higher than the Salmon's leap. Heed this well for they are gift from Mastakos, and he aids me against any man who dares to face me!" (Critical Success)

iv) "With a cast of this spear I can pierce a man's heart from more than ten leagues distant. It is a magical spear of fire that I wrestled from the traitor Yelmadio on the Hill of Gold. Its fire will burn you and sear you, to your very soul. Fear it! It aids me against any man who dares to face me!" (Normal Success)



A Pilgrimage to Kero Fin

The clan decided that their situation was dire, and they had to do something different. They finally decided to undertake a pilgrimage to Wintertop, to reenact Orlanth's visit to his mother Kero Fin.

Korol, Baranthos, Heorl, Illig, and Theya were chosen to make the trip. The clan performed a simple reenactment of Golanth Heortsson's quest, which featured a meeting with each of the five elements, and gave each of them a portion of the clan's magic. Korol wore the Shield, Baranthos carried a cattle-blessing salt lick, Heorl had a leather bag holding a sylph, Illig wore a heron feather, and Theya carried a bag of healing herbs and woolen bandages.

The first night they camped in Stael's Hills. Korol spotted the approach of Olog Kargsson, a troll who called himself "King of Old Top," with a group of trolls. Illig took down one troll, but Olog struck down Korol. This enraged his foster-brother Baranthos, who dealt Olog a savage blow. Olog called on his father Karg and leaped back into the fight. Meanwhile, Theya had healed Korol, and he and Baranthos took down Olog for good. Illig was disheartened that the first part of the pilgrimage had gone awry, though the clan had won a major victory over darkness. Korol broke Olog's legs and took from him a dark rock which moaned and howled.

They came to a large river, and a water demon was attracted to Korol's poetry. Heorl released the clan's sylph to protect Korol as he fought. Illig jumped in to help, but started drowning. Eventually Korol killed the water demon, and a great rainstorm fell. Heorl crowed about Orlanth's victory. Shortly afterward, they met a duck-man with a boat. Korol offered him a sword, but he refused to ferry the horses across until Heorl awed him with numerous weighty legal precedents.

Heroquesting in Taming of Dragon Pass

Jeff Richard

Most cultures of Glorantha strive to live in a sacred relationship with the world. In this "sacred relationship", individuals interact with the world through rituals that sanctify both the world and the participants. By imitating the gods, man is sanctified and by the continuous repetition of "paradigmatic divine gestures", the world is sanctified.

The Heortlings use sacred rituals and ceremonies to organize the world according to the patterns of their myth. This is the basis of Theyalan Heroquesting - by properly repeating the actions of the gods, the world conforms to the mythic result. A common theme running through Orlanthi myth and culture is that the world can be changed to the benefit of the Orlanthi rather than having to change in order to suit the rest of the world.

The holy days of the Heortling gods and the Sacred Time ceremonies are periodic opportunities for the entire clan or tribe to sanctify themselves and the world by imitating the gods and re-enacting their myths. Without these ceremonies, the Heortlings believe that the world would be destroyed by chaos as it so nearly did in the Greater Darkness.

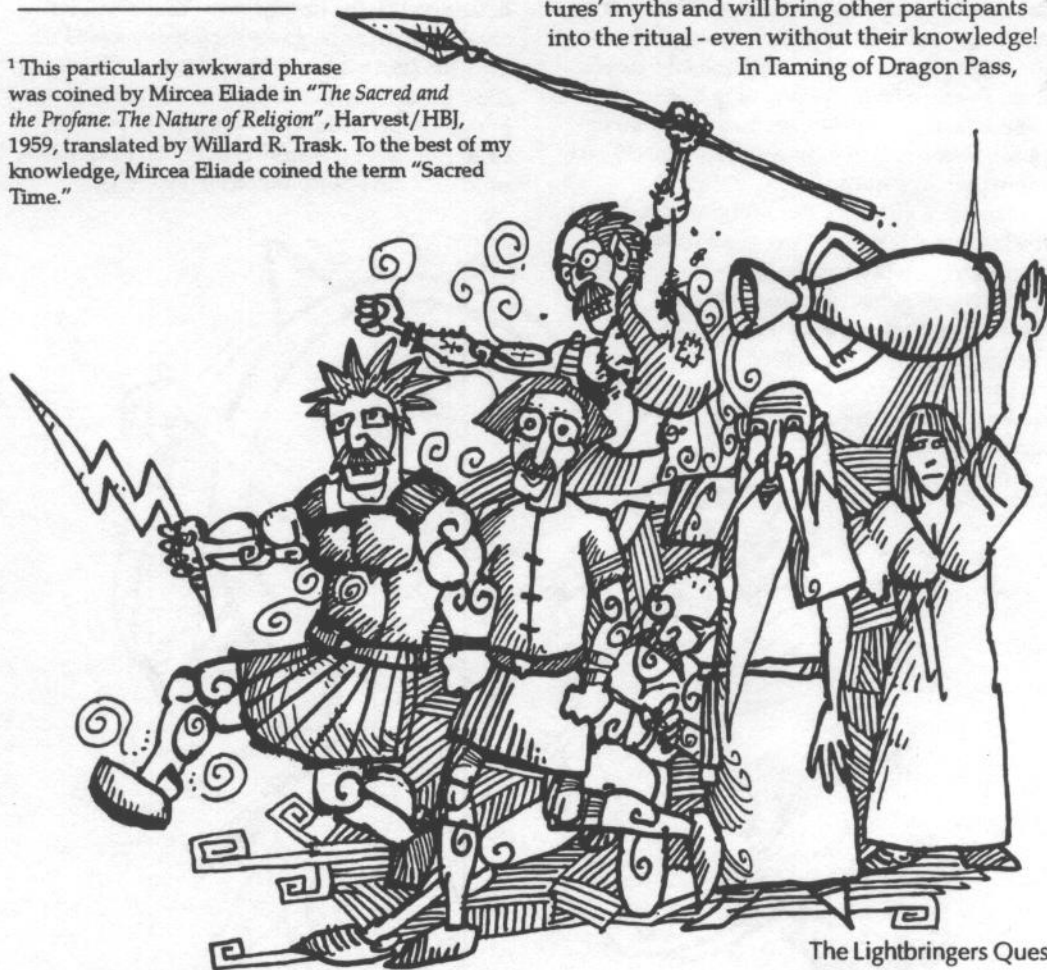
Fixed and regular ceremonies are not the only means by which the Heortlings structure the world according to their mythic patterns. An intrepid individual or group who knows the myths of Orlanth and the other Heortling gods can try to interact with events as the gods did. This is commonly called Heroquesting.

The complex myths of Orlanth and the other gods provides the Heortlings with a panoply of rituals and ceremonies by which events can be made to follow mythic patterns. The greatest of these is the Lightbringers' Quest, which makes a new Compromise between the gods, men and Glorantha. However, the Heortlings have many lesser rituals that structure the world according to their myths.

A quick aside on running Heroquests in a campaign. Heroquesting is not a rules issue - it is a plot and campaign issue. New rules are not necessary to run a heroquesting session. Heroquests (at least the non-experimental variety) are a matter of imitating the actions of the gods in circumstances conducive for such imitation. In other words, the gamemaster and the player characters need to know the myth that the participants are trying to enact and try to "force" that myth on a situation. Many heroquests (like the Hill of Gold or the Lightbringers' Quest) are ceremonial affairs that cross several cultures' myths and will bring other participants into the ritual - even without their knowledge!

In Taming of Dragon Pass,

¹ This particularly awkward phrase was coined by Mircea Eliade in *"The Sacred and the Profane. The Nature of Religion"*, Harvest/HBJ, 1959, translated by Willard R. Trask. To the best of my knowledge, Mircea Eliade coined the term "Sacred Time."



The Lightbringers Quest

"Heroquesting Lite" is a common campaign affair as the members of the clan try to survive by imitating the deeds of their gods (principally Orlanth). I run these heroquests with a flexible combination of mythic requirements (things that have to be done or be present for the myth to be reenacted), needed virtues (I use PenDragon Pass, so the participants need to succeed in the appropriate virtues in order to behave like their gods), and a hefty dose of Ritual and Religion rolls (somebody needs to know how to perform the quest).

These rituals are not divine magic spells although some require divine spells to be cast during their course. Many of these rituals require "magical" or enchanted items - these are not necessarily spell matrixes or traditional enchantments. For example, a klanth given by a dragonewt is a magical item to the Heortlings. The following are examples of some commonly performed heroquest rituals of the Heortlings:

Propitiating the Dark Hag [Woman's Rite]

Summary: During the winter Ernalda retreats underground and withdraws her blessings from the world. Her sister, the Lady of the Wild, will reclaim lands taken from her if she is not placated. This ritual is often invoked when a new stead is cleared. The Dark Hag will arrive at the stead, unannounced (deliberately violating the Greeting) and unexpected.

Requirements: The Dark Hag will attempt to provoke the stead members into insulting her or violating their own rules of hospitality. She will mostly ignore the men of the stead. A wise gyda will warn her family that they should be silent and let the gyda do the talking. The Dark Hag will test the following skills and virtues:

- Prudent:** The Hag will try to provoke a reckless response against her.
- Hospitality:** The Hag will insist upon proper Hospitality even though she will not respond to the Greeting.
- Generous:** The Hag will insist on receiving a gift even though she offers nothing.
- Modest:** The Hag will mock the pretensions of the clan and tribe.
- Courtesy:** Everything the family does must strictly follow the rules of Orlanthi courtesy, otherwise the Hag gets offended.
- Stewardship:** The Hag will comment on the poor larder the women keep.

Result: If at least four of the Dark Hag's tests are passed, the ritual is a success. Wild food animals range close to the stead, making hunting easier and food easier to get. If fewer than two tests are passed, the ritual is fumbled. A member of the stead (usually an elder or a child) dies that winter. Everything else is a simple failure and the winter continues to be hard with starvation possible.

Pilgrimage to Kero Fin

Summary: Kero Fin is the Mother of Orlanth and bestower of Sovereignty to the Heortlings. High King Gollanth Heortsson first quested to be recognized by Kero Fin, and High King Orstohra's champion Aram Ya Udrum received Kero Fin's Necklace after wooing the goddess.

Requirements: The quest of King Gollanth involves a meeting with each of the five elements. The questers bring gifts (often knowledge of divine magic) for Kero Fin. The elements are encountered while traveling to Kero Fin. The five elements are:

- Darkness (usually trolls);
- Water (ducks, water demons, nymphs);
- Fire (Grazers, or Elmal);
- Storm (tribal warriors, malign air spirits);
- Earth (Kerofini priestess or Kero Fin's Hall)

There is no set pattern for these encounters. When King Gollanth traveled to Kero Fin some of the encounters proved to be friends, others proved to be foes. Once at Kero Fin's hall, great Queen Kero Fin will be encountered. The questers must generously gift Orlanth's mother with magic and power.

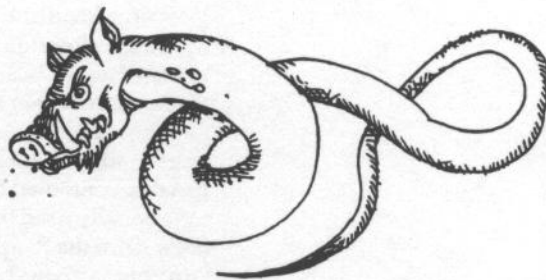
Result: This quest will result in the recognition of the participants as part of Kerofinela. This usually means that the participant's clan will have a better harvest the next year and won't be wiped to a person by their foes. If a gyda or priestess accompanied the questers, she can initiate herself into the secrets of Kero Fin the Sovereignty Goddess.

Rescue of Ernalda

Summary: Orlanth had to protect Ernalda from those who sought to take her bounty. There are many myths of when Ernalda was stolen from Orlanth. According to a popular Quivini myth, she sent an earth snake to Orlanth, who followed it to where she was being held, took his enemies by surprise and laid waste to them, and returned home with Ernalda.

Requirements: This ritual requires an earth snake (a local term for an Ernaldan cult gnome) and a sylph.

Result: This is an example of a ritual used to coordinate the spells of several cults. Although most players have a fair idea of the divine magic of the various cults, most Gloranthans only know the magic of the gods through their myths and rituals. This mythic reenactment allows Ernalda divine magic (traveling underground via a gnome) to be coordinated with Orlanth divine magic (breathing). If properly performed, the participants will have traveled to their objective underground and will probably be able to surprise their foes.



An Earth Pig. One of the forms of Ernalda's Gnomes.

A small group of horse-riding savages tried to extract a payment, refusing Theya's offer of bread and cheese. They were easily scared off.

The group climbed the skirts of Kero Fin, but sighted an avalanche and heard the howling of dogs. Illig used the clan's Flight magic to carry everyone out of the path of the avalanche, and Orlanth carried them up the rest of the way, past the unruly air spirits which swarmed about.

Kero Fin's hall was not in good repair — it had been visited by the Bad Dogs, and her son Yinkin was hung from the wall. Kero Fin complained about chaos, fire, worms, and foreigners camping atop her. They presented their gifts to Kero Fin, including the clan's healing magic and cow blessing, and freed Yinkin from the wall. Everyone sacrificed some of their personal power to Kero Fin, and Korol also sacrificed to Yinkin.

Kero Fin accepted their worship, and accepted their descendants as residents of Kerofinela. However, she foretold that they would be the slayers of kings and destroyers of peace. She addressed Korol as "Killer," called Baranthos "King's Kin-slayer," named Heorl "Truce Breaker," called Illig "Stead Burner," but told Theya that she would have great-grandchildren. Korol said, "This is not the weapon I wanted to return with." Theya accepted all this as from the Great Mother of the Orendanae.

Korol's Saga, Chapter 7.
Based on events from 1351

Wooers' Task Table

This table gives an idea of the type of deeds performed to reach the Difficulty Factor shown.

- 3-4: Get some fresh flowers from many (4d6) miles away (Roll Energetic).
- 5: Create an original love poem to recite at the feast (Compose).
- 6: Proclaim her virtues and assets at a feast (Orate).
- 7-8: Heal the next foe defeated in battle (Merciful).
- 9-10: Recite an original poem that extols the courtship of Orlanth and Ernalda at a chief or king's feast (Compose and Orate).
- 11: Act in her behalf in a legal dispute (Just and Custom).
- 12: Yoke two untamed bulls and plough a field (figure out some way to tame the bull and Stewardship).
- 13: Take a horse from the herd of a clan or tribal foe.
- 14: Turn a foe of her clan or tribe into a friend (-2 to Reluctance if successful, -4 if critically successful).
- 15: Refuse to accept the challenge of an opponent (Roll Proud versus Amor (Her)).
- 16: Get her a named treasure from her foes (e.g., "Bring me the golden comb of the Malani").
- 17: Challenge and defeat a clan or tribal champion of her choice.
- 18: Bring her a magical item in the possession of foreigners or non-humans.

Wooing Ernalda

Summary: Ernalda is the Queen of the Earth but she needs a husband/protector. Orlanth was smitten by her beauty and her bounty. He performed many tasks to prove that he was a worthy suitor. When he accomplished them, Ernalda consented to be his wife. This ritual is traditionally used to woo a priestess or a goddess. Arim the Pauper performed this ritual to win Sorana Tor as his wife, as did Sartar when he wooed the Feathered Horse Queen.

Requirements: More than anything this tests the virtues and abilities of the suitor in the eyes of women. It is similar to the Lover's Solo in Pendragon (pg. 312). However, the Orlanthi make no pretense of chastity or maidenly reluctance - this test forces the suitor to prove his worth.

The woman will have a starting Reluctance of 20 minus her Amor (Individual) for him, if any. The quester must give "Ernalda" a generous gift (make Generous role and give a gift that truly is generous - usually worth at least 4 cows) and make a successful Orate to get her attention. Failure at the roll here ends the attempt. If successful, she pays attention and then imposes a task. Roll 3d6 to get the difficulty of the task imposed. Some samples of the type of difficulties are given in the Task Table below.

The quester then attempts to perform the task. If successful, her Reluctance is reduced by 1 point. If critically successful (or in the case of complicated tasks, impressively successful in the subjective opinion of the GM), her Reluctance is reduced by 3. If failed, the suiter has failed and the quester must again gift "Ernalda" and successfully Orate to get her attention. These quests are known to take many years in some cases.

When only 3 Reluctance points remain "Ernalda" will impose more difficult test. From now on roll 2D6+6 to determine the difficulty of the test.

Result: If the quester manages to reduce "Ernalda's" reluctance to zero or less, the woman will agree to a year-marriage. Having a priestess or a local goddess as a Year Wife might be the beginning of many more difficult ritual challenges.

Recognition Rituals

Summary: In the Gods Age, Orlanth continually had to prove that he was what he claimed to be. In the Underworld, Orlanth had to submit to the Requirement for Proof and survive searing baths of Fire, Hatred and Truth. Orlanth survived the test undamaged but not unchanged - for by succeeding Orlanth fully became what he claimed to be. Among the Heortlings, such rites exist whenever a man claims the rights of being a Wind Lord.

² The Orlanthi have a number of summoning rituals - this is just an example.

Requirements: The individual being tested needs to voluntarily subject himself to the ritual - in many cases, he must demand that the ritual be performed. In a Wind Lord recognition rite, the participant must place his hands in burning flame and succeed at a test of Proud and Valorous. Variations of this ritual testing other virtues are common.

Result: If the virtue test is successful, the tested individual will be able to pull his hands out of the fire and still grip his sword without hesitation - he will have proven that he is what he claims. If a virtue test is failed, his hands will be badly burnt and he will be unable to grab a sword (or much else) for a week. If both virtue tests are failed, his hands are maimed for life.

Summons of Evil

Summary: The Orlanthi have a ritual whereby an enemy is called to them.²

Requirements: The Summons of Evil is a complex ceremony. The clan's Knowing Companion must sit alone through the night with a leather sheet over his head, until Lhankor Mhy tells him the ancient Spell of Summons.

A circle must be made around the area where the foe will be summoned and a symbol of the storm is made to attack the circle. Inside the circle, figures are made to represent the foe. The participants of the ritual sing, dance, and drum, calling forth their foe. The participants must contribute magic points into the ritual which must be greater than the enemy that they call forth. If the ritual succeeds, the foe will be called into the circle.

Result: An enemy of the summoner (usually chaos) will be called into the magical circle. The ritual gives no power over the summoned foe, who must still be dealt with and is usually very hostile. On a few ill-omened occasions, this ritual brought far more powerful foes than intended.

The Crown Test

Summary: Orlanth had to prove that he was worthy of being King of the Gods. During the Second Age, Alakoring brought back Orlanth's ritual to the tribes. A man who passes Alakoring's rites is a tribal king and a priest of Orlanth Rex.

Requirements: A candidate for tribal king according to the Alakoring rites must be initiated into the secrets of Orlanth and into another deity. He must gain the unanimous support of the tribal storm voices to attempt a Crown Test. If there is no current king, the tribe is led by the Trickster while candidate attempts a Crown Test.

³ The representative of Elmal doesn't actually need to be a priest of Elmal. Korlmar Jonrikson, a Colymar candidate for tribal king in 1357, traveled to the Hall of King Arim and defeated a Grazer chief in a test of wit and skill. He gained the friendship of King Arim and considered one of the great kings of the Colymar.

The Crown Test itself involves the defeat of a traditional tribal foe. Amongst the Quivini, this is usually done by leading a successful raid against an enemy. In more peaceful tribes, the Test may be a dramatic re-enactment and symbolic combat with the local Elmal representative.³

Result: If the Crown Test is successful, the candidate becomes tribal king and a priest of Orlanth Rex.

The Arming of Orlanth

Summary: Before Orlanth took off for the Westfaring, his clan and companions armed him against his foes. A clan champion or chief can be armed in the ritual manner of Orlanth.

Requirements: The warrior needs to be armed by a close friend who is garbed as Heler for this ritual. The following war accoutrements are given to the warrior members of the clan and Heler arms the warrior in this order:

- A pair of greaves;
- A fine shirt of linen;

- A stout sleeved corset of red and green;
- A coat of mail named Turnspear;
- A stout belt cut with magical figures;
- A sword named Humakt;
- An axe named Barbeester;
- Hair must be braided and held in place with a woman's ribbon;
- Stiff coif marked with runes;
- Helmet named Spare Me placed on head;
- Shield of Arran in left hand;
- In the right hand is placed a pair of javelins named Lightning and the Stout Thunderbolt Spear.

The ritual is more powerful if these items are magically appropriate (a Humakti sword, a blessed shield, etc.).

Result: A successful ritual arming will usually give the champion a +2 to all Orlanth the Warrior cult skills in his next battle. If most of the items are magical, the ritual may be more powerful - perhaps even temporarily giving access to appropriate divine spells.

Slaying the Emperor

A Summons of Evil

At the harvest festival, Theya read poor omens, despite an excellent harvest. She said they indicated the presence of the Defilers.

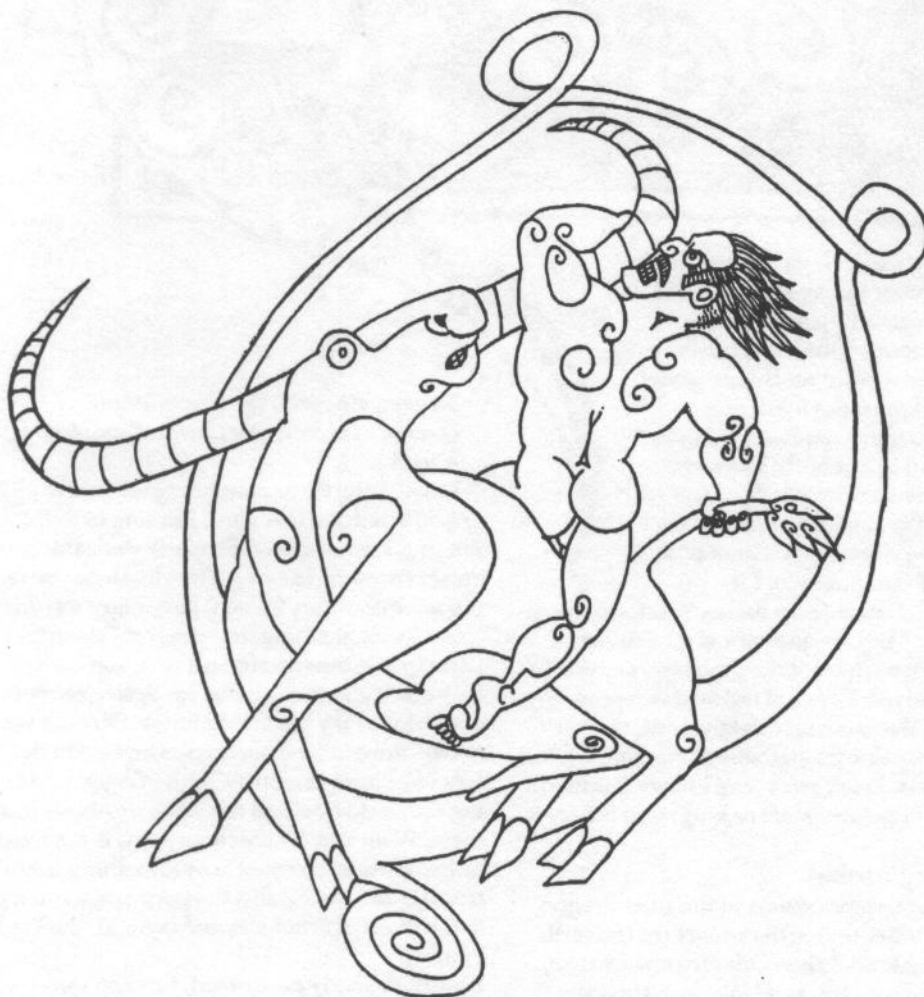
Baranthos found a half-eaten cow near where the client had disappeared. Theya performed a divination, and learned that Ragnaglar's descendants were raping the descendants of the Earth Mother, though not those with close kinship to the Varmandi. Other carls reported mutilated cows, and it was confirmed this was the work of broos. All of the befouled carcasses were burnt, but Alegar's wife still took ill.

The clan decided to perform a Summons of Evil to eliminate the source of these broos. However, nobody was willing to be the scapegoat who would assemble the wicker figures, until finally Asborn Gunnars-son volunteered. His father angrily disowned him, and he was ritually stripped of his possessions and position before he made the 13 effigies.

The ritual was successful — Korol gagged on the stench as the hideous monsters appeared. All were killed, though the leader was nearly invulnerable, until Vargast finally killed it with one mighty blow. Everyone then jumped through the fire to cleanse themselves, but Venharl's wound became horribly infected anyway.

News came from the Malani that Erland Malansson had attacked Frohdi Strongblade in his hall and killed him. Everyone agreed that this was the kinslaying that had brought the broos.

Korol's Saga, Chapter 10.
Based on events from 1353

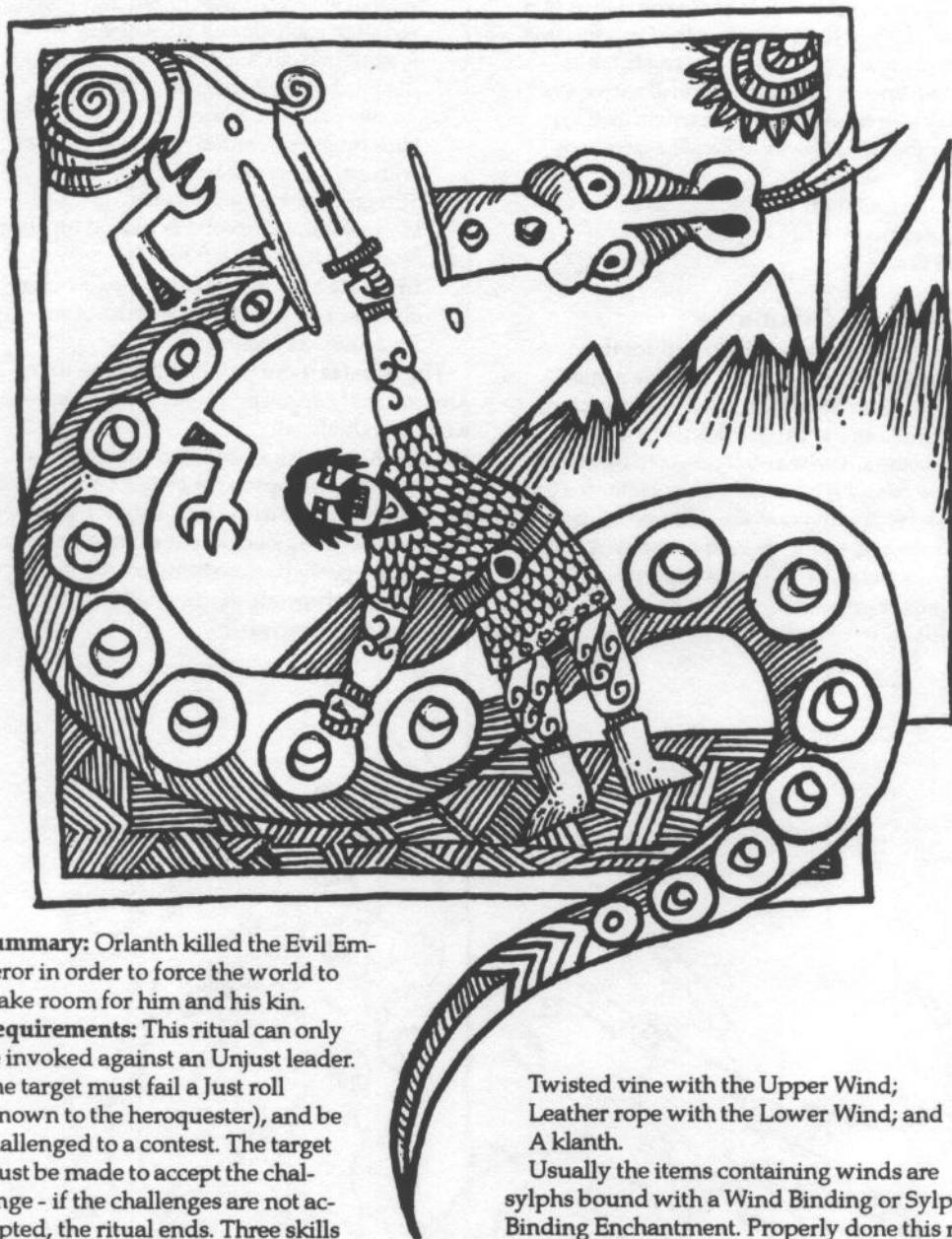


Patron of Orlanthi carls, Barntar the Ploughsman shows men that the path of Orlanth is the path of the free farmer. Barntar repeated many of Orlanth's quests to help his people. He defeated Daga to end drought, and forced Urox to pull his plough.

Heroquest and Initiation

The rites of initiation into a cult or subcult is a very formalized type of heroquest. During the rites of initiation, the devotee walks in the path of his god and experiences secrets that form the basis of the cult. For Heortling men, this secret is the sacred knowledge passed on by Second Son to Heort the Swift that allowed men to survive the Darkness and win the I Fought We Won Battle.

Cult ceremony and worship reinforce the magical secrets learned by the initiate and provide the worshipper the opportunity to re-experience the mysteries of his god. Among the Heortlings, there are many aspects of many gods, each with their own mysteries and secrets. These magical secrets are needed for a person to survive in the world, without them one is worse off than the lowest slave.



Summary: Orlanth killed the Evil Emperor in order to force the world to make room for him and his kin.

Requirements: This ritual can only be invoked against an Unjust leader. The target must fail a Just roll (known to the heroquester), and be challenged to a contest. The target must be made to accept the challenge - if the challenges are not accepted, the ritual ends. Three skills are tested - traditionally Play [Instrument], Dance and a demonstration of magical ability. The heroquester must be declared the loser of each contest by the target or the contest judges. The final test is of weapons. **Result:** If the ritual is correctly done, the foe will be killed by the heroquester during the test of weapons. Every Heortling knows this myth and thus very few chiefs or kings will fall for it.

Defeating Aroka

Summary: Orlanth defeated the great dragon Aroka in order to free the waters for the earth and humankind. When Orlanth broke Aroka, he released the rain-god Heler, who became Orlanth's staunch ally.

Requirements: This complicated and ancient ritual requires a large number of enchanted items. The most powerful version of this ritual requires the quester to begin with:

Sack with the Four Winds in it;

Twisted vine with the Upper Wind;
Leather rope with the Lower Wind; and
A klanth.

Usually the items containing winds are sylphs bound with a Wind Binding or Sylph Binding Enchantment. Properly done this requires six bound sylphs. The klanth can be replaced with a very ancient hereditary sword.

Before challenging the "dragon," the ritual participants must perform a ceremony where they chant songs of power, eat Splendorbread and drink crazy black Widebrew. On their way to the "dragon" the participants must defeat foes identified as a "troll" and "Gagarth", taking the Darkwind and the Wind of Above from them. What exactly are these items is not fixed - rather the quester must take something useful from these foes. Finally, the participant must go to the Place of Strangers and lay with the Dark Woman.

Result: Properly performed, this heroquest will "end drought and restore fertility" by "killing the dragon" and bringing a "new friend" to the community. These results may be interpreted literally or metaphorically.

"The myths of Orlanth the Warrior are the best. That's before he'd married Ernalda, and usually there's some nymph who helps him out or needs consoling."

— Korol the Poet

A Heretical Truth

Translated by Jeff Richard

Brolia is vast twisted land where only goats can graze. The locals, who speak an almost unintelligible language related to Talastari, are still bitter about the end of the Golden Empire. I traveled into the hills to a site still sacred to the storm voices of the Talastari.

A series of standing and lesser stones, all marked with archaic script, form a storm rune atop a windswept hill. None of the illiterate priests knew what the runes read, but all claimed it was from the most ancient of days. It took me three years, but I, Egentheus of Nochet, translated the runes! Read together, they spoke a terrible truth.

The first rune stone was written in a language that I recognized as the sacred Theyalan script from Dorastor. It spoke of the High Council, of the Brotherhood of the Storm and Lokamayadon its leader. It invoked Orlanatus, King of the Gods and Master of the Storms.

The second rune stone spoke of Orlanatus and his great hero Lokamayadon, who had returned the mirror of fire and with it the Divine Order. It personified this order with the name Osentalka, meaning the Perfect One. It named the many nations that had recognized the supremacy of Orlanatus and included the cities of Dara Happa as allied nations. It extended its blessing to the friends and fields of Brolia.

The third rune stone is cracked and defaced. Its remnants boasted of Orlanatus Lokamayadoni, the Great Storm, who had bested the Evil Emperor of the West at Kartolin Pass and sent him to Hell. It hurled curses at the Evil Emperor who sought to destroy the Divine Order.

The fourth rune stone was broken into twelve pieces. What I read, cursed the rebels of the south who had traveled along forbidden paths and let the Evil Emperor escape from his bonds. It invoked Orlanatus Lokamayadoni to again defeat the Evil Emperor and preserve the Divine Order.

The fifth stone was written in the old script of the Stravuli tribe of the Heortlings. It is the rudest and proudest of the stones. It invokes Orlanth the Thunderer, who had been liberated by Harmast Lightbringer. It cursed Lokamayadon, the servant of Gbaji, who had betrayed the rights of his people to the Evil Emperor.

I tried to write my findings in the great book of Law in our temple at Nochet, but the blind sages refused, accusing me of Shepelkirt heresies. The fools - what would frighten the seductive liars of the Red Goddess more than the truth I discovered. Nysalor was a true son of Orlanth and Lokamayadon was his first priest!

when he took the throne.

Errarthssaga

A tale of woe is the tale of Errarth, the Tragic King. He did not act against an internal enemy. The clanswoman was mad - she set off an avalanche that buried many of Errarth's tribe.

Errarth the Tragic King, when forced to judge adulterers, declared them innocent. His newly born babe was slain by a stray arrow the very next day.

During the wedding feast of Leibarth and Olfreda, Errarth the Tragic King toasted each of his ancestor spirits. Each, that is, save one.

To add to Errarth's tragedy, he loved his brother's wife, Olfreda. She pursued him in the Wilderness of Reeds, where he became lost after his brother was killed.

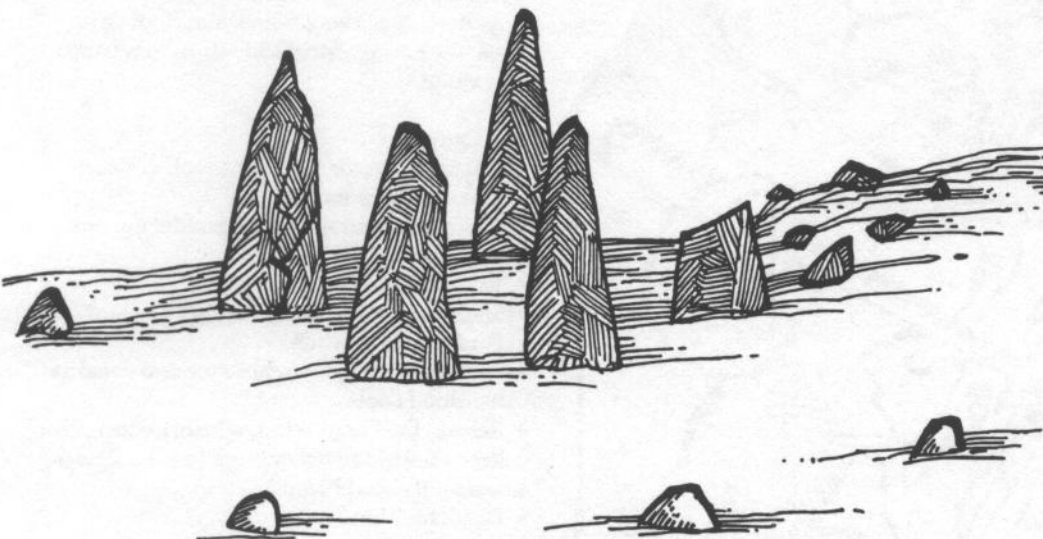
Tragic King Errarth could not bring himself to outlaw his nephew, Jotarth. So Jotarth made war on him.

As Tragic King Errarth approached his end, with poison seeping through his body, only the pleasure of music soothed his frantic mind.

Look to the sky! Just as on the day Tragic King Errarth was slain, today the sky is shot with russet clouds.

Tragic King Errarth was found beaten to death. Every clan member suspected kinslaying, but no one could begin to

prove it.
ENCLOSURE



Heroquesting in East Ralios

David Dunham

Tales of Ralios

Year 23 of Ekel Field-Destroyer, thane of the Belovaking; Year 8 of Kerval Very Tall, thane of the Karbaring

Nath resolved to do something about the lions. He asked for help from the Belovaking clan, and Konall, Vargast, Jornast, and Harmast arrived.

First, everyone discussed the stories they knew. Nath was familiar with "Bemurok Kills Basmol." Vargast thought "Orlanth Kills Basmol" was more appropriate. And Konall knew of "Trickster Kills Basmol" from his time with the Alekki.

They decide to visit Valk the Hand, King of Keanos, to learn more, and ask his blessing. One of his advisors cautioned that the Basmoli must be using their own stories to help their invasion. Nath replied, "They have no myths — their god is dead."

A member of the Pralori elk people named Stonnen was also guesting with the king. Konall spoke with him, and

Myths provide ways of explaining the world. By reenacting a myth, you can attempt to apply its explanation to situations in the world. This process is called heroquesting.

Heroquests can range from well-worn paths, like seasonal holy ceremonies, to pathways you're aware of, like the Slaying of Basmol, to explorations, like many of Arkat's quests.

A fairly routine heroquest is each clan's annual reenactment of the myth which defines the clan's power. Usually the clan thane takes the role of the original hero, with clan members acting in the other roles (chariot driver, healer, etc.). Those who don't have a part to play lend magical support, or help out in other ways (such as making costumes and temporary structures). If the quest is successful, the entire clan gains use of the hero power during the following year. Should the heroquest fail, nobody in the clan may use the power, until the quest is successfully completed.

Since quests like this are performed annually, I don't usually play them out. However, I did run the Belovaking clan quest once, to show the player's what's involved, and would run it again if a player is ever elected thane (since then they're responsible for its success). Actually running the quest requires no special rules. I ran through the stations of the quest in sequence, occasionally assigning bonuses based on the mythic situation, but mostly interpreting the results of standard skill rolls.

The Belovaking clan has the hero power of Fireblood, which carries the geas, never extin-

guish a fire. It allows them to heal their Honor in hit points. This was first earned by Kogall Strong Shoulder, who defeated the Red King.

The Myth: Kogall and the Red King

Back when the world was still being formed, the Fire People came bursting out from underneath the earth. They covered the green pastures with hot black rock. When the people banded together against them, they built themselves a mountain fortress.

Kogall Strong Shoulder set out against them. Not wanting to leave his herds at risk, he first hunted and killed the huge predator that was threatening them. He skinned it and made a leather bag, and captured a rain cloud and a gust of wind inside. It was not hard to find the Mountain of Fire, which glowed red and gave off strange sounds. Many of the Fire Warriors were waiting outside, but Kogall released the rain cloud, which helped conceal him as he ascended the mountain. He found a way inside, to where the Red King sat. The Red King grabbed his flaming spear, and he and Kogall fought. Kogall gave the Red King many wounds with his sword, but his blood flowed out and as it cooled, sealed the wound. The Red King was barely weakened, and the mighty wounds he dealt out were starting to take their toll on Kogall. Kogall again opened a slash in his foe, but this time he let out the Forge Wind, which blew like a bellows and kept the Red King's blood hot enough to keep flowing. With this help, Kogall was finally able to defeat the Red King. He drank of his blood, and so was able to heal his own wounds. He then cut off his head, and left the Mountain of Fire.

When they saw Kogall with their king's head, half the Fire Warriors wanted to chase after him, but the other half were disheartened and wanted to return home. In the confusion, Kogall made his way home, and finding him gone, the Fire Warriors did return to whence they came.

The Quest

- Kill the predator (usually a wolf or bear)
- Make a bag of its skin
- Catch (or command or persuade) the rain and wind into the bag
- Travel to the Mountain of Fire
- Sneak past the sentries (using the cloud)
- Find the path inside
- Fight the Red King, whose wounds heal as his blood cools
- Release the Forge Wind, which, bellows-like, keeps the blood hot enough to keep flowing
- Defeat the Red King
- Drink his blood
- Escape with his head

A less routine quest was the Slaying of Bas-



mol. The players decided to perform this when their lands were threatened by a migration of nomadic Basmoli. Since, mythically, everyone killed Basmol, I prepared three different myths. Before the game, I had players make Custom rolls for their characters. Those who succeeded got a chance to familiarize themselves with the myth ahead of time, since their characters were also more familiar with the details of the myth.

Although nearly every culture (and deity) defeated the Basmoli, the quest was not a for-gone conclusion — the Basmoli were originally very successful, ruling most of Ralios before the Dawn. Again, I simply used the normal game rules, but interpreted the results mythically. For example, the final Basmoli attack was at night. When the players defeated them, the sun rose, and Orlanthi help arrived. While the players finally chose a single myth, they could have improvised from the other two. The important thing was that their actions had a mythic resonance.

Trickster Kills Basmol

One day, Trickster was very hungry. He decided to visit the best hunter he knew, Basmol the lion.

"Greetings, cousin! Let's go hunting today."

"Greetings, cousin. You don't seem to be equipped for hunting."

"Oh, I can just catch things with my magic. You'll see." So Basmol went hunting with Trickster, and soon took down a fine elk. Trickster said, "What a fine hunt! Since I organized it, I get the first kill," and dragged the elk off to his home without giving any portion to Basmol.

After he had finished the elk, Trickster was again

very hungry. He went back to Basmol's camp. "Greetings, cousin! Today is a fine day for hunting."

"Greetings, cousin. I will go hunting with you, but this time you don't get the first kill because you asked me to hunt." Trickster agreed, and they set off. It was not long before Trickster saw a large deer. "Cousin!" he called, "Our prey is off to the side!" Basmol bounded after the deer and after a short chase, killed it. Trickster came trotting up. "I spotted this deer, so it should be mine," and he dragged it home to his camp to eat by himself.

When the deer was gone, Trickster again became very hungry. He went to Basmol's camp. "Greet-

ings, cousin! Today is a fine day for hunting. Stonnen also told him that the Basmoli had returned, and were trying to restore how it was before the dawn. He was unwilling to help against the Basmoli.

They decided to head to Pordathi lands, since they had been hardest hit. Una suggested scouting.

Nath found some tracks, but they led into the

for-
est so

they unhar-
nessed the
horses from the
chariots and led
them into the woods.

They were ambushed by several Basmoli, but managed to dispatch them. However, most of them faded away, leaving Vargast annoyed that his head was missing.

They stopped by the Karbaring tula, and were joined by Makkekt, a member of the Beraslei clan of the Halgol tribe, who had been fostered among the Karbaring.

They were guested by Ashin Longspear, thane of the Pordathi. They'd had no more luck dealing with the Basmoli, who often disappeared, leaving no more than a pile of dead leaves behind them.

They set out again, and found a small camp of Lotari, led by Finin. They were from a different clan than Ort had been fostered with, but seemed friendly enough, and unwilling to help the Basmoli.

They continued until it grew dark, and made their own camp. Vargast offered to watch the entire night. Someone heard a snuffling noise, and

ings,
cousin!
Let's go
hunting
today."

Basmol gave Trickster a long look. "Greetings, cousin. You may follow me if you wish." So they set out. Trickster went behind a bush to pee, and startled a moose that was browsing there. It fled to where Basmol was waiting, and

he killed it. Trickster went up to Basmol, who said, "Don't even open your mouth to speak. This kill is mine, and you're having none of it." Trickster opened his mouth to wheedle and plead, but Basmol grabbed his tongue and gave a ferocious roar. Trickster fell silent. Basmol sat on top of the moose and started eating the choicest bits. Trickster became angrier and angrier, but Basmol continued until he had eaten the entire moose, and fell asleep with a full belly. "How rude and ungrateful!" thought Trickster. "Has he never heard of generos-



ity? I'll show him!"

Trickster knew that Basmol was much stronger than he was, and had longer claws and sharper teeth. But Trickster knew that Humath, the Bitter Wind, was even mightier. So he found some fishberries and ate them, then climbed the tallest tree he could find so he would be closer to Humath's camp.

"Humath! Where are you? I control a wind you do not."

Humath came howling out of the north, and said in his voice like thunder, "Trickster, you are a liar. I command all the winds."

"Not this one," said Trickster, and he let loose a prodigious fart from eating the fishberries. Humath was outraged, and flung a thunderbolt at Trickster, but Trickster was expecting this, and jumped from the tree, which splintered from the blast. Trickster took off running, as Humath flew after him, hurling thunderbolts. Trickster kept dodging, and came to the clearing where Basmol was still sleeping off his immense meal. He ran right on top of Basmol, and waited until the thunderbolt had just left Humath's hand before leaping clear. It struck Basmol between the ears, killing him instantly. Humath was horrified, and cursed Trickster, but Trickster's ears were still ringing from the thunder, so he didn't hear it, and trotted off laughing.

Bemurok Kills Basmol

Before the sun returned, there were many tribes of lions which preyed on the animals of Ralios. They were all ruled by their king, Basmol. Although Bemurok's folk were strong, they were also numerous, and thus a favorite prey of the Basmoli, and suffered greatly at their claws.

Bemurok resolved to do something about this, so he rushed out with his friends. But the lions were masters of stealth, and Bemurok and his friends were only able to find and kill a few elderly lions.

Meanwhile, a group of lions had snuck up on the herds. One of Bemurok's sons, though just a yearling, bellowed out a warning, and Bemurok hurried home to defend his wives, but the lions made away with a few calves.

Bemurok knew that his people were fertile, and outnumbered the lions, so he gathered an army and marched to Basmol's castle. The Bemuri did outnumber the Basmoli, but Basmol forced many other people to fight on his side, and when they injured a Bemuri, the lions would rush in to finish him off. Bemurok had to withdraw, licking his wounds, and mourning his fallen kin.

Finally, Bemurok's first wife pointed out that the lions were attacking only the sick or isolated cattle. Bemurok covered a leg in rotten stuff and lay on the ground, helpless. He bleated pleadingly as Basmol came loping up, then, just as Basmol was about to pounce, he leaped up, goring him with his horns.

With their leader dead, the Basmoli lost heart, their subjects rebelled, and the Bemuri were able to defeat them.

Orlanth Kills Basmol

While Orlanth was still in the Underworld on the Lightbringer's quest, his grandson Belil ruled a tribe which still followed Orlanth's ways.

As the skies slowly lightened to grey, the followers of Basmol, the Lion King, became bolder, and began preying on the herds of Belil's people. Belil's warriors drove them off when they could, but they were difficult to see in the deep twilight, and they were often masked by evil magic. In fact, the Basmoli sometimes carried off and ate one of the tribe's children.

Someone suggested performing the Summons of Evil, to confront their foe as Orlanth had early in the Darkness, but Belil pointed out that many magics had died with the world. In fact, nobody could agree on exactly how to perform the ritual.

Belil led a war party against the Basmoli. He sacrificed to Humath, but the winds were erratic. His warriors were ambushed by the wily Basmoli, who outnumbered the Orlanthi, and Belil had to flee, with many losses.

Next Belil sent an emissary to Basmol, but the Talking God had accompanied Orlanth to the Underworld, and so the Basmoli attacked the herald, who barely escaped with his life.

Finally Belil sent to all the other tribes: the Zebra Folk, the Snake People, the Cat Men, the Kivitti, the Moose People, and many others. Most of them had also suffered at the paws of the Basmoli, but were unable to do anything about it. Belil gave them the best hospitality his tribe could provide in the Darkness, and asked them to join in a Ring against Basmol. The leaders of the different people agreed, all except for one.

Basmol had heard of Belil's Ring, and he gathered his allies and attacked before Belil could choose his own battlefield. Belil paused only long enough to sacrifice to Orlanth, then charged into battle.

Basmol had many allies, and the fight wasn't going well for Belil. Suddenly, the sun rose, and a huge bank of clouds came blowing out of the east. Orlanth had returned from the Lightbringer's Quest!

Belil could now see Basmol, and he fought his way to the Lion King, and struck him dead with a bolt of lightning. The leaderless Basmoli fled before the oncoming storm, and were cut down in great numbers before Belil called his forces back to celebrate the Lightbringers' return.

Vargast threw Lightwall. Several people ran away. Once the spell expired, they returned. Una charged bravely, but fell. Ort healed her. Harmast and Nath each killed a foe, and they captured two others. They turned out to be Mraloti boar people. They couldn't speak any language known by the Orlanthi.

Makkekt held the Ring-Making ceremony, forming a ring against the Basmoli. They sacrificed weapons and wealth to Orlanth. Jornast sent his chariot driver ahead to warn the Tussla clan.

Just before dawn, they were attacked by Pralori archers, Mraloti, and Basmoli. The leader had the head of a lion, and Harmast charged him. Makkekt loosed a sylph at the Mraloti, then flew out of his chariot. Konall was so inspired by the power of Orlanth's Ring-Making Ceremony that he laid into the Basmoli with a terrible fury. He slew several Basmoli and even a lion, his only fear that some of the cruel beast-men would escape Orlanth's justice. Nath and Ort gave the Karbaring battle shout, which caused two of the Pralori to flee in terror. Nath took a serious wound, but cast Berserk so he could keep fighting. They killed many of the Basmoli, but were then surprised by their lions. But after much fighting, Harmast killed the leader, and the remainder fled. Harmast made sure to behead his foe while he still had a lion's head.

Nath failed to snap out of his Berserk spell, and Jornast hit him with a javelin, making him pass out. He then healed him.

Orgorn Broadhead, thane of the Tussla, arrived with a group of warriors. He received them as heroes, and invited them to stay while Una nursed Nath back to health.

The Saga of the Vingkotlings

Jeff Richard and Greg Stafford

This is a summary of the Vingkotling saga. These stories are mythical and more sacred than the sagas of the Heortling kings. They chronicle the glories of the Storm Age and the doom of Greater Darkness for the peoples who claim descent from King Vingkot. This is from a Third Age Hendriki scroll penned by Eonistarang of Jansholm.

King Vingkot's Saga

Long before the Dawn, in the lands around great Kero Fin, Orlanth had many mistresses amongst the goddesses and mortal women. One such mistress was Janerra Alone, of the On Jorri people. She was sent by her folk to persuade great Orlanth to protect them from the dark men and the ice men, from Orlanth's brothers and from the foes of that great tribe. This was a most dangerous time for folk, for it was the Storm Age and Orlanth and his brothers rampaged across the world, knocking over the crumbling edifices of the unjust Emperor.

Other On Jorri folk had tried to threaten Orlanth into protecting them, but the Thunderer simply slew all the warriors they sent against him. Their elders tried to purchase Orlanth's protection, but they had nothing to give. Janerra Alone climbed up the sacred peaks and offered him something new - her love and that of her people.¹ Orlanth was impressed with her gift because love was rare in those frightening days and agreed to protect her. He gave her a son, whom he named Vingkot.

Vingkot grew up tall and strong. It was his father's gift that none could stand against him in battle, but Vingkot sought more than just war-prowess. He gained his true fame and power by undertaking the Three Tasks. He proved himself more than mortal by succeeding where all others had failed. As a result, he won for himself the Twin Wives, the daughters of Esrolia and her consort Tada.

Vingkot saved his people from the dark men and ice men. He looted the citadels of Peloria and forced them to pay him tribute. By these deeds and more he earned his place as King. The people under his protection called themselves Vingkotlings in honor of their King, and Vingkot Lawmaker brought peace between all the tribes and races of Glorantha.

One foe refused to have peace brought to him. This was Chaos Man, a demon of the Pre-Dark. Chaos Man knew no law and respected no life - not even his own. No army could defeat Chaos Man, and the even the brave Coun-

cil of the Vingkotlings were afraid. Some suggested that the Vingkotlings leave for other lands, but Vingkot refused to leave the sight of his Grandmother. Some suggested that they pay tribute to Chaos Man, but Vingkot refused to pay tribute to anyone - particularly Chaos Man. Finally, the Council asked Vingkot what he thought should be done. The King told them that he would go off and fight Chaos Man, alone.

King Vingkot was armed by his companions and blessed by his Council. He traveled alone beyond the realm of men to fight Chaos Man. Vingkot sacrificed himself for his people and was mortally wounded by Chaos Man. However, the divine spark that resided within Vingkot could not die. Rather than suffer forever, Vingkot ordered that his body be burned while he was still sitting upright in his throne. Every bit of ash was burnt away - proof that his divine soul went to Orlanth's hall. Since that time, all kings have been burned and the sacred flame of King Vingkot endured as a sacred symbol of his people.

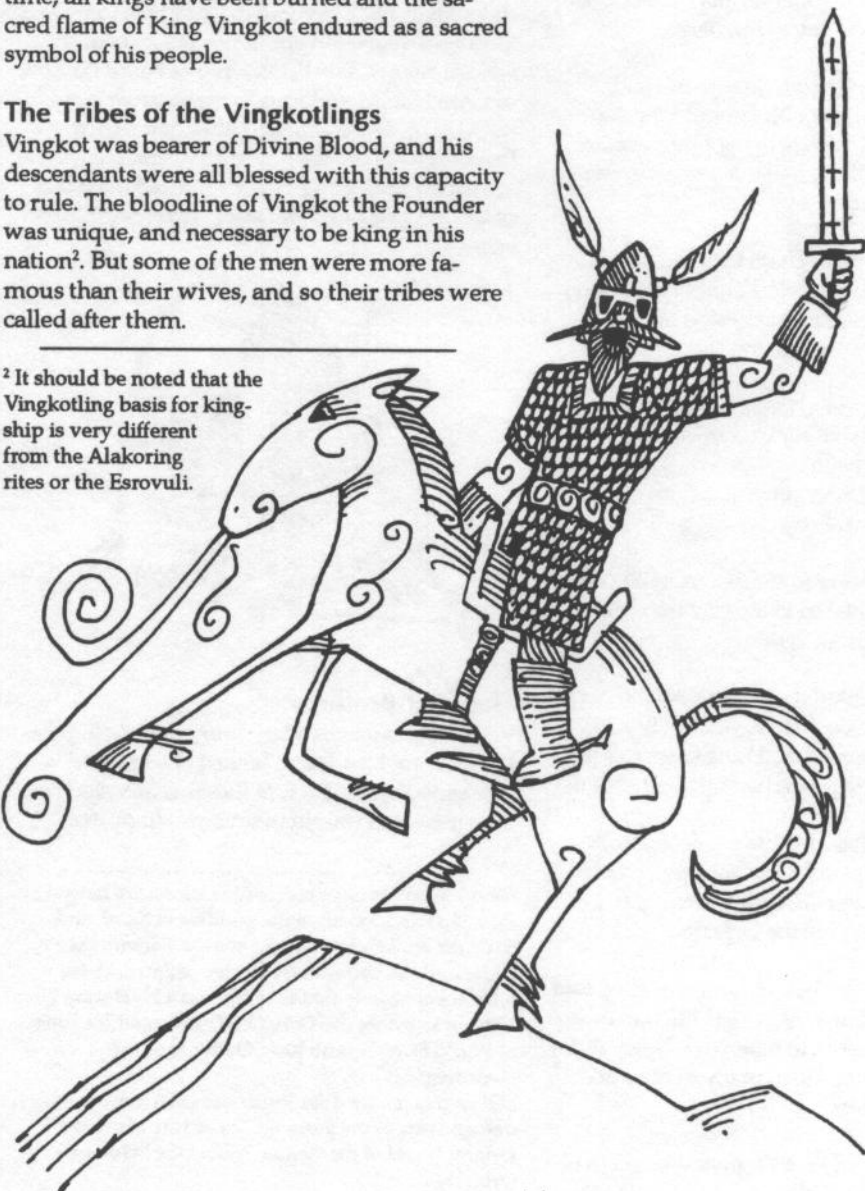
The Tribes of the Vingkotlings

Vingkot was bearer of Divine Blood, and his descendants were all blessed with this capacity to rule. The bloodline of Vingkot the Founder was unique, and necessary to be king in his nation². But some of the men were more famous than their wives, and so their tribes were called after them.

² It should be noted that the Vingkotling basis for kingship is very different from the Alakoring rites or the Esrovuli.

Kings of the Berennethelli

The royal house of the Berennethelli tribe survived the Great Darkness and were important in the First Age. King Venef the Stallion acknowledged King Heort as High King. Venef was the son of Iverlanthto, the son of Brolarulf the Sun, the son of Vinglanth, the son of Vingulf, the son of Ulvargar, the son of Bereneth the Rider.



¹ Some sagas insert a variation of "Orlanth wooing Enalda" for the story of Janerra Alone is quite similar to that of Enalda.

Oskulssaga

If you want a tale of a villainous and unjust king, look to Oskulssaga for the story of Bad King Ugrain.

"Our forces are too small!" the warleaders cried. Their pleas went unheard by Bad King Ugrain and he forced them into the Battle of Kanda Fant. This is why Ugraini tales are all of them tales of woe.

Bad King Ugrain had impressive tribal regalia - and lost it, losing half his clans.

Ugrain Ugrainsson tried to reenact his father's kingship rites. Not being his father, he failed, and burned for seven days.

When Uvuli Ugrainsdottir saw her beloved brother's fate, she used magic to stop her husband from the same attempt.

Twelve times his clan asked Bad King Ugrain to step down. The thirteenth time, only sharp spears convinced him to leave the throne.

A sneak attack would be considered in the tradition of Bad King Ugrain.

Oskul the Brave slew the seven Weeping Nights. His bravery ignited Bad King Ugrain's jealousy, and he outlawed Oskul.

Bad King Ugrain used trolls against King Voskath. This led King Voskath to use elves against the Ugraini.

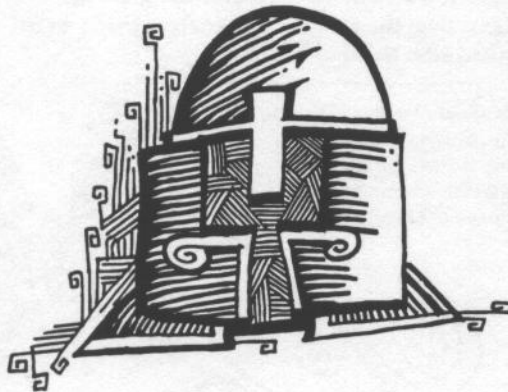
Even before he was a king, Bad King Ugrain led his clan away from the Bent Stick Tribe, and they killed many of his warriors.

Bad King Ugrain wanted to be

With his Summer Wife, Vingkot had three sons and two daughters. In order, they were Kodig the King, Hengall the Second Son, Vestene (who married Goralf Brown), Korol Kendoros, and Orgorvale (who married Ulanin the Rider). Their descendants were called the Summer Tribes. They were the Kodigvari, of Esrolia, the Vestantes of southern Aggar, the Koroltes of the Grazelands, and the Orgorvaltes of Quiviniland.

With his Winter Wife, Vingkot had two sons and three daughters. In order, they were Penene (who married Kastwall Five), Janard "Lastralgor," the twins Infithie (who married Porscriptor the Cannibal) and Jorganos Archer, and Redaylda (who married Bereneth the Rider)³. Their descendants were called the Winter Tribes. They were the Penentelli of north Aggar, the Lastralgortelli of the Oslir Valley, the Infithetelli of northern Tarsh, the Jorgano-stelli of the Upper Oslir and the Berennethelli of Upper Saird.

Because of their differences, the Summer and Winter tribes were each different in manu of their customs. They had different customs and laws and quarreled about who to fight and who to follow. The Winter Tribes hated the folk of Dara Happa and fought many great wars with them. The Summer Tribes had many troubles with the dark men.⁴ The differences remained until King Heort reunited the tribes of the Vingkotlings and abolished their differences.⁵



The Four Brothers

Vingkot was survived by four sons: Kodig the King, Korol Kendoros, Janard "Lastralgor" and Jorganos Archer. Each of the sons founded his own tribe and fought many wars to protect

³ Some scholars have noticed the similarity between Redaylda and Reladiva the goddess of Saird, and have drawn an association between Bereneth the Rider and the ancient Hyalorings of Saird. These scholars speculate that Bereneth was a Hyaloring king.
⁴ This was before the Only Old One forged the Ring of World Friends with King Orstohra of the Heortlings.

⁵ Of course, many differences still exist between the descendants of the Summer Tribes (the Manirian Orlanthe) and of the Winter Tribes (the Pelorian Orlanthe).

their people. A cycle of war tales describe their endless battles and personal combats. Many of the traditional allegories of battle can be found in these ancient tales. As Harstalar the Poet said in Kodigssaga:

The king defends the land with hall-fences;
Elemal's tongue tears wounds open.
The coloured narrow-hall is cut in thunder.
The neck's burden flies from the separated body.
Hosts fall upon the field.
The generous king wages war.
The edge bites blemishes on limbs.
The scalp is marked by the wound-strip.

Central to many of these stories is Kodig the first son of Vingkot. He was acclaimed king of the Vingkotlings after his father's funeral pyre. His tribe, the Kodigvari, was the royal tribe of the Vingkotlings. Only men from that noble tribe could be king of all the Vingkotlings.

In Lastralgorssaga, the brothers argued about who had done the most to be worthy of their great father. Kodig said that it was he, because he was acclaimed king of the Vingkotlings. Korol said that he alone of the brothers remembered all of his father's laws. Jorganos the Archer said that his skill at the bow at such a young age made him the most worthy of sons. Janard Lastralgor got angry and said that they must lead warbands against the foes of the Vingkotlings to have any worth.

The brothers led a host against the Dara Happans and sacked many cities. Upon their return to Vingkotlingland, the brothers argued about who had accomplished the most. Each brother recited a list of heroic deeds and their wives thought that all four brothers were equally their father's heir. Janard Lastralgor got incensed and declared that he would accomplish alone what the other brothers could only do together. He led his tribal warriors against the Dara Happans, but without his brothers he was outnumbered three to one. Although he fought heroically, he was defeated by the Dara Happans and his household was destroyed.⁶

The Saga of the Seven Husbands

Another cycle of tales deals with the early heroic establishment tales of the Summer and Winter tribes and two of the Star Clans. They primarily tribal foundation stories, although several are war tales of Bereneth and Ulanin. These stories tell of the challenges that the tribal founders had to meet in order to secure a place in Vingkot's realm.

The Summer Husbands

- Goralf Brown, husband of Vestene Summer.

⁶ A possible collaboration of this saga can be found in the Dara Happan legends of the reign of Urvairinus the Conquerer.

They founded the Vestantes tribe of southern Aggar.

- Ulanin the Rider, husband of Orgorvale Summer. They founded the Ogorvaltes tribe of Quiviniland. The Quivini and the Hendriki tell many stories of Ulanin the Rider and the Orgorvaltes tribe. The Dundalos tribe has a legend of Ulanin consecrating the sacred site to Hyalor in the Dundalos Valley.

The Winter Husbands

- Kastwall Five, husband of Penene Winter. They founded the Penentelli tribe of Aggar.
- Porscriptor the Cannibal, husband of Infithe Winter. They founded the Infithtelli tribe of northern Tarsh.
- Bereneth the Rider, husband of Redaylda Winter. They founded the Berennethtelli tribe. All of their daughters were the Red Headed women

The Star Husbands

The husbands of the daughters of two of Vingkot's sons also have a cycle of foundation stories. They founded two of the Star Tribes, new tribes formed after Vingkot's death. Their stories emphasize that men make their own inheritance or to quote Forosilssaga:

Land-loveless gold-thrower, third son's daughter,
Born with naught but joined with proud raven-feeder.

A thundering storm gave them a fine dowry
Held firmly with fierce battle-stave.

The Star Husbands founded their tribes out of the remains of the Lastralgortelli, and protected them from the Dara Happans. They were:

- Liorn the Young, husband of Deleen Kodig's daughter. They founded the Liornvuli, also called the "Island Tribe," of the Upper Oslir.
- Forosil Ferocious, husband of Ornore Korol's daughter. They founded the Forosilvuli of Holay.

Other Star Tribes were later formed too. The Stravuli are the best known because they later became the core of the Heortling Peoples.

The Saga of House Vinga

This is a collection of the tales of women warriors of the Vingkotlings. They span many generations. The most famous of these stories is that of Tenostere of the Vestenes. In her saga, she is proclaimed "the Fightin'est Woman" after she defeated every male challenger in the land. She died with King Rastagar at the Last Royal Betrayal.

The stories of the Red-Headed Lodge of the Berennethtelli are included in the saga of House Vinga.

The Sword and Helm Saga

The Sword and Helm Saga is the climactic di-

saster of the Vingkotlings. It is so famous that even distant tribes know of it and have some version of its tragedy.

King Rastagar is the center and the instigator of the doom of the Vingkotlings. He lived when the gods were failing to help their worshippers⁷ and the king relied so little on them he might have been atheist. His entire life was spent fighting against trolls and chaos, and even without the gods he was successful at it.

His pride grew until he demanded sex with the wife of a loyal housecarl. She resisted, which led to murder and rape. The king's own kin broke into factions. The two accoutrements of the king were separated, weakening the king seriously. Foul deeds were done to try to bring the Sword and the Helm back together. Families and allies were summoned to help, and soon all the Vingkotling peoples were engaged in a savage struggle. Some of them turned to dragons, trolls or even chaos for help, worsening everything.

Forces connived, betrayed, and convulsed upon themselves and came together at the Last Royal Betrayal. Battle was met, sword to shield, brother against brother, blood against poison. Nearly everyone was slain, and the Sword and Helm were taken by a father and a son, who slinked off the field and never used them properly again⁸.

The best poem about this ends with a soliloquy by Jornafor the Poet who describes the field of the slain, and then narrates the destruction of the world as the sky breaks and falls, black flames sweep the earth, and the dead rise once more to fight chaos, and once again fall.

The Second Son

Hengall was the second son of Vingkot and the Summer Wife. He was born at night when the Dragon's Head was blotted out by the Sky Corp. When he was born, the Third Mother gave him a star for a heart. As a youth he was brave and generous, and said to be the most virtuous of the Vingkotlings. Despite this, he never founded a tribe. Instead he was poisoned with a drink which caused him to grow huge. After one day of growth, he was larger than a chief's hall. Despair filled him, for he knew that he could not eat without starving his kinfolk.

Hengall gathered his weapons and followed in his father's path. He left his kin to fight against the Predark, alone. Hengall was never again seen by any living kinsmen, and does not appear in any legend of the Vingkotlings.

⁷ Most versions of the poem suggest that Orlanth had already commenced the Lightbringers' Quest, placing the Sword and Helm saga during the Greater Darkness.

⁸ Some of these victims of the Last Royal Betrayal afterwards achieve immortality as the Immortal Royal Guardians of the Heortling kings.



a King among kings. He set out to provoke his ancestor spirits to prove this, but later came to regret doing so.

A shaman warned Bad King Urgrain that the shades were displeased with his rule, so he put him to death. Then Bad King Urgrain suffered the gout.

Bad King Urgrain whipped a poet who survived to preserve his infamy in saga after saga.

Weary of trolls and elves, King Voskath made peace with Bad King Urgrain. But Bad King Urgrain broke that peace, leaving his lawspeaker's tongue-tied for a year.

Oskul gave hope to the other outlawed thanes when he told them he was favored by the gods. Together they pledged to fight with him and destroy Bad King Urgrain.

By executing all those who rebelled against his rule, Bad King Urgrain reduced his clan to two cows, a trickster, and a donkey.

Before striking at Bad King Urgrain, Oskul said, "It is better to act than to wait."

By the time Oskul killed Bad King Urgrain, Bad King Urgrain was living as a bandit.

Good King Oskul declared "My Crown Test was hunting and killing Bad King Urgrain"

Heort the Swift was the next person to meet with Second Son, at the end of the world. He showed Heort his wounds. He told Heort about the Star Heart, and prepared him to meet Chaos. This knowledge allowed Heort to survive the I Fought We Won battle.

Hengall's lonely battle is relived by every Orlanthi man today as part of his initiation rites. Thus the Second Son's part in the world is different from most of the Vingkotlings, for it is mythological rather than legendary.

The Hidden Kings Saga

Following the "Sword and Helm" Saga, the Kodigvari are decimated. A very few members of that sacred royal clan survive the tragedy. All of the world was unraveled, and the Chaos Wars raged in ice and darkness. These terrible tales speak of foes who changed shape and changed the shape of the world around them. Two kings, Jarldor and his son, Kogall, hide from the death of the world. They resort to shapeshifting in order to survive and are aided by the last honorable men of the world.

One of the men who aids the Hidden Kings is a young Heort the Swift. He was the son of Darndrev the Horned; son of Darntor who died defending noble King Rastagar; son of Parntor the Swift, who founded the Deer Clan; son of the Punisher; son of Arthal; son of Korol, the fourth son of Vingkot Orlanthsson. His mother was Drenyan, of the Alynx clan, a Vingan woman, and a Red Woman.

The Hidden Kings saga is a grim and depressing story. Men call out to the gods, but get no reply. The world is doomed, yet by the power of the Second Son, men summon the inner strength to continue in a hopeless task of survival. Many of the most introspective lays in Orlanthi poetry are attributed to the Hidden Kings.

The Saga of the Esrolian Grandmothers

Following the destruction of the Vingkotling royal house, the Kodigvari are no more. The proud heirs of Vingkot have slaughtered each other - leaving no one to protect the elders, the women or the children of the Kodigvari. A wise woman curses the men who destroyed the Kodigvari, "A fool is he who sacks the towns of men, with shrines and tombs, desecrating the sacred and the blessed, for in doing so he makes a desert round himself, and dies."

The widows from the battle - referred to as Grandmothers - beseech Esrolia and the goddesses to protect them. The priestesses divine that they must seize power, their "own protection", now that the royal house of the Vingkotlings is gone. "Lesser men bring with them feuds and reckless abandon, without the divine spark of the Kodigvari." The Grandmothers adopt the ways of Esrolia, renaming their folk the Esrolvuli, and institute the rites of the sacrificial king.

Tales of the Vulture Campers

After the destruction of the Vingkotling royal house, the remnants of the Vingkotling nation are hunted down by trolls and other foes of the Greater Darkness. This cycle of tales consists of various stories of flight and survival against the trolls. The sacred flame of Vingkot is all but extinguished as bands of survivors scrape out a meager existence in the wasted ruin of Glorantha.

Early High Kings of the Heortlings

1. Heort (before Time)
2. Gollanth (before Time)
3. Orstohra, "King at the Dawn" (0-113)
During his long and prosperous reign, Aram-soul-of-Udram won the Necklace of Kero Fin and the First Council was created.
4. Mistorang (113-154)
In order to fight the vicious Warlords of Peloria, the High Council of Dorastor was formed.
5. Baltalbos (154-178)
6. Leikan (178-190)
7. Harmast (190-196)
8. Kagrados (196-213)
9. Endenorl (214)
10. Masterl (214)
11. Venorl (214-249)
During his reign, Warlords of Peloria defeated by the High Council at the Battle of Argentium Thri'ile.
12. Venharl (249-269)
The cities of Dara Happan are finally freed from the Warlords.
13. Korlmar (269-281)
14. Saronil (281-283)
15. Hadager (283-309)
16. Orlmast (309-332)
17. Haradangian (332-368)
During Haradangian's troubled reign, the Heortlings broke away from the Council since it was now an Empire ruled from Dorastor.
18. Orlmandan (368-370)
19. Garindath the Rebel (370-379)
Garindath had the ill-luck when the Sun Stopped in the Sky. He was crushed at the Battle of Night and Day.
20. Korlager (379-)
His reign was one of rebellion against the Dorastan Empire and Lokamayadon.
21. Harabos the Desperate (397)
King Harabos was defeated with his dragonewt allies at the Battle of Vanntar. Soon after the southern tribes were conquered.
22. Owenreth the Exile, High King in 426

King Heort

After fighting the "I Fought We Won" Battle where he defeated the evil of the world, Heort the Swift returned to his people. They had been hiding from the last hunger of the Hidden Kings. Heort overcame the monsters that plagued them, and led the people to settle again in forts to live. He taught them what he had learned from Second Son and his lonely battle. With this knowledge, his people could survive the Darkness.

Heort traveled the hidden Lawstaff Path and defeated Gagarth the Wild Hunter at the Jarani Stones. He brought back the Law Staff and gave it to the Lawspeaker. He formed the Ring of Orlanth and established a new code among his fellows, and among all the people who would join with him. With this, he abolished the differences between the Summer and Winter Tribes.

The survivors of the Second Branch of the Vingkotlings elected Heort to be their High King. Afterwards, the people of this way called themselves after him, and so we are the Heortlings. Whenever one of us is made a man, we travel upon Heort's path. This is the path of Orlanth.

Kallyr's Flame

Stephen P. Martin

(based on material by Ron Nance and Jim McCormick)

The dark procession passed through streets lined with the people of the city. The only light came from an occasional torch that left details lost in darkness. The normally bright stars were obscured by smoke from the fires that still burned in the buildings and hearts of the city.

Kallyr came first, looking grim as she rode her horse. Her spear was in her hand, and the star on her brow shone more brightly than any torch. She was followed by a host of armed men. Argrath rode directly behind her, and at first it was difficult to tell whether he followed her or forced her forward. Sometimes she was cheered, and at those times it appeared that a triumphant mood arose within her, but always it faltered. I later realized that she must have been exhausted after the battle at Sword Hill, followed so swiftly by another fight outside Jonstown, where she had defeated the remnants of the Lunar garrison as they fled the rebellion in that city. But I understood why she could not stop to rest.

Three times figures hurled themselves at Kallyr from the pressing crowd, but each was stopped by outthrust spears and swords. Once Argrath's own blade cut down an assassin who dropped from a dark rooftop. These attacks only added to the confusion that sometimes made it impossible to see the Queen, save for the glow from her brow and the flash of the White Bull's sword.

The emotional blank left by the fierceness of battle and the silence of the Council had been filled by the townsmen's fear and awe, seeing in their familiar streets the advent of either the darkest villain or the greatest hero. Only time would tell. That night Kallyr's entry sparked the city's most agonizing night. The people had known war and death. They had never dared wish for a return of hope itself.

I can see the entire scene in my mind, though I only heard later accounts of it. At the time, I was cloistered within Sartar's Palace with the rest of the Council, wondering whether we had bought damnation or salvation with our recent actions in the city. Kallyr had gone to face the Lunar forces at Sword Hill, and when word came to us of her rout we were gathered together by Montague Goodcandle, the Royal Librarian. So uncertain were we of our future that our alliance began to fray almost immediately, for we had not yet received word of the devastating magical attack that had given Kallyr time to regroup and utterly defeat the Lunar troops.

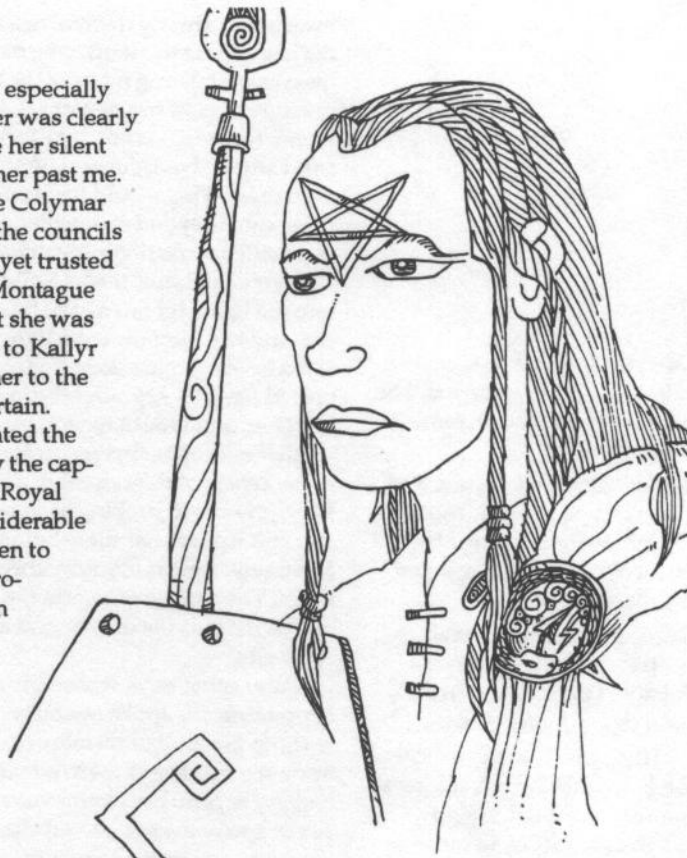
The menace of Pharandros of Tarsh, which should have overshadowed all other discussion, had barely been addressed. Many showed

their frustration, especially Beti, whose anger was clearly visible each time her silent pacing brought her past me. The Queen of the Colymar was still new to the councils of Sartar, and as yet trusted by few besides Montague and myself. That she was intractably loyal to Kallyr did not endear her to the others, that is certain.

Darrad presented the plan put forth by the captain of the Pavis Royal Guard, and considerable thought was given to the audacious proposal. Discussion raged for what seemed like days, but by evening, far into the night, even Goram Whitefang was dismissing the plan as reckless folly. Darrad in turn attacked Goram for being timid, and wondered aloud if the abundant years had made all of the clans nothing more than spinning parties of argumentative old women. He also questioned the Telmori tribe's loyalty to Sartar by bringing up their support of the Lunar puppet two years before. Still, neither side did more than snap at each other and accuse in shrill voices — we were all too tired to come to blows.

Thus was the High Council divided against itself, each person suspicious of the other, only too ready to dredge up old wrongs. I wondered that dark, grim night if Kallyr would return to save us. Everyone knew she would have no small task forging these tribes again into the Sword of Sartar, but I felt the weariness of despair gnawing at the corners of my mind. Where was the spirit which had joined us under her for the last year, the spirit of a united Sartar? Where was Argrath, the only one besides Kallyr who could have kept order in the Council, through fear if nothing else? (For I could not believe that he, at least, had not survived.) And why could I do nothing but sit and listen, I who helped the Younger Storm Dragon unearth itself and Returned to tell of it? Such were my thoughts that dark night in Boldhome. Such were the thoughts of many, I think.

It was then, when Darrad, Annstad, and the other kings of the Kerofini were about to leave the Council, that a thunder of hooves was heard from outside. The arguing chieftains



Kallyr Starbrow: a brief biography Jane Williams

One of the most concise, if discredited, biographies of Kallyr was written by Sian Quill-Sharp. Unfortunately, Argrath killed Sian shortly after his return from the Lightbringers Quest, preventing her from writing in more detail.

1582: Born to Enerin Ironeye, clan chief of the Kheldon and younger sister of Ferenan, the Kheldon King, and Loricon the Healer, step-son of Terasarin and blood-son of Rastoron.

1597: Became Vingan warrior and initiate of Sartar. Left Sartar for Pavis.

1601: Became Daughter of Vinga: started heroquesting

1602: Trying to salvage a failed Yelornan heroquest, gained gifts from Pole Star. Fall of Boldhome: hurried home to find her clan destroyed.

1602-1603: Tracked down and killed the Char-Un troop that destroyed her clan. Cap-

tain tried for excessive zeal, released with a reprimand. She executed him on the courthouse steps.

1604: Returned to Sartar, and Ferenan's household. Tribal champion, later acting king due to Ferenan's old age and incapacity.

1607: Joined Telmori wars to keep Sartar's promise to the Telmori. Learnt Polaris skills from seeing Jomes Wulf.

1610: Caused Flame to flicker. Deduced that Sartar's spirit was trapped, not dead. Joined "High Council" of Sartar — a squabbling group who never got the tribes to unite.

1613: Resistance forced into war by attack on temple of Orlanth Victorious. Kallyr elected warlord, subject to Council approval. Ferenan killed in early actions: Kallyr now full King of the Kheldon. After initial success, Fazzur's appointment led to rapid Sartarite defeat. Among the group who surrendered: saw Lunar hell-trap demonstrated by Fazzur. Asked remaining Telmori to guard Temertain (her kin). Joined Broyan at Knight Fort.

1616: Supported Broyan in bid for Volsaxi throne.

1619: Helped repel the Crimson Bat from Whitewall

1621: Whitewall fell: Broyan, Kallyr et al. reappeared at Bullflood.

1622: Base in Prax. First alliance with White Bull.

1624: Alliance between Broyan, Kallyr, Harrek, Garrath, defeated Lunars at Pennel Ford.

1625: Broyan killed: Kallyr took command.

1625 ■■■■ : With Orlaront,

murmured among themselves, knowing that the sound was too loud to be merely another messenger bearing news of the battle. I was greatly relieved (no matter who the riders were), for I was certain that Tarkalor, the last free King of the Aldachuri, would have left with them. This would have angered the rest of the council beyond reconciliation, for many were still unsure of his loyalties.

Beyond all hope, it was Kallyr who strode into the hall. Her fawn cape billowed behind her, and her footfalls were light in her soft-soled boots of silda skins; the star on her brow blazed fiercely. Argrath followed sternly behind her, and would have commanded the room if not for her presence. Starbrow stopped in the center of the assembly and turned slowly, her eyes probing each face. The kings and cult leaders fell silent before her gaze, Montague's pleas for quiet abruptly loud in the room. The crackle of logs in the huge hearth beside me was the only sound after his muffled apologies.

Kallyr must have sensed instantly what was happening, for spoke in a strong, calm voice, without greeting or introduction. She called upon the Brother of the White Bull without looking at him, her strong voice filling the hall as she spoke the traditional chanted greeting. He answered immediately, his sword shining as he drew it in salute to his Queen. Beti's mood had lifted instantly upon seeing Kallyr, and she answered even before called on, her verse echoing in our hearts and ears. Kallyr then called upon the gathered lords and priests in turn, and each responded in the formal staves as the Queen of the Kheldon sang the Song of Allegiance, first sung by Sartar the Founder. With each recitation she petitioned their assurances of fealty, for themselves, their tribes, and their cults.

The voices of the Sartari leaders grew in timbre and rang ever louder in the hall, each trying to outdo the last. The confusion and hesitancy of a few moments before were banished with the shattered silence. Each king chanted his pledge, and the names of his sons who would follow the Queen into battle. Then the assembly would rejoice in the chorus before the next took up the chant. The song spread to the militia guards outside the door, and soon the anthem echoed through the streets and pockets of the city. All of Boldhome sang with one voice, and it was Kallyr's voice, no one could doubt that. Then, as the last chorus followed the Ballad of the Wind's Children, a strange and wonderful thing occurred.

The eastern gate of the Palace swung wide to admit Tyras the blind wizard, blood-brother of Argrath and the leader of the Pol Joni magicians. He led the khans from the Barbarian Horde into the council chamber. His voice rose above the clatter of horse and shield as he also sang the sacred vows, pledging the Pol Joni in the service of Kallyr and Sartar. At that mo-

ment the Queen touched the diadem on her brow, and the star began to glow as though it were the Flame itself. The room filled with a silvery light and the final chorus swelled into a terrible roar, as the Sun burst above the Quivin peaks, striking the great shield of King Tarkalor above the hearth in the great hall. I could not tell then which it was that poured light on the shields and swords of the assembled warriors, the strength of Kallyr or the Sun. But hearts were gladdened by it, and the voice of every man and woman in the city, the voice of all Sartar itself, swelled into the thunder of victory.

I do not know who started the next chant. I suspect it was Beti, though I am sure that Kallyr did not know she would; certainly it was not Argrath, for I well knew his ambition was not checked by his loyalty for the Queen. Most likely it was one of the assembled kings, overcome by the emotion of the moment. Regardless, the phrase passed from person to person like wildfire. Soon the words "Light the Flame" echoed from the surrounding peaks as loudly as the silence of despair had, it seemed, only moments ago. Kallyr appeared embarrassed only for a moment, then began to shine with joy as she realized that she was finally being given what she had sought since that first Council meeting she and I attended, fourteen long years before.

Without a word, Kallyr turned to Elmalandti and Krogar, the highest representatives of Orlanth in the land, and I knew that she sought the blessing of the King of the Gods. The room quieted as the two conferred briefly, then motioned for Perandal Hardwind, the other storm priest present, to join them.

After a moment of heated, but whispered, argument, Elmalandti alone turned to Argrath, for everyone present knew they needed Vinkot to complete the Circle. I can almost pity Argrath, for only the greatest man could so permanently give up his ambition for a noble cause. Almost I can pity him, but he proved to me, forever, that he was not the true Son of Sartar when he turned his head from the Call. If Kallyr was hurt by this rejection, she did not show it, and no one was particularly surprised when Tamara Threeslice joined in place of the White Bull, calling upon Orlanth's warrior daughter Vinga to give her blessing, though it was not part of the tradition. Only Perandal looked displeased, but he said nothing, a wise move considering Kallyr's favor of the Vingans. Together the four holy people began the invocation of the Thunder Brothers, the stormsons of Orlanth: Daylanus Thunderous, Jandan Adventurous, Kargaard Windlord, and Vinkot the Victorious.

As the four chanted, clouds began rolling in from north, west, and south, and all took this for a favorable sign. Without a word, knowing beyond any doubt that we would follow, Kallyr turned and left the council chamber. Argrath

and Beti were behind her, side by side, and the rest of us rushed to be the first to follow. As we walked to the Court of the Flame, the people of the city began gathering, sensing the currents of destiny in the air.

Kallyr approached the Brazier, and the members of the Council gathered around her a short distance away; the people of the city stopped below the Court, for they knew their place in the ritual, even after so long without a Prince. The Sun continued to shine as it rose and the clouds gathered, and the priests were visible to all as they rose into the air and flew to the top of Thunder Ridge. Their quiet chants served as a counterpoint to Kallyr's suddenly raised voice.

"Hear me! Hear what I have to say," she shouted to us and, I thought, to Orlanth himself. "I am Kallyr, Queen of the Kheldon. My mother was Enerin Ironeye, Queen of the Kheldon before me. My father was Loricon, as honorable and brave a warrior as ever there was among the Orlanthi. His father was Rastoron, who died at Grizzly Peak with Tarkalor, the greatest king of Sartar. Everyone present knows that he was the son of Jarolar."

"Jarolar was the son of Saronil Sartarsson, the first Prince of the land. Jarolar was Prince himself after his the Sartarsson's death, and was famous for fighting the Lunars. I have listened to the High Council of the land. I have listened to the people of the city, who have known a generation of war. I have listened to the Thunder Brothers, the stormsons of Orlanth. I am here, in this place, at this time. Does anyone here question my right to light the Flame of Sartar?"

The crowd was silent, and even the priests on the ridge had stopped singing. After a moment, Kallyr continued. "Hear me, Orlanth! Hear what I have to say! My people call upon me to serve them, and to lead them."

Kallyr turned to Beti, who moved forward and stood next to her as she spoke again. "The tribes of the land have sworn loyalty to me. They call upon me to serve them, and to lead them."

Finally, she turned to Argrath, and it seemed to me that she begged him for support with her eyes. When he did not turn away this time, she looked looked to the nomads ranged behind him. "The enemies of the Lunars have forsaken their quarrels. They call upon me to serve them, and to lead them."

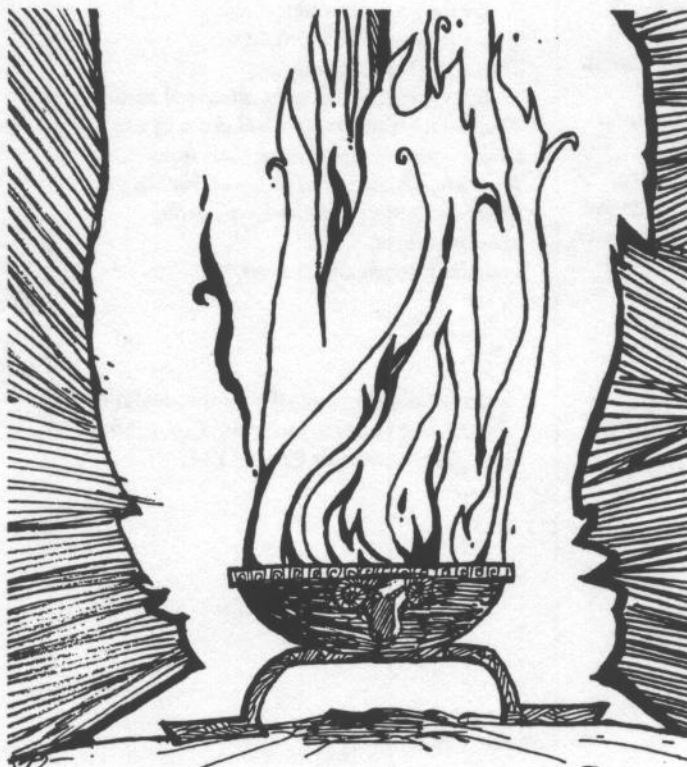
"What say you, Orlanth? Shall I lead them, or shall the

forces of chaos take your land and your people, forever?"

The clouds had continued to gather as Kallyr spoke, and the day grew dark as a fierce wind began to blow like a cyclone. Argrath had moved next to Kallyr after she faced him. The last gleam of the Sun struck his sword as he drew it and held it aloft, matching the fire that blazed from the gem she wore, mingling the two lights for a moment. No one moved as darkness flowed over us.

We waited for what seemed an eternity, though in reality it could not have been more than a few moments. Kallyr, Beti, and Argrath looked into the Brazier, searching for some spark. The priests on the Ridge searched the sky for a sign from Orlanth. The crowd below watched the figures on the dais, hoping for a miracle. But I looked at Kallyr alone, for I knew that whatever was to come, it must come from within her.

A bolt of lightning lit the gloom as it struck from the clouds, blinding everyone with its sudden brightness. Then we could see again. The Flame of Sartar rose into the air like a tower, lighting even the faces of the priests on the Ridge, two hundred feet above us. Everyone afterwards said that they had heard Orlanth's voice proclaiming Kallyr, but I was looking at her, and saw Argrath speaking at the same time. Even if the god had not spoken, however, there could be no doubt that the lightning had come from the Lord of the Storm, and no one could doubt Kallyr's qualifications after that. After a generation of despair, hope had indeed returned, for there was a Prince in Sartar again.



Annstad, Minaryth Purple, and others, summoned Brown Dragon to disrupt Lunar ceremony. Used Broyan's army to liberate Boldhome, then with Sartarite troops, to defeat the Tarsh army at Dangerford. United the tribes, reforged Ring of Sartar. Named Queen and Warlord.

1625 ☼: Used Short Light-bringers Quest to recover Sartar's spirit from its Lunar trap. Many companions killed, but quest successful.

1626: Killed in battle at Old Top. Returned several weeks later at her own funeral with help from Polaris.

1627 ☉: Battle of Sword Hill, won by Garrath.

1627 day 88 ☉ ☼ ☽: On Sartar's High Holy Day, relit the Flame. Declared Garrath her heir. Her intention to re-power the Flame by self-immolation, giving Garrath the throne, foiled by her supporters. Garrath returned to Aldachur as Prince of northern Sartar.

1628: Wolfpirates invaded Kethaela: Garrath persuaded his old friends to go elsewhere.

1629: Proxy-marriage to Feathered Horse Queen with Garrath as proxy. "Proxy" concept not widely accepted: Sartar's magical strength increased, but no King of Dragon Pass.

1630: Wolfpirates invaded at Garrath's instigation. Kallyr killed Harrek's friend Gunda, Harrek killed Kallyr and sacked Boldhome.

1631: Garrath ("Argrath") Prince of Sartar

A Huscarl's Lament

The Fall of Mirin's Cross 1347 S.T. Written by Gerrad Fleetfoot, Grey Sage to Gwythar Longwise.

Hwarin Dalthippa had come at last to the banks of the river. All our efforts to halt her had failed. She would not be stopped. She would not be hindered. With a relentless determination she built her road, driving it like a spear into the heart of the Alliance. Mirin's Cross had been our mind and soul for decades: our fortress, our centre. From there Gwythar Longwise planned our war against the Empire, struck again and again with great cunning and might. Yet it was not enough. Now our capital was to be assailed and I knew that a great doom was upon us.

Gwythar laughed at my fears. He pointed to the great stretch of Black Eel river between us and Hwarin's massive army. "How can she cross into the teeth of our spears and through the war boats of the Riverfolk? I welcome her attempt!" Strong words, but I felt our knowledge of the Conquering Daughter's powers was incomplete.

I was proved right, for a call to arms woke me to an astonishing, yet terrifying, sight. Hwarin stood upon the mighty road which she had built right to the bank. Behind her and her household stood a great army, so great that I could not see its end upon the road. I could feel a pulsing magic in the air as Hwarin called on her powers over the river. Gwythar mustered the men and made them ready. He alone was able to ignore the magnitude of the display.

Suddenly the very water of the river rose in a great block. It matched the Daughter's Road for height and structure. Then began a strange cracking sound as the water froze to crystal. Within mere moments a bridge had formed right into the heart of our fortress - a bridge of crystalised water.

Gwythar shouted in dismay and leapt onto this new bridge to oppose Hwarin with his household. Many brave warriors followed him that day but their cause was hopeless. I did not see his final fall. I ran. I ran for I heard the screams of vengeance from Hwarin. I knew the Sylilans would not rest in their slaughter until they dragged our bloated corpses into the pyre and kicked our charred remains for their pleasure.

And so it was that Mirin's Cross fell, our hope ended and now the lands of Tarsh are my home.

I am a man alone

As I recall the slaughter of my comrades, there is no one I can open my heart to.
The man mindful of his reputation does not reveal his sadness
Ever since we burned our lord, ever since I lost my companions, I must mourn alone.
Now I have left my tula, I roam the wind-blown lands in search of a new king
A generous giver of gold.
A thane who will welcome me into his drinking-hall, and divert me from my grief.

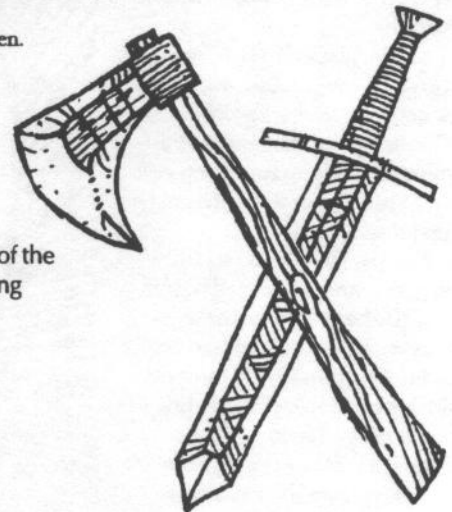
With no friends to assist me, I remind myself of the hall full of huscarls.
The receiving of treasures from my lord after the feast.
My youth.

I remember resting my head and hands upon the knee of my king and pledging my loyalty.
Then I awake from my thoughts and see the black clouds swirling above me.
The hail and snow beating down.
I wish all the more to see my warrior friends, to be welcomed with song.
But again these images are soon gone.
It is little wonder that my spirit is darkened by the fate of man
How brave warriors, one by one, must leave the mead-hall and travel alone to Humakt's hall.

A man cannot be wise until he has endured the winters of his life.
A wise man must be patient. Not easy to anger, nor loose of speech.
Neither rash nor unreliable in battle.
He should not lack courage, nor be greedy for plunder.
He should never boast actions before he can achieve them.
He must hold back his promises until he has thought them through and has no doubt.
A wise man must contemplate destruction.
For now, ancient walls are decaying, ravaged by wind and frost.
Grand buildings, the work of giants, stand deserted.
The wine-halls crumble.
All the proud kings and their warriors lie dead.
Falling in battle, one was struck down by the moon:
another was devoured by a wolf: and one was buried by his heartbroken huscarls.

So he who thinks deep about destruction and the battles of the past cannot fail to ask
'Where now is the war-horse?
Where is the warrior clad in mail?
Where the giver of gold and feasts?
Where is the glory of my king?'
These days are long gone.
All that remains is a monument carved with swords
Where once warriors were laid down by a hail of ash-spears.
Now a storm of sleet batters their stone.
Winter howls and the hardship of life fills men.
Wealth is fleeting, comrades are fleeting
Man is transient.
I wander through a wilderness.

From a Sairdite huscarl after the defeat of the
Cynneling Federation by the Conquering
Daughter at Mirin's Cross - 1347 ST.



Maximum Game Fun

by MOB

As we all know, the Maximum Game Fun principle is simple: in a nutshell, when writing, thinking, and gaming about Glorantha, you ask yourself, "now, in this situation what will be the most fun?" ... and then you go with it! You can keep this principle in mind no matter rules you use - *MoonQuest*, *GoonQuest*, *BODGERS*, *Pendragon Pass*, or (gasp!) even bog-standard *RuneQuest 3*. Or, for an evening's light diversion, why not give the MGF Rules System™ a go.

Having set myself a self-imposed limit of one page to describe the MGF Rules*, I'd better be frank right up: *there ain't none*. Yep, that's right: the MGF Rules, as they are, are in fact more about character *generation* than the actual mechanics of the game. So, just as Lord Norwich in his magnificent 3 volume history of the Byzantine Empire artfully disposes of the Byzantine economy in one-and-a-half sentences, here I will be a little more generous and devote a *whole paragraph* to how you actually play the game...

Rules

There are no hard-and-fast rules. Things happen, spells work, weapons hit at the discretion of the GM. In any situation, go with whatever you think will have the most MGF potential. Be prepared to take the plot in all directions, and keep the *Petersen Principle* in mind at all times: "The party will come up with things you never expected, and these plans and explanations might not bear any resemblance to what you anticipated. So what?!"**

If you do want to randomize things, you could use some dice, though I have used the tops off beer bottles just as effectively in the past. Of course, as the game proceeds and more beer is drunk, there are more bottle tops at your disposal and more possible variations: handy as the game approaches its dramatic climax! In the forthcoming *Advanced MGF Rules System™*, randomising potential is increased by making sure there are at least two brands of beer. Different values are assigned to the various brands - following standard Glorantha-Con

practice, we urge that lite beer should be rated less than full strength.

Okay, okay, that was two sentences, but any rules system that actively encourages excessive consumption of alcohol is probably worth spending some time on. Anyway on to...

Character Generation

The storytelling dynamic of the MGF system lends itself very well to on-off tournaments, and the character generation operates accordingly. Unlike most tournaments, where the players are given a pregenerated character with personality, background and aims already outlined, here in MGF the players get to *create their own characters* before the game begins.

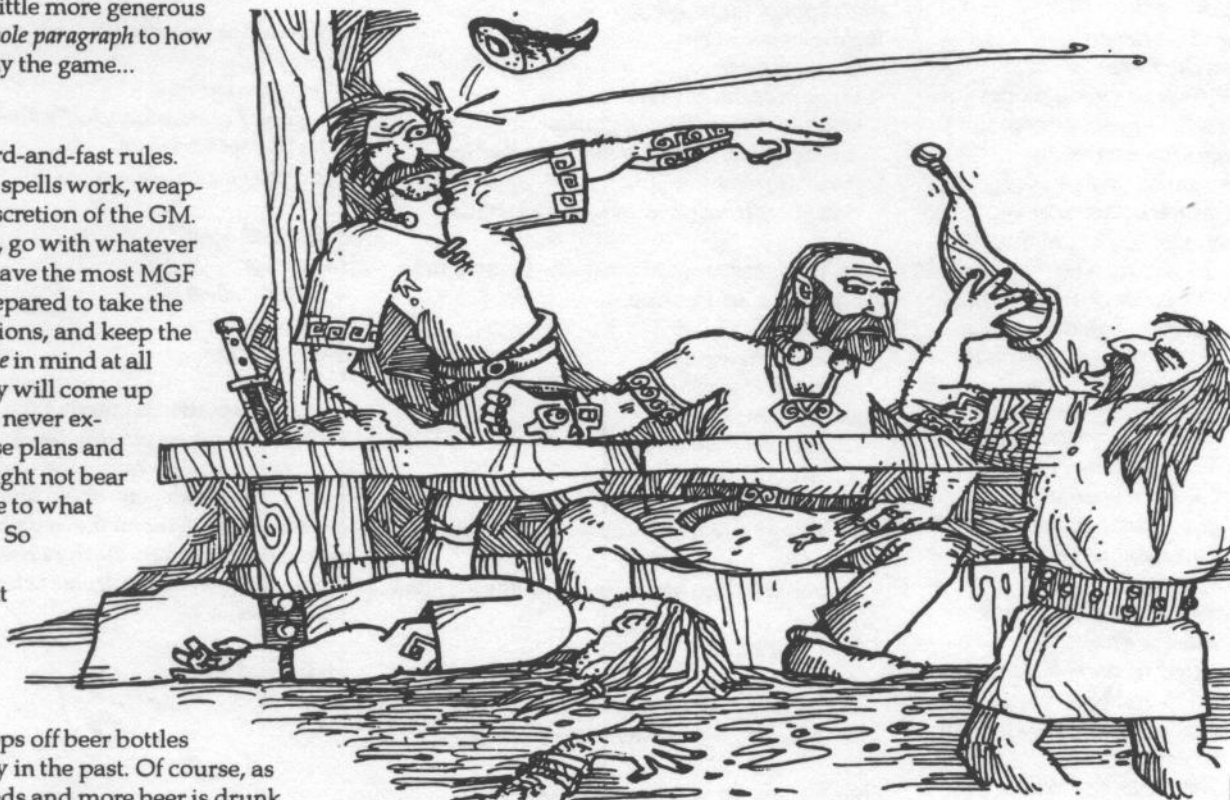
Character generation is stupidly simple. Dice are not needed, and bottle tops are only a factor if you're thirsty.

Ideally, with MGF character generation, you begin by deciding what sort of background the

The term 'MGF' was originally coined, I think, by Loren Miller, one-time guru of the Glorantha Digest.

My first real experience of the MGF style of play was running John Hughes's immortal baboon-fest *Seven Mothers do 'ave 'em* at Arcanacon, in Melbourne, 1990 (when, after nearly three hours, we hadn't got past the first paragraph of the written plot, but no one seemed to notice or care).

The rules themselves mutated out of Mike Dawson's 'character sketch' ideas for his tournament *Embarrassment of Riches*, which featured at the original RuneQuest Con in Baltimore 1994.



characters have: in the first MGF-style tournament I ran - Mike Dawson's *Embarrassment of Riches* - the characters are Jonatan peasants. In my homage to Stanley Kubrick *Rune Metal Jacket*, they're all Lunar soldiers fresh out of boot camp. And in my new tournament *The Getting of Wisdom*, you'll get the chance to play eager beaver Lhankor Mhy apprentices, cramming for their initiate exams!

As peasants, all the characters in "Embarrassment of Riches" knew basic 'peasantry'

* A4 paper must be much bigger than the North American standard of 8 1/2" x 11" - ed

** as expounded by Sandy Petersen on the Glorantha Digest

Reasons not to visit Alkoth

- You are a vegetarian
- You are allergic to mosquitoes
- You are red/green color-blind
- Your cult has a Life rune
- You are from Darjiin
- You play soothing harp music
- You suffer from a nervous complaint

Reasons to visit Alkoth

- You are a borderline psychotic looking for convivial company
- You are a collector of primitive woven crafts
- You really like drum music
- Life is getting boring
- You think that skulls and ash are a marvelous decorative motif
- You want to join the Elevens 'to forget'
- They pay good money for their volunteer proxies in religious ceremonies
- You heard that Shargash was transcendental and thought you could meditate with him for a bit
- The wall of Alkoth is made of jade. You could make a fortune with just a hammer and chisel

MGF-style scenarios

- *Rune Metal Jacket* - by MOB
- available at Glorantha Con V, Victoria
- *Mike Dawson's Embarrassment of Riches* - somewhat tarted-up and MGFified by MOB and Nick Brooke - available at Glorantha Con V, Victoria
- *The Getting of Wisdom* by MOB - coming soon to GloranthaCon V in Victoria!

Several scenarios ideally suited for the MGF style:

- *Seven Mothers do 'ave 'em* by John Hughes - available at Glorantha Con V, Victoria
- *Gaumata's Vision* by Mike Dawson, in SHADOWS ON THE BORDERLANDS
- *All at sea, ashore!* by Ian Gorlick, in ToTRM #10

things. In "Rune Metal Jacket" it was assumed the characters had elementary hoplite training, and knew simple drill, basic commands, how to care for their armour and equipment, and so on. For "The Getting of Wisdom", as apprentices, it will be assumed that all the characters can read/write a bit, and know how to cut quills, prepare ink and parchment, trim candles, and run errands for their masters.

This is done by answering a number of simple questions. In "The Getting of Wisdom", these will be them:

The interesting bit for the players is to decide how their character differs from the archetype.

Write down:

Five Things your character does better than the average apprentice

Examples could be:

- is a speed reader
- excels in exams by cheating
- writes with beautiful calligraphy
- magnificent bushy-beard puts even the high priest's to shame
- is reigning temple arm-wrestling champion

Five Things your character does worse than the average apprentice

Examples:

- never gets up on time
- has trouble following instructions
- can't lie convincingly
- has appalling handwriting
- is dyslexic

Five Things everyone knows about you

Examples:

- the high priest has had me in his study for 'private tuition'
- likes to drink ink
- bone idle
- has failed the initiate exam six times
- has appalling hygiene problem

Five Things no one knows about you

Examples:

- I've got a Thanatar head under my bed
- my chaotic feature: "explodes on death"
- I'm actually in the Irripi Ontor cult
- my beard is fake
- I'm pregnant

Three Things you believe are true

Examples:

- I *am* a chick-magnet
- the world is round
- young women find my theories on Moose



hsunchen fascinating

- beards are sexy
- I don't need to study to pass the exam

A Favourite Possession

Examples:

- my Thanatar head
- volume 7 of Ficus Lovechild's illustrated treatise on Ulerian Variances
- a copy of the exam questions

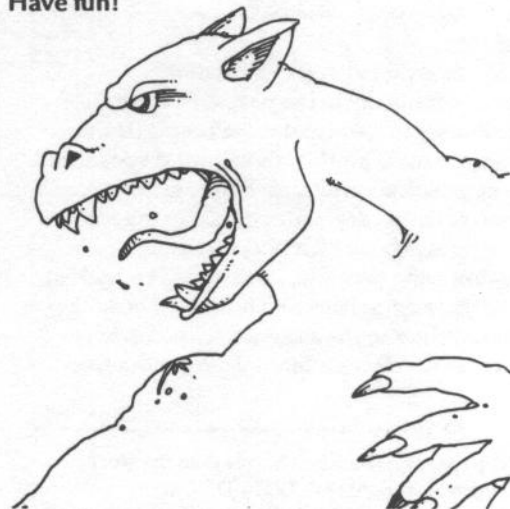
A Special Spell

Examples:

- Detect Vellum
- Mindspeech
- Ingest Scroll

In my experience, creating the characters can be as much fun as playing the scenario, particularly when you go round the table and get each player to tell everyone about themselves (and even more fun at the end of the game, where everyone reveals the secret stuff!). On the next page is a blank character sheet for the MGF System.

Have fun!



MGF Rules Character Sheet

NAME:

CHARACTER NAME:

RACE:

AGE:

SEX:

WHERE AM I FROM?

HOW DID I GET HERE?

CHARACTER ARCHETYPE:

Embarrassment of Riches - Peasant

Rune Metal Jacket - Lunar hoplite

The Getting of Wisdom - Apprentice scholar

COMMON SKILLS:

COMMON EQUIPMENT:

COMMON MAGIC:

5 THINGS EVERYONE KNOWS ABOUT ME

5 THINGS NO ONE KNOWS ABOUT ME

5 THINGS I DO BETTER THAN AVERAGE

3 THINGS I BELIEVE ARE TRUE

5 THINGS I DO WORSE THAN AVERAGE

A FAVOURITE POSSESSION

A FAVOURITE SPELL

Words on War

Arim the Pauper's Gift to his Son

Varstapoor - 1358

Martin Laurie

The way of war among the Orlanthi varies according to region and organisation. The main regions are Tarsh/Saird and Quiviniland. The main types of organisation are clan, tribal and higher kingdom.

The Clan

We fight as clans, for the bloodlines of family, for the honour of our chief and for the glory of Orlanth. Who can deny the power of our clan war banners as they blow in the wind. When all else fails, when kingdoms fall and alliances shatter there is always the clan. Though this is a truth among all Orlanthi, the importance of the clan in the making of war tactics by region.

Quiviniland

Since my first trips to the Quivini mountains I found the people there to be most warlike and proud. They have tribal groupings to be sure, yet some of these are so small as to muster only the strength of an average Tarsh Clan! Aside from these few small tribes there are many independent clans. The clan is a way of life in those harsh hills. Who can count on a king who takes weeks to muster a fyrd and days to make it through the wilderness? This independence makes them a hardy folk, yet untrustworthy of higher authority and poorly organised in great battles.

When two Quivini clans clash there is much shouting and screaming, issuing of challenges and singing of songs. Poems are hurled like insults and old grudges are reaffirmed. The cottars and young men skirmish with poorly crafted bows or javelins before the main forces collide. Each side adopts their "Boars head" formation around the Chief, his huscarls, the clans weaponthanes, the best armed carls and the Clan war banner¹. Then they charge, all dismounted - even the chief! There is little method² but much courage in this way of fighting. The clan with the best warriors and the stoutest hearts usually triumphs.

Tarsh/Saird

Among us the clan is a part of the whole tribe - kings not chiefs are our warleaders. It is rare for one clan to march to war without the support of a tribal king. As a result, our clans fight well as part of an army and poorly on their own.

¹ The Orlanthi use windsocks as sacred war banners. There are many rituals to bring Orlanth's blessing to the banner and give the clan great battle luck.

² Actually, the smallish Galana horses of the Quivini are ill-suited to bearing an armored warrior into battle.

The Tribe

A king is the heart of his people for he is Orlanth Rex among them. Yet without a strong tribe what is a king? The way of making true war is dependent on the tribe. A clan cannot muster the might to fight the greater foes and a chief cannot command more than one clan. The other chiefs would never obey him.

Quiviniland

Only the Colymar and the Malani count as true tribes among these people. The rest are little more than glorified clans. Though they fight as a tribal group and their king has a household they fight much as they do in clans. Each tribe will face the other, clans centred around the tribal banner and the king. As with us, the right side of battle is the place of honour. From that point their usual methods of clan warfare begin. Tactics and subtlety are rarely used.

Tarsh/Saird

Warring against the armies of the Red Emperor has taught us how to fight as a people. A king coordinates. A king commands. A King chooses the ground. He places his forces with care. Among our folk this is understood, if not always appreciated. Advanced strategems are often used. Mounted forces are used to manoeuvre and strike with rapidity and power.

The Kings household is the centre of a tribe. Here stand the greatest warriors and a wise king leads them to the attack when the foe is weak and off balance. A tribe can make war, a clan can only scuffle.

The Tribal Confederation

When tribes come together, when alliances are formed and great words spoken - then can we rise to our greatness. The great kingdoms like Tarsh, Heortland and Sylila are truly potent in war. Their armies muster a strength of thousands. They are well equipped, skilled and coordinated. The Sylilans are famous for their horsemanship, the Heortlanders for their mailed horsemen and my own folk for their unbreakable shieldwall³.

On Warbands, Foreigners and Foes

Warbands

In the north, war has become a profession among the hardest of warriors. There warbands search for a King to employ their skills in the many little wars that rage across the lands over the boundary of a tula or the ownership of a town. These men can be a great addition.

³ Arim is being boastful. A scroll from Mirin's Cross in 1360 described Arim's army as having only three strengths - his mighty magics, his Grazer allies and his unlimited horde of barbarian warriors.

Orlanthi Magic in Battle

Varmand the Strong seizes the war banner of the Orlevings

And Varmand looked about and saw that the wind had blown foul. The Colymar were being pushed back, the Malani gained ground step by bloody step. The Varmandi stood strong against the Orlevings yet it gained them little should the Colymar rout. Varmand felt the wrath of Urox descend upon him and he resolved with a mighty oath to bring ruin to his foes and his anger to Orlev. Summoning up the winds of Kolat and the Shield of Orlanth, he and his huscarls rose above the battle like wind children.

As a thunderbolt, Varmand swooped down on Orlev and his war banner. Striking left and right he broke through the shields of Orleving huscarls and strode towards the terrified Orlev in challenge and fury. Orlev ran like the coward he was after Varmand struck his bannerman so hard upon the helm that he was sliced nearly in two (as if he had no bones at all nor mail to protect him). Seizing the banner in a bloody hand, Varmand roared his victory and the Orlevings fled before the triumphant Varmandi.

With the defeat of the Orlevings, the rest of the Malani pulled back rather than be assailed from two sides. The battle ended in a draw - thanks to the power of Orlanth and Varmand's strong arms.

tion to a Kings forces but must be used wisely - they become surly if not paid and some are not strong in Orlanth's virtues. The wars against the Conquering Daughter created many such bands. The Cynneling Alliance was forged from many such bands to fight the Sylilans. Gwythar Longwise saw that the Conquering Daughter must be opposed and many war-banders rallied to him because of that opposition. Her rise to power had made them landless to begin with and forced them to the wandering life. With the defeat of the Cynneling, I have benefited greatly from their southern migration.

Foreigners

The fighting strength of the foreigner should never be underestimated. I have seen Pure Horse warriors put a dozen arrows into a moving foe in a blink of an eye. I have seen their cunning feints and artful tactics. Their alliance with Tarsh has given us a strength the Lunars are hard pressed to match - they have taken to hiring nomads from the East to counter them.

From the lands of Prax I have hired bands of animal riding warriors mounted on great bison. So powerful is their charge that they can ride through a phalanx! If it were not for their rashness and stupidity there would be few armies who could stand against them. One that might is the Pure Horse People for they hate Praxians and would fight them to death. The feeling is mutual, so keep these bitter enemies apart.

Recently the Trolls of Dagori Inkarth offered me support. They have sent me their Legion of Darkness for a reasonable price to wage war on the Moon folk. At night their mighty warriors hunt the camps of my enemy or raid the lands of my foes. Occasionally I have pulled them back from their raids to muster in my line of battle. A troll charge is a terrifying sight. In rough terrain, in harsh conditions there are few who can stand against them. They love to fight at night, in Dark season, in the worst of weather. When Valind walks the world and all sane men sleep trolls have their greatest vigour. The Lunars have discovered this to their cost.

Foes

The greatest foe we have is the Empire of the Red Moon. Since the Conquering Daughter brought all the lands of Saird under her heel our survival as free Orlanthi is based on our ability in war. The Lunars are a formidable foe. They have vast armies of glittering soldiers, warlike mercenaries and dauntless heroes. Their magic is deadly and coordinated. It is only with the support of Orlanth, the Shaker Makers that we can better them. To defeat them we must use our strengths. We must fight on broken ground, we must break their formations and make them fight our superior warriors one against one. We must shatter their cavalry and

take their phalanx in the flank. We must confuse and distract. We must raid and destroy. Yet above our need for battle victory must come the fear of Imperial response. Should we defeat them too often and too severely then the Red Emperor will come with a strength that cannot be challenged. Until we have greater strength we must use the wiles of Orlanth as he did when preparing to smite Aroka. Give me time and another Emperor will fall before the King of Storm!

On Magic

With the Storms above us and the power of Kero Fin beneath us there is little that can stand in our way. Yet the Empire has the magic of the Sun to burn away our clouds and their evil earth priestesses to bring the earth to surrender. When fighting them, always kill their priests and always make war on the dark day of the Moon. Their Lunar magicians are at their weakest though the Yelm Priests are unaffected by this. Thunder and lightning are our greatest weapons and so too is our mobility. With sylphs and the power of Mastakos we can move faster than thought to strike unexpectedly into the heart of their armies. As with all Empires, their hearts are corrupt. Should we strike sure then they will crumble before us.

Ernaldans at War

"Come, my daughters, and I will tell you how you must behave when we go to war against the Orleving.

"The men of our stead know the fierce mysteries of Vingkot the Warrior, so they will fight next to the chief. The fiercest fighting will be here, because the chief will go after Orlev the Coward so viciously that Orlev will lose his taste for fighting for many seasons. Our job is to stand well behind our men, holding the horses and preparing healing magics. Kaelis, you know how to bind wounds, so you carry the bandages. The rest of you can carry bread and beer to refresh the warriors, and blankets in case any need to be carried home.

"No, Gretchen, the Orleving will not attack us women. Even they are not so foul. If we were fighting the inhuman horse savages we would worry about that, but not today.

"We must also keep a close eye on our men. They are ruled by emotions, and so they rarely make wise decisions by themselves. If one or two fall, sometimes the rest will panic and start to flee. It is our job to shame them into staying to fight. I hear that the Orleving women still do not lie with their husbands, for the way their men fled when cousin Baranthos called down the Might of Orlanth on Orlev and his huscarls last year!



Theya Two Mothers, Gyda of the Varmandi Clan

It's The Little Things That Make All The Difference

R. Andrew Bean

(inspired by his first taste of yellow raspberries)

The Trials of the Goddess Part CLXXIV (Blood on the Floor)

(Notes from Arantinus's acclaimed "Seven Easy Steps to Travel & Journeying")

This part of the myth cycle relates to a small part of Rufelza proving her descent from Yelm:

"... and She did complete the last of the trials put before Her by Yelm and his Court. Having retired to the room prepared for Her the Goddess could at last relax and examine the minor wound She had concealed from the Judges. As Her oaths at the beginning of the contests prevented Her from using Her own powers to mend the wound She would soon be forced to enter the victory banquet marred and thus would be proved unacceptable to Yelm. As She pondered this a lowly spirit who served at the Imperial court bustled by.

The Sunberry spirit was as golden as her fruit and always pleasing to Yelm's eye. However she was a careless, thoughtless plant who knew only that a party was soon to be had and some important guests to be entertained. Seeing the blood of the Goddess dripping on the floor the sunberry plant threw up her arms and rushed in to staunch the wound with the nearest cloth to hand, her shift. Chattering aimlessly about the party, "and wouldn't this young goddess want to look her best for these important foreign guests" she healed the unrecognised Goddess and then continued on her harmless way wearing only her blood soaked shift. She had lent the Goddess her gown as there was no time to fetch another set of clothes before the banquet started.

Thus the goddess appeared at the banquet unharmed and wearing a beautiful Yelmic toga that every court member knew as a gift from Yelm to a favourite ...

...and at the end, having been conspired against by the cosmos and forced into acknowledging the Goddess, Yelm turned his angry brow upon the sunberry plant and declared she would remain forever crimson as her shift whilst the Moon shone in the sky. The Goddess then interceded before Yelm could vent His anger further and took the hapless spirit under Her protection. She named the spirit Moonberry and made her a handmaiden in Her entourage."

Memo to: Grand Master Orsorkon, the Emperor's Will
Date: Crescent Come/Illusion/Fire 8/4

A copy of this disturbing letter (see annotated copy attached) has just crossed my couch and I felt it best to draw your immediate attention to this heresy. You are of course familiar with the "Blood on the Floor" myth. If these truly are sunberries that this fool merchant has found then it may be the first sign of worse omens to come.

Prince Varantaselm of House Aranesya (one of the D list*) only three weeks ago cancelled his annual pleasure cruise on the Oslir in order to attend the wedding of an obscure clan cousin on the border of Vanch and Imther. Considering the Prince has never before left his comfortable life in the Silver Shadow, this news sheds a possibly darker light on his journey.

Due to the delay in my receipt of this information from the agent at the Imperial Courier Service I recommend we send a strike team of the Black Army on moonboats lead by Tingalus** (to hell with Conradin's

sporting ambitions) to interrogate this merchant and find this village. If the reports are true they can fabricate a "Rogue Orlanthi" attack on the village leaving no one alive and bring the berries and any other fruit back for magical investigation. Considering the declining state of Magnificus and the disturbing reports coming from the Chronomancers I would recommend we order a Black Galley onto standby for heroquest into the "Blood" myth to ensure all is as it should be.

May the Darkness always shield the Light,
Anathrapur Dinaro
Irenarch, The Unspoken Word

Author's Notes:

* the D list, or "List of Bright Troubles" to give its full name, refers to Dara Happan families that knowingly support the return of a Yelmic Emperor "untainted" by the Goddess's blood. Although this heresy is very difficult to prove the Danfive Xaron cult is ever alert to ensure that when evidence emerges they can use it to destroy the activists responsible.

** a Grim Soldier, currently training for the Zasturnic Games

Empty Half/Disorder/Fire 8/4

My Dearest Simbolinus,

The blessing of the Goddess on your health. I am sending this by Imperial courier* because of the exciting discovery I have made in the backwoods of Imther. Please reply by courier. I think the added expense will be well worth it considering the potential profit.

I am currently on my annual marble trading trip into Imther and had ventured up country to visit one of my more reliable mining contacts near Central Mine. He has often provided me with blue furstones at good prices in addition to the marble I am officially here to trade for. I found the village in a state of excitement due to the appearance of a minor miracle. Happily my contact trusts me and took me across the valley to the site of the wonder. Lo and behold I saw that half of their moonberry** canes had grown fruit as golden as the sun. Yet, side by side, on the same bush you would have the usual crimson berries, sometimes even fruiting off the same stalk.

Apparently the villagers feel this conversion heralds the return of some local hero*** or clan chief from centuries ago. I wasn't really listening to their babble because Etyries had filled me with inspiration. What Dara Happan Sun Lord would not want a dish of these berries at his high holy day banquet. The possible profit stuns me.

Send me your thoughts at Marbletown. I will continue on my usual trading route but will return to purchase some of these sunberries just prior to my return to the Silver Sultanate. This will allow me to confirm that these berries are not popping up everywhere****. If they are not, and you think it a worthwhile venture, I will donate an offering to the shrine these villagers are setting up and take away as many punnets as they allow me.

May the moon always shine on you,

Discombulinius

Anathrapur's Notes:

* although officially run only for communications about Imperial business this efficient and speedy network of riders can often be persuaded to carry small amounts of personal mail for an exorbitant bribe. Thus only rich merchants or nobles ever subvert the service which maintains a low level of corruption acceptable to the "Black Army". The Unspoken Word maintains a healthy interest in any of these extra communications.

** A traditional fruit served at Imperial banquets during Fireseason, in remembrance of the links between Yelm and his granddaughter the Red Moon.

*** Possibly Ontheus, champion of the Mastine marl, a companion of Jannisor Moonchaser. His return could presage the return of Jannisor himself, or a manifestation.

**** Goddess forbid!!

How to Tell the Barbarians Apart

by Mike Dickison, David Dunham, and Jeff Richard

The "Barbarian Belt" (also known as the Orlanthi or Theyalan culture) includes Maniria, southwestern Peloria, eastern and northern Ralios, southern Fronela, and even part of

Pamaltela. The following table attempts to summarize some of the differences between different Orlanthi cultures.

	Solanthi	Ditali	Nimistori	Bastisi	Delelan	Volsaxi
Weapons	Axe	Sword	Sword	Axe	Sword	Sword
	Dagger	Hand Axe	Shortsword	Hand Axe	Craisech	Spear
Shield	Target	Target	Kite	Kite	Figure-8	Target
Missile	Self Bow	Self Bow	Composite Bow	Thrown Axe	Sling	Javelin
Clothing	Cloaks	Cloaks	Trews	Hoods	Cloaks	Trews
	Shirts	Jerkins	Hoods	Kilts	Kilts	Cloaks
Colors	G, Y, W	B, Y, W	P, G, R	R, Y, G	checks, plaids	checks
Music	Pipes, Horn	Pipes, Harp	Horn, Harp	Horn, Flute	Pipes, Harp, Flute	Pipes, Horn
Skill	Riding	Tracking	Boating	Climb	Drive Chariot	Drive Chariot
Famed for	Poetry	Singing	Sagas	War Dances	Storytelling	Sagas
	Sagas	Tracking	Woodcraft	Storytelling	Herding	Heroism
	Greed	Gluttony	Drinking	Laziness	Honor	Piety
	Whistling	Talking	Taciturn	Shouting	Boasting	Honor
				Oaths		

Hurrolt is a wealthy and refined Solanthi warrior, rich on Esrolian plunder, with a good horse, a white shirt, and a fine bronze sword. Well spoken and noble, honorable and good with the ladies, and makes his pigs go outside to void. Like most Solanthi, he's somewhat lacking in common sense, but makes up for it in his dedication to the gods.

Harral is a quick and witty Ditali hunter, always bringing home the finest deer for the village feast. Later he'll sing loud heroic songs with the other men of the village, and argue about their last raid on the Esrolians. He has a fine plaited beard reaching almost to his waist, which he keeps meticulously greased to stop anyone grabbing it in battle.

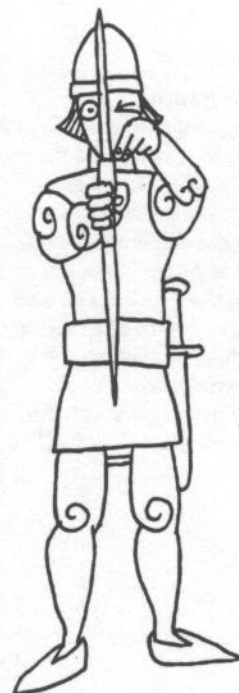
Hirrol, a dark-cloaked riverman, is as proud of his boat as he is of his two gleaming swords. Quick to anger and suspicious of strangers, he is loyal and steadfast to a close friend or captain. Hirrol whittles spirit fetishes in his spare time, and wears his clan cheek tattoos with pride. Like most Nimistori, he consumes great quantities of their foul grain mash liquor.

Hirra is a hearty hillman, woodcutter and village elder. In his youth a feared Bastisi warrior, he is now content to tell stories and play the flute by the fireside, although he can still scale

the cliff to the watchcrag as fast as any young blood. His faded red headband, still worn over long greying hair, tells all of his skill in the hatchet toss.

Harall is a prosperous warrior of the Taskenth clan, with a large herd of cattle, a gaily painted chariot, and a team of ponies. He shaves his chin to show off his flowing moustache, which drags in his bowl. Except in very cold weather he wears no cloak, to impress everyone with his many fine tattoos. Harall is fond of bagpipe music, and once gave a gold arm band to a piper who inspired him in battle. He was exiled for a year after assaulting a traveller who belittled the Taskenth clan's beer.

Hengall is a fierce and implacable warrior of the Kurtali, whose chariot has bronze-rimmed wheels and is pulled by a team of Hendriki horses. He proudly wears a hauberk of fine chain mail which he took from a follower of Shepelkirt after King Turloch's Last Raid and wields his grandfather's sword. His family has a large herd of cattle, which he and his sons look after. Hengall's long braided hair has turned grey and he shaves his face to show off the scars that he won while raiding the Kitori. Every Storm Season, Hengall and his sons take a cow from their herd to Whitewall and give it to the Storm Voices of the Thunderer.



The Greeting

Every encounter with a Stranger is potentially dangerous. A carl never knows if the men at the edge of his stead-lands mean to kill him and steal his cattle, or to bless his family with gifts. Orlanth showed men how to distinguish between Strangers who come as foes and Strangers who come as friends with a ritual known as the Greeting.

In the ritual, Strangers are challenged and asked, "Who comes this way, to a place which is not allowed to everyone? Do you come in friendship or as a foe?" If the Stranger says that he comes as a friend, then the challenger announces his own name and asks, "Tell me your name if you are a friend." If the Stranger refuses to answer the Greeting, he is proven to be a foe and is usually killed in self-defense.

If the Stranger gives his name, then he is offered hospitality and protection. He is considered to be a Guest, for any man who breaks hospitality is cursed by Orlanth and all the gods. The Guest should give his host a gift showing that he values his hospitality.

The Greeting is not always the same for all tribes but the ritual always follows the form that Orlanth taught to all men.

What My Father Told Me

A Personal View of Grazer Culture

Yu-kargzant

Yu-kargzant taught the Grazers how to live. His four sons are the gods of the male age groups. Dastal the Hunter is god of the Rider age group, Jardan is god of Warriors, Henird the Leader god, and Josad the god of Elders. Only clan chieftains worship Yu-kargzant directly.

He's associated with the Theyalan runes **⊙** **᠗** **†** **ᠰ**.

David Dunham

Who are you?

I am Jalorast Shining Arm, son of Yaranrast Night Gallop, son of Jalorast Bright Lance, descended from Yu-Kargzant the Imperial Sun.

Who are we?

We are the Pure Horse People, tenders of the sacred herds which are descended from the Great Horse. Outsiders call us the Grazers.

We belong to the Hoof-Dancer Clan. Our horses are branded with two horseshoes, and are renowned for their nimbleness and speed. You can recognize the men of our clan by our beaded anklets, and you can recognize the women of our clan by the same beadwork in the bands they tie their hair with.

What makes us great?

We are the only people who still follow the example of Hyalor Horsebreaker, and care for and worship Horse. Others may ride horses, but they do not know the forms of worship, and pollute themselves by herding other beasts.

Where do we live?

We live in the Grazelands, territory granted to us by Ironhoof the Centaur. Each spring the clan splits up, and takes the herds into the hills above Maregraze Vale or to the banks of Jaldon's Wrong River. In winter, we reassemble in the valley.

How do we live?

We live off Arandayla's bounty. We drink the milk and blood of our herds. We eat their flesh at our most important ceremonies, and women make cheese, yogurt, and koumiss. In addition, we eat the wild animals hunted by our men, and plants gathered by women or grown by the vendref. The vendref also make wine and beer. And we receive exotic foods, cloth, and gold from the traders who wish to pass through our territory.

Our herds provide for us in many other ways. Our tents are sewn from the hides of many horses. Our pants and women's dresses are also made from their hide, and the hair from their mane and tail is woven into ropes and rugs.

But most of all, the herds carry us and our possessions, so that we don't have to live in one place forever, which is a sign of poverty.

What is important in my life?

You are now a Rider, and have moved from my tent to those of the Riders along the edge of the camp. You are responsible for tending the herd and bringing home game, and for learning the

skills of the Warrior.

In eight years, your age group will be initiated as a Warrior, and be responsible for bearing arms in the defense of the clan. You will live in the Warriors' tents by the entrance to the camp. Once you gather sufficient wealth for a gift to a girl's father, you may marry, and set up your own tent. Your gift should be generous, for this helps bind her clan and ours together.

My own age group is the Leader. Leaders are chosen to direct slaves, lead small bands or for special functions, as I led a delegation to Wintertop last Storm Season.

In time, you will attain the Chief age group. These men speak with the voice of experience, and lead larger groups, even the clan. Eventually, you will be an Elder, and your advice will be sought and revered.

When you die your body will be burned in a great pyre. The sparks will carry your soul to Yu-Kargzant, who will decide if you are ready to be reborn, or must spend time in the Underworld until you are purified.

Who rules us?

Bandroste Brave Charge leads the Hoof-Dancer clan. Like all clan chieftains, he wears a band of feathers on his right arm to indicate his descent from Yu-Kargzant, and carries the Five Stars Whip. He appoints men of other noble families from the Chief age group to advise him. Dinalish Mighty Leap also gives advice, consulting with the spirits and requesting their aid when necessary. My cousin Taradarin Ten Day Run leads the clan into war; his bravery is noted throughout the Grazelands.

Bandroste owes allegiance to Wanasdras Polestar, whom he helped elect as King. Wanasdras rules the Grazers in times of war.

What makes a man great?

A great man owns many horses and slaves, and wears glittering gold. Bravery, Honesty, Generosity, and Obedience are the mark of a great warrior, as are the many heads he's taken in battle.

What is evil?

Chaos is evil. It was let into the world when the Rebel Gods slew Yu-Kargzant, and ever since, we've had to fight it.

Failure to follow Yu-Kargzant's rules always takes a heavy price, if not in this life, then after death.

Never commit the folly of adding beasts to your herd. They might fill your belly, but they can't nourish your soul.

What is my lot in life?

You show much promise in target practice, and I think you may someday qualify to join the

Grazer Divine Magic

Flame Bow 2 points

This spell is cast on a bow. It allows every arrow shot from the bow to be a Firearrow (5d6) for the expenditure of 1 MP. It is incompatible with spirit magic arrow spells.

Pureshot 2 points

This spell must be cast upon an arrow. If the arrow hits, it ignores the target's armor, both magical and physical. This spell is compatible with all missile-affecting spells except Multimisile.

Brotherhood of the Golden Bow. You will then be able to win much glory by participating in the most daring raids.

Strive to become prosperous, increasing your herd through raiding and careful breeding. Maybe you will become wealthy enough to take a second wife.

When I become an Elder or die, I will divide my herds among my sons. As the eldest, you will receive the most, Jalasdril half as much, and Melipolti half that.

What is the difference between men and women?

Men are the protectors, providers, and leaders. Women are gifted with the powers of life, bearing children and caring for mares during foaling. They're in charge of the herds, and decide when it's time to move to a new pasture. When you are married, your wife will do your bidding, but in turn you must care for her and be kind to her with words and deeds.

How do we deal with others?

We can always trust everyone in our clan. If your herd sickens or is stolen, or if you are wounded, our clan will help you. You must always offer what aid you can to a member of our clan.

Other Grazers may help you as well, but you will then owe them a favor. If you ever need to seek their aid, go first to your mother's Sun Ring clan, and avoid the greedy Sky Bows.

The vendref, our slaves, should be treated strictly but fairly. For the most part, they are hard-working and loyal, but they are prone to temptation from their cousins in Orlanthi lands.

Ironhoof aided us long ago, and the people of Beast Valley are our friends. But be warned: minotaurs mean well, but they can easily forget who their friends are, especially when they drink.

Dragonewt cities are located to the east and north of the Grazelands. You would do well to avoid them, because none can truly predict their actions.

Farmers who call themselves Orlanthi have been moving into Dragon Pass from both north and south. Many of the northerners are led by Arim, who is an honorable and generous man. Those who are not are no friends of ours, and we often raid them. Unfortunately, they breed inferior horses and

have little of value, though they can be enslaved.

Other foreigners should be treated with suspicion until they perform some act to earn your trust. If you offer your friendship, be sure it is as constant as the Sun.

Who are our enemies?

The tribesmen of Prax, who ride unworthy beasts and long ago sought to enslave our entire tribe, are our enemies. Our shamans set up altars in the Guardian Hills to keep the beast-riders out of Dragon Pass.

Trolls, who skulk in darkness and eat our horses, are always our foes.

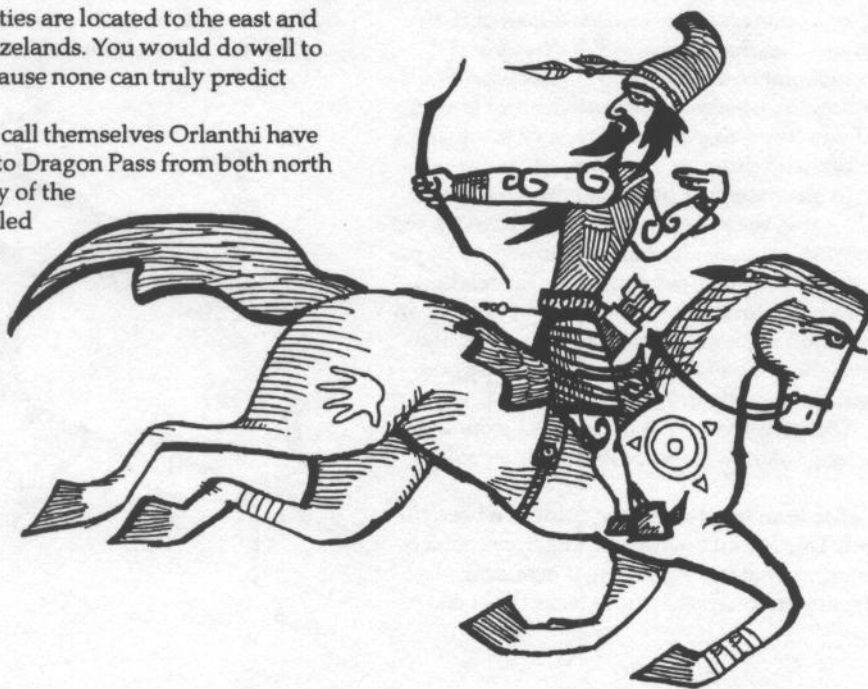
If they have not all died out for their impiety, there are ex-kin who tarnish Yu-kargzant by herding unclean animals, though still professing to worship him. These are the False Sun-Horses, and we can never be friends with them.

Who are my gods?

Emperor Yu-Kargzant is our god, as well as our ancestor, and we follow his laws. Men of the tribe worship his sons Dastal the Hunter, Jordan the Warrior, Henird the Leader, and Josad the Elder, depending on their age group. Men who cannot trace their ancestry to Yu-Kargzant worship Hyalor. Most of our women worship Arandayla, the Horse Mother. Our shamans contact spirits of Light such as Morning Star and Evening Star. And never forget that our herds are holy, too.

What is there to do around here?

In the winter when the entire clan camps in Maregraze Vale, we hold feasts and dances; compete in horse races, hare-spearing, chadash, and archery contests; play Horse-and-Vulture; arrange marriages; and tell stories and listen to songs.



Report on the Grazers

The Grazers (or "Horse-Spawn" as many of their foes call them) are nomadic horse herders. They are excellent riders, as comfortable in the saddle as out.

The Grazers live off their herds, which they try to keep as large as possible. Colts are eaten about a year after being born, or are trained as riding animals. Fillies are added to the herd to be milked or bled. The women decide when the herds move from their winter pasture in the valleys to the summer meadows in the hills.

Grazers live in large, round, wood-framed tents, which are moved at least twice a year to follow the herds.

Men and women wear trousers made of cloth or leather. Men wear shirts, women a short skirt. All Grazers enjoy decoration: feathers, patterned cloth, beads, face paint, and especially gold. Their horses are attractively decked out as well.

Women have age groups similar to the men's: Rider, Mother, Teacher, Elder. They usually worship Lu-ungariant the First Wife, or Arandayla the Horse Mother.

Shamans, who exist outside age groups, assist the tribe by dealing with spirits of light and earth.

Related families form clans. There are about 40 clans, including Four Gifts, Lighthoof, and Sun Ring. Clan chiefs are elected from noble families, and worship Yu-kargzant directly.

Grazer warriors take the scalps of defeated enemies, and count coup on other clans.

The Grazers have a fair number of slaves, which they call vendref, captured from the migrating Pelorian, Esrolian, and Heortlending Orlanthi. They perform menial tasks, and are allowed to tend their own sheep (which Grazers never eat). As their numbers increase, they're developing their own customs, most of which are an abridged form of Orlanthi ways.



Ernalda the Bountiful Mother blesses all of her children, including cattle. Her daughter Uralda is the Quivini Goddess of cattle and receives many gifts from grateful carls.

Cattle in Quiviniland

Jeff Richard

The Quivini Heortlings are mixed farmers and herders. Although they herd both cattle and sheep (and raise pigs and horses), cattle hold the most fascination and interest. The cow and the bull are the subject of many myths and stories. More importantly, loans or gifts of cattle form the basis of many social arrangements.

Heortling cattle are bred in early Fire Season to drop their calves the following Sea Season. The calves and their mothers are then driven to the pastures and stay there until Earth Season, when the calves, by then weighing around 300 pounds, are weaned. By the next Earth Season, the full-grown yearlings should weigh around 500-600 pounds. A cow generally goes into a decline after its seventh year and, in normal circumstances, only two out of every five cows raises a calf each year.

Unlike Pelorian cattle, the small cattle of the highlands do not stampede but scatter when panicked.

The Cattle Loan

The Heortlings have a myriad of livestock arrangements, involving reciprocal responsibilities. The two basic arrangements are the cattle loan, where a borrower receives cattle and pays the loaner renders for the privilege; and the cattle gift, where cattle is given in exchange for ongoing debt. A handful of these possible arrangements:

Cattle loan from social superior to a free client. This is probably the most common livestock arrangement amongst the Heortlings. An example of a free-client cattle loan would be a carl borrowing three cows from a chieftain or wealthy carl. For the first three years, he paid back annually the equivalent of one-third of the loan — one cow in return for a loan of three cows — so that by the end of three years the equivalent of the loan had been repaid. For the following three years, the equivalent in value of one cow was paid over in dairy produce, calves and dung, or its value.

In the sixth year no payments were due at all, but in the seventh the original loan (ie. the original animals) had to be returned to the patron. Either party can terminate the relationship by restoring the loan, without penalty. In addition to caring for his patron's stock, the free-client owed his patron respect, support and manpower services.

This arrangement is considered to be a fair arrangement with no profit for either side.

Cattle loan from social superior to a base client. This is an onerous arrangement which assumes that the base client is economically dependent on the loan and lacks the social re-

sources to defend his status in social confrontations. As with the free client loan, the base client had to repay the value of the loan but the base client had additional renders to pay and owed a much broader range of services. The base client cannot terminate the arrangement without hefty fines and other penalties. The base client or bondi relationship is fairly common amongst the Hendriki and the Heortlendings, but not so common among the Quivini.

Cattle gift from social superior to a social inferior. A cattle gift is quite different from a cattle loan. With a cattle loan, the client is in effect paying for the privilege of taking care of his patron's stock, hoping that the stock produces more than the payment takes. With a cattle gift, the client owns the cattle outright, but owes the patron services and renders until the client can compensate the patron for the value of the gift. Because of the Heortlings place a high social value on the repayment of debts freely taken (it has been called the "anvil upon which honor is forged") the value of this compensation is determined more by the community than by the parties directly involved.

Cattle loan between equals. A cattle loan between folk of roughly equivalent social resources tends to have fewer strings attached than the free-client loan, since the loaner lacks the ability to enforce the arrangement and has less to offer the loanee in terms of protection. Generally such an arrangement involves simply the repayment of the loan plus minimal renders and the return of the cattle after seven years.

Cattle gift from equals. Social and political alliances are usually cemented and often engendered by reciprocal gift-giving. As previously stated, amongst the Heortlings, any gift requires a reciprocal action from the recipient.



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East Ralios

Cultural Modifiers

Delelan

SIZ +1, CON +2

Vengeful +2, Indulgent +2,
Reckless +1, Proud +1

Keanish

SIZ +1, DEX +1, CON +1

Vengeful +1, Indulgent +1,
Pious +2, Proud +2

Saugan

SIZ +1, CON +2

Merciful +2, Reckless +2,
Proud +2

Starting Skills

	M	F
Animal Lore	5	4
Awareness	5	4
Bargaining	1	1
Boating	2	1
Chirurgery	0	8
Compose	4	4
Courtesy	2	2
Custom (Delelan)	5	5
Dancing	3	2
Devise	2	2
First Aid	2	7
Flirting	2	3
Hunting	3	1
Industry	2	4
Intrigue	2	2
Mathematics	0	0
Memorize	2	2
Mineral Lore	1	1
Orate	5	2
Plant Lore	2	5
Play (instrument)	1	1
Recognize	2	3
Religion (deity)	3	3
Singing	2	4
Sleight	dex+6	dex+6
Speak (Delelan)	10	10
Stealth	dex+2	dex+2
Stewardship	3	3
Swimming	2	2
World Lore	2	2
Ritual	1	1
Shamanism	1	1
Battle	2	1
Drive Chariot	3	2
Riding	1	0
Craisech	2	0
Dagger	3	4
Grapple	3	3
Javelin	3	0
Sling	3	1
Spear	7	1
Sword	4	2

Special Combat Tactics

Break Shield/Weapon

Resolve the attack normally, but apply a -5 penalty for attempting to strike a small target. If you win the resolution, roll damage normally, but oppose the damage against the shield's parry armor (9). If this resolution is successful, the shield is shattered. This option may not be used with small weapons such as daggers.

Disarm

Resolve the attack normally, but apply a -5 penalty for attempting to strike a small target. If you win the resolution, roll damage normally, but oppose the damage against the opponent's STR. If this resolution is successful, the target weapon is knocked d6-1 metres from its wielder (0 indicates it fell at his feet).

Dodge

To do nothing but dodge an incoming blow, make an unopposed DEX roll (subject to the normal modifiers). A critical or successful result means you avoided the blow. A failed or fumbled roll means you fell as a result of your violent movement, and will be hit by your enemy if he makes his unopposed combat roll.

To dodge and fight, split your weapon skill into defense and attack. Oppose your enemy with the amount allocated to defense. If you fumble your roll, you fall down. After this resolution, if you're still standing, you may make an unopposed roll with the attack portion.

Extra Damage

You can trade points of attack skill for points of damage if you win.

Fighting in Formation

Trained troops can fight in close formation with shield and spear. The first rank uses the Defense tactic and the Battle skill, the second rank attacks with spear (but without the modifier below). To fight against such a formation, oppose your attack roll against the spear roll. If you're successful, oppose the number rolled against the shield roll to see if you inflict damage. [Option: fighting in formation may not be used until learned (instead of a one-point skill increase).]

Example: Vigdis's stead is raided by mercenaries from Nochet, who group into a close formation when she leads a counterattack. Vigdis rolls a 10, a success with her Sword, which beats the spearman's roll of 2. Now Vigdis's 10 is opposed against the shield man's Battle skill of 10, with a +10 modifier for his use of Defense. He rolls a 9, a partial success, so he gets to parry Vigdis's damage roll.

Flurry

A critical does normal damage, but allows a second, unopposed attack against the same

opponent.

Great Blow

Resolve the attack normally, but with a -5 penalty for trading accuracy for force. If you win the resolution, roll one extra d6 of damage.

Overbear

An overbearing attack gives +5 skill with the intent of forcing an opponent back. The defender rolls attack as normal or rolls an unopposed defensive maneuver.

If the attacker criticals, and defender doesn't, the defender is either knocked down or pushed back 1d6+6 feet (attacker chooses). No agility roll is made.

If the attacker wins, the defender is either knocked down or pushed back 1d6+6 feet. Defender may make agility roll to choose, otherwise attacker chooses. If an agility roll would have been required stay upright anyway, that roll is at -5.

If both fail, nothing unusual happens.

If the defender wins, the attacker is off balance, suffering -5 next turn.

If the defender criticals, and attacker doesn't, the attacker is off balance and falls to the ground, in addition to any other damage.

This is a familiar tactic used in circle fights or when two lines face off. In circle fights this often degenerates into brawling.

Pole Weapons

Spears and two-handed pole weapons may be used to hold off attackers. A character facing someone using a spear has a -3 modifier to any opposed combat rolls until he wins an opposed resolution roll. At this point the spear is no longer holding back the attacker, and the fight is at close quarters from then on.

Spear vs. spear combats are resolved by normal opposed resolution.

Shields

The shield normally used in *Pendragon* is a small or medium-sized shield. A large shield gives 3 extra points of armor on a partial success, but is -3 to the skill.

Against missile fire, shields act as cover, providing a -5 modifier to the attacker's skill.

Weapon Skills

When a fumble is rolled for a nonsword with spells cast on it, roll d20. If the number rolled is less than or equal to the number of points in the spell (each point of rune magic or enchantment counts as two points), the weapon is dropped rather than broken.

When a sword ties a nonsword, and the other weapon has magic on it, roll d20. If the number rolled is less than or equal to the number of points in the spell (each point of rune magic or enchantment counts as two points), the weapon is not broken.

trade.

Custom (culture)

The Custom skill includes two things: the amount of knowledge possessed and the ability to extract conclusions from that data. It includes the ability to recognize what is going on within a community both in a broad sense (such as knowing who is the chief of a clan or the Lightbringer myth) and the finer (such as knowing the different forms of poetry or what tests one must pass to become king.) The Custom skill is specific for each culture.

Custom (Esrolvuli)

Esrolvuli or Esrolian society is intensively agrarian, supporting one of the most densely populated lands in Genertela. They are an ancient civilized people, with trade contacts to the far-off West. The Esrolvuli are ruled by local priestess-queens of Esrola the Earth Goddess, with men worshipping the husbands of the Goddess. The priestess-queens own all farming land and allocate it to the families in their community.

Custom (Grazer)

The Grazers are horse nomads who claim to descend from centaurs. They share many customs with the Pentan horse nomads, including a pantheon headed by Yu-kargzant, ranks of nobility, and a division of men and women into age groups.

Custom (Heortling)

The Heortling peoples are those clans and tribes that acknowledge Heort as High King and learned from him the Law, clans, the Ring of Orlanth and initiation into the paths of Orlanth. They are geographically dispersed from Heortland to Saird, and speak different Theyalan languages. Nonetheless their social customs are very similar, as is their law. Heortling society is tribal, with frequently warring clans.

Positions of authority and honor are filled by merit rather than inheritance.

Devise

This is the skill of both assembling and disassembling mechanisms such as traps and locks. If a mechanism has been devised by someone for the purpose of foiling subsequent devisers, an opposed skill roll is made.

The quality of work produced by Devise is based on the number rolled for success. A critical success creates a work of great cunning and craftsmanship.

Industry

Industry is the work of creating things by hand. Women practice the arts of spinning, weaves, and sewing. It can also be applied by guildsmen, and by shamans who create fet-

ishes and charms.

The quality of work produced by Industry is based on the number rolled for success. A critical success creates a work of great craftsmanship or even art.

Someone trying to make a living as a crafter makes a yearly Industry roll.

Status can be gained from the use of this skill, if a particularly beautiful item is made and presented to someone in public. Usually this should be only ordinary Status (10 points).

[Option: People specialize in a particular craft. Using Industry outside this craft is at half the normal skill.]

Mathematics

The use of mathematics, particularly geometry, in any circumstances. For example, how well a character can navigate unfamiliar waters or strange lands; how well the moon and stars can be used for hourglass and calendar; how well he could supervise construction of simple walls and small defensive towers; how well a character can plan and provision an expedition.

Memorize

The ability to remember information verbatim. It's used by heralds and messengers, who have to recite their liege's words exactly. It's an important skill for someone to have in an illiterate society.

Memorize also indicates the number of spirit magic or sorcery spells that can be remembered. Characters can know no more spells than their Memorize skill value.

Mineral Lore

Use Mineral Lore to understand geology and soils. A successful roll allows the character to recognize types of rock formations, determine if what glitters really is gold, check soil for fertility, decide if his mine is valuable or not, or discover the best place for a copper deposit in the region. A yearly roll is required for a productive mine.

Plant Lore

With Plant Lore a character can identify plants and know their uses. This skill also allows one to determine the plants appropriate to an environment, good growing soil for particular crops, crop yields, and the edibility of plants in the wild. The skill is used when engaging in agriculture.

Read (language)

This skill includes the ability to read as well as write the symbols of a particular language. A successful roll at Read (language) indicates that the writing was read and understood, or written intelligibly. A critical success means that only a short time was needed to read the writing, or that symbols were written quickly

Bemuri

Cultural Modifiers

DEX +1 SIZ +1 APP +1

Love Family 2d6+8

Virtues

Vengeful, Honest, Proud, Arbitrary, Worldly (but varies by totem spirit)

Starting Skills

	M	F
Animal Lore	7	6
Awareness	5	4
Bargaining	1	1
Boating	2	1
Chirurgery	0	5
Compose	1	1
Courtesy	1	1
Custom (own)	5	5
Dancing	2	2
Devise	2	2
First Aid	3	7
Flirting	2	2
Hunting	7	4
Industry	2	5
Intrigue	1	1
Memorize	2	2
Mineral Lore	2	2
Orate	1	3
Plant Lore	4	8
Play (instrument)	1	1
Recognize	2	2
Religion (deity)	3	3
Singing	2	2
Sleight	dex+6	dex+6
Speak (own)	10	10
Stealth	dex+2	dex+2
Stewardship	2	3
Swimming	2	2
World Lore	2	2
Ritual	1	1
Shamanism	2	2
Battle	1	0
Axe	1	2
Bow	7	2
Dagger	3	3
Grapple	3	3
Great Axe	3	0
Great Spear	2	0
Javelin	3	0
Sling	1	2
Spear	7	1

and clearly. A failure indicates that the symbols remain incomprehensible, or that the writing is an illegible or confusing scrawl. A fumble means that misinterpretation occurs.

Status could be gained for a use of Read (language) if important information or hidden secrets were revealed thereby.

Literacy is rare in Quiviniland, but characters may learn to read even though the skill starts at 0.

Religion (deity)

This knowledge skill quantifies how much is known of the beliefs, myths, rites, sacred calendar, and practices of the specified deity. It also indicates a person's ability to follow a ceremony and do what is appropriate to his station within a sacred context.

A high Religion skill does not necessarily indicate belief: this is measured by the Piety trait. Nor does it indicate sincerity: this is measured by passions.

This skill is used during High Holy Day observances. An initiate who succeeds with a Religion roll on High Holy Day gains a POW check. The presiding Priest first makes his roll while casting Worship, and modifiers are applied to worshippers.

Critical +5
Success +0
Failure -5
Fumble -10

Successful use of the Religion skill does not usually gain Status unless a successful prayer or ritual was crucial to the scenario.

Ritual

This skill includes arcane knowledge, such as the rituals needed to enchant magic items and summon beings from the Otherworld, or how to perform a marriage ceremony.

Shamanism

This skill covers secret knowledge possessed by shamans, such as how to disincorporate and travel the spirit plane, and identify spirits.

Sleight

A character can use this skill of quick hands and misdirection to hide or take a small object while being watched by others. Sleight manipulates small objects, as in juggling, and can be used to determine whether or not a small object is caught.

A person with a high Sleight skill does well with shell games, card tricks, and picking pockets. His Sleight may be opposed by the Awareness of a watcher.

Sleight always starts at DEX+6, and may never be less than this value (adjust Sleight if necessary when DEX is increased).

Speak (language)

Several Theyalan languages are spoken in

Dragon Pass. The Southern group includes Heortlending (spoken by the Hendriki, the Heortlending clans and the Quivini) and Esrolvuli (the language of Esrolia, the city of Nochet and most Vendref clans). Other Theyalan languages include Sairdite (a northern Heortling language and distantly related to Heortlending), Kitori (influenced by Darktongue), Stormspeech (a sacred language used in rituals and spoken by the wind children) and Old Quivini (spoken by the durulz).

Unrelated languages are Grazer (spoken by the Grazer nomads), Tradetalk (an artificial language spread by the Issaries cult) and Praxian (spoken by the eastern beast nomads). Nonhuman languages are: Aldryami, Beast Speech, Darktongue, Mostali, Wyrnish and the strange tongue of the Wasp Riders.

Stealth

This skill covers such activities as hiding in natural cover, silently sneaking up on someone, or concealing an object. It is often opposed by the Awareness of a guard.

Stealth always starts at DEX+2, and may never be less than this value (adjust Stealth if necessary when DEX is increased).

Characters who are sneaking suffer a -5 modifier for metal armor. A +5 or better modifier should be gained if there's a lot of cover or noise, or the victim is engaged in an activity other than devoting his attention to watching and listening for intruders.

Stewardship

Stewardship is the ability to plan, administer, and oversee the keeping of a farm or similar holding. It is used to maintain and improve the income generated from land. This skill also incorporates general knowledge of economics, and can be used to evaluate trade goods a character has some familiarity with.

World Lore

World Lore is knowledge of the physical world. A successful roll allows a character to predict weather, remember geographical facts, and generally understand the processes of the physical world around him.

Law

Heortling society is quite litigious and has a complex legal system based on previous precedents that are analogized to the dispute at hand. Legal proceedings are adversarial, with the jurors and community leaders listening to the arguments of both parties and striving for a resolution that both parties can live with and that can be supported by the local community. A good advocate (often a lawspeaker retained by a party) will couch the dispute in terms of previous decisions. Opposed Custom (Heortling) rolls are often used in law cases. Modifiers are applied based on: the number and status of oath-witnesses a party has; the actual justice (or lack thereof) of a party's claim; successful (or failed) Oratory skill; gifts given to the jurors; and any other variable the GM can think of.

Bemur

The Spirit of the Bull lives in a green pasture surrounded by the spirits of his cows. Bull clans have more children than most, and are known for their sexual promiscuity.

Day: Summer Solstice

Main Trait: Lustful

Other Traits: Honest, Arbitrary, Proud, Worldly

Geases: Do not refuse when sex is freely offered; guard the women of the clan with your life.

Powers:

Invocation : STR or CON (+1 for 30 minutes, or +3 for 1 minute) or Fertility (+5 on Childbirth table)

Clan Benefit: Lustful +3, STR +1

Religious Bonus: +1 STR or +1 CON or Fertility

Sword 2 1

ing the clothing or armor of the target is sufficient unless the spell description declares otherwise.

All active, passive, or transient spells last 5 minutes. Instant spells cause effects only at the moment at which they were cast.

Spell Descriptions

Befuddle 2 points, ranged, passive

This spell confuses an opponent who succumbs to it. It causes him to wonder such things as: Why am I here? Is that a friend? What is happening? Who are they? Which ones are my enemies? Why is everybody fighting?

When this spell successfully overcomes the POW of its victim, he can take only defensive actions and cast only defensive spells. Depending on the victim's natural inclinations, he may freely choose to stay put, seek cover, cast concealing or protective spells, heal himself, put his back to a wall, or run like hell.

If attacked, the victim's confusion is resolved, and he will no longer act as confused (the guy that attacked me is my enemy, and once he is dead his obvious allies are my enemies).

Each round the affected person may make a Recognize roll to figure out who his friends and enemies are. If he succeeds, he may act normally. If he fails, he remains confused. If the roll is a fumble, he will attack his friends.

Bladesharp 3 points, touch, passive

This spell works on any cutting, stabbing, or hacking weapon. It adds +1 to the user's skill with that weapon. It's incompatible with the other weapon-enhancing spells of Bludgeon and Fireblade.

Bludgeon 3 points, touch, passive

This spell works on any smashing or crushing weapon. It adds +1 to the user's skill with that weapon. It's incompatible with the other weapon-enhancing spells of Bladesharp and Fireblade.

Note that Bludgeon occasionally does damage to magical creatures otherwise invulnerable to weapon damage. Lycanthropes, for instance, will not be hurt by the weapon, but are hurt by the magical bonus.

Coordination variable, touch, passive

This spell increases the target's DEX. Each point of spell increases DEX by 2 points, thereby increasing DEX rolls and skills whose initial chance is based on DEX. A creature's DEX may never be increased to more than twice its unadjusted DEX.

Demoralize variable, ranged, passive

If this spell overcomes the target's POW, he must make a Cowardly roll, at +2 for each magic point in the spell. If this succeeds, he loses faith in the ability of himself and his party to win a fight, find treasure, rescue the princess, etc. He uses no offensive tactics, and

casts only defensive and heal spells. If practical, he will withdraw from combat. Any Valorous rolls needed are at -2 per point while the spell is active.

This spell counteracts Fanaticism; if it's larger than the Fanaticism, it forces a Cowardly roll based on the excess.

Disruption 1 point, ranged, instant

This spell damages the target's body. If the target's POW is overcome, the target takes a wound of d3 points of damage. This damage is not absorbed by armor.

Dullblade variable, ranged, passive

This spell works on any weapon, sharp or blunt. It reduces damage by two points per point of spell. 3 points of Dullblade can also be used to counteract Bladesharp or Bludgeon.

Fanaticism variable, ranged, passive

If this spell overcomes the target's POW, he must make a Valorous roll, at +2 for each magic point in the spell. If this succeeds, he becomes concerned only with fighting. He may not use the Defense tactic, and may not cast magic other than attack spells. Any further Valorous rolls are at +2 per point while the spell is active.

Fanaticism counteracts Demoralize; if it's larger than the Demoralize, it forces a Valorous roll based on the excess.

If cast on an unwilling target, the caster must overcome his POW.

Farsee variable, ranged, passive

Each point of this spell halves the apparent distance as seen by the caster to the rest of the universe. The effect includes foreshortening of the field of vision, exactly as if a telephoto lens was being used. If a particular target is specified, then the spell magnifies only the target, and the viewer's Awareness skill is increased by one for each magic point spent powering the spell.

Firearrow 2 points, touch, transient

This spell creates a missile of fire which does +2d6 damage when it strikes. It must be cast on an ordinary arrow, rock, or dart which bursts into fire and is consumed as the missile leaves the hand of the caster. Armor will help protect a target. A Firearrow will ignite flammable material. This damage cannot be resisted (i.e. POW vs POW) because it is actually physical damage from the heat of the fire. This spell is incompatible with Multimissile and Speedart.

Fireblade 3 points, touch, passive

Cast on any edged weapon or spear, this spell adds +1d6 damage when it strikes. The weapon is unharmed by this magical fire. Fireblade is incompatible with Bladesharp and True <weapon>.

Tattoos

The Heortlings use tattoos for many purposes. Each clan has a basic symbol/totem which is stylistically tattooed on those who pass the clan initiation rites, usually on the arm. A different design is used for men and women.

People often tattoo themselves with the runes of their deity, though these are almost never portrayed in the simplified God Learner fashion, instead being formed of stretched-out animals, intricate interlacing, etc. Tattoos are also routinely used as a focus for spells.

Facial tattoos are rare, and almost always used by members of warrior cults such as Humakt and Urox. In effect, they wear permanent war paint.

The tattoos of the Quivini tend to be curvilinear, like their other decoration. Tattoos of the Pelorian Heortlings are more angular and geometric.

Here's a listing of some of the clan totems:

Colymar clans:

Ernaldori: Barley
Arnoring: Wheel
Orlmathing: Woodpecker
Zethnoring: Alynx
Konthasos: Vine

Malani Clans:

Orleving: Boar
Isorting: Bull
Treebrothers: A great tree with apples
Grey Dog: a great Dog-Wolf

Some Other Clans

Varmandi: Bear
Hiording: Swan

Heal variable, touch, instant

This spell repairs damage done to hit points. For creatures of the caster's species, Heal replaces 1 hit point for each point of Heal used. The part of the body being healed must be touched. The effect is immediate. Creatures of species other than the caster's cost 2 points of healing per hit point repaired. A wound may only be magically healed once.

Mobility variable, ranged, passive

Each point of this spell adds one to the target's movement rating for its duration.

Multimissile variable, touch, transient

Each point of the spell cast upon an arrow, rock, throwing knife, javelin, throwing axe, or crossbow bolt creates a magical missile the instant that the original is fired. The magical missile does 1d6 less damage than a normal missile. Each of the missile attacks is rolled separately. The first roll is for the original, which is the only one that can critical. This spell is incompatible with Speedart and Firearrow.

Larger missile weapons require several points of this spell to create a single missile. An arbalest, for instance, requires 2 points of spell per missile.

This spell can be cast onto a missile and will work only once if the missile is used any time within the spell's duration.

Protection variable, ranged, passive

Each point of this spell adds a point of armor protection to the whole body or object. Naked humans (and others with no natural armor) receive twice this protection. It acts in every way like magical armor.

Repair 2 points, touch, instant

This spell repairs broken items (such as weapons broken by a fumble), provided all the pieces are available. If used to Repair magic items, the spell does not return any broken enchantments or released spirits.

If a successful Industry or Devise roll is made before casting Repair, the item will show no visible scar.

Shimmer variable, ranged, passive

This spell blurs and distorts the target's visual image making it harder to hit. Each point subtracts two from the skill of any enemy attempting to hit the affected target with missiles. It has no effect on mêlée combat.

Silence variable, touch, passive

Each point of this spell adds 2 points to the Stealth skill of a person attempting to keep down his noise, and will muffle incidental noises (the brush of pants, soft footsteps, etc.) made by the target. It will not stop someone from chanting a spell, issuing commands, clumsily stepping on a large twig causing a loud snap, knocking over a vase and having it shatter, or similar loud and sharp sounds caused by fumbled Stealth rolls.

Slow variable, ranged, passive

This spell slows down an enemy at a rate of one metre per point of spell. It may reduce the movement of a creature to zero.

A creature whose movement is reduced to zero may still move by increasing its movement rate by running or sprinting, but this in-

Spirit Magic Summary

Spell	Intensity	Type	
Befuddle*	2	R,P	Target confused and can only defend
Bladesharp	3	T,P	+1 to hit with blade weapon
Bludgeon	3	T,P	+1 to hit with blunt weapon
Control <Species>*	1	R,A/P	Otherworld being must first be at 0 MP
Coordination	v	T,P	+2 to DEX per intensity (up to twice DEX)
Countermagic	v	P	Protects against magic, eliminated by ±1 intensity spell
Darkwall	2	R,P/A	Wall of darkness 10 m square, 10 cm thick
Demoralize*	v	R,P	Target must make Cowardly +2 per intensity
Detect Enemies	1	R,A	Points to closest person intending harm
Detect Magic	1	R,A	Points to closest enchantment or spell
Detect <Species>	1	R,A	Points to closest <species>
Detect <Substance>	1	R,A	Points to closest <substance>
Dispel Magic	v	R,I	Eliminates spells of same size (points of divine magic are double)
Disruption*	1	R,I	Target takes a 1d3 wound
Dullblade	v	R,P	Reduces damage by 2 per intensity (or ...)
Extinguish	v	R,I	Puts out fires: 1 point=torch, 2=campfire, etc.
Fanaticism*	v	R,P	No defensive actions, +2 to Valorous per point
Farsee	v	R,P	Each intensity halves apparent distance
Firearrow	2	T,T	+2d6 damage to missile weapon
Fireblade	3	T,P	+1d6 damage to edged weapon
Glamour	v	T,P	+2 to APP per intensity (up to twice APP)
Glue	v	T,P	Holds non-living items, 10 cm sq. & 10 STR per intensity
Heal	v	T,I	Heals 1 point of damage per intensity (once per wound)
Ignite(*)	1	R,I	Ignites non-living items; opposed if living being touches
Ironhand	3	T,P	+1 to hit with natural weapon
Light	1	R,P	Lights 10 m radius (not as bright as daylight)
Lightwall	4	R,P/A	Wall of light 10 m square, 10 cm thick
Mindspeech	v	R,P	Allows verbal telepathy with one person per intensity
Mobility	v	R,P	+1 to Movement per intensity
Multimissile	v	T,T	Creates magic missiles doing -1d6
Parry †	v	T,P	+1 to weapon parry armor on partial successes
Peaceful Cut	1	T,I	Ensures soul of slain animal is reborn properly
Protection	v	R,P	1 point (2 if naked) of armor per intensity
Repair	2	T,I	Fixes broken items (Devise or Industry improves repair)
Second Sight	3	R,P	Makes POW auras visible, gauges approx. size
Shimmer	v	R,P	Missile attacks are -2 per intensity
Silence	v	T,P	+2 to Stealth per intensity
Slow*	v	R,P	-1 Movement per intensity
Speedart	1	T,T	+1 to Bow skill, +1d6 damage to missile
Spirit Screen	v	R,P	+1 defensive POW per point in spirit combat
Strength	v	T,P	+2 to STR per intensity (up to twice STR)
Vigor	v	T,P	+2 to CON per intensity (up to twice CON)
Visibility	2	R,P	Makes otherworld beings visible

* Requires opposed roll unless target is willing

† Humakt spell

R=Ranged, T=Touch A=Active, I=Instant, P=Passive, T=Transient

creases the target's chance of fatigue.

Speedart 1 point, touch, transient

This spell adds +1d6 points of damage to any missile, and adds +1 to the weapon skill with that missile.

This spell can be cast onto a missile and will work only once if the missile is used any time within the spell's duration.

Spirit Screen variable, ranged, passive

This spell protects the target in Spirit Combat. Make the opposed roll normally. If the target wins, he rolls for damage as normal (and may lose magic points for a partial success). If the target fails, add the number of points of Spirit Screen to his POW for the purpose of determining his opponent's success.

Vigdis, in spirit combat with a passion spirit, casts Spirit Screen 3 on herself. Her POW is 9, the spirit's 12. She rolls 11, a failure, and the spirit rolls 2. Normally, she would lose magic points, but the spell gives her a defensive ability of 12 which makes her roll a success, so she takes no damage. The next round, she rolls 8, and the spirit rolls 4. She wins, but still loses 1 magic point for the spirit's partial success.

Strength variable, touch, passive

Each point of this spell adds 2 points of STR to the target for the spell's duration. This affects damage and movement rate for the duration of the spell. A creature's STR may never be increased to more than twice its unadjusted STR.

Vigor variable, touch, passive

Each point of this spell adds 2 points to the target's CON (and thus adds 1 hit point). A creature's CON may never be increased to more than twice its unadjusted CON.

Divine Magic Cults

Individuals belong to one or more cults, usually those of Orlanth or Ernalda (described below). Most belong to subcults which emphasize a particular aspect of their deity, but some join specialized cults.

Priests

A candidate must pass a series of tests. There must be a vacancy at the temple, as determined by the GM. The candidate must recount the deeds done for his or her deity, and present receipts for goods and money donated. The applicant must pass the Test of Holiness (make a POW roll, and succeed with at least four trait rolls out of the five cult virtues). A Love (deity) roll may be substituted for one of the rolls.

Initiates

A candidate for initiation who is unfamiliar to the temple hierarchy must pass a rigorous test,

the object of which is to discover the candidate's suitability, sincerity, knowledge, reputation, and personality. This test is abstracted to the following: donate 20 pennies to the temple; understand the requirements and obligations of an initiate (make trait rolls for the cult's five virtues and succeed in at least three), prove knowledge of the religion's specialty skills (see the Religions section), and of Religion (make skill rolls for these five skills and succeed in at least three).

Learning and Using Spells

One full week of prayer and study at a temple or shrine is necessary to learn a divine magic spell. The adventurer should also make an appropriate donation to the temple, usually 20 pennies. At the end of the week, he must sacrifice a number of POW points equal to the point value of the spell.

Divine magic doesn't need to be memorized. A priest or initiate can learn as many spells as he can sacrifice POW for.

No roll is necessary to cast divine magic, but if the spell has to overcome the resistance of the target, the caster must win an opposed roll of his POW versus the target's.

Ranged spells can be cast at targets up to 100 metres away. For touch spells, touching the clothing or armor of the target is usually sufficient unless the spell description declares otherwise.

The normal duration of a divine magic spell is 15 minutes.

Regaining Divine Magic

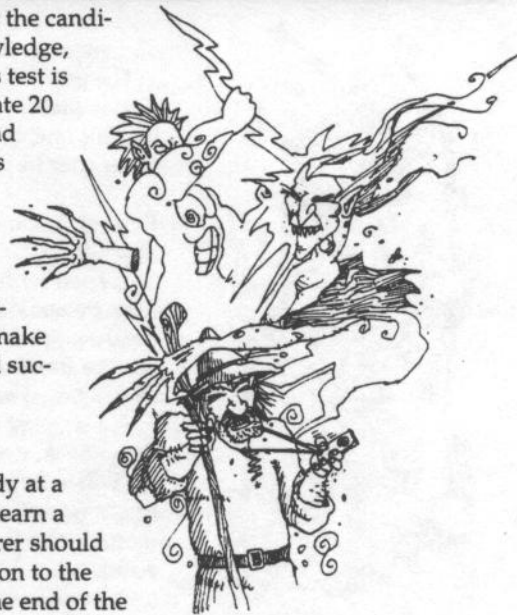
Initiates can regain one point of rune magic on High Holy Day if they make three of the cult's five virtue rolls. If they make four of the rolls, they regain the use of two points of rune magic, and if they make all five, they can regain four points. Love (Deity) may be substituted for one of the virtues. Characters with all 5 traits at 16 or higher regain one extra point.

Spell Descriptions

Arrow Trance 1 point, self, nonstackable, reusable

This spell allows the user to merge himself with his bow, adding +5 to his skill. The user is in a trance in which only his bow and his targets exist for him. He moves only to get a clear shot or find another target. He will use no other weapon and will not use the bow to parry or as a club. Even if an opponent is a metre away, he will shoot an arrow at him. While in the trance, he will use only bow magic (Firearrow, Multimissile, Speedart) to the exclusion of all other magic, including healing.

If the melee ends before the 15 minutes, he will stand and wait for targets. This is not a



Spirit combat is always dangerous, even for shamans who specialize in it. Illustration by Mike O'Connor.

Divine Magic of the Quivini Cults

Bless Pregnancy 2 points, ritual, nonstackable, reusable
This spell is cast on a woman early in her pregnancy. When rolling on the childbirth table, ignore rolls that result in the death of the child or mother.

Fluency 2 points, ranged, temporal, nonstackable
This spell doubles the target's skill to speak a language for the duration of the spell, but doesn't increase skill over 20.

Impede Chaos 1 point, ranged, passive, nonstackable, reusable
The target of this spell becomes difficult for chaos creatures to hit. Subtract 6 from the skill of any chaos creature using a ranged attack against this spell's recipient, or 2 from its skill in a mêlée attack. Impede Chaos is ineffectual against non-chaos opponents.



Orlanthi warriors often fight without armor, since their magical protection is then more effective. Illustration by Mike O'Connor.

Kin, Guests, Strangers, Outlaws and Foreigners

The Quivini divide people into five categories. Kin are the members of one's community, usually the clan but sometimes encompassing an entire tribe (e.g. the Colymar). Guests are people from outside of the clan or tribe who are temporarily protected by a member of the community. A ceremony, properly witnessed, is necessary for someone to get this protection, and the sponsor and his family are responsible for everything the guest does. Strangers are people from other clans or tribes who understand Heort's laws and can be trusted to follow normal rules and beliefs. Outlaws are those people who have been cast out of society and have no kin to protect them. Foreigners are people who do not understand Heort's laws and cannot be relied upon to behave lawfully.

berserker spell: the user knows who his friends and enemies are.

The user will ordinarily be taught to put on any available protective spells before activating this one, because he cannot use any of them after he has called on Arrow Trance.

Berserk 2 points, ranged, nonstackable, reusable

This spell sends the recipient into a murderous fury. Personal safety and all but the strongest loyalties are forgotten in the rage to destroy, but the stamina and the combat skills of the spell's target are greatly enhanced.

A Berserker is preserved from incapacitation, shock, unconsciousness, or exhaustion. He will suffer all other deleterious effects of a major wound. All poisons do only minimal damage to a Berserker. He will fall unconscious when his hit points drop to 0 or below.

A Berserker adds +5 to his attack chance, and adds +10 to Valorous, Vengeful, and any Hate passions (although being berserk, he cannot gain inspiration from them). He cannot gain protection from a shield, or use special tactics except Berserker Attack. He cannot cast magic. Adventurers affected by the spell may not attempt to shake off its effects before the normal duration of 15 minutes expires unless extenuating circumstances (determined by the GM) allow the Berserker to snap out of the battle rage before that. This requires an opposed roll of Vengeful (as increased by the spell) against the extenuating passion.

When the spell expires the Berserker collapses, exhausted. He must make an Energetic roll to move, modified by -30 the first round, -29 the second, until making a normal roll the 31st round after.

If Berserk is cast upon a target under the effects of Fanaticism, this spell takes precedence. They do not combine effects.

Fear 1 point, ranged, instant, nonstackable, reusable

This spell causes intense, incapacitating fear to well up within the target. To be effective, the caster must overcome the POW of the victim. It's ineffective against unconscious victims. The degree of success in overcoming the victim's POW determines the effect of this spell. Once cast, the effects of Fear cannot be dispelled.

Critical Victim collapses for 15 minutes, and must make a Valorous roll or die.

Success Victim is Demoralized for 15 minutes, as per the spirit magic spell.

Failure No effect on intelligent creatures. Unintelligent creatures are Demoralized for 15 minutes, as per the spirit magic spell.

Fumble Victim is unaffected.

Firespear 1 point, touch, stackable, reusable
This is cast upon a spear, causing its point to

burst into flame. The damage done by the weapon is increased by 6. The weapon is unharmed by this magical fire. This spell is incompatible with Fireblade, Bladesharp, and Truespear.

Each additional point of Firespear increases damage done by 3.

Heal Body 3 points, touch, instant, nonstackable, reusable

This spell cures the total damage done to a body, regardless of the number of wounds. Since this completely heals major wounds, it negates any loss of characteristics if applied within one hour. It does not eliminate a major wound's need for surgery.

Heal Wound 1 point, touch, instant, nonstackable, reusable

This spell repairs damage done to a living creature's hit points. It converts magic points into hit points. The caster must simultaneously cast a number of MP equal to the points to be healed. The spell cures a single wound, but does not eliminate a major wound's need for Chirurgery.

Lightning 1 point, ranged, instant, stackable, reusable

A blast of crackling energy projects from either the hand of or some device of the caster (a spear, wand, sword, etc.) toward the target. Each point of Lightning used will cause d6 points of damage if the caster overcomes the target's POW with his own. This may cause a major wound. No armor protects against this damage, but spells which defend against physical damage will be effective. The Lightning discharge is very bright and will set afire dry, flammable materials.

Madness 1 point, ranged, instant, nonstackable, reusable

If the caster of this spell overcomes the POW of the target with his own, then the target suffers the effects given on the table below. The severity of the result depends on the degree of success of the caster's attack. Once the spell has been cast its effects cannot be dispelled.

Critical Paranoia. Victim attacks nearest person as if Fanatic (see the spirit magic spell Fanaticism) for 15 minutes. If the first target falls, the victim moves on to the next closest target. If no targets are left, the victim becomes catatonic for the remainder of the spell effect, and cannot be awakened.

Success Victim is Befuddled for 15 minutes, as per the spirit magic spell.

Failure No effect on intelligent creatures. Unintelligent creatures are confused for 15 minutes, as if affected by the spirit magic spell Befuddle.

Fumble Victim is unaffected.

Mindblast 2 points, ranged, instant, nonstackable, reusable

This spell destroys the intellect of the target if the caster overcomes the target's POW. This effect lasts the number of days equal to half the caster's POW (rounded up), and cannot be dispelled. If the caster criticals in overcoming the target's POW then he also does d6+2 points of damage (to the target's head).

Regrow Limb 2 points, touch, special duration, nonstackable, reusable

This spell regrows a severed or mangled limb (i.e. the results of a major wound). It doubles healing rate for a particular wound, and eliminates the wound's need for Chirurgery.

Restore <STR, CON, SIZ, DEX, APP> 1 point, touch, instant, stackable, one-use

This spell restores statistic points that have been lost to disease, the results of a major wound, or to the effects of the sorcery spell, Tapping. It does not cure any damage or disease that may be present.

Each point of Restore restores one point of the specified statistic. Use of this spell can restore points only up to their original value.

This spell will not restore statistics lost from aging.

Sever Spirit 3 points, ranged, instant, nonstackable, reusable

This spell cuts the bond between the body and spirit of the target. The caster opposes his POW against the target's. If the caster wins, the target dies. Otherwise, the target takes 1d6 damage to general hit points.

Spirit Block 1 point, ranged, stackable, reusable

This spell protects the target in Spirit Combat. Make the opposed roll normally. If the target wins, he rolls for damage as normal (and may lose magic points for a partial success). If the target fails, each point of Spirit Block adds 10 to his POW for the purpose of determining his opponent's success. If the magic points of the attacking spirit fall below the value of the Spirit Block then they become unable to interact with the protected recipient.

Sunspear 3 points, ranged, instant, nonstackable, reusable

This spell works only in direct sunlight. When cast, a shaft of sunfire blasts one caster-designated target. The target must be visible to the caster. Without needing to overcome POW, a 1-metre-diameter cylinder of damage descends upon the target.

Every living thing within the circle receives 6d6 points of damage to its total hit points. Only the target's physical armor will protect against this damage; spells are ineffective, including armor-like spells such as Protection or Shield.

Sureshot 1 point, ranged, nonstackable, reusable

This spell is cast upon a missile weapon. Except on a roll of 20, the adventurer's missile automatically hits — regardless of modifiers for movement, range (as long as it's within maximum range for the weapon), concealment, etc. Chances for a critical or fumble are based on the adventurer's own missile skill. This spell is compatible with Speedart or Firearrow. It can be combined with Multimissile, but only the real missile is affected.

Thunderbolt 3 points, ranged, instant, nonstackable, reusable

This spell draws a bolt of divine energy from the storm clouds and directs it at a specified target, without needing to overcome the target's POW. The sky must have a cloud cover of at least 51%. Each additional point of spell adds another target that can be affected.

This spell does 5d6 points of damage directly to hit points. Neither armor nor spells that protect against physical damage are effective against this spell, though Countermagic will work.

True <weapon> 1 point, ranged, nonstackable, reusable

Cast on a specified mêlée weapon, this spell improves the damage — treat any rolls of 1 or 2 as 3. It is incompatible with Fireblade.

Sorcery

The sorcery rules were influenced both by RQ3 and some of the RQ4 drafts. They have not been heavily playtested, and we omit them for space reasons. For those who wish to use sorcery, here is a brief summary.

Learning and Using Spells

An adventurer may know as many different sorcery spells as his Memorize skill. A sorcery spell can be learned as part of winter learning. An adventurer can learn a Low Magic spell by using a one-point skill increase. Learning a High Magic spell takes two points.

To cast a sorcery spell, the adventurer makes an opposed roll of his Sorcery skill versus the number of magic points of the spell. If the adventurer fails to win the resolution, the spell is not cast. If he fumbles, he expends all the magic points of the spell and the spell is not cast. If he wins, he expends the magic points of the spell, and the spell is cast. If he criticals, he expends only one magic point. He may earn a check for Sorcery regardless of whether or not the spell overcomes the target.

If the spell has to overcome the resistance of the target, the caster must win an opposed roll of his POW versus the target's.

Sorcery Skills

Sorcerers with skill in Duration, Intensity,

Aeol

A hero of the Hendriki wizards, Aeol was a companion of Arkat who taught the Hendriki powerful and terrible secrets. The wizards who learned Aeol's secrets formed the cult of Orlanth the Wizard or the Aeolian Heresy. They believe that Orlanth created the world with the Lightbringer's Quest and the Great Compromise. The Aeolian wizards claim to understand the magical laws that Orlanth established when he recreated the world. They manipulate these laws to powerful effect. Some very conservative Quivini claim that the Aeolian wizards are sorcerors — soulless meldek.

The Aeolian cult is patronized by the Hendriki kings who have long emulated some of the Western ways of the knights who had followed Arkat the Liberator. With their wizards and heavily armored knights, the Hendriki bested the tribal levies of the minor tribes whenever they met in the plain lands of the Heortland Plateau, which is now firmly under Hendriki control all the way from Jansholm to Duchamp.

Illustration by Mike O'Connor.



War Clans and Peace Clans

Most clans divide their worship between war and fertility. However a clan can devote its magical energies exclusively to war or to fertility. A War Clan can worship Orlanth in his War Aspect through the basic clan cult (see Orlanth the Warrior for possible divine magic) and regains war magic much easier. However this comes at the price of worse crops and an inability to regain fertility magic (such as Barntar divine spells).

An alternative is to be a Peace Clan, which worships the fertile aspects of Orlanth and Ernalda almost exclusively. The clan's crops are greatly improved and regaining fertility magic is much easier. However, the clan becomes incapable of worshipping Orlanth in his war-aspect. Most clans choose neither option.

Multispell, or Range can manipulate sorcery spells. The sorcerer's skill in each spell limits the amount of manipulation he can perform to half its value. In addition, the total number of points in a spell cannot exceed the caster's Sorcery skill.

Duration, Multispell, and Range are typically taught only to apprentice sorcerers.

These skills never increase through experience.

Ceremony

To use Ceremony to augment a spell, the player must announce that his adventurer's spell will be augmented with the Ceremony ritual; find in the first column of the Ceremony/Time Skill table the time interval (mêlée rounds or hours) that the adventurer must spend on the ritual; read across the table to find the number added to his chance of casting the spell. No more points can be added than the user's Ritual skill.

Enchanting

The magician must make a Ritual roll to form the enchantment, and usually an Industry or Devise roll to fashion the item.

Armoring Enchantment

This enchantment can be used to protect an object from breaking. Each point of POW sacrificed in the enchantment becomes the equivalent of d3 permanent points of magic. It can also be used to give a creature magical armor. Each point of POW gives 1 point of armor to a human-sized creature. (Larger creatures require more POW per point of armor.)

Spell Enchantment

Using a spell matrix, an enchanter can store the knowledge of a spell in an item. Anyone who can use the item will gain the knowledge of the

spell whenever he is in physical contact with the item, though he will forget the spell as soon as he loses that contact.

A spirit magic enchantment is needed to create a spirit spell matrix. The divine enchantment is needed to create a divine spell matrix. Sorcery is needed to create a sorcery matrix.

Spirit Trap

Each point of POW expended in the ritual allows one of the following:

- Trapping 3d6 POW of spirit
- Releasing 3d6 POW of spirit without breaking the enchantment
- Linking the owner with the spirit's knowledge and POW
- Allowing the spirit to 'see' outside the item

Strengthening Enchantment

This enchantment increases a creature's hit points. Strengthening cannot be used on weapons, objects, or creatures that do not have hit points. Each point of POW expended during the Enchanting ritual will increase the creature's hit points by d6.

Conditions

Spirit magic and sorcery enchantments are normally usable only by the enchanter (or person enchanted). Divine magic enchantments are normally usable only by initiates of the enchanter's religion. By expending one additional point of POW in the enchantment, the enchanter can allow an additional person or group of people to use the item. This group may be so broadly defined as to let everyone use the enchantment.

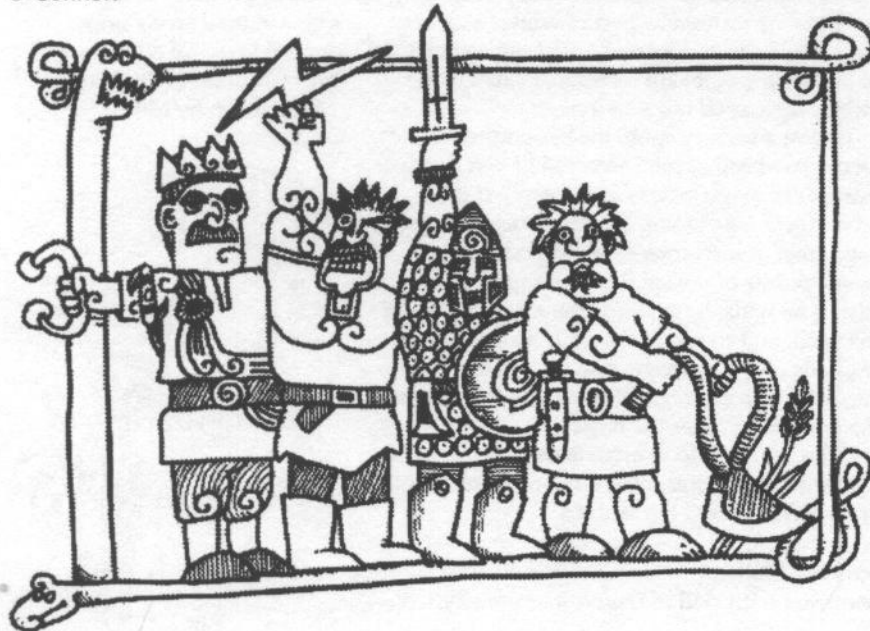
Orlanth

King of the Gods, the Storm King, Ernalda's Husband

To the clans of Dragon Pass, Orlanth epitomizes all which a man can be in society. He is the King of the Storm Tribe, commanding the winds and the clouds. He destroyed the world by loosing the power of Death, and he created it anew by leading the Seven Lightbringers to liberate Life and Light from Death. He made the first clans and brought justice to the world. He is the god of warriors, farmers, and rulers, all three.

The iconography of Orlanth varies from clan to clan. In most Heortling clans, Orlanth is shown as a vigorous man, armed with the thunderbolt and other warrior's weapons, and wearing athane's torc and arm rings. The temple to Orlanth at Clearwine Fort holds an oaken column, with each of the four sides depicting a different aspect of Orlanth (Warrior, Thunderer, Farmer and King). In the ancient hill forts, there are tall stone plinths that depict Orlanth surrounded by, and presumably strangling, tangled draconic knots. In the dark Kitori forests, Orlanth is depicted simply as a

The four aspects of Orlanth: King, Thunderer, Warrior, Farmer. Illustration by Mike O'Connor.



menhir with the rune of Storm prominently displayed.

Before the Dawn, Heort learned from the Second Son of Vingkot the mysteries of I Fought We Won and of Orlanth's quest to save the world. Heort went on past the Second Son, and to the edge of the world. There he met the evil of his world, and won. Heort returned to the Vingkotling survivors in the Darkness and gave the Law, clans, the Ring of Orlanth, and initiated them according to the rites of Orlanth. The grateful Vingkotlings made Heort their king and his people are known as Heortlings to this day. Heort's initiation rites form the basic cult of Orlanth as found in every Heortling clan, and allows men to worship the gods. It is said that the folk to the far west and the far north have a different initiation rite, even though they still worship Orlanth.

Basic Cult Structure

Orlanth is a very complex deity with many aspects and roles. As a result it is useful to think of a two-tier approach to the cult of Orlanth. The first tier is the cult of Orlanth as practiced by the clan as a whole. Men are initiated into this cult when they pass the rites of adulthood and are taught the mysteries that Heort first showed the Vingkotlings. Children become men after the formal initiation ceremony, parts of which are the most closely held secrets of the clan. The adulthood initiation rites are offered to not-adults between the ages of 15 and 19, depending upon local custom, availability of initiators, and on-going circumstances. On average, initiations occur every five years. People who haven't passed through these adulthood rites (or their equivalent) are not considered adult men, and cannot find wives or be heard in the clan moot.

The clan godi lead the clan in worshipping Orlanth. They are important members of the clan and are held to be thanes. A typical godi is a prosperous carl of a large-bloodline and well-respected by his fellow clan members who knows many of Orlanth's secrets and rituals.

The second tier of Orlanth worship is the many subcults of the god. These range from the ubiquitous subcult of Barntar the Plowman, who teaches men how to farm, to Orlanth the Thunderer, who wields the terrible thunderbolt and calls the storms, to the Orlanth Rex subcult, who gives power and magic to the great tribal kings that rule over the clans. Subcults are effectively specialized aspects of Orlanth that allow their initiates to follow in specific paths of Orlanth. Many are known by the name of the hero that first showed the Heortlings that particular path.

Many subcults are led by full-time sacred folk who can call upon much greater powers than the local godi. Known as priests or rune lords, their magical duties tend to be year-round rather than just at the ceremonies like

the godi. They too are considered thanes.

The Rites of Heort (basic clan initiation for Orlanth)

Requirements: During their passage into adulthood, Heortling clan members can be initiated into the cult of Orlanth by sacrificing a point of POW. Others must also show understanding of the requirements and obligations of an initiate (make trait rolls for the cult's virtues and succeed in at least three), and prove knowledge of the cult's specialty skills (make rolls for five and succeed in at least three).

Skills: Compose, DEX, Orate, Religion (Orlanth), Ritual, Speak (Stormspeech), Weapon, World Lore.

Virtues: Energetic, Generous, Just, Proud, Valorous. These are the virtues that every man is expected to display.

Cult Spirit Magic: Bladeshard, Demoralize, Glamour, Heal, Mindspeech, Mobility, Strength.

Divine Magic: Initiates may sacrifice POW for clan divine magic on a one-use basis.

Divine Magic of Orlanth: all common, Bless Ring, Cloudcall, Cloudclear, Form Ring.

The basic holy person of the clan deity is called a godi.

Godi (Acolyte): 15 in two of Awareness, Stealth, Orate, Speak (Stormspeech), Weapon and 10 in three of Compose, Religion (Orlanth), Ritual, and World Lore.

Duties: A godi leads his clan's spiritual ceremonies and is a leader in the clan.

Associated Cults

As befits the King of the Gods, Orlanth receives magic from the gods who support his just rule. They include: Chalana Arroy (Restore CON), Drogarsi (teaches Glamour), Elmal (Bless Horse), Ernalda (Restore STR), Eurmial (Charisma), Issaries (Path Watch), Lhankor Mhy (Truespeak), Odayla (teaches Speedart), Voriof (Call Sheep), Yinkin (Identify Scent). Not every clan associates Orlanth with all of these deities, and some clans associate him with other gods.

Subcults

Orlanth has many subcults, each clan usually knowing several aspects. These subcults offer divine magic to those who participate in their rites. It is common for people to speak of three or four well-known forms of Orlanth, as if they were comparing different gods. These overlaps are simply a sign of the complexity of Orlanth. The combination with the subcults often means that two gods are worshipped in one temple. They might be together, as one deity, or separate, as two. If they are treated as one they may use the holy days from the subcult or the Orlanth standards. Orlanth's fringe activities, as defined by the subcults give a real

Orlanth Divine Magic

Battle Luck 1 point, self, ritual, reusable, stackable
Each point adds +1 to the Awareness and Battle skills of the spell caster for the duration of the battle.

Bless Ring 3 points, ritual, reusable
This short ceremony temporarily adds +6 to Loyalty (Ring) and allows an inspiration roll for members of that ring.

Bless Standard 1 point, ritual, reusable
This spell requires an hour-long ritual. Cast on a battle standard, it gives the war-leader's fyrd a +5 to all Valorous rolls, as long as the standard is visible. Loss of a standard forces all fyrd-men to make a Valorous roll at -5.

Bless Home 1 point, ritual, nonstackable, reusable
This ritual is performed over a home and affects it and the family who dwells therein. Whenever a family member is within the walls of the blessed home, his hit points, magic points, and effective POW (for casting and resisting spells) are all 1 point higher than usual for each point of POW expended in the ritual. The enchantment ends if ever the family hearth is shattered.

Bless Stead 1 point, ritual, reusable
This enchantment is performed when a stead is cleared. It needs to be "renewed" each year in a ceremony. It gives a +1 bonus on yearly economic rolls made from the stead.

Charge 2 points, self, temporal, nonstackable, reusable
As long as the caster continues to head towards his target, his movement rate is doubled, and he is nearly invulnerable to missiles (only critical successes count, but they do normal damage).

Charm 1 point, self, temporal, nonstackable, reusable
This spell helps persuade someone. It acts as a critical success in a trait roll, usually Lustful or Honest.

Cite Law 1 point, self, nonstackable, reusable
Use of this spell acts as a critical success in Custom (Orlanthi). It could be used during a trial to win a point, or during a moot to nullify a decision (by citing improper procedure).

Command Priests 3 points, ranged, duration one day, nonstackable, reusable
This spell affects all priests within range who belong to the caster's tribe. While under the influence of the spell, such priests may not cast any Rune magic without the express consent of the Rex.

Create Moot 3 points, ritual, reusable
Similar to Create Market.

Dragonbiter 1 point, ranged, nonstackable, reusable
Cast on any weapon, this spell improves the damage against draconic creatures — treat any rolls of 1 or 2 as 3. It is incompatible with Fireblade.

Eloquence 2 points, self, temporal, stackable, reusable
The caster has twice her normal chance to critical with Orate — if her skill is 12, she criticals on 11 or 12; if her skill is 21, she criticals on 17 or higher.

Form Ring 1 point, ritual, reusable
This spell binds individuals into a ring. They start a Loyalty (Ring) passion at 3d6. Participants can sacrifice a point of POW to start with a 2d6+6 Loyalty (Ring) passion.
• A person can be a member of more than one ring.

sense of the god's abilities and achievements.

Joining a subcult requires that a godi initiated into the subcult or a subcult priest perform an initiation rite. All subcults have a test of varying degrees of difficulty, which teaches the initiate the basic mysteries of the subcult. The standard requirements are listed below, though priests have flexibility in accepting candidates. A subcult initiate can learn one-use divine magic. A priest of a subcult may reuse the subcult's divine magic. The more prominent subcults even have priests whose life is dedicated to leading the magical activities that define the subcult.

Barntar

This son of Orlanth and Ernalda shows men that Orlanth's path is the life-path of free men. He tamed the bull with a stick and a rope to haul his plow. He is known throughout the Heortling tribes and every carl knows his rites.
Requirements: Animal Lore, Stewardship. In most clans, a man is initiated into the rites of Barntar if he has been initiated into the cult of Orlanth.

Divine Magic: Bless Stead, Plow-Strength, Tame Bull.

Associated Cults: Ernalda (Bless Crops), Heler (Rain), Mahome (Bless Home).

Orlanth Thunderous

Wherever Orlanth is worshipped, his Thunderous aspect is known. Priests of Orlanth Thunderous are called Storm Voices. While godi are strongly integrated into their clan, Storm Voices tend to be gathered around tribal kings and in some holy places like at the great Stormwalk Mountain are even intra-tribal in focus. The Storm Voices form a powerful nobility in many Heortling tribes.

In the Quiviniland of the mid-1300s, there are several major holy places to Orlanth the Thunderous. The Thunderer's Hill located in the foothills of the Quivin mountains is sacred to the five clans of the Colymar and several of the surrounding clans. The temple consists of five ancient standing stones that are said to have been raised by Ulanin the Rider long before the Dawn.

Requirements: An initiate must succeed in rolls for Compose or Orate, Weapon, Generous, and Just.

Subcult Divine Magic: all common, Bless Thunderstone, Cloudcall, Cloudclear, Command Sylph, Decrease Wind, Enchant Silver, Flight, Form Ring, Increase Wind, Summon Sylph, Thunderbolt, Wind Warp.

Storm Voice (Priest): 18 in two of Awareness, Stealth, Orate, Speak (Stormspeech), Weapon, and 10 in three of Compose, Religion (Orlanth), Ritual, and World Lore.

Associated Cults: Heler (Rain), Mastakos (Guided Teleport), Umath Kolati (Wind Bind-

ing)

Orlanth the Warrior (also known as Adventurous)

Orlanth is a martial deity whose first claim to the Kingship of the Gods was through force of arms. Orlanth made the world what it is with his strength and his virtues keep it that way. Nearly every clan traces descent from some great hero or can worship the god in his warrior aspect. Priests of Orlanth the Warrior are called Wind Lords (and are equivalent to the Rune Lords of other cults). Without a Wind Lord present, only a War Clan's godi can lead worship of Orlanth the Warrior.

The Warrior aspect has many variations from clan to clan. Each variant has the same core aspect and usually one to three special spells. It is possible to be initiated into more than one Orlanth the Warrior subcult.

Possible Spirit Magic: Detect Enemies, Dullblade, Fanaticism, Multimissile, Protection.

Standard Divine Magic: Bless Woad, Command/Summon Sylph, Enchant Iron, Flight, Sanctify, Shield, Worship Orlanth.

Wind Lords (Rune Lord): 18 in subcult weapon (usually Sword) and four of Awareness, Battle, Orate, Riding, Speak (Stormspeech), Stealth, Weapon.

Standard Special Divine Magic: Bless Woad, Command/Summon Sylph, Enchant Iron, Flight, Sanctify, Shield, Worship Orlanth

Possible Special Divine Magic: Armoring Enchantment, Battle Luck, Berserk, Bless Standard, Charge, Dark Walk, Form Ring, Great Leap, Great Parry, Lift/Telekinesis, Lightning, Mist Cloud, Shield Break, Slash, Storm Voice, Strengthening Enchantment, Teleport, Thunderbolt, True [Weapon], Wind Words.

Possible Associated Cults: Babeester Gor (Slash), Chalana Arroy (Cure Chaos Wound), Elmal (Reflection), Heler (Rain), Humakt (True Sword), Mastakos (Teleport), Odayla (Sure-shot), Urox (Face Chaos), Valind (Snow). Not every clan associates Orlanth the Warrior with all of these deities, and some clans associate him with other gods.

Three variants of Orlanth the Warrior are depicted. There are dozens of others, including Urox near the Print.

Orlanth Adventurous

Orlanth made himself famous through his many adventures. Many men seek to find greatness by emulating this aspect. He is most famous for the foes he conquered and the par-amours he won.

In the Quiviniland of the mid-1300s, the Culbrea tribe have a shrine to Orlanth Adventurous.

Skills: An Initiate must have Weapon at 15,

and 10 in three of Awareness, Oratory, Riding, Stealth, Stormspeech, Weapon. He must also make a Valorous test and a Proud test.

Spirit Magic: Detect Enemy, Protection

Divine Magic: Standard Orlanth the Warrior Divine Magic and Wind Words.

Associated Cults: Chalana Arroy (Restore STR), Eurmal (Charisma), Issaries (Lock), Lhankor Mhy (Analyze Magic), Mastakos (Teleport), Urox (Face Chaos), Yinkin (Identify Scent)

Regal Varnorl

During the Second Age, a great sorcerous empire threatened the Heortlings and their allies. This empire tried to enslave all peoples, and to promote the worship of their fake deities over everyone's real gods. Regal Varnorl was a brave Heortlending king who led his thanes against the God Learners to liberate Esrolia and plunder Slontos and established this cult of Orlanth the Warrior. His death at the hands of treacherous dwarfs is a lesson in the perfidy of the Mostali.

The rites of Regal Varnorl are common amongst the Hendriki and many of the High Heortlendings like the Colymar tribe. At Clearwine Fort, the Wind Lords follow Varnorl's rites.

Skills: An Initiate must have Weapon at 15, and 10 in three of Awareness, Battle, Oratory, Riding, Weapon. He must also make a Valorous test and a Generous test.

Spirit Magic: Detect Enemy, Fanaticism

Divine Magic: Standard Orlanth the Warrior Divine Magic and Armoring Enchantment, Battle Luck, Bless Standard, and Lightning.

Associated Cults: Arran (Great Parry), Babeester Gor (Slash), Chalana Arroy (Cure Chaos Wound), Elmal (Reflection), Mastakos (Teleport).

Vingkot the Victorious (as an Orlanth the Warrior variant)

This son of Orlanth was the founder of the Vingkotling people. He gained his fame and power by undertaking the Three Tasks, and in the end he won for himself the Twin Wives. After he had made the laws and had brought peace to all races, Vingkot went alone to fight against the Chaos Man. He was mortally wounded but his immortal part could not die. Rather than suffer forever, he ordered his body burned, sitting upright in his throne.

Skills: An Initiate must have Weapon at 15, and 10 in three of Awareness, Battle, Oratory, Riding, Stealth, Weapon. He must also make a Valorous test and a Proud test.

Spirit Magic: Detect Enemy, Protection

Divine Magic: Standard Orlanth the Warrior Divine Magic and Battle Luck, Great Parry, True Spear.

Associated Cults: Elmal (Reflection), Heler (Rain), Mastakos (Teleport), Odayla (Sureshot), Urox (Face Chaos).

The Four Weapons

These are four weapons taken by Orlanth from his foes or given to him by his friends. Each has its own subcult and its own initiation rite. They usually require membership in an Orlanth the Warrior subcult.

Divine Magic: Dark Walk, Great Parry, Lightning, Mist Cloud.

Orlanth Rex

This is the cult of Orlanth the King. It was founded by Alakoring Dragonbreaker when the priests were allied with the dragons against their tribal kings. Alakoring showed the priests that Orlanth is the King of the Gods. Orlanth Rex Priests are called Kings. A King's chosen companions are initiated into the cult of Orlanth Rex and are known as tribal Thanes. **Requirements:** Must be a tribalthane or member of a tribal ring and succeed in an Honor roll.

Divine Magic: Bless Ring, Call Moot, Command Priests, Detect Honor, Form Ring.

King (Priest): [from Andrin's Words] "He must be initiated into the secrets of Orlanth and into the secrets of another deity. He must succeed at a Crown Test." He must be able to assemble a Tribal Council, be acclaimed by wapentake and be accepted by the tribal Storm Voices.

Associated Cults: Elmal, Lightbringers.

Orlanth Lawspeaker

Orlanth created the first Justice. Heort the Swift found Orlanth's Law Staff and established Heort's Law. Men who don't wish to devote themselves to Lhankor Mhy, or whose clan has no Lhankor Mhy priest often join the Lawspeaker subcult.

Requirements: Have a Custom (Orlanthi) of at least 10 and succeed with Honest and Just rolls.

Divine Magic: Cite Law.

Orlanth Goodvoice

Orlanth was the first poet. Men who don't wish to devote themselves to Issaries, or whose clan has no Issaries priest often join the Goodvoice subcult.

Requirements: Have Compose and Memorize totaling at least 15 and succeed with Honest and Proud rolls.

Divine Magic: Eloquence.

Godi: 10 points of rune magic, 15 in two of Bargaining, Compose, Memorize, Orate, and 10 in three of those skills or Awareness, Religion (Orlanth), Ritual, Speak (Stormspeech), Weapon, and World Lore.

Orlanth Odayla

As a youth Orlanth was a great hunter and would prowling around the foothills of Kerofin with his half-brother Yinkin the Cat. Orlanth

Plow-Strength 1 point, ritual, reusable

This spell doubles the amount of land that a plow can till in a day. It requires the plowman to yoke himself along with his team and pull the plow.

Shield Break 1 point, ranged, temporal, stackable, reusable
This spell can be cast on any weapon. Each point converts one damage die to a "red die." If a "red die" rolls a 6, then the opponent's shield is broken. It has no effect if the opponent has no shield.

Tame Bull 1 point, ranged, temporal, nonstackable, reusable

This spell will calm any bull (including according to some, initiates of Urox), making it meek and submissive. This is often used to allow the caster to geld the animal.

Wind Binding 1 point, ritual, reusable, stackable

This ritual enchants a leather bag (or sometimes a rope) to be capable of holding a wind. For each point of spell used, one air spirit can be captured in the bag, using normal binding rules. The bag can also be used to capture a gust of wind. Match the user's POW against the wind's STR — success means the wind has been captured in the bag and can be released later. Each extra point of spell used to create the bag reduces the wind's STR by 20 for purposes of capturing it.

Wind Run 1 point, ranged, temporal, nonstackable, reusable

The recipient of this spell can run at up to ten times Movement Rate (instead of the normal three times), but only in the direction of the wind. While at speed, she can run over obstacles no higher than herself.



Vingans dress as warriors, but wear a woman's over-dress. Illustration by Stefano Gaudiano, ©1997 A Sharp.

later taught his son Odayla the secrets of hunting. Men who wish luck hunting call upon Orlanth Odayla and Yinkin.

Requirements: Have a Hunting skill of at least 10 and succeed with an Energetic roll. To continue worshipping Orlanth Odayla, must hunt and kill at least one prey beast per season to donate to the clan.

Spirit Magic: Speedart

Divine Magic: Draw Beast

Vinga the Adventuress

This Orlanth the Warrior subcult is worshipped by women who wish to undergo the Orlanth rites. They dye their hair red and wear breeches beneath their over-

dresses.

Divine Magic: Similar to Orlanth the Warrior.

Associated Cults: Ernalda (Command Snake).

Orlanth Dragonbreaker

This subcult is also known as Alakoring Dragonbreaker or Orlanth of the Seven Winds. It was very popular during the late Second Age, but has nearly died out. There is currently no Quivini cult of the Dragonbreaker.

Requirements: Succeed at Sword and Javelin rolls, and three of the subcult virtues.

Virtues: Generous, Just, Proud, Valorous, Vengeful.

Divine Magic: Command Sylph, Dragonbiter, Thunderbolt, Wind Binding.

Priest: 18 in two of Awareness, Orate, Ritual, Weapon, and 10 in three of Compose, Religion, Stormspeech, Weapon, and World Lore.

Associated Cults: Heler (Rain).

Miscellaneous: Initiates start a Dragonbreaker passion.

Other Subcults

Many other subcults exist, including Orlanth Lightbringer, worshiped by questers. Other subcults of Orlanth are not currently worshipped, such as Orlanth Dragonfriend. Almost any association can and probably has been made with the basic Orlanth cult, and the variations on the Orlanth cult are as diverse as the Theyalan cultures.

Ernalda

Earth Mother, Harvest Queen and Queen and Bountiful Mother

The primary goddess of the Quivini. As Goddess of the Earth she is the head of a pantheon of agricultural spirits. As wife of Orlanth and mother of Barntar and Voria, she is the Family Goddess as well, with a pantheon of household spirits. She is also the independent leader of the goddesses, and Queen of the Earth Tribe in her own right.

She is usually depicted as a wise matron, with a basket overflowing with fruits, cheeses, and meat hanging from one hand, and holding a torc in the other. She is associated with the sow and the snake.

The Heortling cults of Ernalda have a common core of traits and powers that defined the goddess since back before the Dawn. Since Ernalda is the progenitor of plenty, clans know Ernalda rituals that grant her blessing to their crops and their livestock. These rites determine the agrarian practices of the clan. The basic holy women of Ernalda are the clan gyda, who lead the clan in their harvest ritual and in the sacred rites of the goddess.

The most sacred individual in any clan is the priestess of Ernalda, whose duty is to intercede between the clan and the goddess. Her magical duties tend to be year-round rather than just at the ceremonies like the gyda. In most clans, she is considered to be of the same status as the clan chief and is always accorded noble rank.

The Ernalda cult forms the basic definition of a woman's role in a Heortling clan. When a child is born, Ernalda is invoked by the gyda to protect the infant. When the first tooth is cut, the gyda sprinkles blessed water on the child's head. When a girl is ready to come of age, she learns the rites of Ernalda in order to pass into adulthood.

Motherhood and the harvest are the most sacred to Ernalda. Each are invoked with much ceremony by the clan gyda and ancient rituals bring forth the great goddess' fertility, for Ernalda is the Source of Bounty, the Giver, the Tender, the Sustainer.

Finally, there are subcults of Ernalda that know deeper secrets of this great goddess.

Worshippers: Women, herders, farmers, healers, homemakers.

Requirements: During their passage into adulthood, Heortling clan members can be initiated into the cult of Ernalda simply by sacrificing a point of POW. Others must also show understanding of the requirements and obligations of an initiate (make trait rolls for the cult's virtues and succeed in at least three), and prove knowledge of the cult's specialty skills (make rolls for five and succeed in at least three).

Skills: Animal Lore, Mineral Lore, Plant Lore, Religion (Ernalda), Ritual.

Duties: Providing food and shelter, healing, delivering animals, blessing the herds, blessing crops, conveying sovereignty.

Virtues: Energetic, Generous, Just, Prudent, Lustful

Gyda (acolyte): 10 in Ritual, Animal Lore, Religion (Ernalda) and one other cult skill, plus must be a woman who has given birth to a healthy child.

Priestess: 10 in Ritual, Animal Lore, Religion

(Ernalda) and one other cult skill, plus must be a woman who has given birth to a healthy child. Finally the new candidate for priestess must succeed at three of the cults' virtues in a Test of Holiness.

Cult Magic: Endurance, Farsee, Heal, Second Sight, Shimmer, Strength, Vigor, Visibility.

Divine Magic: all common, Bless Crops, Command Gnome, Command Land Spirit, Command Snake, Command Swine, Earthpower, Enchant Copper, Heal Body, Regrow Limb, Restore CON, Restore STR, Summon Gnome.

Associated Cults

Ernalda is the wife of Orlanth and is Queen of the Gods in her own right. It is only fitting then, that she is associated with a large number of deities: Aldrya (Accelerate Growth), Asrelia (Hide Wealth), Babeester Gor (Great Parry), Barntar (Bless Stead), Eiritha (Bless Animals), Elmal (Reflection), Heler (Rain), Kero Fin (Absorption), Mahome (Bless Home), Maran Gor (Blast Earth), Orlanth (Cloudcall, Cloudclear), Urox (Impede Chaos), Ty Kora Tek (Bless Grave), Voria (Invigorate). Not all of these associations are made by every clan.

Of these associates, Mahome, Ty Kora Tek and Voria are most integral to the clan cult of Ernalda. Traditionally an elderly gyda, no longer fertile, takes the role of Ty Kora Tek in clan funerary rites. All carl women propitiate Mahome at the hearthfire ritual in their hall.

Subcults

Ernalda has many subcults and associations, each clan usually knowing several aspects. These subcults offer divine magic to those who participate in the rites. Initiation into a subcult requires that a gyda initiated into the subcult or a subcult priestess perform an initiation rite. All subcults have a test of varying degrees of difficulty (rather easy for Ernalda Cowmother, rather hard for Orendanae), which teaches the initiate the basic mysteries of the subcult. A subcult initiate can learn one-use divine magic. A priestess of a subcult may learn reusable divine magic. The more prominent subcults even have priestesses whose life is dedicated to leading the magical activities that define the subcult.

Some common subcults include:

Ernalda Cowmother (also known as Uralda)

Initiate Skills/Virtues: Animal Lore, Prudent

Divine Magic: Bless Cow, Command Cattle, Speak with Cows

Ernalda All-Mother

Initiate Skills/Virtues: Lustful and Generous

Divine Magic: Reproduce

Ernalda Orendanae

The Orendanae cult originated in Esrolia,

where its followers claim that Ernalda is simply a mask for the Great Tripartite Goddess.

Requirements: Must be at least 10 in Religion (Ernalda) and Ritual, and must succeed in at least two of the following virtues: Energetic, Generous, Just, Prudent, Lustful

Divine Magic: Bless Animals, Bless Crops, Blast Earth, Bless Grave, Hide Wealth, Great Parry, Invigorate

Eninta

This daughter of Ernalda is goddess of pregnancy and childbirth. She can be invoked to reduce the dangers of childbirth.

Initiate skills/virtues: Lustful, Merciful

Divine Magic: Bless Pregnancy

Skovari

This son of Ernalda is the god of music and dance. A joyous god, Skovari is present at Ernalda festivals, bringing joy and a desire to dance.

Cults of the Quivini

The cults of Orlanth and Ernalda provide the mythic framework for the vast majority of Quivini folk. These richly complex cults provide access to a richly diverse pantheon of deities ranging from Asrelia to Yinkin the Cat. Most of these gods and goddesses provide magic and blessings to initiates of Orlanth and Ernalda, and are worshipped in appropriate ceremonies by the clans and tribes. Few have specific holy folk, and even fewer support full-time religious leaders. Rather, members of the clan or tribe take the role of that god or goddess in ceremonies and act as a temporary representative of that deity for the clan.

However, several gods have cults specifically dedicated to them in Quiviniland. Since they are worshipped directly instead of through the cult of Orlanth and Ernalda, they require an independent initiation rite.

In the summaries below, italicized spells are available at shrines.

Argan Argar

The Darkness King

For centuries the Only Old One arbitrated between the many tribes of Kethaela and received tribute in return, as was his right as Son of Argan Argar. In 1318, Belintar the Stranger killed the Only Old One in the culmination of a long struggle and proclaimed himself God-King of the Holy Country. However, several tribes still worship Argan Argar as the Darkness King and wonder if the Only Old One will return. These tribes (primarily the Kitori and Torkani) hold Argan Argar to be the god of rulership and protector of the clans, rather than Orlanth the King.

Skills: Bargaining, Custom or Courtesy, Read / Write Darktongue, Speak (other language).

Virtues: Energetic, Selfish, Honest, Indulgent,



Almost all Orlanthi women belong to the cult of Ernalda. Illustration by Stefano Gaudiano, ©1997 A Sharp.

beautiful. They braid or bind up their hair for work. Young women have unbound hair to show their availability; they put it up when married.

Women wear ankle-length dresses, with an over-dress fastened with "turtle brooches." Outdoors they wear a hat or head covering. In cold weather they add a cloak (pinned over the right shoulder), hood and boots. The woman of the stead wears keys from her belt, and many women wear scissors and magical charms. Women adorn themselves with brooches, pendants, earrings, necklaces, arm and finger rings, and decorated belts. They use makeup for social or especially festive activities.

Clothes are decorated with curvilinear designs; a typical clan might place these along the hem, front, and down the sleeves.

Trusting.

Spirit Magic: Detect Magic, Glamour, Mind-speech, Protection, Vigor.

Forbidden Spirit Magic: Glow, Light, Light-wall.

Divine Magic: all common, Command Shade, Cure Iron Burn (Only Old one subcult), Create Shadow, Dark Walk, Enchant Lead, Safe, Suppress Aether.

Associated Cults: Gorakiki (Speak with Insects), Xentha (Affix Darkness).

Chalana Arroy

Goddess of Healing and Comfort

This merciful goddess is one of the Lightbringers. She knows how to heal all disease and wounds, and even healed the sun and world after the Great Darkness.

The cult center for the White Lady is a sacred site in northern Hendrikiland not far from Jansholm.

Worshippers: Healers, doctors, herbalists, midwives.

Requirements: Accept cult vows.

Skills: First Aid, Chirurgery, Plant Lore, Religion (Chalana Arroy), Ritual, Singing.

Duties: Healing, caring for the sick, comforting those in distress.

Virtues: Forgiving, Generous, Merciful, Modest, Trusting.

Cult Magic: Befuddle, Dullblade, Endurance, Heal, Light, Shimmer, Sleep.

Forbidden Spells: Bladesharp, Bludgeon, Control <species>, Demoralize, Disruption, Fanaticism, Firearrow, Fireblade, Ironhand, Multimissile, Speedart.

Healer: 18 in one cult skill, 10 in two others and Religion or Ritual, and must know Heal.

Divine Magic: all common, Absorption (Zotulla subcult), Comfort Song, Command Healing Spirit, Cure Chaos Wound, Heal Body, Regrow Limb, Restore <any>, Restore Vision, Resurrect, Summon Healing Spirit.

Associated Cults: Eninta, Issaries (Create Neutral Ground), Lhankor Mhy (Analyze Magic), Orlanth (Shield), Urox, Voria (Invigorate).

Miscellaneous: Initiates must swear an oath of non-violence, eat no meat, and cannot study weapon skills or use spells that harm others, including Warding. Initiates and priests may become shamans. They are considered inviolate, and never attacked.

Elmal

God of the Sun & Horses, Orlanth's Thane

For most of the Quivini, Elmal is the God of the Sun, who was rescued by Orlanth and married into the Storm Tribe. He led Orlanth's Ring while Orlanth was away questing in Hell. When Orlanth began his Westfaring, the Vingkotlings swore loyalty to Elmal and he protected them against the Pre-Dark. Horses are his animal, a gift from Orlanth's horse-loving daughter. Most clans and tribes worship

Elmal through the Orlanth rites although the several of the larger tribes support a Elmal priest.

The Hyaloring triarchy centered on Rune-gate holds Elmal in even more esteem. Elmal Horsethane is the patron god who protects the tribe and their magnificent horses. The Enhyli clan of the Hyalorings hold Elmal favorite amongst the gods and are descended from his sons, Hyaloring Horsebreaker and Kuschile the Archer. Unlike most of the Quivini, they initiate into adulthood through the Elmal rites.

The Hyaloring Elmal cult at Runegate is described below. Clans of the Aranwyth and Dundalos tribes have similar cults of Elmal.

Worshippers: Enhyli clan, Hyaloring tribal thanes, horse-thanes, warriors

Skills: Animal Lore, Awareness, Bow, Religion (Elmal), Riding, Spear

Duties: Warfare, guarding steeds, raising horses

Virtues: Energetic, Honest, Just, Trusting, Valorous

Cult Magic: Coordination, Detect Enemies, Farsee, Lantern, Light, Lightwall, Protection, Repair

Divine Magic: all common, Bright Eye, Enchant Gold, Enchant Iron, Reflection, Sun-bright

Sun Thanes (Rune Lords): 18 in Bow, Ride, Spear and in two of Awareness, Battle, Religion (Elmal) or Ritual.

Associated Cults: Ernalda (Bless Crops), Hyalor (Bless Horse), Orlanth (Shield)

Humakt

God of War and Death

Humakt is worshipped by the professional warriors in several tribes in Quiviniland as the god of war and death, most famously the Malani. The Humakti are said to hold loyalty to their warband and fidelity to their warrior's code of honor over all other bonds. It is also a cult known amongst the professional warriors of the Hendriki tribe to the south. The initiation rites of Humakt are particularly severe, for it involves severing one's ties of blood and kin, and the taking of terrible geases in exchange for Humakt's gifts.

Worshippers: Warriors, mercenaries, bodyguards, adventurers.

Requirements: Succeed in Sword and POW rolls.

Skills: Awareness, Battle, First Aid, Religion (Humakt), Ritual, Orate, Riding, Sense Assassin, Sword, Dagger.

Duties: Housecarl, bodyguard, teaching combat skills, destroying undead.

Virtues: Energetic, Honest, Proud, Temperate, Valorous

Cult Magic: Bladesharp, Coordination, Demoralize, Detect Enemies, Detect Undead, Disrupt, Fireblade, Heal, Parry, Protection, Repair, Strength, Vigor.



Elmal, god of the sun, is worshipped as Orlanth's loyal thane by most of the Quivini clans. Illustration by Mike O'Connor.

Forbidden Spells: Dullblade.

Swords (Rune Lords): 18 in Sword, and four of: any other sword, any other weapon, Awareness, Battle, Conceal, First Aid, Orate, Riding, or Sense Assassin. 5 in Religion and Ritual.

Divine Magic: all common, Berserk, Create Ghost, Detect Truth, Enchant Iron, Morale, Oath, Sever Spirit, Shield, *Truesword*, Turn Undead

Miscellaneous: Initiates and Swords may never be brought back from the dead by any means. They must accept gifts and geases. Initiates roll on the childbirth table (page 26) at -3, Swords at -6.

Issaries

God of Trade and Travel

Issaries is Orlanth's messenger, the god of language, trade and travel. He is one of the Seven Lightbringers and is the psychopomp, guiding the dead to their proper place. Normally, Issaries is invoked through the cult of Orlanth Goodvoice but there are independent temples to the god at Clearwine and Runegate. Merchants who travel to the lands of strangers are known to initiate themselves according to Issaries' rites, so that they might gain magic that allows one to safely trade with foreigners.

Worshippers: Merchants, heralds, explorers, travelers.

Skills: Bargaining, Compose, Memorize, Recognize, Religion (Issaries), Ritual, Speak (Own), Speak (Tradetalk), Speak (language)

Duties: Merchant, trader, acting as herald, telling stories and poems, reciting genealogies, teaching languages.

Virtues: Energetic, Honest, Proud, Suspicious, Worldly.

Priests: 18 in Bargaining, Compose, or Speak, and 10 in four cult skills.

Cult Magic: Glamour, Glue, Mindspeech, Mobility.

Divine Magic: all common, Create Great Market, Create Market, *Eloquence*, *Fluency*, Lock, Passage, Path Watch, Retell, Spell Trading.

Associated Cults: Chalana Arroy (Regrow Limb), Eurmál (Clever Tongue), Lhankor Mhy (Analyze Magic), Orlanth (Flight).

Lhankor Mhy

God of Lawspeaking and Knowledge

Legal precedent is extremely important for the Quivini, for it allows them to resolve disputes in a just and fair manner, rather than through the arbitrary whim of despots. Those who remember the precedents of the clan and tribe are called lawspeakers, and are well respected by carl, thane and king alike. Lhankor Mhy is the patron of lawspeakers, for he is the Keeper of the Laws.

Many lawspeakers invoke Lhankor Mhy through the cult of Orlanth Lawspeaker, but the lawspeakers of the Colymar tribe directly

invoke Lhankor Mhy and follow the Hendriki initiation rites, which involves reading the Book of Laws (most clan lawspeakers are illiterate and memorize the clan's legal precedents). It is the duty of the cult to record the events of each tribal Law Moot, so that Justice can be preserved.

Worshippers: Sages, lawspeakers, seers.

Requirements: 18 in a cult skill.

Skills: any Lore, Courtesy, Custom (Orlanthi), Mathematics, Memorize, Oratory, Read (Heortlending), Religion (Lhankor Mhy), Ritual.

Duties: Resolving lawsuits, recording genealogies, remembering agreements, teaching.

Virtues: Honest, Just, Proud, Suspicious, Pious.

Cult Magic: Detect <any>, Farsee, Mind-speech.

Priests: 18 in three of Custom, Lores or Read (Heortlending), and 10 in Religion or Ritual.

Divine Magic: all common, Analyze Magic, *Cite Law*, Clairvoyance, Knowledge, Mind-Read, Reconstruction, Translate, *Truespeak*.

Associated Cults: Chalana Arroy (Restore CON), Eurmál (Clever Tongue), Issaries (Create Moot), Orlanth (Wind Words).

Rings

Orlanth showed people a ritual by which individuals can bond together and make a whole greater than the sum of its parts. Orlanth called this a Ring. His companions formed the first Lightbringers' Ring and they rescued the world from destruction. The Council of World's Friends was a Ring composed of representatives from all the peoples of Generetela and brought the message of the Lightbringers to all peoples. Every clan has a Ring, made up of clan members chosen by the Chieftain, that lead the clan in peace and war, act as judges, and wield the authority of the clan. A tribe is a Ring of clans, whose officers are selected by the council of clan chiefs. Warriors sometimes form Adventurer's Rings or Warrior Rings, who protect each other like close kin.

King Heort said that a good tribe is like a suit of chainmail — made of interlocking Rings that bind the tribe together into a fabric that can resist the strongest weapon of a foe.

Deities of East Ralios

Barntar	☐	
Bemurok	▽ 6 I	Proud, Lustful, Indulgent, Suspicious, Valorous
Chalana	III X III	Forgiving, Generous, Merciful, Modest, Trusting
Doskior	≡ 3 H	Forgiving, Generous, Just, Prudent, Valorous
Elmal	Y O	Energetic, Honest, Pious, Trusting, Valorous
Ernalda	X O O III	
Eurmál	∴ I ∴	Lustful, Lazy, Deceitful, Selfish, Indulgent
Gustbran	⊙ Δ	Energetic, Generous, Honest, Proud, Trusting
Heler	≡ X	
Humath	↑ Y 6	Energetic, Honest, Proud, Temperate, Valorous
Inora	⊙ W	
Issaries	III H H 3	Energetic, Honest, Proud, Suspicious, Worldly
Kolat	6 X	
Lankoring	Δ Y	Honest, Just, Proud, Suspicious, Pious
Mahome	⊙ III	
Maran Gor	■ ↑ I	
Mastakos	3 3	Energetic, Generous, Honest, Trusting, Valorous
Minlinster	☐ 3	
Odall	III ↑	Energetic, Generous, Merciful, Proud, Valorous
Orlanth	3 6 6 W	Energetic, Generous, Just, Proud, Valorous
Ralia	X O W	Lustful, Forgiving, Generous, Merciful, Prudent
Uleria	X ∞	
Valind	⊙ 6	
Vinga	3 6	Energetic, Generous, Just, Proud, Valorous
Voria	X O	
Voriof	▽ III	
Yinking	▽ Y	

Cultural Modifiers

Male	SIZE +2, CON +1	Vengeful +2, Indulgent +2, Reckless +1, Proud +1
Female	SIZE +1, CON +2	Prudent +2, Vengeful +1

1. Personal Data

- Name
- Homeland/Clan
- Culture
- Religion

2. Family

- Child Number = d6
- Social Rank
- Father's Occupation

Father's Survival Table

d20	result
1-13	Father living
14-17	Father deceased
18-19	Father alive, but bedridden
20	Father has been missing for 2d6 years

3. Personality Traits and Passions

- Personality Traits
- Underline religious traits and add +3.
Orlanth's virtues are Energetic, Generous, Just, Proud, and Valorous. See the Pantheon list for other deities.
- Add modifiers for father's occupation and culture. Find values (usually choose one at 16, and leave the others at 10 plus bonus). Opposite trait is 20 minus trait.
- Directed Traits (from culture, usually at 2d6 or 7)
- Passions
- Culture-specific and player's choice (usually 3d6).
Loyalty (tribe) = 3d6-2
Loyalty (clan) = 3d6
Love (family) = 2d6+6
Hospitality = 15.
Honor = 15.

Women's Gifts

d20	result	All are blessings of Ernalda
1-4	Extraordinary Beauty	+d10 APP
5-8	Natural Healer	First Aid +10, Chirurgery +10
9	Gift of Languages	+10 to Speak (Tradetalk, other)
10	Cold Cunning	+10 to Intrigue
11-12	Good with Animals	Animal Lore +10, Ride +10
13-14	Knows Herbs	Plant Lore +10, First Aid +10
15-16	Beautiful Voice	Orate +10, Sing +10
17	Nimble Fingers	Industry +10
18-19	Potion Brewer	May make one potion per year
	1: Arroin's Blood	Heal d6
	2: Chalana Arroy's Brew	+3 Healing Rate
	3: Uleria's Kiss	-10 Chaste, +10 Lustful
	4: Ty Kora Tek's Song	-10 Energetic, +10 Lazy
	5: Maran Gor's Embrace	3d6 poison
	6: 72-herbs	successful Chirurgery
20	Magically Talented	POW +2, knows 2 spells

4. Statistics

- Distribute 72 points, or roll 2d6+6 for SIZE and 3d6 for DEX, STR, CON, POW, and APP. Then apply cultural modifiers. Maximums are 18 plus SIZE and 5 for the others.
- Derived Statistics
- Distinctive Features
- Roll on table and choose details.

Statistics for Women

SIZE = 2d6+3
DEX = 2d6+6
STR = 2d6+2
CON = 3d6
POW = 3d6
APP = 4d6
Or use male statistics as Gift.

Distinctive Features

APP	# of features
5-6	3
7-9	2
10-12	1
13-16	2
17+	3
roll d20 or choose	
1-2	hair on head
3-4	tacial hair
5-6	tacial feature
7-8	expression
9-10	clothes
11-12	bearing
13-14	speech
15-16	arms and hands
17-18	torso
19-20	legs and feet

5. Skills

- Starting skills from culture
- Career Class
- Add skills from family/foster family.
- Add to Skills
- Distribute 30 points. Don't raise skills from 0, or above 15.
- Family Characteristic/Women's Gift

6. Previous Experience

- For each year:
- Roll d6, distribute to skills, traits, or passions up to 15 or spirit magic or
- Add 1 to any skill up to 20, or a trait, passion, or statistic up to its maximum
- For each 3 years:
- Add 1 to a cultural skill (relevant Custom, Religion, or Speak)
- Roll on Aging Table if 35 or older
- Statistics can't be raised after age 35; SIZE can't be raised after age 21

7. Other Information

- Status
- Equipment (from culture)
- Luck Benefits (from culture, or design your own heirloom)
- See *Pendragon* p.62 if you want more detail on your family

Suggestions: Your first character should be designed so that STR and SIZE have a total of at least 21. This gives a respectable Damage statistic of 4d6. His CON also ought to be at least 11. Characters with less than these values will be handicapped in combat.

No statistic can have an initial value of less than 5, and SIZE must be at least 8. Don't be tempted to assign more than one of these minimums to statistics. Statistics will be reduced during the game, and when any statistic is at 3 the character is bedridden and cannot leave his room. Worse, any statistic value at 0 indicates death. Thus even a low APP can be hazardous, due to aging and wounds.

If you expect your character to be in mass combat, give some points to Battle. Everyone should have some economically useful skill (such as Animal Lore or Stewardship). And don't forget that cultural skills like Compose and Custom can be very useful.

Aging Table

d20	Statistics Affected
2	4
3	3
4	2
5	1
6-8	0
9	1
10	2
11	3
12	4

Family Trait

d20 trait

1-2	Good with horses (Riding +10) Elmal
3	Excellent Voice (Singing +10) Donandar
4-5	Keen sighted (Awareness +5) Voriof
6-7	Lucky Farmer (Stewardship +5) Barnlar
8	At home in nature (Hunting +5) Odayla
9	Light-footed (Dancing +10) Drogarsi
10	Natural Healer (First Aid +5) Chalana Arroy
11	Naturally lovable (Flirting +10) Uleria
12	Never forgets a face (Recognize +10)
13	Goodvoice
13	Surprisingly deductive (Intrigue +5)
14	Like others in the water (Swimming +10)
15	Natural speaker and storyteller (Orate +10) Orlanth
16	Natural Musician
17	(Play all instruments) +15) Donandar
18	Good with words (Compose +15) Orlanth
18	Eidetic Memory (Memorize +10)
19	Lhankor Why
19	Born Lawspeaker (Custom +5) Lhankor Why
20	Magically Talented (Ritual +5) Ginna jar

Statistics Lost Table

d6	result	blamed affliction
1	SIZE	Evil Eye
2	DEX	Palsy
3	STR	Eit Stroke
4	CON	Consumption
5	APP	Pox
6		no loss

Taming of Dragon Pass

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Social Rank

1-2	Rank 4: Noble (Clan Chief or Tribal Thane)
3-6	Rank 3: Thane (Wealthy Carl, Herald/Poet/Trader, Lawspeaker, Godi)
7-16	Rank 2: Carl (Carl, Craftsman, Hunter)
17-20	Rank 1: Cottar (Cottar, Mercenary)

Male Names

Angorri, Asborn, Aslandar, Baranwolf, Bolik, Brandgor, Dangmar, Derik, Elmalanti, Enderos, Enjossi, Eonistaran, Fantarl, Frithorf, Garnath, Gustand, Heortarl, Illig, Iskalli, Jarang, Jorasar, Jonrik, Kangharl, Kentvent, Korlmhy, Leikan, Maniski, Orldag, Orlkensor, Ortossi, Penterest, Rastorlanth, Rostalos, Sartark, Vandarl, Varmand

Female Names

Arene, Arkilla, Beneva, Brenna, Dorasa, Elgane, Enerin, Eonislara, Ernaldesta, Ernaldinni, Ferena, Hindala, Inganna, Jerernalda, Kallyr, Karendra, Leika, Marlesta, Nataline, Onelisin, Rana, Randella, Tarkala, Umathkar, Valensta, Vininna, Yanioth, Yerestia

Family Background Table

d20 + Social Rank	status	typical religion
2-3 Hunter	2d6+20	Orlanth Odayla
+2 Awareness, +1 Boating, +3 Hunting, +2 Javelin, +1 Plant Lore, +2 Spear		
4-5 Cottar	2d6+30	Orlanth
+1 Hunting, +2 Stewardship, +1 Javelin or Bow, +1 Honest		
6-8 Mercenary	2d6	Elmal, Humakt
+2 Axe, +3 Sword, +3 other weapon, Cruel +d6, Valorous +d3		
9-15 Carl	3d6+50	Barntar
+2 Animal Lore, +2 Axe, +2 Bow, +2 Stewardship, +1 Honest		
16 Craftsman (Brewer, Smith, etc.)	3d6+40	Gustbran, Minlinster
+3 Bargaining, +2 Devise, +5 Industry, +1 Stewardship, +1 to a Lore		
17-18 Wealthy Carl	4d6+75	Orlanth
+3 Orate, Courtesy, or Custom, +2 Battle, +2 Axe or Sword, +2 Riding, +2 Stewardship, +1 Proud, +d3 Honor, +d3 Hospitality		
19-20 Herald/Poet/Trader	4d6+30	Issaries
+2 Custom (Heortling), +3 Compose, +2 Memorize, +2 Recognize, +6 among Bargaining, Play (Instrument), Oratory, and Singing, +d3 Indulgent		
21-22 Lawspeaker/Godi	4d6+30	Lhankor Mhy Orlanth
+4 Custom (Heortland), +2 Courtesy, +2 Ritual, +2 Religion (Lhankor Mhy/Orlanth), Just +d3, Honor +2		
23-24 Clan Chief/Tribal Thane	6d6+100	Orlanth Orlanth Rex
+3 Oratory, +2 Courtesy, +2 Battle, +3 Sword, +2 Riding, +1 Javelin +2 Honor, +2 Hospitality		

Starting Skills

	M	F
Animal Lore	5	4
Awareness	5	4
Bargaining	1	1
Boating	2	1
Chirurgery	0	8
Compose	4	4
Courtesy	2	2
Custom (Heortling)	5	5
Dancing	2	2
Devise	2	2
First Aid	2	7
Flirting	2	3
Hunting	3	1
Industry	2	4
Intrigue	2	3
Mathematics	0	0
Memorize	2	2
Mineral Lore	1	1
Orate	5	2
Plant Lore	2	5
Play (instrument)	1	1
Recognize	2	3
Religion (deity)	3	3
Singing	2	4
Sleight	dex+6	dex+6
Speak (Heortlending)	10	10
Stealth	dex+2	dex+2
Stewardship	3	3
Swimming	2	2
World Lore	2	2
Ritual	2	2
Shamanism	1	1
Battle	2	1
Riding	3	2
Dagger	3	3
Grapple	3	3
Bow	3	1
Javelin	3	0
Spear	7	1
Axe OR Sword	5	2

Orlanthi Luck Table

1	Family Heirloom (roll d6): 1-4: Sword with Bladesharpe matrix. 5-6: Iron Sword (breaks bronze swords on tied success rolls)
2	Famous ancestor, +100 Status.
3	You have a Hendriki charger.
4	You bear magical tattoos that provide 2 points of armor.
5	You own a suit of chainmail.
6	Family Heirloom: gold torc worth 30 cows.
7	You have an impressive magical spear, +2 to Spear skill until broken (breaks normally except on a d20 roll of 1-2). +100 Status. Value: 20 cows.
8	Family Heirloom: Ceremonial shield covered with intricate designs. Value: 25 cows.
9	Family Heirloom: Cache of silver weighing 4 marks. Value: 16 cows.
10	You have an impressive magical axe, +1 to Axe skill until broken (breaks normally except on a d20 roll of 1). +100 Status. Value: 30 cows.
11-12	You claim a famous hero as an ancestor, +200 Status.
13	Upgrade your outfit by 3 extra items (from either list)
14	You have 1 Love Potion (+10 Lustful, -10 Chaste).
15	You have 2 Healing Potions (each heals d6 points).
16	Make one extra roll on the Family Characteristic table.
17	You have a 4 point Thunderstone (+8 damage and drains 4d6 MP).
18	You have a pot of 4-point Woad (4 points of armor and Countermagic; must be naked).
19	You have a god-blood crystal which stores 5 magic points.
20	Roll twice.

Choose 3 + Generation Number items from the Equipment list, and Generation Number items from either list. Crafters, Healers, Heralds, and Lawspeakers choose 4 items from the Professional Equipment list, and 2 items from either list. Everyone starts with a tunic, trousers or kirtle, sandals or boots, a cloak, headgear, ornaments, belt knife, fire making gear, torches, a wineskin, and clan tattoos.

Equipment

Spear; five javelins, bow & 24 arrows; Highland Pony; butchering tools; hook & line; sword; shield; axe; spare trousers; cloak & cloth shirt; extra set of winter clothes (counts as 1 point of armor); leather armor (4 points); helmet; hand mirror; kit with tinder, tools, & rope; bronze torc worth 1 cow; two clients who fight for you in wars; young client who functions as a squire on 13 or less.

Professional Equipment

Whetstone; sewing needle; alynx; small stone effigy of diety; chirurgery tools; ceremonial gear worth 4 cows; good quality musical instrument worth 5 cows; hammer & anvil; wigs, masks & face-paint for ceremonies; dress shirt & mantle worth 4 cows; young client who adds +1 to professional skill and is present on 13 or less; obsidian stone for sighting the sun; pot of 2 point woad (2 points of armor and Countermagic; must be naked); a 2 point Thunderstone (2d6 damage and drains 2d6 MP); stead and its pastures (10 cows — carl status); 1 mark of silver in coin; 3 marks in trade-related goods.

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Armor

Full suit, w/o helm or padding	
Leather [3]	15
Linen [5]	25
Cuirbouiilli [5]	60
Ringmail [6 + 2*]	150
Chain or Lamellar [7 + 2*]	180
Reinforced Chain [8 + 2*] †	960
Partial Plate [10 + 2*] †	2400
* Requires padding	
† Large city, when available	

Helmet

Open helmet [1]	40
Great helm [2]	100
Visored helmet [2]	150

Padding

Normal (felt or cloth) [2]	7
Fancy [2]	25
Silk, 3 colors [2]	240

Shields

Common [parries 9]	3
Painted [parries 9]	5
Large [12; -5 to skill]	6

Barding

Cuirbouiilli	480
Chain Mail	NA
Only a destrier can wear barding	

Prices are given in pennies, though barter is the norm. Markets exist only in cities.

1 milk cow = 120 p = 2 ounces of silver
1 mark of silver = 4 milk cows = 1 ounce of gold

Horses

p. 337

All steeds are trained for their station. None are trained to tight. All are shades of brown.

Destrier [8d6; Move 7]	NA
Charger [6d6; Move 8]	2400
Palfrey [Move 6]	1200
Courser [5d6; Move 9]	1200
Rouncy [4d6; Move 6]	240
Pack Horse [Move 5]	100
Cart Horse [Move 4]	80
Nag	50
Mule [Move 6]	100
Donkey [Move 5]	60
Special color or appearance	above prices*2

Tack and Decoration

Basic tack	16
Fancy	24
Special (engraved, etc.)	100
Caparison [1]	24
Caparison, fancy [1]	80

Inn Prices

(includes common food)	
Common	1/day
Private	12/day
Horse	3/day
quality dinner	12
wine	10

Dexterity Modifiers

Encumbrance: Penalties apply to actions involving movement, like climbing or dodging, but not for balance.

Leather armor or light load: -5

Metal armor or heavy load: -10

Footting: difficult or slippery surfaces give a negative modifier of up to -10.

First Aid

Critical: Patient gains d3+3 hit points.

Success: Patient gains d3 hit points.

Failure: No improvement.

Fumble: Patient loses d3 hit points.

Check "Chirurgery Needed."

Each use takes 3d6 rounds.

Chirurgery

p. 184

Critical: Double Healing Rate.

Success: No deterioration.

Failure: Deterioration (-d6 HP) at end of week.

Fumble: Patient loses d3 HP now, and suffers Deterioration at end of week.

Statistic Lost (d6)

- 1 SIZ ("Evil Eye")
- 2 DEX ("Palsy")
- 3 STR ("Elt Stroke")
- 4 CON ("Consumption")
- 5 APP ("Pox")
- 6 no loss

Damage

Over SIZ (before armor): Make DEX roll or Riding roll if on horse.

Unconscious: Fall unconscious below this value. DEX roll if on horse. Check "Chirurgery Needed."

Hit Points Zero or below: Must be healed to positive HP, or will die.

Major Wound: ≥CON. Roll HP or fall unconscious. Make Valorous to continue fighting. Roll on Statistic Lost Table (refigure derived statistics). Check "Chirurgery Needed."

Mortal Wound: ≥HP. Must be healed to positive HP within 1 hour. Roll 3 times on Statistic Lost Table. Check "Chirurgery Needed."

Weapons

Prices are for bronze or wood weapons; most parry 3 points

Axe [+d6 vs shield, breaks shield on 6]	25
Dagger [-d6]	5
Shortsword [-d6] +*	25
Flail f [no shield; +d6 vs chain]	50
Great Axe [+d6; +d6 vs shield, breaks ...]	50
Great Spear [+3 vs mounted]	4
Great Sword [+d6] +*	100
Halberd [+3 vs mounted; +d6]	60
Hammer [+d6 vs plate]	30
Lance [+3 vs non-lance; damage = mount]	5
Mace [+d6 vs chain]	30
Main Gauche [parries 4]	8
Morning Star [+d6, +d6 vs chain]	75
Quarterstaff [parries 4]	1
Spear [+3/-3 until closed]	2
Sword +*	75
Rapier *	60
War Flail f [no shield, +d6, +d6 vs chain]	75
† Breaks non-sword; * dropped on tumble; f hit self on 1	

Missile Weapons

Axe, Throwing [-d6; +d6 vs shield, breaks shield...]	-5	max
Bow	10	40 m 200 m
10 arrows [3d6]	1	
Crossbow, Light [1/round]	100	40 m 200 m
8 bolts [d6+8]	1	
Crossbow, Medium [1/2 rounds]	140	50 m 250 m
5 bolts [d6+11]	1	
Crossbow, Heavy [1/4 rounds]	480	60 m 300 m
3 bolts [d6+14]	1	
Javelin [-d6]	1	20 m 60 m
Long Bow [5d6]	NA	
Sling f [3d6; does at least 1/3 damage]	1	50 m 250 m

Tactics

Berserker: Enemy attacks unopposed, then +10 to unopposed attack. {p.164}

Break Shield: -5, oppose damage against shield armor.

Defense: +10 to weapon skill, but no damage done.

Disarm: -5, oppose damage against STR.

Dodge: Successful modified DEX avoids attack. {p.155}

Escape Mêlée: If Movement is greater, oppose modified DEX against opponent's weapon; otherwise, automatically hit while fleeing. {p.165}

Feint: Successful modified DEX before combat roll halves opponent's armor, critical ignores armor, failure does no damage. {p.165}

Flurry: Critical does normal damage, but allows second unopposed attack.

Great Blow: -5 to weapon skill, +d6 damage.

Combat Modifiers

Difficulty Seeing: -10 to weapon skills unless Awareness roll made.

Fatigue and Minor Wounds: -5 (after 10 rounds).

Height Advantage: +3/-3.

Immobilized: -10/+10.

Lance Charge: +3 except against great spear or lance charge. ≥10m charging. Made while moving. Breaks if damage roll is odd.

Missile against Shield: -5.

Multiple Actions: -5/+5 (except Move & Lance).

Pole Weapons and Spear: opponent -3 until opposition lost.

Surprised: +5 to attacker, unopposed.

Unarmored: +3 (if trained with armor), +2 to Movement.

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Rates of Travel (km/day)

p. 154

	royal or trade road	road	path	track
leisurely pace *	24	16	8	3.2
normal pace	32	24	12.8	4.8
hurried pace †	48	40	19.2	6.4

* caravans, siege trains, wounded characters

† requires mount

Forced March Add Movement * 5 km, make CON roll

Exploration Results

Critical = Move at normal pace.

Success = Move at leisurely pace.

Failure = Character is confused and must stop the trip to get his bearings. Lose from an hour to half a day, at the GM's preference.

Fumble = Character takes the wrong direction and is thoroughly lost.

Exploration Modifiers

Blood & Lust p.15

- +10 Shadow Empire Road
- +5 Trade Road
- +5 Your Home Clan Lands
- +4 Clear ground, wastes
- +2 Populated forest
- 0 Forest
- 3 Dense Forest
- 5 It is raining
- 10 It is raining heavily
- 15 It is snowing
- +5 Light snow is on the ground
- 8 Heavy snow is on the ground
- +5 Fresh Spoor
- 3 Hilly area
- +5 Populated area
- 15 Mountainous
- 20 Marsh or swamp
- 10 You are lost
- +3 You were here before
- +5 You are returning to yesterday's camp



Basic Status Awards

p. 118

Category	Status Gained
Minimum	1
Ordinary	10
Heroic	100
Extraordinary	1000

Extra Status

p. 118

- Success against bad odds (worse than 3:1): +100/adventurer
- Extraordinary witness to the event: +25 for a greater noble, 100 for your lord
- Helped a famous hero: +100
- Extraordinary flourish and show: +10
- Made the GM laugh with pleasure: +10

Sample Status

Human Foes

- unruly peasant = 1
- thief = 5
- ordinary bandit = 10
- notable bandit = 25
- armored and mounted warrior = 35
- notable mounted warrior (1000-1999 Status) = 50
- Rune Master or shaman (2000-3999 Status) = 100
- Notable Rune Master (4000-7999 Status) = 250
- Famous Rune Master (8000+ Status) = 500
- Hero = 750

Standard of Living

- Economics roll: success = 25, critical = 100
- Dependents: half the wergild of clients

- Funeral Gift = 10+, depending on value
- Cattle Loan = 5/cow, then 1/cow/year
- Birth = 25 (twins 100, triplets 200)

Animals, Monsters, and

Magical Beings

- vicious rat = 0
- huge snake = 1
- large wolf = 5
- bear = 10
- huge white bear = 100
- trollkin = 10
- ordinary dwarf, elf, or troll = 20
- notable dwarf, elf, or troll = 50
- small giant = 100
- lion = 250
- griffin = 250
- giant = 250
- fire-breathing wyrm = 400
- huge giant = 500
- basilisk = 500

One-time Honors, Titles, and

Ceremonies

- Initiate = 50
- Subcult = 25
- Acolyte = 200
- Priest = 500
- High Priest = 500
- Rune Lord = 600
- Shaman = 250
- Housecarl = 75
- Clan Ring = 100, then 20/year

Successful Tasks

- Trivial Task (save a maid from a wolf) = 1
- Ordinary Task (carry a message through unknown territory) = 10
- Heroic Task (free prisoners from a clan of giants, or carry a message safely into a very dangerous place) = 100
- Very Heroic Task (lead a tiny army to repel a huge group of invaders) = 250
- Extraordinary Task = 1000

Passion Results Table

p. 204

Critical: Character is Inspired, and acts strongly in accordance with the passion. One skill of player's choice is temporarily *doubled* in value (or +10 if inspired by Hate), and remains so throughout the task or situation that evoked the passion roll (maximum of one day). Immediately go up one point in the passion, and gain an experience check as well.

Success: Character is Inspired, and acts in accordance with the passion. Temporarily add +10 to one skill of the player's choice (+7 if inspired by Hate), with the same duration as above. Experience check gained.

Failure: Character is Disheartened. He may act as the player chooses, but a modifier of -5 is applied to *all* subsequent rolls for the duration of the situation that evoked the passion roll. After the action is over he will be Melancholic. Immediately lose one point of passion unless the GM rules otherwise.

Fumble: Character is crushed by negative thoughts. He goes mad, either immediately or after the action is over, as determined by the GM. Immediately lose one point of passion.

Failure to perform a deed you were Inspired over results in Shock (a roll on the Aging Table).

Skirmish

Commander's Battle Roll Results Table

result	modifier	Battle: p.256, <i>Beyond the Wall</i> p.120
Critical	+5	Skirmish: p.175
Success	+0	
Failure	-5	
Fumble	-10	

Non-Player Followers' Fate Table

result	fate
Critical	A great victory! No losses, and 1 enemy of appropriate rank is captured per 5 NPCs
Success	10% losses (2% killed, 8% wounded). Survivors are victorious against their opponents.
Failure	50% losses (10% killed, 25% wounded, 15% captured) and surviving troops must retreat from the field
Fumble	75% losses (50% killed, 25% captured), surviving troops routed from field

G V W ● † ‡ × ☆ □ ■ * X O III . : Δ O R ƒ ∅ ∂ ∫ ♂ △ Υ ≈ † π ❄ ● ● ↑ ⊙

Rune Magic

* Requires opposed roll unless target is willing R=Ranged, T=Touch A=Active, I=Instant, P=Passive, T=Transient

Wergild Table

(approximate value, in cows/pennies)

Thrall or mercenary	5/600
Cottar	8/1000
Carl, crafter	10/1200
Patron, Thane, Housecarl	20/2400
Chief	40/4800

Activity Levels

No Activity: Resting, eating, or sleeping. No aggravation. The best way to recover.

Light Activity: Walking short distances slowly, eating heavily, talking, writing short letters. No aggravation, even for unhealthy characters, unless the activity is performed to excess.

Moderate Activity: walking longer distances, riding a horse (even for a few minutes), celebrating, dancing, engaging in romance, engaging in an angry argument. Aggravation is possible for unhealthy characters, at GM option.

Strenuous Activity: fighting, running, climbing, travelling a significant distance on horse or on foot (or even in a chariot or litter, if the GM so rules).

Aggravation is certain for unhealthy characters, and possible for healthy characters who are injured.

Cattle Raid Solo by Thomas Lindgren

Gather a Raiding Band

The first task of the would-be cattle raider is to join an existing band of cattle raiders, or gather a band of willing compatriots. When the cattle raid is over, the raiders disperse and go back to their normal duties.

Joining a band of raiders

If you are looking to join a band, roll on the following table. The number of Raider Values is the strength of your party.

Cattle Raiders Gather

d20 result

1-15	No band gathers
16-18	Young men go raiding (2d6 RV)
19	Married men go raiding (2d6+6 RV)
20	Chief goes raiding (3d6+6 RV)

Forming a band of raiders

In order to form a band of raiders, you must make an Oratory roll. If you succeed, the young men of the clan will join you, the Raid Leader (2d6 RV). If you critical the roll, the married men will go with you (2d6+6 RV). A failure means no one is interested. If you fumble, everyone jeers at you and goes home.

Note: The number of cattle in a herd should be determined by the campaign; I haven't come up with any "good" method without making assumptions about what is normal.

Sneak up on Herd

The cattle raid begins by locating a prospective herd. This needs two rolls. First, the Raid Leader rolls an Animal Lore roll to locate a good herd. If he succeeds, a normal herd of animals is the target. If he criticals, the herd is large. If he fails, a small herd is the target. If he fumbles, the band goes out in the woods and find nothing some days later.

Then, a designated tracker rolls Hunting to sneak up on the herd. If no player volunteers, the Hunting roll equals the Raider Value of the band.

Hunting Roll

Critical	Herders sleep; +10 to Stealing roll
Success	Herders unaware; +0 to Stealing roll
Failure	Herders alert; -5 to Stealing roll
Fumble	Herders ambush; skirmish w/o stealing

Steal Cattle

The band has crept up on the herd and now prepares to fool the herders and get away with the animals. Roll on the Cattle Stealing table, as modified by the Hunting roll above. Treat rolls of less than 1 as 1 and more than 20 as 20.

d20 Cattle Stealing

1-2	Skirmish, fumble, ambushed
3-5	Skirmish, fumble
6-10	Skirmish
11-15	Steal 25%
16-17	Steal 50%
18-19	Steal 75%
20	Steal 100%

If there's a skirmish, the Herder Value (HV) is 2d6/2d6+3/2d6+6 for small/medium/large herds. Run a skirmish [p.175], comparing the RV and HV. If the raiders win, they can steal 50% of the cattle. Otherwise, they must do without. Raid Leaders match their Battle against a Battle of 2d6+3.

If fumbled getaway, the owners track you down. Legal problems may ensue, especially if herders were killed, or your intrepid band may get to guard the cattle against counter-raids for the rest of the season (unless the Chief leads your band). No Status is gained in this case.

Present Herd to Chief

The raiders go back to their village and present the captured animals to their clan Chief, who accepts them with benevolence. If the raiders have been tracked, the trackers may come forth with accusations. In this case, Status gained is halved.

The raiders each gain 2 points of Status per animal stolen. The Raid Leader gains 10 points of Status per animal. As the cattle are presented, an Oratory roll is made by the Raid Leader; if it succeeds, a further 25 Status is gained by the Chief. If it criticals, 50 Status are gained. If it is fumbled, the Raid Leader's Status gain is halved. (It may be halved twice.) A failed Oratory roll has no effect.

Receive Largesse of Chief

The Chief now distributes the captured animals to the subjects. He keeps the first, eleventh, and so on. The Raid Leader gets the second, twelfth, and so on. Every third, fifth, seventh, ninth, thirteenth etc, goes to a raider. Every fourth, sixth, eighth, tenth, and so on, goes to someone else in the village.

Thus, the Chief and Raid Leader gets 1/10 of the animals, and the other raiders share 2/5 of the animals. If the Raid Leader and the Chief are the same, the Chief may on a Generous roll distribute the Chief's share to the raiders. In this case, the share is split half-and-half between Raid Leader (i.e., the Chief!) and the other raiders.

If there are more raiders than animals, they are traded at a market when this is possible, or some other compensation is made.



PenDragon Pass

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1: Perform Solo

Leadership.

If your character is responsible for ruling a clan or area, roll on the Land table. Receive an Intrigue check when your lord visits, and a Custom (Orlanthi) check for dealing with your lands. Make a Stewardship roll for your lands. Sit in judgment as per *Pendragon* p.311.

Economics.

If there is no leader player, one player or the GM should roll for the land.

Your character should choose a productivity skill to roll for the year (typically Animal Lore, Bargaining, Devise, Hunting, Industry, Mineral Lore, Plant Lore, Stewardship). Apply modifiers based on the state of the land, and relevant spells (e.g. Bless Crops). Success gives a check, 25 Status, and a surplus of 60 pennies worth of goods (e.g. obsidian for Mineral Lore). A critical gives 100 Status, and a surplus of 120 pennies worth of goods (e.g. beef jerky for Animal Lore); treat as Rich. A failed roll indicates a hard winter; treat as Poor for Stable and Family rolls. A fumble indicates a disastrous winter, treat as Impoverished for Stable and Family rolls. Negative effects may be lessened by a support group such as family or clan, or by a spouse's Stewardship roll, at the GM's option. Large herds, vast lands, or many tenants may increase the result one level.

Your character also resolves minor disputes in his household: check either Just or Arbitrary, your choice. For dealing with daily life, check Custom (Orlanthi).

Vassal Service.

If your character works for someone else (such as a chief or priest), roll to determine which is the most significant event this year. Checks received for traits are at your choice.

Normal Status is gained for participating in a tournament or a round of a small battle (*Pendragon* p.122). Any other activity gets 15 points. A critical skill use may prompt a lord's gift.

Garrison: Checks to Awareness, Intrigue.

Border patrol: Checks to Riding, Awareness, Merciful/Cruel, Prudent/Reckless, Trusting/Suspicious.

Escort someone to nearby place: Checks to Riding, Courtesy, Intrigue, Temperate/Indulgent.

Escort someone far away: Checks to Courtesy, Intrigue, Awareness, Riding, Temperate/Indulgent, Trusting/Suspicious.

Participate in a tournament: Checks to best weapon, Awareness, Riding (if mounted), Forgiving/Vengeful, Merciful/Cruel, Modest/Proud, Prudent/Reckless, Temperate/Indulgent. Receive 15 Status for participating, and 50 for criticalling weapon or Riding.

Skirmish: Raiders attacked, and you engaged in a small battle as a leader. Roll on the Random Battle Results table to find the result and a modifier for your Battle skill, then fight a round of M  lee (p.261) as per normal Battle rules, with your character as a Leader. Ignore

The Land Table

d6	State of the Land
1	Terrible. Blight, drought, etc. -5 to skill.
2	Bad. -2 to skill.
3-4	Normal
5	Good. +2 to skill.
6	Excellent. +5 to skill.

Home Service Table

1-10	garrison
11-14	border patrol
15-16	escort someone to nearby place
17	escort someone far away
18	participate in a local tournament
19-20	skirmish

Random Battle Results Table

1	Brilliant leadership and prowess, a great victory! +10
2-3	Overwhelming victory! +7
4-5	Victory! +5
6-8	Contested victory. +3
9-12	Draw. No Battle modifier.
13-15	Contested defeat. -3
16-17	Routed! -10
18-19	Major disaster! -15
20	Utter disaster. -20

all other options and consider it a 1:1 fight.

If your character is killed, ignore the result and presume instead that he received a Major Wound, but survived.

Worship.

Initiates who attended the High Holy Day ceremonies during the year make a Religion roll for the appropriate deity (occasionally modified by the presiding priest's Religion roll). Success gains a POW check. Shamanic cultures have a similar roll based on Custom.

Initiates also regain one point of rune magic on High Holy Day if they make three of the cult's five virtue rolls. If they make four of the rolls, they regain the use of two points of rune magic, and if they make all five, they can regain four points. Love (Deity) may be substituted for one of the virtues. Characters with all 5 traits at 16 or higher regain one extra point.

Note that whether the clan is a War Clan or Peace Clan will affect regaining of magic.

2: Experience Check Rolls

For all check marks, including POW, roll d20. Go up one point for each roll *greater than* current point value. (A roll of 20 increases any skill or POW, even if it's already 20 or greater.)

Humans can't have a POW of greater than 21.

3: Aging

For all characters 35 years or older.

Roll 2d6 on Aging Table.

Aging Table

2d6	Statistics Affected
2	4
3	3
4	2
5	1
6-8	0
9	1
10	2
11	3
12	4

Statistics Lost Table

1d6	result	blamed affliction
1	SIZ	Evil Eye
2	DEX	Shakes
3	STR	Wasting Disease
4	CON	Consumption
5	APP	Pox
6	no loss	

4: Economics

Impoverished: -15 to Horse Survival and Child Survival; no children born; -1 to armor; make CON roll, where failure equals 1 lost CON point.

Poor: -3 to Horse Survival and Child Survival, cumulative each poor year.

Ordinary: No effects.

Rich: No modifier to Horse Survival; +1 to Child Survival; +3 to Childbirth.

Superlative: +2 to Horse Survival (no horses die); +3 to Child Survival (no children die); +5 to Childbirth table.

5: Stable/Kennel

Roll d20 for each horse or other animal owned, applying modifiers as needed.

Unless you own your own herd, someone else will receive any foals born.

Horse Breeding Table

d20	result
1-2	Horse dies, breaks a leg, loses its wind, etc.
3	Mare dies, others healthy
4-10	Horse is healthy
11-19	Mares have one foal
20	Mares have two foals

6: Marriage (Optional)

If your character wishes to marry, inform the GM, who will rule whether this honor is possible for your character. See *Pendragon* p.187.



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Clan Ring = 100, then 20/year



THE CULT OF SHARGASH

SHARGASH

**The Destroyer, The Lord of Ashes,
The Hammer of Yelm**

To the people of Alkoth, Shargash reigns supreme in the universe. He is the Burning Sun, the Destroying God, The Thunder, the Purifier, the Wrathful Father, and the God of Death. Shargash destroys the world when it grows corrupt, and leads all that is good and pure to new life. Shargash is manifest in all the winds, fires, and battles of the world, but Alkoth is his special domain.

Mythos and History

Shargash was the war god for old Dara Happa, the loyal son of Yelm. During the Dominion of Yelm, Shargash rushed to every fight, seeking to destroy his father's enemies. When Umaturum tore through the sky, Shargash cast him down. When the Mother of Waters roared in to avenge her daughter Oslira, Shargash hammered her down with his shield. Often, Yelm would bid Shargash to hold, so that the enemies might be turned by the strength of Yelm's justice. Shargash, ever obedient, stood by. He simply studied the enemies and prepared for another fight.

Once Yelm did not listen to his expert son, and so was killed. Shargash ruled the world in the absence of Yelm. He devoured all the monsters, demons, and foreigners that overran the Rich Land. He defeated the Ram God, and hauled its iron carcass north to break the advancing ice. He cast down the false sun, Sedenya. He crippled Ele-malus when he came to steal. He fought against the Cruel God, the Selfish God and the Devourer. He even slew all his followers and all the good things he loved, and placed them in his Enclosure of Alkoth.

Finally, Shargash faced Kazkurtum, the corruption of all that is good. Kazkurtum wanted to be killed by Shargash so that he could get into the Enclosure, too. But Shargash was too clever. With his great strength, he tore Kazkurtum apart. Then he buried each piece and guarded them with great magics.

When all the world was finally pure, Shargash went to Bijjif-Yelm and bid him to restore the world. The Ever-Living God roused himself and commanded Shargash to return all the dead things into the world. So Shargash returned to the world, and all life followed him. Once again, Shargash cherishes and guards Yelm's justice.

Iconography

Early carvings and clay icons of Shargash show a large man with a club and a scowl. Most still retain traces of red paint. Later paintings on reed mats show a powerfully built red-skinned man with long hair and beard. He appears raging through the clouds, wielding thunderbolts and skyspears. He is just as often depicted as a fiery image, devouring a myriad of humans, monsters, and large objects. Modern depictions show him in Lunar style, four armed and dancing.

The Role of Shargash

Shargash Destroyer is the storm and war god for the Dara Happa pantheon. While he is merely propitiated by most Dara Happans, the Alkothi worship him as the Lord of All. From his palace on Bloody Planet, Shargash thunders battle and destruction. From his domain in the Underworld, he leads the dead to renewal. His shrines are found in solar temples throughout Dara Happa. Several great temples, called "enclosures", can be found in Alkoth and throughout

The work on Alkoth and Shargash came out of discussions between Dennis Hoover, Harald Smith, Greg Stafford, John Medway, Pam Carlson and Martin Laurie.

Shargash Has Many Names

These are the common names that everyone knows:

Thunderer - *When the first rebel, Umaturum, broke through the sky, it was Shargash who cast him down. Shargash twisted Umaturum to break his back, and took from him the powers of the Storm. Since then, no rebel of Umaturum's family can stand still or walk in a straight line.*

Destroyer - *When the world was dark and Justice had fled, Shargash broke apart the world, destroying everything. When the world is rotten and corrupt, it is Shargash who destroys it so it can be made again.*

Devourer - *When Shargash was loose in the world, he devoured everything. Nothing was left alive. War walks in Shargash's wake. Wherever he goes, foe fights foe and friend fights friend, till all are devoured.*

Master of War - *Wherever there is trouble, Shargash is there. He taught armies to march to the beat of his drums, and ever since then, armies march better with drums. The Great God taught armies to fight in formation, and ever since then, barbarians break against them like wind against the rocks. Even the barbarians know it is good to make war when the Bloody Planet is in the sky.*

Purifier - *Shargash destroys the corrupt and unjust with fire and thunder. "Red are his thunderbolts that break apart the word. Red is the blood he spills upon the ground. Red is the fire that consumes the sacrifice."*
- *Shargashi Prayer.*

Alkor, guardian of Alkoth - *He is husband to Oslira and father of all the peoples of Alkoth.*

Lord of the Dark Way - *He leads the living and the dead into the underworld, and brings those worthy back again.*

These are the secret names of that only the holy know:

Stick and Stone - Shargash holds the power of fertility, just as new green shoots sprout after a brushfire.

Horribilis Primus - Shargash is the father of Demons. He is king of the monsters he slew that remain in the underworld. These are the the demons that dwell within his enclosures.

The Last Rebel - Once, some terrible monsters came to the Rich Land. Shargash wanted to attack them, but Yelm insisted they could be taught reason. Shargash could see the monsters were foul and deceiving, but Yelm could not see that which was Dark. Shargash knew the monsters must be destroyed. Shargash could see that Yelm must be made whole. So Shargash slew his Father, and sent Yelm's Bijiff-part to the safety of his Enclosure in the underworld.

Brother of Rufelza-Verithurusa was a virtuous daughter of Yelm, and a sister of Shargash. When Umatum entered the world, Verithurusa followed his unpredictable course so closely that she fell off the edge of the world, and so saw the horrors of the World Without Yelm. She returned scarred and changed. Since then she has changed forms many times, seeking to return to her original, pure form. Shargash, her compassionate brother, aids his sister with his strengths of death, purification, and renewal.

old Henjarl. Dara Happans and Alkothi agree that Shargash destroys the enemies of Dara Happa when released by Yelm.

The Immanence of Shargash

The site of Alkoth has always been sacred to Shargash. His presence can be felt within his Enclosures, the largest of which is the entire city of Alkoth. The worship of the Destroyer is the Alkothi response to his terrible immanence. His spirit thrums in the hearts of his people, who view almost everything in life as fuel for the purifying fire of Shargash.

Men and women throughout Dara Happa make sacrifices to Shargash that they might not be devoured. Throughout old Henjarl, many worship Shargash as an ancestor and protector. Every resident of Alkoth worships him in some way, embracing the barely-heard but constant sounds of ancient drums that well up from the depths of the city. Warriors invite Shargash to seize their souls, that they might fight well for his pleasure. Shargash receives indirect offerings from all Glorantha as war and destruction are his domain.

Priests, lords, and kings dance the mysteries of Shargash to lead warriors into combat, join the living and the dead, and to ensure justice remains in the world.

Shargash in the Empire

Once the premier war god of the Dara Happa, the cult has lost much political power and prestige from its height during the reign of Khordavu. After several berserk rampages through Darjiin, the Shargash cult lost favour with subsequent Emperors. When the Shargashi suffered enormous casualties during the war against

Dragon-kind, the Emperor leapt on the opportunity to promote Polaris as the war god of the empire.

With the rise of the Lunars, Yanafal Tarnils has become the imperial war god. Shargash is still worshipped by all Alkothi, by a regiment of the Imperial Guard in Raibanth, and occasionally by other Dara Happa soldiers. Except for the few pure Alkothi regiments, military policy and army command now rests firmly in the hands of the Tarnils officer corps. Shargashi participation in the disastrous Jannisor Rebellion led the Red Emperor to remember Shargash's rebellion against Yelm. Since then he has been careful to keep Alkoth and the cult of Shargash firmly controlled.

The Way of Shargash

Shargash worship is highly ritualistic. The common folk worship Shargash as a protector, along with other gods related to their livelihoods. Higher worship of Shargash is organized along two paths.

The Red Path is the Dance of the Destroyer, the mask of Shargash that devours the world and brings all that is good within the safety of the Enclosure. This is the path of warriors and those who would influence the world outside the Enclosures. The high priest of the Red Path leads the city to war and oversees its outside relations. He is known as the Red King.

The Green Path is the Dance of the Lord of Ashes, the mask of Shargash that protects all within the Enclosure.

It also includes the path of Alkor, a son of Shargash who oversees the internal affairs of the city and fertility of its fields.

The Green King rules all the subcults of the Green Path. This is the path of administrators, priests, and the mysterious Elevens, who serve as the Green King's loyal troops.

Life after Death

Shargash gives certainty and succor. All Shargashi know that the god will protect them from impurity and the unjust rule of Kazkurtum and that their souls will always be part of his great purpose.



Warriors of the Red Path know that the best among them ascend to the Bloody Planet, to Shargash's great Sky Palace. There his heroes fight for the pleasure of the god, waiting for the day that Yelm releases Shargash again. Then they will muster to destroy the world. Occasionally, heroes are summoned from the Bloody Planet by their worshippers. Several Alkothei regiments are centered on the worship of a particular hero.

Warriors of the Red Path who don't attain herodism go to the Underworld to be devoured and reborn with the other Shargashi.

The followers of the Green Path know that Shargash will come for them when they die, and place their souls safely in his enclosure. Their bodies are burned in the sacred part of the year, in a ceremony that summons Shargash to lead them to the land of the dead. There all spirits are judged by Bijiif-Yelm. If found just, the souls stay in the underworld enclosure until the next cycle of destruction and renewal. Those souls that lacking justice are devoured by Shargash. Their spirits are destroyed, but their essences return to enter the great cycle through the ash of their bodies.

The Grand Library

The Grand Library at the Temple of Buserian is surely one of the most popular destinations for the visitor to Alkothe. Although the library appears small, its underground archives are extensive. Recent tulu-reed scrolls and vellum books share the shelves with ancient tablets made of clay, copper, bone, and even iron. But this library's sacred caverns contain more than war stories and lists of plunder. It was here that Emperor Yelmgatha quested for the long-forgotten *Glorious ReAscent of Yelm*.

Retrieving an ancient tome is no small matter. If the surface of Alkothe can be considered part of the underworld, then its library must occupy even deeper hells. The lowest levels of the library are home to a horrifying array of demons and dead godlets, placed there by Shargash and controlled by the Shargash-Buseri. Gaining access to the underground levels requires the assistance of the intrepid librarians, while visiting the deepest levels involves rituals so unpleasant that one wonders if the required "death" is only symbolic. Small wonder the library has never been looted.

From *A Visitor's Guide to Alkothe*, by Enhedu Atras-Roh, Etyrian Pathfinder

Animals in Alkothei Homes

Dogs, cats, and birds are often kept by all but the poorest Alkothei. Dogs are valued as guard animals. Popular belief holds that they can see unwelcome spirits. Cats are kept to kill vermin, and are believed to attract helpful spirits. Birds are kept for their beautiful songs.

Alkothei religion requires that these animals be freed each spring, on the Day of Shargash's Return With All Life. This is joyous festival in Alkothe, one highly recommended by the author!

From *A Visitor's Guide to Alkothe*, by Enhedu Atras-Roh, Etyrian Pathfinder

"We Hate Darjiin Usurpers!"

From time to time the Alkothei go on massive destructive rampages, killing or destroying all people and things Darjiini they encounter.

Mythically they are entirely correct. It is clearly indicated in the *Glorious ReAscent of Yelm* that the Darjiini are the descendants of the unjust scum of Nivorah, an ancient and impure city destroyed during the rule of Manalarvus the Roofer.

"Then Surensilba, the lewd heron goddess, stirred her people to such excess that they declared Manalarvus and all things Dara Happan to be foolish and foul. Upon a huge ziggurat built to mock Yelm's own Footstool they chose one of their own to be their Emperor."

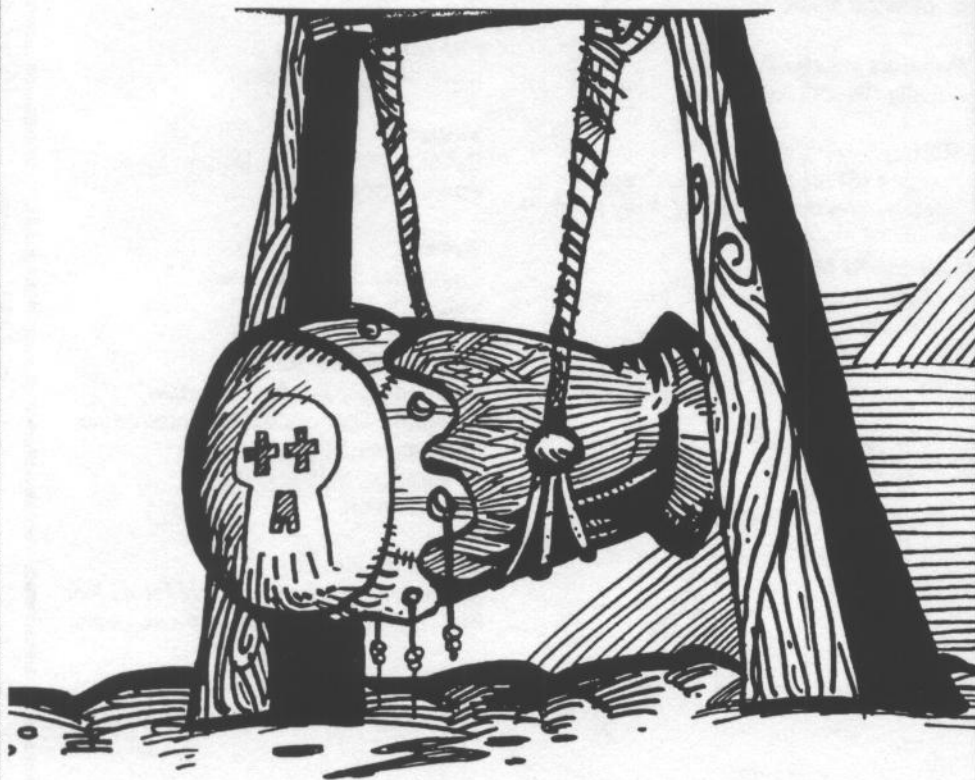
When Manalarvus heard this he paused in his work. He called his counsellors to him and conferred with their virtue. At last Manalarvus went atop the Footstool and from there he blessed Shargash and his army and sent them to destroy the blasphemers. "I hate Darjiin usurpers," said the Emperor.."

Page 30 - The Glorious ReAscent of Yelm.

In the Great Enclosure there sits an enormous drum, made with the skins and bones of dead Darjiini. Occasionally, when the spirit of Shargash grows heavy with their presence, a priest or even a passer-by will feel the urge to sound the drum.

When the heavy beat echoes through the city, many Alkothei join the "We Hate Darjiin Usurpers" Regiment. They eagerly march against the unjust and depraved followers of Surensilba.

The most famous example of this in recent times occurred during the reign of Ulikarelm the Just in 866, when the war with the EWF was being lost. So distraught was the Emperor at this irrational and badly timed pogrom that he abdicated!



Shargash is

the Devourer,
the Purifier,
the Foremost,
Stone & Stick,
Destroyer of Umatum,
Conqueror of Kargxant,
Crippler of Elmalus,
Caster down of Lesilla,
the Thunderer,
the Wielder of the Skyspears,
the Lord of Ashes,
the Lord of the Dark Way.

The Glorious ReAscent of Yelm

The Ritual of Battle

From the Journals of
Vrantharus Urashmallek;
Warrior of the Red Path

"We knew the battle would come and prepared accordingly. Serinsum, the Destroyer who led us, began by calling on Shargash while ritually cutting his chest and arms and sealing the wounds with a hot brand to please the Devourer. We all sang the songs of power and followed his lead. Soon the room filled with the sweet smell of our searing flesh.

"Our sacrifice was well received for I soon became dizzy with the ecstasy of Shargash's presence. The drum-beat filled my soul with its power and our dance grew more frantic.

"We began to smash into each other and the slaves we had chained in the center of the room. I remember ramming Urvustus, my cousin, into the wall and thanking Shargash as his cheek broke. He thanked Shargash also and shoved me aside to leap upon one of the whimpering slaves. It was a signal that Shargash was ready for the devouring - we all descended upon them.

"In moments they were torn apart as the strength of Shargash filled us. Our magics grew stronger as he responded well to our offering. We ended our ceremony by building a pyramid of skulls, then ritually smearing our maces and armour with blood and ashes. Then we were ready to Purify our foes."

Cult Membership

Dwelling in the House of the Destroyer

This is the basic initiation rite for men and is a pre-requisite for advancement in the specialized paths.

Requirements:

During their passage into adulthood, Alkothe men are initiated into the cult of Shargash the Protector by sacrificing a point of POW. They must show their understanding of the ways of Shargash by reciting the myths and significance of his exploits to the testing priest of Alkor.

Initiates must attend the seasonal holy ceremony and support the rites that sustain the powerful magics which Shargash placed on the great wall. These rituals re-enact the city's successful resistance to many sieges, and are followed by ceremonial feasts and riots. Active participation in all aspects of the rites is expected from a good Alkothe.

Although these initiates spend most of their lives peacefully earning a living, they might at any time drop their work and pick up a mace for the glory or defense of Alkothe.

Passion received:

Loyalty Alkothe (2d6+6)

Skills:

Religion (Shargash), Mace, Grapple,
Custom: (Alkothe), Industry, Play Drum.

Cult Spirit Magic:

Protection, Strength, Heal, Ironhand,
Ignite, Light



The Red Path

The Dance of the Thunderer

This is Red Path warrior initiation for Shargash. These warriors are filled with the fury of the Destroyer and are feared by all not of Shargash.

Requirements:

A warrior of Shargash must be skilled in combat, (make rolls for five skills and succeed in at least three).

He must be determined to follow the Way of Destruction, (make trait rolls for the cult's virtues and succeed in at least three).

He must also prove a deep knowledge in the ways and myths of Shargash, showing courage and obedience. This is demonstrated by attending a Warriors' Dance. In this ceremony, warriors gather, dancing, drumming, and drinking the fermented blood of the god, while their priests invoke the Destroyer. The god announces his presence by seizing one of the warriors, who viciously attacks his comrades. Then the warriors fight ritual enemies and each other for many hours. The fighting often continues into the streets on their way home. Many Alkothe are killed during these ceremonies, but they are still joyous occasions.

Passion received:

Love Shargash (2d6+6)

Skills:

Religion (Shargash), Dance, Mace,
Spear, Ritual, Battle.

Virtues:

Energetic, Cruel, Reckless,
Valorous, Pious.

Cult Spirit Magic:

Bludgeon, Fireblade, Firearrow,
Speedart, Demoralize, Countermagic,
Fanaticism, Strength,
Endurance, Mobility, Vigor,
Coordination.

Divine Magic:

Initiates may sacrifice POW for all Red Path divine magic on a one-use basis.

The Dance of the Destroyer

Destroyers are the rune lord-priests of the Red Path and represent the raw smashing power of Shargash in the world. They are tireless in the capacity for destruction and death, for they know that every living thing they destroy or kill will be preserved within the Enclosure - safe from the injustice and impurity of Kazkurtum.

As military leaders they prefer the headlong attack. However, Shargash has never lost a fight, for he is wily in all means of war. Most Destroyers study at the College of War and learn the value of sound tactics and a strong command style.

Requirements:

A Destroyer of Shargash must excel in combat, (succeed in rolls for five skills).

He must walk the path of Destruction with the zeal of Eusibus and the discipline of Urvairinus (succeed in four of five trait rolls.)

He must have pleased Shargash by offering up many of his enemies in

sacrificial combat or the field of battle. A common acceptance ceremony includes defeating proxies of mythic foes, including Kazkurtum, Kargzant, Elemalus, the Ram God, or Sedenya. To gain a spirit ally, the Destroyer must defeat a horrible cult demon and teach it obedience. (Succeed in Valorous -3, and defeat a spirit of 4d6 POW.)

Passion Received:

Love Destruction (2d6+6)

Skills:

Religion (Shargash), Dance, Mace, Ritual, Battle, Other Weapon, Grapple.

Virtues:

Energetic, Cruel, Reckless, Valorous, Pious.

Cult Spirit Magic:

Mindspeech, Countermagic

Divine Magic:

Destroyers may sacrifice for the following spells on a reusable basis:

All common, Berserk, Charge, Crush, Immolate, Inspire Worshippers, Shield, Skyspear, Strength of Shargash, Summon/Command Sylph, Sureshot, Truemace, Truespear, Thunderbolt.



Destroyers revel in the frenzy of Shargash's embrace.

Special Cult Magic

Divine Magic

Strength of Shargash 3 point

Re-usable, non-stackable, temporal, touch
This spell swells the sinews and muscles of the target, tripling effective strength. Roll against CON for every round the spell is in effect at -1 CON cumulative per round in effect after the first. If the roll is failed, the target collapses, exhausted.

Thunderbolt 3 point

This spell is the same as the Orlanthi spell, except its casting is not dependant on the cloud cover. It can only be cast whenever the Bloody Planet is in the sky. This planet travels the south path of the sky for two weeks and then passes through the Underworld for two weeks.

Immolate 3 point

Re-usable, non-stackable, self, temporal
The target of this spell is considered critically inspired for the duration. At the end of the spell, the target and all possessions carried, burst into white hot flames, burning down to a fine ash in a few seconds. Resurrection from the ash state is possible but somewhat unlikely. This spell is used rarely but to great effect and is considered a great offering to Shargash

Inspire Worshippers 1 point

Re-usable, stackable, touch, temporal
When cast on a worshipper of Shargash, for the duration of the spell all targets use the caster's passions for rolls to be inspired. However, they also suffer the consequences of any passion rolls failed by the caster when linked by this spell. Each extra point of this spell allows an extra target to be affected.

Skyspear

This divine spell is in all ways identical to the Yelmic spell of Sunspear.

Crush

As per spell description except the weapon affected glows with a blood red hue.

Spirit Magic

Protection

If this spirit magic spell is cast on a person with no armor, the effect is doubled. To achieve this effect, the caster must smear himself with a ritually prepared mixture of blood and ash.

The Initiation of a Destroyer. By Jelvera, wife of Urdanthus

My heart quaked when my husband entered the arena, resplendent in his red battle armour and filled with the power of the Thunderer. The other Destroyers and watching warriors cheered while hammering mace to shield in time with the endless beat of the drums. It is said that the triumph of a husband reflects on the status of his wife, so I prepared for the ordeal to come.

His first foe was Kargzant, a nomad warrior who was released and handed his weapons. He was poor competition for Urdanthus, who smashed aside his shield and beat him to death in mere moments.

Then came Elemalus. This time I saw a challenge to my husband, for the proxy was a mighty man, fully a head taller than he. I worried little, for Shargash was clearly with Urdanthus that day. The watchers stomped and hooted with each trade of blows. Though the barbarian struggled mightily, he too fell before the Thunderer.

Next came the Ram God Proxy; a barbarian with a horned helmet. However bemused by the ritual, he fought with the wild abandon of the Ram people, for the magic of the ceremony was in all the proxies and Urdanthus drew mighty enemies to himself with the power of his spirit.

Again he triumphed and faced the ultimate test.

Throwing aside his weapons he stood ready for Kazkurtum. The horrific creature they released had more claws and tentacles than I could count and it spewed slime and acid from its amorphous orifices. My Urdanthus was not dismayed! Instead he laughed and seized the creature as it clawed at him. With the strength of Shargash my husband ripped it to pieces and crushed its remnants into the ground.

Then Urdanthus came for me. My husband has planned to use the usual slave for a proxy, but I had volunteered to play Sedenya, the Evil Sun Goddess, that I might make his ritual more powerful. I stood silently as he approached and closed my eyes in anticipation of the blow. Instead, he wrapped his arms around me and said; "Behold, I enclose Sedenya, as Shargash did, to cease her corrupting light!" Though he stank of blood and offal I bore it willingly, with much relief. He had spared me the broken arms and legs of a full ritual. Yet for all his unorthodoxy, he was still acclaimed a Destroyer by Shargash - and a good husband to any who would ask me.

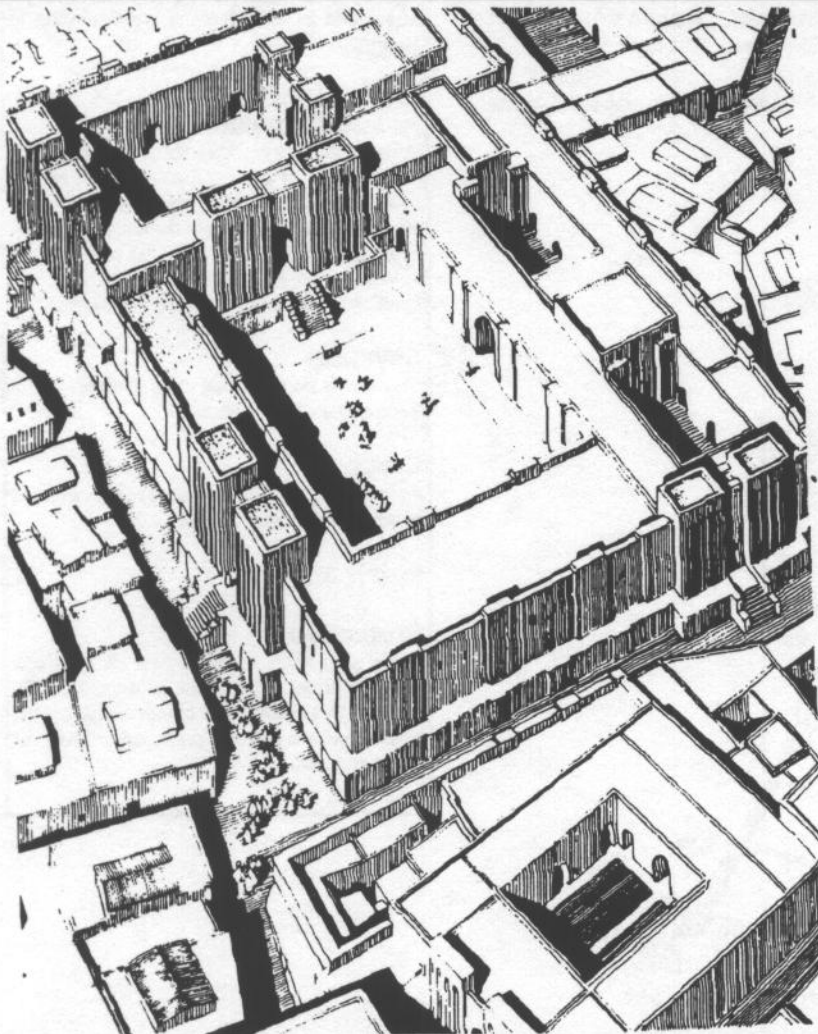


Alkothi Homes

Like most Dara Happans, Alkothi live in extended families, typically based around an eldest brother, his aged parents, and his younger brothers with their families. Wealthy families live in large, multi-roomed houses with a central courtyard and garden. (In spite of their apparently morbid religion, most Alkothi revere the natural world.) The house and garden are surrounded by a sturdy wall and guarded by warriors related to the family. Such overt strength is necessary, for the Alkothi do not hide their disagreements. They abhor the treacherous "dart wars" that engage so many of the empire's great houses. Instead, they march up to an enemy's door and challenge him openly. They believe anything less honorable would offend Shargash.

Moderately well off folk, such as artisans and small merchants, live in multi-roomed apartments. The poor live in small tenement quarters without chimneys or plumbing, often with ten or more people living in one room. These folk must use the public baths, and spend their few coppers at the small restaurants that abound in any city.

From *A Visitor's Guide to Alkoth*, by Enhedu Atras-Roh, Etyrian Pathfinder



The Red King's Palace

The palace is a full fortress within the walls of Alkoth. Perched on the Red Hill, it commands a view of the city and surrounding countryside. The Palace serves an arsenal and training ground for the warriors of the Red King.

It is also the high temple for the Red Path of the Destroyer.

The Green Path

The Green Path is one of deep mystery, encompassing death, the underworld, and renewal.

The core of this Path is the Lord of Ash aspect of Shargash. The Ash Priests fulfill a vital role in controlling the ceremonies and spirits that abound in the enclosures.

The Green Path is also one of redemption and spiritual fulfillment. Many who wish a second chance take the option of joining the Elevens, and many slaves chose freedom by working in the Enclosure with the Ash priests. It is not unusual to find a Red Path Destroyer serving with the Elevens to complete that part of his exploration of his god.

Slaves who aspire to become Ash Priests must study for a minimum of eleven years by serving as menial attendants in an enclosure. They move bodies, carry ashes, and help lay out the rituals. Anyone who has finished their term of service in the Elevens can undergo a shorter but accelerated period of training in enclosures. Once an initiate has learned the necessary skills, they may try to qualify for Ash Priest.

Only those who have been servants in the enclosure may become an Ash priest. A citizen of Alkoth may join to seek such enlightenment, but they are accorded no special treatment and must serve their time as any other applicant does.

Ash Priests

(Priests for Shargash
the Lord of Ashes)

Requirements:

The priests of the Lord of Ashes preside over the ceremonies in the Enclosures. They handle the myriad of cult spirits and demons that inhabit the city, the catacombs beneath it, and the Enclosures. They must be literate and be experienced in controlling spirits (succeed in three rolls of five skills). Because they walk the paths of the underworld and return the worthy to new life, they must be worthy themselves (succeed in four of five cult virtues).

Passion Received:

Love Shargash (2d6+6)

Skills:

Religion (Shargash), Shamanism, Ritual, Dance, Read/Write.

Virtues:

Just, Pious, Valorous, Prudent, Chaste

Cult Spirit Magic:

Counter magic, Dispel Magic, Spirit Screen, Darkwall, Lightwall, Second Sight, Mindspeech, Demoralize, Disruption, Shimmer, Visibility.

Divine Magic (renewable):

All common, Spirit Block, Summon cult spirit, Command cult spirit, Fear, Summon Salamander, Command Salamander, Cremate, Free Ghost, Bind Ghost, Devour Spirit, Absorption, Smoke Dance.

Special Divine Magic:

Devour Spirit

2 point

reusable, touch, temporal, non-stackable

All damage in spirit combat is lost as POW instead of MP. This POW goes directly to Shargash, Lord of Ashes. These worshippers believe this act can gain them the favor of Shargash when they might need it on the paths of the Underworld.

Smoke Dance

This spell is identical to Darkwalk, except it works in the presence of smoke instead of Darkness.

The Tale of the Emperor Lukarius (As told in Alkoth)

In the time of Anaxial, the Emperor Lukarius sent to his kings for a just tribute. All answered him obediently, except for Sedenya, the Black Queen of Mernita. Instead, the brazen citizens of Mernita sent to Lukarius to pay tribute to their Queen, whom they worshipped falsely as a sun.

Lukarius was enraged. Mustering his armies, he marched north to punish the rebellious queen. Her wicked followers retreated before the strength of his justice. As his army approached to crush Mernita, a gigantic being of terrible and warlike aspect descended from the sky. Shining like the sun and roaring like the wind, the demon stood before Lukarius to bar his path. Flames shot from the demon's mouth. Weapons waved in the demon's long arms. The terrible being roared at Lukarius, mocking him in the name of Sedenya.

Lukarius was undaunted. Furiously hurled his weapons at the demon. Laughing, it devoured them all: mace and spear, arrow and sword. Finally, Lukarius stood unarmed before the demon. Helpless, he called on Shargash the Destroyer to aid him in his struggle. Lukarius offered himself to the Destroyer, prepared to make any sacrifice for victory.

Instantly, a blazing altar appeared before Lukarius. Hosts of monstrous beings beckoned the Emperor into the fire. Lukarius fearlessly climbed up the altar and entered the flames. He raised his arms, to show he included more than his body as a sacrifice, and offered himself to the Destroyer. As he did so, he recognized the demon before him as Shargash himself.

Shargash entered the Emperor. Filled with the Thunderer's divine power, Lukarius was gifted with greatness in battle, yet still he stood unarmed. So Shargash gave Lukarius a divine bow called Moon Breaker, for it could burn down the stars and rend the planets to rubble.

Raising Shargash's Divine Bow, Lukarius shot down the false sun, which landed fully on the city of Mernita. All within were killed.

Thus did Shargash receive his sacrifice and Sedenya her rebirth.

The Gates of Alkoth

Four city gates run under the green wall. All of these gates are guarded by both men and spirits. All who enter the gates feel the presence and powers of that gate. Each has specific commercial and ceremonial purpose.

The Wall Gates

Gate of Evisceration

Defeated enemy armies are marched through this gate to be disemboweled for the Devourer. The fish market lies inside this gate.

Gate of Decapitation

Here foreigners entering the city are ritually decapitated with a reed axe. This ceremony mythically brings the (often surprised) visitors into the City of the Dead, after which they may go about their business. The Great Market lies inside this gate.

Gate of Flaying

The Barracks of the Elevens and Flayer's Square lie just inside this gate. Here the Elevens are ritually flayed for their crimes and impurities on holy days. The grain, hide, and slave markets are here. Historically, defeated Alkothi armies have returned through this gate, where they were flayed for their failure to properly incarnate Shargash.

Impaling Gate

This gate is decorated with the skulls of vanquished foes. Returning Alkothi armies are greeted here as they bring back news of their victory. The meat markets of Alkoth lies just inside this gate.

The Fifth Gate

Gate of Immolation

Also known as the Gate of Utter Destruction, these gates lie in every enclosure. They are gates to Shargash's realm in the underworld, frequented by ash priests, demons, aesthetics of the Black Path, the dead, and the living who accompany the dead. They are holy places, and all who pass through enter the cycle of Shargash.

Alkor Son of Shargash

An initiate of Alkor must be skilled in ritual and urban stewardship, know the laws of Shargash, and use them to dispense justice within the city.

Ideally, they should be Pious, Prudent, Valorous, and Just. They are often Lustful as well. Alkor priests also lead the annual crop renewal rituals, where they sprinkle ashes from the Enclosures into the fields at the start of planting.

Alkor priests are usually from the hereditary priestly class. As with most posts in Alkoth, Alkori ritually compete for posts, which are awarded by the high Priest of Alkor - the Green King.

Special Divine spells:

Quell Mob (City Harmony), Bless Crops

The Elevens

The Elevens directly worship the green path aspect of Shargash - known as the Devourer. This is the death/renewal aspect. They symbolize their status as those seeking rebirth into the cycle of life by enacting the Soul Death ritual. Their souls are ritually slain and sacrificed to Shargash in the Great Enclosure of Alkoth. This ceremony involves

terrible tests of the would be Elevens' souls and Justice. Should they be found lacking there is no going back - their bodies are burned and their spirits are devoured by Shargash.

If they are found worthy, the applicants become Elevens. Their souls are bound into the underworld with the Devourer, but their bodies and minds are still in the material world. Elevens are walking dead men until they have completed their service to Shargash and proven themselves pure. This takes eleven years of grinding obedience. Usually they die before this is over, but should they survive, they become full Shargashi of the Green Path and warriors of repute. Even in death, the loyal Elevens earn their place in the cycle.

The Elevens' knowledge of the underworld makes them almost immune to battle fear and morale problems. (What material world event could terrorize a warrior who has seen Shargash and the Land of the Dead?) This immunity gives the Elevens their reputation for utter fearlessness.

Also famed for their ruthlessness, the Elevens know no sense of mercy or conscience when it comes to killing. They understand that all enter the enclosure eventually.

Occasionally warriors of the Red Path who wish to fully understand the many ways of their god join the Elevens.



Initiation into the Elevens has its fair share of failures.

These skilled warriors form the officer corps of the Elevens and are fanatical in their devotion.

Requirements:

Survive the initiation:

(Three weapon checks, Valorous check at -4, defeat a POW 3d6 spirit)

Failure means death.

Passion Received:

Love Devourer (2d6+6)

Skills:

Mace, Spear, Awareness

Virtues:

Cruel, Pious, Valorous, Reckless, Energetic

Cult Spirit Magic:

Any spell from Red or Green Path might be taught by the Ash priests or the Destroyers who lead them.

Divine Magic:

Any Destroyers may continue to sacrifice for their Red Path magic and any Eleven can sacrifice for Ash Priest Divine magic on a one-use basis.



Hero Cults of the Red Path

There are many heroes of the Destroyer. They are Shargash's lords and champions, representing all aspects of the god's destructive perfection. Each has his place on the Bloody Planet. Each gives their followers a way to worship based on their heroic path.

Eusibus

Eusibus was a son of Shargash, a native of Alkoth, neither a chariot nor a horse emperor. He was crowned emperor with the ancient rites of Ovosto the Howler.

This great Alkothi was once Emperor, but gave up his throne to Khordavu when he saw the outsider demonstrate his divine justice. Eusibus was most famous for his use of barbarians as allies against the horse nomads. Even the Monster Army joined him in pillaging Vonlath, Kostaddi and Darjiin. Later, after his acknowledgement of Khordavu, Eusibus served as Lord of the Roving Army and Guardian of the Regalia. He made sure that Alkoth was acknowledged as one of the Great Cities of Murharzarm. His worshippers respect all the traits of this great Shagashi warlord: generalship, charismatic leadership and generosity to his followers.

Requirements:

- a generosity check at -2
- a Battle check
- an Orate Check
- never ride a horse

More than most Shagashi, followers of Eusibus obey the word of Yelm. Obedience to Yelm's justice is paramount.

Benefits:

Liaison

2 point

reusable, 1 day, self

When cast, all interactions with foreigners by the person affected suffer no negative modifiers due to cultural differences for the duration of the spell.

Vhordanthus

Known for his incredible strength and appetite, this warrior gained his greatest fame when he ripped apart a Carmanian siege tower. Other great exploits include the rending of the Six Horned Slug that threatened river traffic on the Erinflarth during an incursion from Dorastor. During the assault on Doblian, he wrestled and threw Kadash Lion-Breaker, Champion of Carmania. Once, to show his love of the Devourer, he ate the favoured horse of a nomad khan while the savage watched. Then Vhordanthus ate the savage too.

Requirements

- an indulgent check, -2
- a strength check, -4
- a grappling check
- victory in a lethal wrestling contest

All members of this hero cult eat their meat raw. They revel in tests of strength and never refuse a wrestle.

Benefits:

While using only their bare hands in combat, the followers of this hero cult double the effect of the Strength spirit magic spell. CON is +5 when tested against for excessive indulgence in food or drink

Turrogus

Known as the Horse Lord, this hero led his mounted warriors far and wide. He rode the plains of Pent, raided the Kraljalki land of Kralorela, and even pilaged the sleeping lands of Teshnos to bring back booty and slaves for his people. He knew the skills of riding and horseback archery. Turrogus understood the value of fear in suppressing his foes.

During the rule of the Demon Khan, Turrogus kept the evil nomads at bay, saving the city from Sheng's fury by force of arms. When the foul Darjiini treacherously joined Sheng and sought to war on Alkoth, he crushed them with bow and mace. To avenge their impudence he slew them in heaps and emasculated the surviving men to end their lewdness. Turrogus was known for his abstinence from worldly pleasure in his efforts to keep himself pure. His only pleasure was polo. His reign ushered in a resurgence in the game's popularity which continues to this day.

Requirements:

- a cruel check, -3
- a temperate check, -3
- a riding check, -3
- a bow check, -2
- survive outside Alkoth with only your horse for a cycle of the Bloody Planet

Warriors of this cult maintain a stern personal discipline. They love polo and are sought after by all the city teams. Physical comforts are spurned. As much time as possible is spent on horse-back.

Benefits:

Turrogus provides his worshippers with the spell Flame Bow. The hardiness of Turrogus extends to give +3 CON for Endurance checks as well.

Rantings of an Ash-Covered Beggar
Square of Evisceration, Alkoth

*"Fear not,
You-Who-Will-Soon-Be-Devoured!
Rufelza will fall.
Rufelza will be devoured.
But Another will rise.
As One rose before Lesilla.
As the Same rose before Sedenya.
But the White One was there at the
beginning.
Each was cast down by the Destroyer.
Each rose again, stronger than before.
But who leads the Dance?
The Destroyed or the Destroyer?
The Renewed or the Renewer?
But the White One will rise again.
All will be as it was in the House of
Yelm!
All will be as it was in the House of the
Slain God."*

From *A Visitor's Guide to Alkoth*, by
Enhedu Atras-Roh, Etyrian Pathfinder

Lord of the Dark Way

Shargash has a little known mask: that of Transcendent Darkness. This mask is worshipped by mystics who have walked both the Red and Green paths, and seen deeply into the secrets beyond.

These ascetics wander the streets of Alkoth and the paths to the underworld, exploring further mysteries and occasionally imparting wisdom to passers-by. Many no longer bother with worldly concerns. These are usually poorly fed, barely clad, and inevitably covered with ash, mud and terrible scars.

The residents of Alkoth consider it extremely lucky to offer them food or a bit of comfort, hoping to hear a word of enlightenment or a song of power. Sometimes they receive a blessing from these Lords of the Dark Way, but

risk a terrible wound or even death for their troubles. Either way, the giver is pleased to have been blessed by Shargash.

Just as the Red King embodies the Destroyer, and the Green King embodies the Lord of Ashes, a Black King is known to exist. His identity and powers are unknown. Some say he wanders the streets in squalor like many of the Black Path. Some say Shargash is so strong in him that armies would quail before his anger should he express it.

Other Important Cults in Alkoth

Although Shargash is the God of All in Alkoth, other deities are worshipped as part of the daily lives of the Alkothi. Most fulfill functions symbiotic to Shargash.

Hastatus

Hastatus is divine spear of Shargash. Other Dara Happans call him a separate son of Yelm and the god of spearmen. The rites of Hastatus are the source of Truespear.

Saggitus

Saggitus is the divine bow of Shargash. Other Dara Happans call him a separate son of Yelm and the god of archers. The rites of Saggitus are the source of Sureshot.

Biselelenslib

Biselelenslib is the long legged, good goddess who yields her bounty from the reeds and marshes on the banks of the great rivers of Henjarl. She was the wife of Shargash and nurturer of Alkoth. When Shargash left her for the charms of Oslira, Biselelenslib walked out of her temple in the city and retreated to the marshes. Today she is worshipped by the landless weeders surrounding Alkoth, and by folk living all along the Oslir and Erinflarth rivers. She also receives worship through the Alkothi Oslira ceremonies. Biselelenslib does not grant spells to her former husband, but she still protects the city from the diseases that plague foreigners in the marshes.



Oslira

Oslira is the goddess of the great river that lies at the heart of Dara Happa. She is worshipped by hundreds of thousands of initiates, and propitiated by any who venture on her waters. Thousands of people in Alkoth worship her, mostly women. Oslira and her daughter, Everina the Rice Mother, now nurture the fields surrounding the city. Oslira priestesses conduct the ceremonies that flush the sewers beneath the city, or flood the underground gates to the city in times of trouble.

Lodril

Lodril, Shargash's uncle, keeps the gates to the deepest hells of the underworld. On the surface world, he is the god of dry farmers. Although Lodril is not worshipped extensively within Alkoth, the cults of Shargash and Lodril are usually very friendly.

Mohengus

The son of Lodril and Oslira, Mohengus is the god of moving earth to channel water. He is the patron deity of those who construct irrigation ditches, buildings, and bridges, and of those who oversee laborers.

Mohengus, along with his Ten Workers and Followers, is widely worshipped both by workers in the city farmers outside the city, usually in conjunction with Oslira.

Yelm

Yelm is perceived as an abstract and distant deity in Alkoth. He is the Emperor and the father of Shargash. He is even considered by some to be the Justice mask of Shargash.

Yelm is worshipped only by those Alkothi who traditionally deal with the world outside of Alkoth, for status in the Yelm cult is often necessary to wield influence in Dara Happa. Another important aspect of Yelm in Alkoth is Bijijf, the Slain God. Autumn rituals reenact the slaying of Yelm and celebrate the Dominion of Shargash.

Sacred Time rituals include a mass worship of Bijijf to convert him to the Reborn God. A Great Temple to Yelm stands on the Green Hill in Alkoth. It is a place of pilgrimage to especially pious and courageous Yelm worshippers from all over Dara Happa. For mythic

reasons, Shargashi are required to obey the commands of Yelm worshippers. Shargashi may occasionally disobey a Yelmic command, but this act has dire consequences.

Buserian

Buserian is a brother of Shargash, the son of Yelm who looks to the sky for divine strength and guidance. Buserian worshippers serve as scribes, mathematicians, librarians, celestial observers and trusted advisors. Ritual cleanliness in an important part of Buseri life. Buseri come from the hereditary priest class, though they too compete for positions and appointments.

People still talk of the great fight to become Supreme Advisor to the current Red King, Busjajum. While the first contestant was busy erecting his sighting arcs, the scribe Kritastatum struck his opponent dead with a huge Thunderbolt from the Bloody Planet, after screaming out all the One Thousand Names of Shargash.

Shrines in the Home

Alkothi dwellings abound with spirit-homes. Because the city is in the Underworld, spirits and ghosts regularly walk its streets and haunt its buildings. Most are invisible, except at dusk and dawn. (Then Alkoth can be a very frightening place!) Every dwelling has its own resident spirits. Some are ancestors, some are animal or city spirits long befriended by the elderly members of the family.

Homes are built for these insubstantial family members, often in the form of figurines, weavings, or masks. Materials range from reeds and bone to silk and gold. These masks form the major decoration for most Alkoth homes, and are often quite elaborate.

From *A Visitor's Guide to Alkoth*, by Enhedu Atras-Roh, Etyrian Pathfinder

A Worship Prayer for Shargash showing his presence in all things

*Hail to the Ruddy One, hail to the Black One, hail to the Lord of the Paths.
Hail to him who loudly roars, hail to the sound and the echo.*

*Hail to the him in the soil and the air, hail to him of the rain and the cloud.
Hail to him of the sunshine and storm, hail to him in the thunder and wind.*

*Hail to him in the young grass, hail to him in the fire.
Hail to him in the leaves and in the fallen leaves.*

"Hail" shout the carpenters, "Hail" shout the fishermen, "Hail" shout the potters and smiths.

"Hail" shout the ill formed, "Hail" shout the well formed, "Hail" shout the hunters and dogs.

"Hail" shout those armed with spear or mace, "Hail" shout those who stretch the bowstring.

"Hail" shout the high and the low.

*Hail to the Terrible, hail to the Liberator,
Hail to the Slayer of All.*

*Hail to the Courageous, hail to the Loyal,
Hail to the Father of Warriors.*

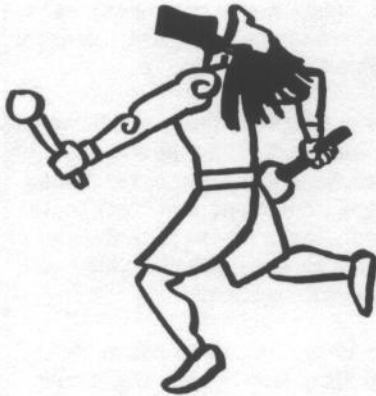
*Hail to the Archer,
Hail to the Drummer,
Hail to the Lord of Plunderers.*

*Hail to him in the world of the living,
Hail to him in the world of the dead,
Hail to him on the farthest shore.
Hail to him who crosses over, hail to him who crosses back.
Hail to him who brings death.*



One day there was a knocking on the dome. Vanyoramet and his household went to see what it was. The noise grew louder, and painful. The Women of Anvesos fell down weeping. "This is what Antirius warned us about," said Vanyoramet. "Summon the Elevens."

The Glorious ReAscent of Yelm



Organizational Structure

Dara Happan units are organized by the number 10, the Elevens by the number 11 as follows:

10 Soldiers, 1 Officer = 1 Eleventh (11 men)

11 Elevenths = 1 Eleven (121 men)

The number of Elevens vary between 9 - 12 depending on the state of conflict in the Empire. In 1621 there are 10 Elevens or 1,210 Elevens under arms.

Given the small size of their force the Eleven is the largest tactical organizations. A typical deployment might contain two or three Elevens, usually under the command of a non-Eleven officer.

Weapons training concentrates on close combat assault tactics: mace, shield and dagger. The Elevens are most deadly in close quarters. Because they are expendable and fearless they are often used for that purpose. Their brutality makes them unpopular with the Tarnils officer corps and those of the more squeamish Dara Happan cults like Polestar or Saggitus.

Occasionally they will slaughter and eat their foes in great ceremonies to the Devourer. He gives them strength for their piety.

HISTORY OF THE ELEVENS

The Elevens were founded by Vanyoramet in 109,460 as protection for the great dome. They were recruited from:

"Criminals and misfits who were unable to live within the closed colony and also some fanatics and some visionaries. They were impossible to work with said the Emperor and so were beyond perfection. So he called them the Elevens."

**Page 9,
The Fortunate Succession.**

Ten is the number of perfection and the Elevens were never that. They were trained heavily and led with pride and fanaticism by the Shargashi among them. They protected the dome of Manalarvus for years, but suffered heavy losses. When Vanyoramet died the remaining Elevens attempted to seize power themselves and sacked Raibanth.

The Elevens disappeared from history for many years. No one trusted them until the enthronement of Kordavu, who restored them as an elite fighting force. Kordavu fought many wars in his struggle to rebuild Murharzarm's empire. He needed men who knew no fear but the displeasure of their lord. By giving responsibility for the Elevens to Alkoth and Shargash, he ensured their loyalty. He knew that as long as the Emperor passed the Ten Tests, then Alkoth was loyal. If Shargash were loyal, so to were the Elevens.

Over time the Elevens became a way of joining the Empire for foreigners and others without status. All slaves captured by the Alkothi were offered the chance to join the Elevens, though the ceremony this required meant few indeed took up the offer. However, the Elevens gradually grew in strength. During the reigns of Erraibdavu the Conqueror and Khorazelm the Magnificent the numbers doubled, though there were still less than 10,000.

During the final onslaught of the Evil One, Aniresty, Lord of War, sent the Elevens and the heroes of the empire to aid the Bright One in Dorastor, leaving his own army terminally weakened. Even with all the skill and rage of the Elevens at his side, the Bright One fell before the furious attack of the Evil One's Digijelmi horde. Every Eleven was slain and the empire faded into darkness.

The Elevens were revived during the reign of Helemshal. At that time, Kastokum led great armies into Pent to bring war to the herds of the nomads. With him rode many Elevens. They proved their worth many times over.

For the next few decades the Elevens were used all over the empire, now as part of the Imperial Army. Once the EWF conquered Dara Happa, they removed the Elevens from the Imperial Army. They survived only in Alkoth. Even this remnant was wiped out when they and many other Alkothi volunteered to join the "Call for Heroes" against the Dragons.

After the conquest of northern Dara Happa by the Carmanians, only Alkoth and Henjarl remained free. The Elevens were rebuilt to fight in the ceaseless wars and defend Alkoth during the long, fruitless siege. Their struggle is immortalized in the *Alkothiad* - a Carmanian tale of woe.

With the rise of the Red Goddess, the Elevens' power was radically curbed. Their role as a penal legion has been largely usurped by the Cult of Danfive Xaron. The Elevens survive in Alkoth as a single regiment sized force. Their organization is now firmly subsumed by the Green King. However, their reputation for hard fighting, atrocity and fanaticism remains undiminished.

The Hero Wars may bring them to the fore as Shargash breaks free of his bonds to begin the next cycle of destruction and rebirth.

What My Father Told Me: A Personal View of Dara Happan Culture



Dara Happa is a populous cultural region within the modern Lunar Empire. Its three ancient city states are now split between several satrapies. Although the tripolis share a common language and mythology, each has its own patron deities and unique outlook. This narrative comes from Alkoth, the city at the confluence of the Oslir and Erinflarth rivers.

Who are you?

I am Khorvash, a warrior of House Durvhenjari.

Who are we?

We are members of House Durvhenjari, the most ancient and most just in all Alkoth. We are descended from Emperor Eusibus, Gutter of Horse Savages. Eusibus was a son of Shargash Destroyer, and he smashed the false horse emperors and took control of the world. But when Khordavu the Conqueror came to Alkoth to seek the blessing of Shargash, Eusibus recognized the justice of the true emperor. He pledged Alkoth to the service of the emperors of Dara Happa, just as our lord Shargash obeys the Emperor of the Universe.

The lords of our house are wealthy and powerful. We warriors fight battles on behalf of the house, competing for the honor of positions within the city. This year, House Durvhenjari holds the market tax at the Flayer's Gate. And Busjajum, the Red King, is from our house.

What makes us great?

We are the the children of Shargash the Thunderer. Alkoth is his favorite city, because we best hear his call and feed him our souls.

After Yelm was slain and justice was gone, Shargash killed all the things that he loved and placed them in Alkoth. Foul demons and evil gods stalked the world, but none dared enter Alkoth, Shargash's fortress in the Land of the Dead. When Shargash the Purifier danced the destruction of the world, our city remained inhabited and active. This is Shargash's House, and we are His people.

We too, dance destruction for Shargash. Our warriors are invincible when they dance death for the Thunderer. Our priests fuel the world when they feed our enemies to the Purifier. Our farmers maintain the strength of our city when they harvest rice to feed the Devourer.

What is the difference between men and women?

Men worship Shargash and Mohengus, and women worship Oslira. Mohengus' men build the dikes and channels that hold Oslira. Oslira's women sing the songs that keep the river goddess happy in her banks and generous with her bounty. Men are stronger, and so do more of the heavy work. Women have more patience, so they craft fine things and care for the men and the children. Men are the fires that destroy life, and women are the fires that sustain it. Together they dance the inexhaustible renewal, as the Lord of All watches over the rhythms and rites of their lives.

Men of little piety may tell you that women are less important than men, because women are seldom warriors. Those men are fools. Never forget that women make up half your family, and no wise man ever overlooks a source of strength. Some women even serve as sub-priests during the Burning Ceremonies in the enclosures. They call forth demons and walk the paths of the underworld. None can doubt the courage or importance of anyone who

so serves the Lord of Ashes.

Where do we live?

Our apartment is in the Burning Horse tenement, owned by our house.

The ashes of our ancestors lie in the Enclosure of Eusibus, at the foot of Green Hill. This is only one of many enclosures within the great green wall of Alkoth, which is itself the greatest of enclosures. Shargash's enclosures are all territories in the underworld, where our enemies fear to enter.

Alkoth rules the heart of the great marsh which lies in the lap of Oslira. The city was founded when Shargash gave his wedding ring to Biselenslib, his first wife. She was a wild and shameless marsh goddess, and her children with Shargash were the ancestors of the weeders. Shargash soon sent her away in favor of the bountiful Oslira, the mother of our ancestors.

How do we live?

I earn silver fighting for house Durvhenjari. This year I am a guard in the Flayer's market, but maybe next year I will go to war with the Black Maces, the best mercenary company fielded by our House. We are Seconds, the class of warriors and priests. People recognize this by our calf length togas. Only the nobles - the Firsts - wear them longer. The Thirds - artisans and merchants - wear their togas to the knee.

Most folk are fourths - laborers or farmers. Laborers dig ditches or unload the ships that bring in food and goods from the uplands. The farmers plant rice and sing the right songs so that small fish come and live in among the plants. Rice, marsh vegetables, and a bit of fish are the main food for most people.

Below the city's residents are the many types of weeders. The greylegs grow rice and gather wild roots in the marshes far outside the city. The the mudders harvest frogs and shellfish. The stinkers catch fish in the river to provide meat for the city. The boaters have no homes other than their boats. Occasionally they form cities of their own out on the river, complete with markets and temples. This is a clever

trick, for they can break up before they are taxed!

Trade is a big business here. Alkoth is the gateway to the empire on both the Erinflarth and the Oslira. For its own use, Alkoth imports dry-land food and goods - onions and cabbages, wine and meat, leather, wool, and stone. Our city exports trade goods: beautiful woven mats, pottery, glass, paper, and cloth. Of course, our greatest export is soldiers. Many of the wealthy houses raise mercenary companies to lease throughout the Empire and her provinces. Alkothi soldiers are the finest in the world. The highest honor for an Alkothi soldier is to find employment in the elite Imperial City Guard in Raibanth!

What is important in my life?

When you were born, your mother and I bought a calf to sacrifice to the Devourer, that he might not hunger for your until your time. When you were eight, your grandmother sold her finest golden hair comb - the one your grandfather plundered from Bagnotfort - to pay for you to go to Master Bazadesh's school. He will train you to be obedient and fearless, beloved of Shargash. If your mother has her way, he will teach you to read that you might become a priest.

When you can talk for a week with your man voice, you can join the Great

Dance for the first time. The men of our house all gather, drink the fermented blood of Shargash, and invoke him to join us with drumming, dancing, and shouting. We know He is among us when He seizes someone with battle-lust. Perhaps you, too, will be seized with Joy. The fighting continues into the streets and all the way home. If you survive, you will live as an Alkothi - unafraid of life or death, comfortable on all the roads between.

If you are my best son, then you will inherit my wealth. You may share it with your brothers if they prove themselves worthy.

Who rules us?

Shargash rules us. He is foremost within the walls of Alkoth, and not even Yelm speaks in Shargash's House. Shargash's justice is revealed to us by Alkoth's three kings. The Green King presents Shargash the Lord of Ashes to all of us inside the walls. He rules all within the the Enclosures, and is the High priest of Alkor. The Red King presents Shargash the Destroyer to the outside world. He deals with the Sultan of Kostaddi, the Imperial Governor, and the Red Emperor. Most importantly, the Red King determines when the usurpers of Darjiin must be fed to the Devourer.

There is a Black King, I think. He guides the lesser kings, but that's all

beyond what I know. The Lord of the Dark Way is rarely seen by any in this world. I've heard it said that he has been both red and green king, and that great mysteries are but playthings to him.

The Red Emperor is the true Emperor of Dara Happa. Because there is a true emperor, the world is safe. If the true emperor ever dies and is not justly replaced, then Kazkurtum will reign. Shargash will once again dance the destruction of the world.

What makes a person great?

Obedience makes a person great, for Shargash obeys the word of Yelm. Hard work makes a person great, for Shargash never tires. Skill makes a person great, for Shargash never lost a fight. Offering sacrifice to Shargash makes a person great, for Shargash guards the sacred Justice of the Universe. Raising many brave children makes a person great, for children are the renewal of the world.

What is evil?

Disobedience is evil, for it weakens Justice.

Kazkurtum is evil. Kazkurtum is the rot in men's hearts, the greed of an unjust ruler, the death that brings no life. He is the slime that climbs the footstool when no true emperor rules from it. He seeks to tear apart the Justice of the Universe. You must always fight against him, as Shargash does.

What is my lot in life?

You should work hard and fight hard. If you are clever and have a head for letters, you might join your uncle in the library. If you are strong and sturdy, you might follow me and dance the path of the warrior. If you are neither, then you may work as a laborer. But even this is not a disgrace, because as an Alkothi you will always worship Shargash, and do your part to fuel the renewal of the world.

How do we deal with others?

We are all Shargash's people. We love justice. Always announce a fight, and always accept the honor of a challenge. Protect the weak and the young, for they are the fodder for the Living Fire. You will know Alkothi by their sensible speech and the sacred brand marks on their skin.



Father always reacted badly to the word Darjiin

Other Dara Happans should be treated with respect. They can be relied on to be familiar with Justice, but they do not always practice it because their gods are weaker than ours. Other citizens of the empire should also be respected, though they often have strange customs and weak stomachs. They are often difficult to understand - many do not even speak Dara Happan!

Weeders and mudders are beneath you. They are lewd and dirty, but at least they live within the sacred order. They should be protected from foreigners.

Foreigners, if not enemies, should be watched carefully. They can not be expected to behave in a civilized manner. If no one important protests, you may kill them without regard. You need not accord them the honor you give Alkothei, because they are not Shargash's people. Remember this: we Alkothei practice Justice, and therefore deserve the highest respect. All others are naught but fuel for the fire.

Who are our enemies?

We have many enemies, all who lust after the bounty of our Rich Land. The horse nomads of the east have raided us many times. Perhaps they are the worst, for they always seek to rule, but they only bring Kazkurtum to the throne. Twice they have succeeded, most recently with the Demon Sheng Seleris, (may his name be cursed forever!) But each time, Shargash has cast down Kazkurtum and torn him apart.

The painted savages who follow Oralantus used to raid quite often. They never wanted to rule, for Justice is unknown to them. They only wanted our rice, our gold, and and our women. Many still live on the edges of the empire and in the provinces, but Rufelza has tamed most of them. Some Lunars say that those worshippers of Oralantus are really misguided Shargashi, but no Alkothei would ever mistake them for such.

The digijelm are horrible monsters who would eat the world for their own sake. They are so unjust that even the light of Yelm burns them. Slaughter them faster than you would red rats, but don't forget to feed even them to the Devourer.

The monsters that used to come in hordes out of the foul pit of Dorastor are

everyone's enemies. It is said that Rufelza once used them to kill the ancient Carmanian overlords that ruled the other cities. Give Rufelza her due - using one enemy against another is the highest battle-cunning.

The most treacherous human foes are the perverted and rebellious scum from Darjiin. Since the ancient times of the Roofer, the Darjiini have refused to recognize the Justice of Yelm, preferring the usurper Manimat and SurEnslib, their lewd heron goddess. We Alkothei have crushed them many times, but like mosquitoes, they always rise again from the muck.

Who are our gods?

We Alkothei recognize all the hundred deities of Yelm's court - you have seen their images in the shrines: Entekos the Sky Mother, Lodril the Earth Father, and Oria the Corn Goddess. But in Alkothei, only a few of the strongest are important to us.

Oslira and her daughter, Everina the Rice Mother, provide Alkothei with their bounty. Farmers and women know their secrets. Ditch diggers and builders know the mysteries of Mohengus, a son of Oslira by Lodril.

Those born to wealthy families who wish to involve themselves in imperial affairs dance the path of Yelm the Emperor. This is a mask of Bijiif, or Yelm the Slain, the Self Resurrecting, the Ever Living. I have heard it said that especially pious Yelmites from other cities come to Alkothei's great temple to be slain by the Destroyer, to rest safe in his enclosure, and to experience renewal. This ritual in any other city can only be a pale imitation!

Merchants know the mysteries of Lokarnos, the Emperor's loyal coin-bearer. Buseri (sky-priests) use the secrets of Buserian to interpret the sky. The mudders and stinkers worship Biselenslib, the ancient marsh goddess. Boatmen worship Oslira and Ystendos, the husband of Biselenslib.

Of course, everyone in Alkothei worships Shargash. One cannot live in the city without feeling the presence of the Thunderer. Close your eyes and listen, and you will hear His heart beat welling up out of his temples. Many folk throughout Dara-ni and Henjarl worship Shargash, too. Few mortals know all his mysteries, for Shargash has many names - a hundred, maybe a thousand!

Some say that Rufelza is the sister of Shargash. She too died and went to the underworld, and returned greater than she was before. She is the mother of the Red Emperor. She is worshipped by seers, holy people, and magicians. Walk well clear of these, for they are mad, holy and dangerous.

Yanafal Tarnils was a Carmanian officer who fell in love with beautiful Dara Happa. He wished to rescue the ancient moon goddess from the underworld, for she was not powerful enough to escape by herself. He called a muster of magicians and walked in Shargash's path to find Rufelza and return her to life. Today, Tarnils grants magic which allows army units of different traditions to fight together.

Bright Polaris is worshipped by Dara Happa army officers. Polaris leads the complex dance of tactics, scouting, and supply.

What is there to do around here?

We Alkothei are fond of sports and fighting. Boys your age race and wrestle, and practice throwing spears and mace fighting. Men who can afford a pony play polo. The rest play shield push.

Anyone with a keen mind enjoys ouranekki. Your mother is a very good player. Ask her and she will teach you.

The Horse Fields

The Horse Fields lie on the low, marshy ground on the northeast side of the city. During summer, when the ground firms up and the frogs retreat to the small, muddy pools left by the farmers come to dig for sacred ash to bless their fields, Alkothei's wealthy young men come to play at polo.

It is considered the poorest of manners to mention the resemblance of their game to one played by the terrible overseers of Sheng Seleris, (May he suffer in eternity!). When so offended, the youths have been known to treat the speaker to the sorry fate of a polo team which looses without scoring a single goal. This unpleasant ritual reportedly entails encountering a large bucket of soapy frogs while wearing a very short toga.

From *A Visitor's Guide to Alkothei*, by Enhedu Atras-Roh, Etyrian Pathfinder

ALKOTH AT WAR

The Alkothe College of War

The Dara Happan Empire

Since the founding of the city of Shargash, the study of war in all its forms has been an overriding Alkothe concern. A College was founded by Eusibus to provide a means of learning from past military campaigns of Dara Happan and even foreign armies. The training of officers in peacetime to be ready for war and higher army commands is also a primary function.

The College is ancient. No army has looted it. No Empire has disbanded it. The College contains the greatest collection of military texts known in Genertela. With this body of knowledge available, Dara Happan armies triumphed for centuries. Each knew experience only added to the Colleges immense libraries and scroll rooms. It was also College policy to commission a book on the campaigns of every Emperor or great general. Such works are priceless as windows to the past.

The Lunar Empire

Currently, the Lunar Army Officer Training Directorate uses the College as an important site of reference and learning. Alkothe's college has recently been eclipsed in popularity by both the Glamour University of Strategy and Tactics and the Mirin's Cross Provincial College of Battle. Since the beginning of the Emperor's official sponsorship of Tarnils and the Glamour universities, the Tripolis city colleges have suffered a significant loss in prestige - Alkothe's College of War is no exception.

Learned people and those with strong Dara Happan roots still value Alkothe's college as a place of reference. Unfortunately, many students from outside Alkothe find the city a difficult place to study, due to the overwhelming presence of the Devourer.

"FORCE SOLVES ALL PROBLEMS" - SHARGASH

Selected Military Maxims of the College of War

Erraibdavus the Conqueror - "The Path of Conquest"; *"When the truth of your foe is known, then the Justice of your attack will be apparent in the golden light of your victory."* (Chapter 3 - Know your enemies).

Eusibus - "The Way of Shargash"; *"Beware the places and people you most trust, for here is where the Sons of Evil will strike."* (Chapter 15, Dialogue on the False & Unjust).

Urvairinus the Conqueror - "Campaigns of Urvairinus, the Conqueror of All and Lord of Armies." - *"The impure laud the ways of combat. The Just understand logistics."* (Chapter 3 - On the Feeding of Men). See note 236 in Appendices 16 for a list of examples where the omission of this simple precept caused defeat.

Erzanestyu - "The Erzanestyu Scrolls"; - *"All Emperors in war wish for greater numbers at the moment of decision. Those radiant in the light of Yelm prepare the resources needed to have them there, long before they are needed."* (Chapter 1, On the Mustering of Armies). See appendices 12-46 for the recorded musters and their logistical difficulties.

Radaidavus, Lord of War - "Stars of Victory"; *"I am often asked whose council I heeded most on my march to war. I always surprise my generals for I say 'Lokarnos & Pole Star'. When faced with puzzled frowns, I tell them; 'The wagons feed my men and the Pole Star sees to their organisation. Without that I would have no army, just a mob of barbarians!'"* (Chapter 12 - Anecdotes of an Emperor). See also Radaidavus's discourse on defending supply lines in the face of superior enemy mobility. For deeper reading refer to "The Books of Disaffection" covering the full campaigns of Anirestyus the Stupid, Elmesiod the Poor and Desikselm for examples of logistical failure.

Shargash and the Knowledge of War

"Shargash is the God of War. When the first trouble began he was the one who bore that power in the Empire. He was trouble, and he was ready to bring that violence against the foes who brought it into the land. Always and ever he was postponed by the Emperors, however, whose wisdom could foresee what would occur when the Stable land used the principles of the Unstable land for self defense. However they did not foresee the inevitability of that, and so were crushed by their own lack of preparation."

Shargash was not unprepared. He had been refused when he wanted to fight the Dragon, and the serpent, and Sedenya the Red Goddess, and the Bird People, and the Dragonnewts, and the Ice Gods, and the Black Eater, and the Too-many. But his skills were always refused, and at the command of the Emperor he went away obediently. Yet he was not discouraged, and each time he studied more, and learned from what had gone before, and so he was always the keenest in all knowledge of war and destruction."

The Glorious ReAscent of Yelm - pg. 101

Eusibus - "The Way of Shargash"; *"Never dwell on a defeated foe for there will always be another to crush."* (Chapter 12, The Path of Combat).

Khordavus - "On the Defeat of Monsters"; *"Warfare is the greatest affair of the Empire, the basis of life and death, the way to survival or extinction. It must be thoroughly pondered and analyzed."* (Chapter 6 - The End of Kills for Life)

Elmexdros, the Conqueror - "The Years of Victory."; *"Warfare is the way of deception. Thus although you are capable, display incapability. When deploying your forces, feign inactivity. When your objective is near, make it appear distant, when far away create the illusion of it being nearby."* (Chapter 9 - On Lessons to Generals) See further development of this theme in the Magnificus Military Revue of Dara Happan Strategy, Chapter 12).

Anirestyus, Lord of War - "The Campaigns against the Gbaji"; *"In the Hills of the barbarians - you must press on to victory. When surrounded by the*

hosts of Kargzant - you must devise stratagems. With your backs to the Enclosure gate you must fight like an Eleven." (Chapter 4 - The Saird Campaigns and the Tragedy of Defeat)

Kastokus, Lord of Horse - "The Campaigns against Kargzant"; "The strength of an army, like the power of water, is estimated by multiplying the mass by the rapidity; a rapid march augments the morale of an army and increases all chances of victory by the Light of Yelm." Chapter 2 - The Use of Manouver on Campaign, Chapter 3 - Seizing the Tactical Advantage in Battle. See further reference in the Magnificus campaigns against Sheng Seleris.

The City Under Seige

Alkoth has been the centre of military action and attack many times. It has been besieged, assaulted, and starved, but has never fallen to force, only to political pressure. There are several reasons for the city's martial strength.

The Oslir

Alkoth controls the confluence of the Oslir and the Erinflarth rivers, and has always been one of the principle gateways to the empire. Many citizens and wealthy families maintain small fleets of boats used for fishing and trade. During wartime these fleets are used to carry troops, or become the famous Alkothi river priates. These pirates worked as blockade runners during the Dara Happan rebellion of 112,270 to 112,285, smuggling suplies into Raibanth while is was besieged by Lunar forces. They also brought supplies into Alkoth during the long seige by the Carmanians.

The Swamp

In ancient times, Alkoth lay in the middle of a large marsh. Treacherous ground and hostile spirits took their toll on opposing armies. When Oslira replaced Biselenslib as nuture of the city, rice paddies began to replace the marshes. Raised causeways and bridges now weave their way through the paddies, but these can be quickly reduced to a soggy mess by defenders hiding in the marshes. Regular sacrifices to Biselensib protect the Akothi and the weeders from the resident disease spirits.

Beseiging armies have a difficult time defending themselves from any hostile weeders. These marsh natives are superb at disappearing into their natural element. Common Jaran tactics are to flee over quicksand or soft mud, using their magics to make it temporarily solid, and then removing the spell as their pursuers attempt the crossing.

The Wall

Alkoth is surrounded by an ancient wall of deeply magical origin. The wall is a single piece of solid green stone, reaching twenty meters above ground and extending three meters below the surface. There are no entrances in this wall, so the city gates stand in tunnels beneath the wall. The gates can be easily flooded, as Osliran magic is required to keep the water out of the tunnels under normal circumstances. Attempts to mine under the walls are invariably met with rapid flooding and attacks from the city's water spirits.

The wall is magically warded to an immense degree. Layers of wards and magic, some dating back to the Dominion of Shargash, some so powerful that Shargash himself is said to have set them, are embedded in the wall and maintained by the worship of Alkoth's residents. To the Alkothi, the wall represents the greatest enclosue, for they are all inside Shargash's House in the underworld. Any attacker resourceful enough to fly over the great green wall would soon discover that he had forced his way into Hell.

The City

Alkoth is so ancient that considerable accumulation of debris and ash has raised the interior of the city several meters higher than the ground outside. This raises the city well above the water table, and riddles the city with with ancient tunnels, cellars and sewers. Many of these tunnels provide a means of secret travel within the city. Should an invader make it over the walls they will find that areas they have cleared don't stay very clear for long.

Alkothi buildings are built largely from stone imported from quarries up the Erinflarth and Oslir. There are many fortified areas within the city, including the hilltop palaces of the red and green kings, many of the wealthy houses, and every enclosure. Buildings cover about 70% of the area inside the walls. The remainder is

given over to markets, parade grounds, polo fields and a few pastures for sacred animals. Ramshackle tenements often spring up in these open spaces, but these are burned down when a siege threatens.

The Inhabitants

The city within the Green Walls is literally in the Underworld. Many foreign magics simply won't work there or won't as expected. Spirit armies and demons can be summoned from the wells of the Enclosures, where they wait gleefully to devour the foolhardy foes of their descendants.

Almost all male Alkothi recieve some military training from private schoolmasters, guilds, or families. When the drums of battle sound, thousands of ordinary folk are filled with the spirit of Shargash. They accept the magics he gives, often for the future sacrifice of their lives. The priests of all the paths of Shargash, God of War, are no strangers to fighting, especially the dreaded dark path acsetics who have mind-numbing powers over life and death.

In Conclusion

Given Alkoth's defensive attributes, it is not surprising that the City of Strength has survived so long without being sacked. All sucessful conquerers have offered a political solution rather than a forceful one.

When the Shah came he reviewed the siege lines in silence, noting the worn, ragged, haunted look of my men and the terrible state of our equipment and our entrenchments.

He fixed me with a puzzled stare. "Where are the rest of your forces? You began the siege with 30,000, I see but a third of that strength."

I said nothing - I merely pointed to the huge mound of earth which covered the men of my army. Once they'd walked proud. Once they'd ridden over anything and anyone in their way. Now they sit before this cursed city, festering in its putrid swamp, facing a wall of death manned by armies of fanatics who never knew defeat.

How I wanted to go home.

Memoirs of Lion General Morkender
The Siege of Alkoth

THE WOODEN BULL

From the Journals of Khurgantus, Green King of Alkoth During the Years of Separation

The Carmanian assault failed again. Finally, after a long day the warriors on the wall stood down. Fully five thousand Carmanians and their allies had been devoured in this last futile effort to scale the green wall.

My Brother in Bule, Red King Uribus, slew their greatest champions as they made it to the ramparts above the Flayer's Gate. The wall ate their puny souls, and Uribus' mace crushed what was left.

That night, a great weariness overtook me. The Carmanians' resolve to overrun us seemed as unbreakable as our wall. I slept fitfully, even the comfort of Shargash's presence did not douse my concerns.

When Uribus roused me to perform our regular morning observation of the Carmanians, a strange sight greeted our eyes. They were gone! Their whole army had disappeared. Their entrenchments were abandoned. Dust from their marching columns could be seen many miles distant. As we rejoiced in the golden light of our victory, something attracted my eye near the Flayer's Gate. A huge wooden statue stood outside the gate, crafted to resemble one of their sacred bulls. The heathen statue easily reached the height of five men. It was built on wheels and decorated with gold and iron that glittered in the sun.

"Uribus!" I cried. "We must have this bull!"

"Why?" Growled Uribus. "I don't want anything of theirs!"

"It is their offering to Shargash, their plea for union in his cycle of death and renewal. It is their strange, foreigner way of propitiating our God of All!" I was ecstatic, the idea of such an offering warmed me. I could feel Shargash's pleasure at my thoughts.

Uribus was not so learned in the cycle of renewal as I, being more concerned with breaking things than seeing to their rebirth. "Humph! The Carmanians don't care for the Thunderer. I say we smash it with a Skyspear to show Shargash's power. Then maybe they'll see how much they should beg forgiveness

for their attempt to sack the Great Enclosure of the Destroyer!"

"Please Brother, listen to me in this. I feel it is right. Shargash is in me now and guides my thoughts."

Uribus scowled, but he knew that my words were true. The beat of Shargash raged in us all that day, for the god still stirred from the previous day's offering. "Very well, have your bull! But use your own men to bring it in. I'll have no part of your concerns! I must summon a muster to march after the barbarians!"

And so it was that my Elevens heaved to their arduous task. They slowly hauled the great bull statue through the Flayer's Gate, and deep into the city.

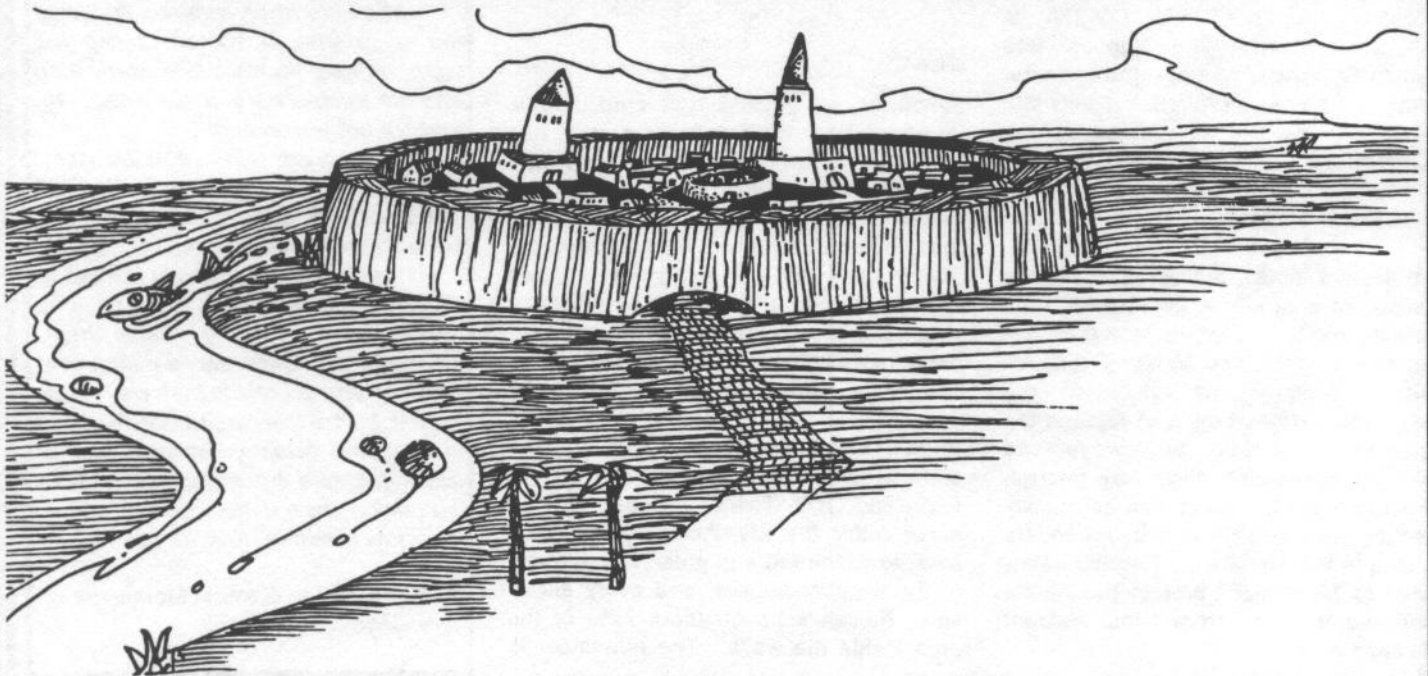
All along the procession's path, the people of Alkoth cheered our trophy. I led the way, waving and laughing with the joy of Shargash!

Finally we came to the Fifth Gate, the Great Enclosure. The bull was brought inside, and we piled our own offerings to Shargash around it.

We finished our elaborate preparations by torchlight. The people danced to the drums as the ceremony grew more raucous and intense. At the height of their ecstatic convulsions, I hurled a burning brand up high and watched as it arched down onto the bull. Our own well-oiled offerings of squirming slaves, broken weapons, and the meagre remains of our siege-food reached to the bull's shoulders.

For a brief moment silence descended on the ceremony and we watched the inferno leap into the sky as homage to the Purifier. In that silence I thought I heard screams coming from the bull, cries of pain and fear as the purifying flames rose higher. Shargash devoured the bull with tremendous speed!

I looked around and saw that others heard those screams too. A moment of divine realisation came upon me. "Listen, Alkoth! The defeated spirits of our enemies scream in the fires of the Devourer. He brings even them into the Enclosure! Shargash gives us their cries to show his pleasure at our victory!" As the crowd cheered, the bull collapsed into the flames. Finally only its head remained, staring skyward in defeat as my people of Alkoth completed their dance of joy.



THE WEEDERS

Greg Stafford

"Weeders" is one of many terms used to describe a vast and generally powerless people of the Dara Happan under class. Use of the term is semi-official, even being used in many legal documents. The word is usually used loosely to include all poor people, or all people not enfranchised within the local DH government system. Often the term "weeders" is synonymous with stinkers, greylegs, shorts, slicks, pissers, downies, and so on. Elsewhere some terms have specialized meanings, such as the distinctions the Alkothe make between stinkers, (fishers), and greylegs, (rice farmers), and the weeders, (everyone else).

In the Sixth Wane a study was done of the Weeders to determine their origins and nature so that they could be taxed. Out of that came this essay.

Biselenslib

NOTE: Her name is NEVER properly spelled with a capital E. It is NOT BiselEnslib. Since the Jarra are illiterate, proper spelling is meaningless to them, but is critical to Dara Happans.

Iconography

Biselenslib is always shown as a woman with very long legs. Her image is usually made of reeds, woven in a traditional manner, to the size needed for the worship. Personal prayers address a small doll, while a band of worshipers generally construct a human-sized idol and dress it with their own finest clothing. Larger sizes are rarely made, but on one unusual occasion of massed worship magical observers saw a 30' tall image come to life.

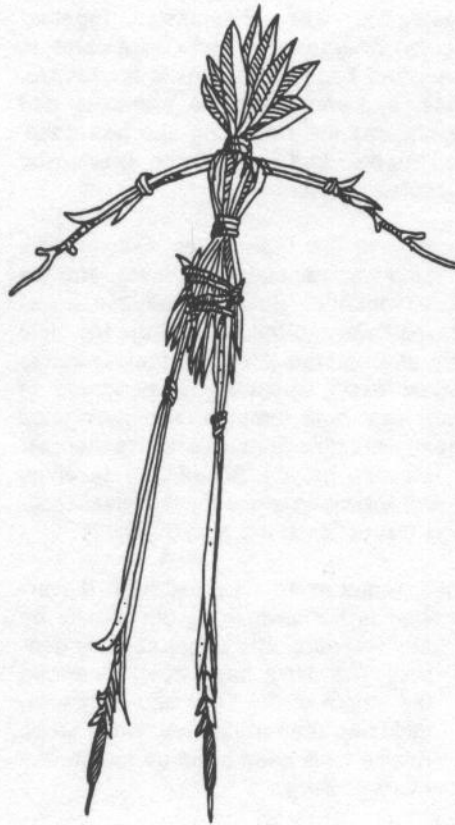
Traditional Biselenslib worshippers are puzzled by inquiries about their goddess. "Just look. Don't you see?" is their typical response, followed by a shrug and, "You are not Jarra."

Foreigners cannot resist comparing Biselenslib to SurEnslib. The Kijarra, or non-traditional Jarra, sometimes agree that SurEnslib and Biselenslib were primeval sisters. But the tradi-

tional Jarra have persistently resisted the idea that Biselenslib is, in some way, legitimately related to SurEnslib, who is seen as a barbaric, perverted and misunderstood image which is worshipped by ignoramuses. Traditional Jarra do not recognize the mystical reality at all, unless it is what they mean when they say, "Biselenslib is everything. She is enough."

Mythology

Biselenslib is one of the 100 deities on the Gods Wall and thus one of the Original Deities. Yelm gave her the rivers of Henjarl to be her own, and she dug many streams and connected the Oslira and Erinflarth rivers. She planted her seeds along the banks and the many reeds grew up, waving gently in the sunshine. Biselenslib then wove her tribe of people, the Jarra, from the reeds.



Biselenslib sought a good spouse. Everyone was doing it in the Original Days. Biselenslib considered many possibilities: Lodril, Enverinus and Deseeti were among the most famous suitors. Yestendos in particular sought to bind with Biselenslib. He was rejected, so he went to live with Sur Enslib.

Biselenslib had chosen Red Shargash, a High God. She wove a beautiful throne,

Report of One who Traveled and Journeyed on the Oslir During the Wendarian Era

"I have been to the vast swamp which had no name. I believe that place was the common origin of the marshes which were today are the Oslira, Seslive, and the Joat Rivers. I think the people I was with are ancestors of all those peoples. They do not know the Sun God, the Red King, or how to use wood (1).

"They are a joyful folk, and they wear no clothes except to carry things or dress for ceremony. The weather is always balmy. Their primary foes are the predatory birds which stalk the water margins where they prefer live. Other significant, but more avoidable, foes include the crocodile-monsters of the deeper waters; the turtle-monster, which buries itself in the mud; and the hairy-monster (2), which lives only on land.

"We lived upon narrow boats made of reeds. We had four kinds of boats, depending on which of the three types of reed was used and the season it was made. We went among the shorelines where Grandmother had taught us.

"We ate every day, as much as we would want of what we found. We had little variety, but whenever we found food we sang songs to the spirits who fed us. The jill weeds had so many uses it was never boring. We ate every part, and one part of the other was always seasonally edible. Rice was my favorite food. Fish were speared.

"We made camp on shores and soggy islands when we wished, and raised a rush shelter when the weather was bad. That's where babies were born.

"When Grandmother came we lashed all the boats together to make the Feathered Raft, and everyone danced. No one was ever married, but stayed together for a few days or their lifetimes, as they both chose, without ceremony.

Later elucidations:

(1) Overstated. Should be "use wood to build," for they burn it, float it, and shape small bits into charms.

(2) These are not actual crocodiles or turtles, merely descriptions of monsters long extinct. in the Sixth Wane.

and set it upon the shore. She sang to a tulu-reed which grew two tall stalks that raised the throne into the sky. Shargash had been approached by many goddesses to wed them, but none had raised herself to his level. Shargash was impressed, and he threw his arm ring to earth in Henjarl as a token of his marriage. The Jarra collected there, and they constructed a wedding bed for their goddess and her husband. This place, where earth met sky, was expanded to be the temple of Shargash in Alkoth.

Their first children were twin sons, one red who ruled everything above the surface of the ground; and one green, who ruled everything below the surface. Together they jointly ruled the city and its residents, and their families after them.

Biselenslib once caught her husband Shargash having sex with another goddess, and foolishly demanded he either be true to his marriage vows or else she would leave him. Shargash rejected her and chose to make Oslira, who had enchanted him, his wife. Biselenslib's sacred image walked out of her prehistoric Grand Temple.

Biselenslib was ashamed of herself after Shargash rebuked her. She hid in the weeds. The Jarra went away and a famine struck the city. The wife of the Red Mayor threatened to eat the wife of the Green Mayor. The anguished people in the city called to their god for help.

Shargash and his band of divine warriors came down to the world. They tried to capture Biselenslib in the

marshes, but were never successful. Their efforts were comic. Sky gods got caught in the mud. Storm gods were choked with smoke. Warriors got lost in the reeds. Shargash was enraged. Shargash seized Yestendos, the boat god, and threatened to eat him if he did not help find Biselenslib.

(Yestendos had returned from Suvaria, where he had been rejected by the whore SurEnslib and spent his time paddling around, singing his mournful songs. He heard a similar song one day, and followed it to its source and discovered Biselenslib in hiding. He found her because he was intimate with the watery margins where she lived. After some difficulty, the pair were purified of their marriage errors with holy smoke, and joined each other. They have remained wed ever since. They are the parents of the modern Jarra.)

Yestendos and Biselenslib together evaded Shargash. At last Oslira came to them and begged Biselenslib for forgiveness, and made sincere promises and reparations for the wrong she had done, and the pain she had inflicted. Biselenslib accepted this contrition.

As part of the reparations, Biselenslib's worship was reinstated in Alkoth, and the Jarra returned. But the goddess never moved back into the city. On the her Holy Day she entered into the carefully made sacred nests which lay in hundreds of poor, reed-built temples. The river once again yielded its treasures. Since then her priestesses have watched and received part of the ceremonies for the River Goddess Oslira which are held in Alkoth.

Thus, today in Alkoth Biselenslib is worshipped in her own right, but mostly by the "weederers" and poor people in general. The Jarra have freely swarmed the length of the Oslir and Erinflarth, including their tributaries, while some Kijarra have even gone up the smutty rivers of Darjiin.

Biselenslib is worshipped today in her home city of Alkoth mostly by the "weederers" and poor in general. She is primarily as the special deity of the Jarra, who range from Saird to Yuthuppa.

The Jarra

"Jarra" is what they call themselves. To a Jarra, it means "one of us". "Jarru" is their word for seeds, fruits,

An Imperial Census

Emperor Khordavu ordered Plentinius to take a census of his people. Here is a synopsis of that information about the Weederers.

"Two tribes exist, each being the spawn of a different goddess. The two peoples of these southern river systems are actually far more distinct than casual observation would show. Only weed boats, dirty faces, and blank looks unify them, but these similarities are superficial. None of them would ever mistake each for the other. The languages sound similar in form, but are very dissimilar in vocabulary. Darjiinites and Henjarlites cannot understand each other's tongues."

or eggs which come from Above the Water. They are aware of the similarity of words, and make much of it in their public storytelling. The name of the land around Alkoth, Henjarl, is derived from this word.

The Jarra are not a tribe but are a people. They are extremely traditional, generally pacific, and without social organization more complex than a temporary multi-family gathering. They rarely trade, move often, and avoid strangers if possible.

The range of the Jara extends along the Oslir River from Henjarl to Saird, also into Dara Ni on the Erinflarth River. They also live on the tributaries of these great rivers, except for the Ernezeit and Joat river complexes, where SurEnslib reigns. They have been there since the beginning of recorded history.

The Jarra are commonly called "weederers" because of their dependance upon the many rushes and bushes they use to live. The Jara have persisted in using ONLY reed-made items. They never use pottery. They do not wear clothing made of animal skins or cloth, but instead weave soft fibers into supple, watertight clothing.

The Jarra use no wood for constructing their large ceremonial lodges, small houses or a variety of boats. They do not even use wood for tools or weapons, thus have no bows, arrows or even spears. They have fish bone hooks, shell diggers, and a variety of animal- and wood-derived ornaments, but otherwise use only goods made of reed, leaf



or vine. The holy folk among them do not even eat meat or fish, or anything else except what comes from water plants, except during the annual feast. The Jarra are the best basket weavers in the world. They know more types of weave and use more varied materials than anyone else known. They know more patterns to weave into the materials as well. They do not even dye or color their reeds, but take stalks which are different colors when dried.

For religion, they hold ceremonies which are primarily for fertility in the spring, and propitiatory in autumn. Over either sits the Goddess, manifest in her priestess chosen for the occasion. She sits on a chair atop very tall stilts, and is draped in a magnificent costume which is made for the occasion, and then thrown into the river afterwards.

The Kijarra

Only half of the Jarra carry on the traditional ways. Many have succumbed to modern pressures and adapted their ways to the Dara Hap-pan society. Jarra call them "dirty Jarra" (Kijarra).

The Jarra do not condemn their dirty kinfolk, and allow them into the Jarra ceremonies. Everyone admits that Kijarra do not get the full blessing of the Goddess in their rites. Their attitude is one of sorrow and pity towards their fallen kin. It is possible for a Kijarra to purify herself to rejoin the Jarra.

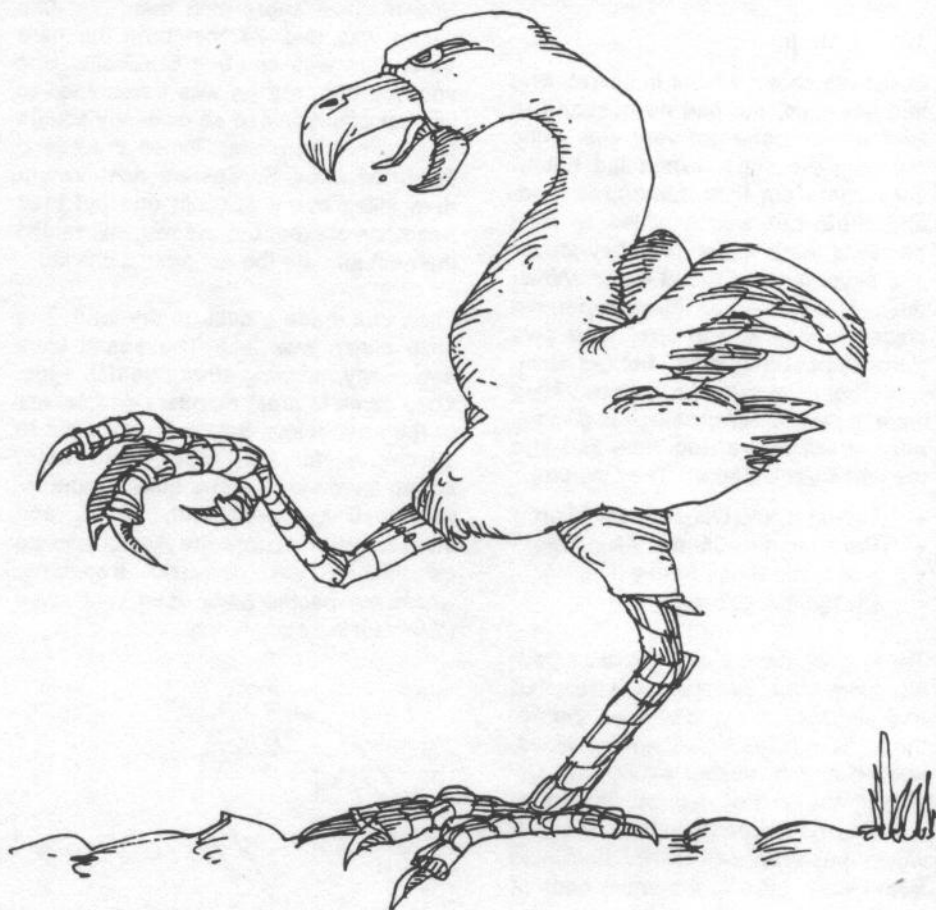
SurEnslib

Early Mythology

SurEnslib exists, and always has existed. She was wading and grew tired, so she brought up some mud with her feet, and spat upon it. The mud grew bigger, and had reeds growing on it from her spit. She used the reeds to make a floating nest. She then lay a virgin clutch of eggs and sat upon them until they hatched.

The First Clutch

The First Hatchlings took up residence in the Old Nest. Under their care, the simple floating Old Nest grew to become the whole world, which in those days was called the Old Bog.



An older generation of deities lived then too. They are not worshipped today, and are mostly remembered now for their primeval actions. They include:

Perakosus, who had made a figure out of clay and vitalized it with his semen, thereby creating Suvar.

- KuKwatta, ancestor of barzkarto (spirits)
- ErNear, Cave Mother, who extended the dry earth
- Los, parent of the Agarzi
- Dokarti, (ancestor of Hereti, the Dry Tree (Sky)), and probably others

These were presumably the children of the First Clutch. Little is known of most of them, but the little known leaves an impression of formlessness, even unto gender.

Second Clutch

When the Great Bog was made, SurEnslib called to the First Hatchlings, and demanded that they show themselves to her so she could choose a mate from among them all. The winner was Perakosus. SurEnslib sat upon her nest and was fed by Perakosus, until the Second Clutch

hatched.

The Second Clutch hatched, and are called the First Ancestors. They are gods. They include:

- East Serpent, who went eastward with her eggs in her mouth.
- South Serpent, who went southward after eating her eggs.
- West Serpent, who went west with her eggs in a basket.
- North Serpent, who went northward with her eggs as a necklace.
- White Serpent, who dug a hole and laid her eggs there.
- Heddi, also called Yestendos, who walked upright.
- Agaro, also called Everina, who lay down.
- Buru, the frog god
- Bini, the fish goddess, and others

Their children took up residence in the Old Bog. In those days there was no difference between human people and the fish, birds, and other marsh creatures.

[In this era, apparently, the hero Suvar was also active on the dry lands, establishing his early fame. See GRoY, p 95.]

Third Clutch

SurEnslib chose a lover in secret. She laid her eggs, but had no husband to feed her and she got very sick while hatching the eggs. When the hatchlings came out they demanded food, and SurEnslib was troubled to feed and tend them. Untended, they fought and never learned to get along. When they were grown up they demanded places to live, and to have their own tribes too but they could not get along with those who came before. They were called Undesirables, and were pushed out of the Bog Nest and into the undesirable places. They include:

- UrGugar, the Giant [chaos] Turtle
- BarTrato, the Climber [Sun God]
- Kotor, the Black Snake [Death]
- DjeDje, the Crocodile

These gods have always caused trouble since then. BarTrato was rejected and climbed up the Sky Tree. Sometimes he pushes down on the world, sinking it and making water rise. UrGugar, the Gulper, fell into the water and burrowed beneath the mud. It would push up on the floating nest from below, making the entire body of land rise upward and become dry. When UrGugar vomited after a meal poison [salt?] water would wash into the bog. These caused great troubles for everyone there.

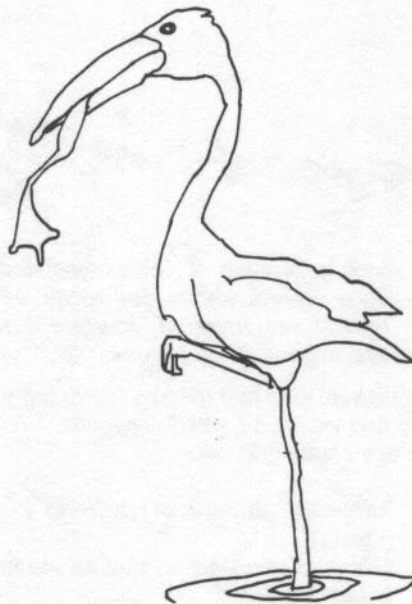
Fourth, Fifth, and Sixth Clutches

The many conflicts of the Undesirables had made the nature of the Old Bog change many times before. But after a while the Big Dry came, and left the land which we now know. The people, used to the former ease of life, were sad and hurt by their difficulties. SurEnslib was concerned over the troubles her children were having. She decided that her children born with a husband were the problem. She decided to have another virgin clutch whose hatchlings would bring peace to her fighting bred children.

SurEnslib made a floating nest and laid her fourth clutch of eggs. They were all destroyed by the Agarzi, who swarmed with impudence right through her nest while she sat on it. They broke the whole clutch and ate the raw eggs.

She made a shore nest then. Her fifth clutch was laid. At that time the hero Verondum was courting SurEnslib. She spurned him, but he was determined to win her affection and so diligently sought to help her from afar. When the agarzi swarmed upon SurEnslib's nest Verondum killed many of them and put their heads on stakes, but the rest still raided the nest and ate the unhatched chicks.

Then she made a nest on dry land. The sixth clutch was laid. The agarzi were now many, growing strong on rich eggs. They came in great numbers and set fire to the nest before SurEnslib cried out to Verondum for help. Our good hero, strong Verondum, came quickly, and he was well prepared with songs and stakes. He overcame the Agarzi and he established the damuski traditions, which our people have used ever since to control the spirit world.



Seventh Clutch

The Mating Rites of SurEnslib were inaugurated by Verondum, and they have been used ever since to choose the mate of the goddess. Verondum himself was the first to be chosen as mate by SurEnslib. He made the first Pleasure Barge to which he retired after helping raise his children.

SurEnslib and Verondum are the parents of the Seventh Clutch, which hatched to reveal the Revered Ancestors. They were the parents of the sacred families which lived in that time.

They lived a life of peace and ease along the many rivers and islands of the region, which they called Palenger.

Eighth Clutch

Outsiders came to Palenger, and they brought death and disruption to the Sons of Verondum. Among the greatest of the Enemies were the Hippo God, the Tapir God, and the Crocodile God. Some say that these peoples were born from eggs of the sixth clutch which were saved. Others say they are hatched from the eggs of the ancient serpents who hold up the corners of the world.

They were fierce people, with sharp weapons greater than the pointed spears wielded by the People of Verondum. Many of us were killed, and their bodies floated in the waters and washed ashore. SurEnslib saw them and was greatly distressed, and she prayed to the Greater Gods, and gained the insight and courage so that she could devour the bodies of her dead descendants.

SurEnslib, strengthened by her meal, took as a mate Kotor, the Black Snake. She laid a clutch whose hatchlings were the ancestors of the Hero Families. [One is the first of the Survargar kings of the Yelp Mts. Story, GRoY p 96, another is the ancestor to the Manimati. They are calculated to have lived during the early Wendarian Era.]

The History of Darjiin

The Manimati

In Darjiin, "Manimat" is now synonymous "lord." The plural form, Manimati, is also the name of the most successful of the Hero Dynasties which ruled Darjiin up to historical times. The term is now used loosely to include all the dynasties which ruled in prehistoric Darjiin.

At the earliest the Manimati were two dynastic moieties, the northern and southern. These moieties apparently included the other Hero Dynasties as well. Most of them eventually died out or came under the rule of the Manimati anyway.

First Dynasty of Darjiin

These were descendants of Dar. Although not actually descendants of Manimat, they were subsequently included in the expanded definition. They established the earliest customs. Their first capital was at Darokon, but was abandoned

when the mountain collapsed. Their second capital at Daraka. The city and dynasty were destroyed by monsters, even though half the invaders were petrified.

Second Dynasty of Darjiin

Descendants of Nimat, these were the first branch of the genealogical Manimati. Their capital was at Akanimataka. This dynasty died out fighting.

Third Dynasty of Darjiin

Descendants of Dez, these were the second branch of the Manimati. Their capital was at Dezokon. This dynasty was somewhat successful, but then warred against the Rival Dynasty.

Rival Dynasty

The Evil King, possibly a descendant of Dar, had his capital at Akanimataka. He united remnants of Northern Peoples. The Evil King claimed to have been wronged by Third Dynasty, and went to war. Initially, his dynasty was very successful in destroying the southern tribe, but they were betrayed by their nonhuman allies and, in the end, frozen to death.

Fourth Dynasty

This was the first dynasty which actually called themselves Manimati. After some migration, they settled their capital city in Dzesmath, which was the only Manimati city to remain unconquered through prehistory. The powerful Brooch of Manimat is credited with the protection of the city. With the brooch they resisted every assault and test. When unconquerable enemies came, the city residents were all put to sleep by the brooch.

Agsargo the Keeper slept, his arms wrapped around the last Egg of SurEnslib. When it hatched, the goddess herself rose from it. While everyone slept, she devoured the dead and then spat upon the sleepers. They woke into a reawakening world.

Agsargo was titled Lord of SurEnslib, and continued the generations of the Fourth Dynasty. The last Agsargons were the Manimati dynasty which was conquered by Khordavu.

Dara Happan Contacts

Dara Happan legend records mytho-

logical contacts with peoples of Darjiin, then called Suvaria. Tajers have indicated that those are contacts (often conflicts) with early Manimat dynasties. Certainly the Alkothian "We hate Darjiin Usurpers" stems from some mythological conflict with the Manimati.

Early contact brought villages and advanced tool use throughout Darjiin. The native peoples adapted those traits suitable to their needs, and welcomed those deities who approached them. Perhaps a war was fought against the Red King. Maybe Suvaria was part of Murharzarm's Empire. Throughout all these changes, Darjiin remained separate from Dara Happa.

Darjiin became important to Dara Happan history when its people left Manalarvus' broken Dome under the protection of Emperor Manimat. The imperial fates of DH and Darjiin become inextricably linked when Khordavu acquired the Brooch, and subsequent emperors retained it in the regalia. Darjiin was thereby politically over-

come. The early Dara Happans were shocked by the (comparative) lewdness and uncensored sexuality of the Suvarians, but nothing could suppress the sacred practices. SurEnslib rose to protect her nestlings, and neither eagle god nor spear god could harm her. Through SurEnslib's people's actions and her own open conflict, the Suvarians proved that although they were conquered politically, the goddess was untouched. Customs were validated, and attitudes were established.

Darjiin and Doblja have been a province of Dara Happa on and off for two millennia. Across that whole time SurEnslib's initiates have been protected in certain activities. Thus the cult is also a stubborn expression of old, established anti-Dara Happan sentiment. Many varieties of cult practice have been emphasized and developed just to trouble the invaders. The best known is probably the infamous Great Sex Hunt which occurs under the wingspread of SurEnslib. Its lavish extravagance and widespread public displays are a far cry from the ancient practices introduced by Verondum.

SurEnslib in the 6th Wane

SurEnslib is called the Heron Goddess, because in most images she appears as that bird, or with its head. All the holy people of her cult wear heron (and other) feathers. Her presence penetrates most

facets of Darjiin society.

The people of Darjiin have never abandoned their goddess. SurEnslib has proved to be adaptable to the needs of her people as well. All residents of old Darjiin considered themselves to be descendants of SurEnslib. Thus SurEnslib pervades Darjiin society in a manner which Biselenslib never does in Dara Happa.



Jesederet

Jesederet is included here only for outside reference sake. She is not known to Dara Happa, being a minor goddess in border lands between Pelanda/Carmania, barbarian Anidikki, and wilderness Arir.

Iconography

Jesederet is never shown. Her people consider egrets to be far too sacred to ever kill. When dead egrets are found, they are burned or buried.

These people never naturally came into contact with the Darjiinites, and the apparent conflict between the two cultures has never materialized.

Associated Deities:

Sesel, lover/boat boy

Seragal, water snake (enemy)

Jesederet is the Egret Goddess of the Seslive River, similar to SurEnslib, but less licentious. Her lover/boat boy was Sesel, whose decayed corpse was never found, but sprouted the first rice of the valley. Her greatest temple is near the city of Durnvok. Speculators feel that Jesederet was one of the early Suvarian deities, probably isolated at the last Drying.

GODS AND GODDESSES OF THE LUNAR EMPIRE

AS WORSHIPPED IN THE SIXTH WANE

Greg Stafford

Definitions for Types of Worship

Adoration: Type of worship given to deities, but without sacrifice of living animals. They are generally mass celebrations led by holy people dedicated to some specific life-giving and consciousness-raising purpose. They usually include music, dance, and other trance inducing practices, hence their title as "ecstatic". Although attempting to alter ones consciousness, the purpose of these rites is not generally licentious, (for which see Orgiastic).

Aspect: An incomplete portion of a deity.

Asceticism: Form of non-worship used by most people who are devoted to non-divine concepts, typically mystical philosophies, transcendent metaphysics, or transpersonal entities. It includes both Renunciations and Penances. "The only acceptable sacrifice is ones own self to the greater Self". Differs from sorcery in that it does NOT attempt to get material results.

Devotion: Personal relationship with a single deity, following a set of rituals and ceremonies, without the interface of a priest or other holy person. Personal life is devoted to the deity. In a sense, the old aesthetic methodology is applied to a deity rather than a philosophy. This is a very new practice in the Lunar Empire, so new that none of the deities below is listed as having this type of worshipper. Most illuminates recommend that only enlightened deities be approached this way, but that warning is often ignored. The result is individuals who are devoted to bad or evil gods, or useless ones, and among affected dilettantes, even silly ones.

Ecstatic: See Adoration.

Introduction

The Lunar Empire is composed of several ancient cultures: Pelandans, Dara Happans, Carmanians, Rhinliddians, Darjiins, Naverians, and many nomadic river peoples. All these peoples still worship their ancient deities. The newer Lunar religion is directly worshiped by a relative few. Here is a list of the gods and goddesses still worshipped in the sixth wane, including the approximate number of initiates and their homelands.

This list was written by Greg Stafford in March, 1996. He has asked readers to remember that some of these ideas may change as Glorantha is more fully explored.

The Deities as Worshipped in the Modern Era

Adayan

Joint Orgiastic. Goddess of pleasure, indulgence, drunkenness, and sexual license. See Bentus.

Alk

Secondary. [Darsena, Naveria, Doblian, Eastern Carmania]

Goddess of Nature, especially the wilds. She has no centralized cult of her own, but is worshipped in conjunction with Orogeria. She receives propitiatory sacrifice throughout the region above.

Alkor

Aspect. An aspect of Shargash in his role as City God. See Shargash.

Anaxial

Sacrificial. 3,100. [Yuthuppa]

Anaxial saved humankind from the Great Flood by building a great ship. He founded the ancient dynasty which bears his name. He is worshipped now as the Founder and Patron of Yuthuppa, and the city's Law Maker. He is worshipped primarily as the Lord of Boats for the Yuthuppan river fleet.

Aronius Jaranthir

Sacrificial, Devotional. 2,000 [Carmania]
Aronius Jaranthir was born twice and

established heroic dynasties each time. The second time, (after Sheng Seleris), he was further honored to be selected to be one of the Egi. Half his worshippers are his descendants or priests of his cult; the rest are Carmanians who have adopted Aronius Jaranthir as the ideal Carmanian, and perform devotional worship.

Avarnia

Sacrificial. 5,000. [Rinliddi]

Great Bird-mother, the Great Quail of Life, is worshipped jointly with Vri-mak. Their worship was re-instated shortly after the fifth wane as part of a program to re-establish the ancient bird peoples of Rinliddi. Although she was once widely embraced by most locals, most initiates are now her descendants among the modern bird people.

Basekora

Sacrificial. 5,000. [Rinliddi]

She is the ancient earth goddess of this region. Her worship was nearly exterminated during the frequent invasions, but strongholds have maintained themselves in the hills around the Hungry Plateau. Her rugged persistence and tough survival skills have helped the people of Rinliddi retain their ancient culture. They practice an involuntary and natural devotion, sacrificing no animals. Her husband is either Shidan, or the more recent Lodril.

Bentus

Joint Orgiastic, with Adayan. 1,000.

[Worship is rare, but occurs throughout Peloria]

God and goddess of pleasure, indulgence, drunkenness, and sex. These ancient deities of Pelanda received orgiastic worship in Wendarian times. In early Pelandan times they brought the cities and holy places back to life, and again when Denegeria returned to life. The frenzied nature of the cult, often fatal to participants, has caused it to be oppressed many times, yet it always springs back, blooming wildly from hidden seeds.

Biselenslib

Sacrificial. 100,000 - Greater Goddess. [Alkoth, Dara-Ni, Saird, Jillaro, Oraya]

She is the Long Legged Goddess, the wife of Shargash/Alkor, and the mother of many families of river peoples. She dug the rivers of Henjarl with her long legs, and hid her many (edible) children therein. She once caught her husband Shargash having sex with another goddess, and foolishly demanded he either be true to his vows or leave her. Alkor chose to leave Biselenslib, and took residence with Oslira, who had enchanted him. Biselenslib's sacred images were moved from the grand temple to many poor, reed-built temples. So now Biselenslib is worshipped today in her home city of Alkoth mostly by the "weeders" and poor in general. However, in Dara-Ni and Saird she remains worshipped by most of the wet farmers. Her worship always includes Yestendos and Everina.



Bisos

Sacrificial. 40,000. (Eastern Carmania, Bindle)

Bisos is the Right Hand of Idovanus, and one of the Creator's primary helpers on earth. He is the Noble Ancestor of many Carmanian, founder of many temples, a god of soldiers, and (more importantly) the God of Carmanian freeholders. He is also the Protector of the Shah, and in that loyal service continues to serve the Red Emperor.

Buserian

Adoration. 19,000. [Raibanth, Doblian, Darjiin, Yuthuppa, Alkoth, Saird, Rinliddi, Oraya]

Buserian first told mankind about the stars and their secrets, and thereby saved people in the Darkness. He took residence in Yuthuppa, from

whence he continues to advise his Celestialogists. He taught people a form of writing, and so in older times most of the imperial scribes were his worshippers, and some continue in that function in many places.

Charmain

Sacrificial. 50,000. [Old Carmania]

Lake Goddess for Oronin Lake, Giver of Blessings throughout Carmania, Mother of Carmanos the Prophet.

Subcult: Charmain and the Liberators. 25,000. In 5th Wane cities. Liberators are Aronius Jaranthir and Takenegi.

Daroria

Adoration. 48,000 [Raibanth, Darsen, Saird, Oraya]

She is the Cosmological Mother, the Great Progenitrix, the Indestructible Goddess who is the source of the entire divine cosmos that we know. She has always been present, but as pure spirit [see also Perceptible Goddess] humans did not perceive her for some time. Daroria is the Good Goddess who revealed herself to Dara Happans in the Karsdevanic Clarification (c. 112,100). Her worship gained in popularity as she revealed herself to be the force which supported so many of the lesser goddesses of Dara Happa.

Daxdarius

Sacrifice. 3,000. [Doblian, Eastern Carmania]

A Pelandan warlord, Daxdarius organized the people of Old Peland into city states and its soldiers into armies. With this new organization he resisted the Bull People and drove the Blue People into Lake. He is worshipped by regiments from Doblian and Eastern Carmania, and as a city patron in Doblian.

Dayzatar

Asceticism. 4,000. [Yuthuppa]

Dayzatar is the Lord of the Heavens, ruler of the Unknown. He is a brother of Yelm and ruled the sky before it moved, but went away when the world became corrupted. He can now be reached most easily from his ancestral city. His worshippers are primarily a contemplative and mystical branch of the larger solar religion. His lower secrets are now generally communicated by the priests of Buserian.

Dendara

Sacrifice, Adoration. 12,000.

[Raibanth, Old Naveria, Yuthuppa, Alkoth, Saird, Rinliddi, Oraya]

Goddess of Virtue, Marriage, and of Blessings. Dendara is the wife of Yelm,

Greater God or Goddess: A deity receiving worship from at least 100,000 initiates and priests, (or whatever qualifies one for full membership and access to secrets). They include Biselenslib, Charmain, Lodril, Oria, Oslira, Rufelza, SurEnslib, and Turos.

Joint: shared worship

Materialism: A philosophical belief (and practice) system which relies primarily upon the knowable, measurable, material world for its perspective. This is one of the Three Ways of Lunar philosophy. Although intimately related to sorcery, materialism does not necessarily endorse sorcery. Its Ruler is not a god which is worshipped in a cosmological manner, but rather the Prime Mover who created both mutable and immutable laws derived from the material world.

Orgiastic: Type of worship which includes significant self abandonment to indulgence of physical self, including food, drink and sex.

Propitiatory Sacrifice: Type of worship which given by non-initiates to ward off ill effects.

Sacrifices: Type of worship which includes the giving away or destruction (usually by fire) of some valuable or living object. This ceremonial exchange is recognized as a part of the mystery, not a loss, to the worshippers.

Secondary Deity: A deity which has few, if any, directly initiated worshippers, and is worshipped in conjunction with other, more important, deities. For instance, Alk, the goddess of the Wild.

Sorcery: The exercise of Universal Laws to obtain results in the material world. Recognized as a "magical" art because provokes energy transfer to alter the perceptible world.

Worship: The method whereby mortals interact with the Unknown, usually in a religious (Cosmological) manner, but also possibly in a mystical manner (Aesthetic) or impersonal materialist way (Sorcery). Adoration, Veneration, and Orgiastic are other methods. [(Shamanic methods are Cosmological in nature.)]

and therefore Empress of the Universe. She is the receptacle and bestower of blessings from the ruling gods. She is worshipped primarily by women, almost entirely by wives and daughters of the solar religion. She is also invoked at weddings throughout Peloria.

Denegoria

Adoration, Orgiastic. 10,000. [Darsena, Rinliddi, Oraya]

Denegoria is the Goddess of Savage Freedom. She only revealed herself fully when HonEel colonized Oraya. HonEel invoked Denegoria to oversee the goddesses who were already coming along. Denegoria saved the city of Edasus from the nomads, and subsequently gained popularity in some regions as she was worshipped for protection. Edasus is the site of her largest temple.

Deshlotralas

Sacrificial. 20,000. [Old Carmania]

This is the Lord of the Underworld, Keeper of Death, and Warden of Punishment. The great concentration of evil in GanEstoro has largely lifted the taint of morality from Deshlotralas, and recognized his powers as a natural cosmological function.

Doburdun

Secondary. Darsenite Thunder god. See Entekos.

DuTukkos

Sacrifice. 67,000. [Rinliddi, Oraya]

DuTukkos is the modern name for the god who tamed the ancient Arcos River and brought back the things which mankind needs to live with it. He is worshipped by anyone who makes their living on the river, including fishermen, merchants, basket weavers and other weavers, and the few rice farmers of the region.

Entekos

Sacrificial. 30,000 (estimate) [All Peloria]

Goddess of the Air, sometimes specifically the pleasant summer season. She rules over Doburdun and Rafelstora, god of thunder and goddess of rain, Walindum, god of Winter, and some other lesser spirits. In this aspect, she receives worship at shrines throughout all Peloria. She is also worshipped in Old Carmania, Naveria, and Darsena as the Goddess of Virtue. Another of her important aspects is a

planetary goddess.

Enverinus

Sacrificial. 2000 (estimate). [Dara Happa]

God of Fire, Keeper of the Sacrifice, and Friend to All. Enverinus is, to his worshippers, the First God who subsequently manifested himself as Yelm and his brothers: Sun, Lightning, and Fire. He thereby began creation of his world. Enverinus made the first fire sticks, set up the ancient Pillar Worship, and organized society around the Keeping and the Making of Fire. With Enverinus as their leader, people then organized the other human arts which are dependant upon fire. All the world was divided to be either fire or fuel to keep it alive. Since then many deities have received authority and seized power, but despite all their posturing Enverinus has been available to any person who knows the two sticks.

Erissa

Adoration. 6,000 [all Peloria]

Goddess of Healing, the White Goddess. Erissa is one of the ancient goddesses who is shown on the Gods Wall and has changed little since then. She is the Good Daughter of Oria who has grown up. She has collected many lesser healing deities to her fold since then, and sends them out to help her priestesses to heal.

Etyries

Sacrificial. 38,000. [all Peloria]

Etyries is the Goddess of Trade, Roads, and Merchants. She was a mortal human, a follower of Rufelza during the Zero Wane. She was the best path watcher and scout upon Rufelza's Travel and Journey. When she found her way out of Hell, following her mistress' path, Etyries sang her story to others, thereby defining and revealing the Spiral Path so others could follow it. Rufelza recognized Etyries' powers, and made her goddess of all exchanges. Her greatest temple is in Glamour, and nearly every marketplace in Peloria has at least a small shrine dedicated to her.

Everina

Sacrificial. 21,250 [Old Naveria]

Everina is the Goddess of Rice. Her worship is widespread, and generally subsumed under one of the larger nourishing goddess' worship (Oslira, SurEnslib, etc.). Throughout Old Naveria she has retained her independence. Here her local lover, Reed Boy, long ago thwarted her kidnap by Vantestos, and as they fled all good people hide from them. Vantestos gave

The Star Tower of Alkoth

The star story tower in Alkoth is colloquially known as "How Shargash Saved the World". It is, unsurprisingly, different from the classical Yuthuppan Star Towers in a number of ways. Firstly, the tower is accessed through a tunnel which runs under the enclosure on the Red King's Hill. Secondly, and most tellingly, most Yuthuppan-style towers are rarely fatal...

The tower's openings align with the sky on the Darkest Day at midwinter, the holy day of Shargash as "Savior through Destruction".

The ceremony starts at sunset with a mourning ritual for the dissolution of Yelm. As is normal for Shargashi rituals, there is cacophonous drumming and copious bloodletting. The procession then proceeds into the tunnel. The stars dim and fade one-by-one as Shargash rises into the sky. The final sight before total blackness envelopes the celebrants is the baleful red gleam of Shargash, who has gathered the world into his enclosure.

The procession then travels through the utter darkness, continually beset by ghosts and demons. It is the time of Kazkurtum. A dangerous time. Deaths are common; people are carried off into the underworld or ripped limb-from-limb. After a seemingly endless amount of time an unsteady, ever-shifting glimmer of light appears in the distance. This appearance of Kargzant signals the end of the Great Darkness. As the tunnel emerges into the tower, the unsettled light of Kargzant is overwhelmed and tamed by the strong glow of Shargash. As eyes become accustomed to the brighter light the new sky is seen, filled with the reborn stars and planets that emerge from Shargash's great enclosure. The completion of the ritual comes when the reborn sun rises to a world destroyed and renewed.

Notes:

When the tower was first built an opening in the northwest showed no star or planet. This was initially taken to be either a mistake or the place where Sedenya, the moon destroyed by Shargash once shone. Since the rise of the red goddess, this place is filled with the red moon.

From *A Visitor's Guide to Alkoth*, by Enhedu Atras-Roh, Etyrian Pathfinder

up, and Reed Boy made arrangements for the hundreds of huts in which they had hidden to be maintained as temples. Thus through Old Naveria Everina and Reed Boy are worshipped by the wet farmers.

Four, The.

6,000. [Darsen].

Four stages of Womanhood. Includes the serpent.

Fronalako

Sorcery. None. [Old Carmania]

The Devil Sorcerer is said to be a creation of GanEstoro, made from Prima Materia in order to carry the powers of Sorcery. He stole them from Idovanus (according to Fronalako devotees) or was given them (according to Idovanus and Malakinus devotees). In either case, Froalako is the origin of the corrupt sorcerous powers which are so readily available to the Magi and other sorcerers of Carmania.

Ganesetarus

Dara Happan God of Evil. See GanEstoro.

GanEstoro

Propitiatory. [not directly worshipped]

God of Evil. When Idovanus Romanakirn created the world He could look at it or not, but either way there was a place where His attention was not. In that hidden place was formed GanEstoro, the Evil God. GanEstoro was everything which Idovanus was not. Disobedience, evil, cruelty, darkness, ignorance, hunger, worship, death, and sin were his tools. GanEstoro corrupted everything which he could in the newly made world, and made many monstrous devotees to help him. Among those were YarGan the Devourer, Kazkurtum the Destroyer, and Fronalako the Devil Sorcerer. GanEstoro was first revealed in Carmania, where dark trouble naturally grows, and his existence later taken to Data Happa.

Geredentho and Senkana

Joint Sacrifice. 16,000. [Kostaddi]

This pair are the ancient Goat-riding God and his tri-formed wife who are still worshipped by the (dry) farmers of Kostaddi. Today, Senkana takes the form of either barley, as a small (decorated) stone, or a black bag.

Gerra

Adoration, self-sacrifice. 1,000. [Old Carmania]

Goddess of Grief and Sorrow. Gerra was once a great and powerful goddess, but through her own haughtiness brought terrible punishments upon herself. She insisted upon unspeakable things, and so was reprov'd with increasingly severe methods until she was subdued. She has several holy places in old Carmania. They are all gruesome, sacrificial pyramids where initiates mutilate themselves. Although many initiates die every year, many more volunteer and often come from hundreds of miles away to die here. Gerra is called Our Mother the Shadow. She is also one of the Seven Forms of the Lunar Goddess.

Hwarin Dalthippa

Sacrifice. 3,000. [Jillaro]

Better known as the Conquering Daughter, this goddess was once a mortal who achieved spectacular success in following the Path of Liberation. Though beloved throughout Syllia, she is worshipped primarily as Patroness of Jillaro, and ancestress of many famous people.

Idojartos

Secondary.

The Good Herdsman, psychopomp, the Lightbringer. See Turos or Oria.

Idovanus

Sacrifice, Adoration, Ascetic. 12,000. [Old Carmania, Bindle, Saird]

Idovanus revealed himself to us slowly. In Wendarian times he was one of the Many [called VioVanus]. Among the Pelandans he was recognized as the God of Order, and finally Karmanos revealed that Idovanus was also Romanakirn, the Highest God, God of Law, and especially God of Good. Thus Idovanus ascended to be the highest god of the Carmanians and their Creator until their souls were liberated by their Seventh Parts.

When Idovanus finally shed his attachment to Sorcery, he ascended into the Transcendent, and revealed that He is also the mystic Source of Aratvu, which is the cosmic power of cohesiveness. As such, he balances Derita, the cosmic dissolution. Idovanus is given sacrifice by the Carmanian Magi, and Adored by literati, and by traditional government employees in Carmania.

Irgota and Sarudan

Joint Sacrifice. 19,000. [Darsen, Poralistor, Eol]

These are the divine founders of a class of healers which whose practitioners are thinly spread throughout the region. They use only stone and wood tools, and only gather or capture food. They accept no gifts. Since they speak only ancient Small Wendarian in prayers and among themselves, many think them to be genuine vestige of the Wendarian era.



Jajagappa

Sacrificial. 22,000. [Saird, Jillaro]

God of Death, Hunter God, Lord of Dogs, ancestor.

A deity of many aspects worshipped in southern Peloria. One of his best known is as a psychopomp, netting the souls of the dead and taking them to the underworld.

Jakaleel

Sorcery. None. [Raibanth, Alkoth, Yuthuppa, Rinliddi, Oraya, Saird].

Jakaleel is the Lunar Sorceress who has provided access to the powers of the Magi to Lunar students. She was a follower of Rufelza in the Zero Wane, and obtained such power that she still sits upon the moon enjoying the fruits of her huge labors while alive.

Jeka

Joint Sacrifice.

Goddess of "millet," a wild and semi-domesticated grain. See Sekelet and Busla

Jernotiaus/a.

Aesthetic. 5,000. [Old Carmania]

The Great Teacher, Avatar of Rashoran, the Changing Deity. Jer-

notius was both god and goddess, and changed sex often. No other deity could do this, but Jernotia considered it of little consequence. It was one of many strange powers which it had, but did not use. Such restraint was one Teaching of Jernotius. This was an avatar of Rashorana, the Changable Deity, and so taught Austerities and Penances. However, his students turned its physical form into stone (a mountain, or a statue atop a mountain). Thus the Great Teacher Mountain, though living, no longer housed the original spirit or Rashorana.

Jernotian Ring

Joint Sacrifice. 30,000. [Old Carmania, around Mt. Jernotius]

Ancient pantheon of Pelanda. In ancient time the wisdom of Jernotia spread far, wide, and thick. Other deities came to sit at his feet upon Mt. Jernotius and learn. They formed the Jernotian Ring, which preserved ancient Pelanda from destruction until they were betrayed and destroyed. Now the ancient pantheon is worshipped intact only around the mountain, though some of the gods are still worshipped elsewhere.

Jesederet

Sacrificial. 26,000. [Durnvok]

She is the Egret Goddess of the Sesliver River, similar to SurEnslib, but smaller and less licentious. Her lover/boat boy was Sesel, whose decayed corpse was never found, but he sprouted the first rice of the valley. Her greatest temple is near the city of Durnvok.

Katalyo

Transcendent

Of all deities, Katalyo is the Supreme Being, the Universal Being, the End of Knowledge, and thus is Everything. Beyond her lies only Formlessness, (or Vezkarvez, to the Dara Happans.) Katalyo is She Who Wears All Masks.

Kenstrata

Joint Sacrifice. Hunting God. See Orogeria.

KetTuros and KetEnari

Joint Sacrifice. 20,000. [Old Carmania]

This pair of deities were known from Pelandan times as city-protectors, but separately. When Karmanos the Prophet freed the land he consecrated

temples in all of his new cities. The temples were built from the broken stones of older temples. [These temples are more like miniature shrines, actually. These small, crudely made models are hidden in the depths of the modern temple's secret places.]

Kevura

Sacrificial. 3,000. [Yuthuppa]

Goddess of Victuals. She always appears as an attendant upon Lodril and Oria.



Lendarsh

Sacrificial. 7,000. [Old Carmania]

Lendarsh is the great leader who came to Pelanda and, under the instruction of Jernotia, reformed the ancient Kingdom of Garthum and instituted the worship of the (Jernotian) High Gods. He was so fair and just that everyone descended from him today is blessed and understandable proud of their lineage. Also worshipped as an ancestor.

Lesilla

Sacrificial, Adored. 6,000. [Darsena, Yuthuppa]

Lesilla is the Woman Goddess. She is vehicle of the Life Force, the Bearer of Life, and She Who Dies for Us. She is one of the Four Stages of Womanhood in Dara Happa. She once ruled the kingdom of Mernita, and she was given a choice of dying herself, or of all her people dying instead. She sacrificed herself and was pulled from the sky. Since that time she has lived among womankind, one of them, and taught among mortals the secret of her Spiral Path. She is also one of the Seven Forms of the Lunar Goddess.

Lodril

Sacrificial, Adoration. Greater God. 250,200 [Raibanth, Old Naveria, Yuthuppa, Alkoth, DaraNi, Saird, Jil-laro, Rinliddi, Oraya]

Lodril is the ancient Earth God of Dara Happa, and he is worshipped throughout the land and wherever Dara Happans have settled. He is usually worshipped in conjunction with Oria, considered to be his Primary Wife. Some of his best-known Aspects include the Lustful One, the Warmth-giver, the Ploughman, the Spear God, the Fire Beneath the Earth, and Lord of the Underworld.

Lokarnos

Sacrificial. 5,500. [Old Naveria, Yuthuppa, Alkoth]

Lokarnos is one of the slowest planets, plodding night and day across the sky. He taught men about wheels, then carts and wagons, and then how to harness oxen and measure by bushels. He also taught people how to trade goods, and made the first money for Yelm the Emperor. Thus he was naturally the merchant and drayage god for the solar pantheon. He still receives sacrifice from merchants in those places listed, but elsewhere is either the planetary god, or the drayage god.

Lunar Goddess.

See Sedenya.

Malakinus

Sorcery. None. [Old Carmania, Yuthuppa, Raibanth]

Malakinus is the God of Good Sorcery. He was created by Idovanus when it was time for Fronalako to gain the powers of Sorcery. Malakinus received the entire domain of sorcery to himself, thereby shielding the Good God, and making the powers of Sorcery more clear for his own devotees.

Manimat

Sacrificial. 2,700. [Doblian, Darjiin]

Manimat was one of the ancient Anaxial emperors in GRoY. Darjinians claim that the emperor Manimat who ruled Dara Happa did so because he conquered it, and he was one of a long dynasty who bore that sacred name. Now, 2,600 years later, the descendants still remember their connections to him.

Maradidala

Materialism. None. [All Peloria]

Maraidaia is the Material Mother, the inanimate, unconscious, inert stuff of Matter. Maradidala is one of the five entities of the Second Action, or Manifestation.

Mohengus

Secondary. [Raibanth, Alkoth]

God of the Workers, the Organizer of Men, the Divine Keeper of Irrigation and Lord of Commoners. He is worshipped in conjunction with his wife Oslira, Everina the rice goddess, and his Ten Followers and Workers. These followers and workers represent the various tasks which his devotees may be required to perform.

Natha

Propitiatory, Adoration. 3,000. [Old Carmania, Naveria, Raibanth].

Natha is the Goddess of Balance, and is the manifestation of Sedenya's Revolving Power of change. Natha has used her powers to bring life or death, light or darkness, good or evil, into the world as was necessary to maintain the work of Tareltara. Though banished eons ago, her Balance required and her reinstatement. This was not a plot or plan - it was Balance.

Natha has received propitiatory sacrifice in Dara Happa and Carmania for many centuries.

Naveria

Joint Sacrificial. 71,000. [Darsen, Old Naveria, Doblian, Oraya]

Naveria has been the Goddess of Women in her homeland since she came to the land 60,000 years ago. With Vantestos, the Red King, she prepared the way for the coming of Murharzarm. Her worship was thereafter low key, confined to the housewives of the early empire. In the Fifth Wane HonEel [see also HonEel] emphasized the near-forgotten tales of human sacrifice, encouraging a spurt of cult growth, especially in Oraya. (The practice has since subsided somewhat). Worship also includes Vantestos, her husband; Idokaros, her son; and Natha, the Sacrificer.

Oria

Sacrificial. Greater Goddess. 376,000 [Old Carmania, Raibanth, Darsen, Old Naveria, Yuthuppa, Alkoth, Dara Ni Saird, Jillaro, Rinliddi, Oraya]

Oria is the most widely worshipped deity in the Lunar Empire, and major temples to her (and her husbands) are found in every area. Oria is the Mother



Goddess whose broad sweep includes all forms of nourishment, so that she is worshipped with the cow, sow, or ewe goddess as appropriate. Her worship also includes rites to her ancient mother, Besadesa, and other ancient ceremonies. She is almost always worshipped in conjunction with one or more of her husbands or sons.

Orogeria and Kenstrata

Joint Sacrificial. 46,000 [Old Carmania, Darsen, Darjiin]

Orogeria is the Great Huntress, the Lady of the Wild, and the Keeper of Life and Death. She is the daughter of Aik; sometimes she is said to be the sister of Busla or Thilla. Orogeria taught the Wendarians how to hunt and how to survive in times of trouble. Her worship is usually jointly shared with Kenstrata and Purdesh. Her initiates are all woman hunters. Orogeria is also one of the Seven Forms of the Lunar Goddess.

Oslira

Sacrificial. Greater Goddess. 219,000 [Alkoth, Raibanth, Yuthuppa, Jillaro]

This great river goddess is always worshipped with Everina and other deities. She is associated with Mohengus for land owners and citizens. Among the lower classes and disenfranchised, she is worshipped with the local marsh-husband: Reed Boy in Raibanth and the north, Yestendos in Alkoth and the south.

Our Father (Takenegi)

Sacrificial. [Raibanth, Old Naveria, Doblian, Darjiin].

Initiates in the cult of Takenegi tend to be Imperial bureaucrats and those with political ambition.

Pela and Reaper

Sacrificial. 15,000. [Darsen, Yuthuppa]
The Goddess of Grain and her lover/ murderer.

Polaris

Sacrificial. 2,000. [Raibanth]

Polaris is a celestial son of Dayzatar. He is worshipped by the Imperial General Staff and some Dara Happa officers.

Primoltus

Ascetic.

This is the Dara Happa name for the god of transcendent Light, also sometimes called Idovanus. See: Transcendent.

Raibamus

Sacrificial. 2,000. [Raibanth]

City God of Raibanth. Worshipped by city officials, bureaucrats, and ambitious citizens.

Rashorana

Ascetic, Adored.

The Great Teacher, the Changing Deity, Goddess of the Seventh Self, Liberator, Goddess of Illumination. Rashorana was both god and goddess, and changed sex often. No other deity could do this, but Rashoran considered it of little consequence. It was one of many strange powers which it had, but did not use, for Rashoran had no interest in either the physical or cosmological realms. Such restraint was one Teaching of this Changable Deity, avatar of Sedenya, who taught the first age Austerities, and thus was the first mystic and aesthete.

Rashorana was the last deity to be made (not born) before the end of the world. She had a secret power which we now call Illumination, which was a way to open a being to Transcendence. Rashorana was troublesome to the unchanging world. She was often cursed, maimed, or otherwise nearly destroyed by her foes. As Atarks it was castrated. As Jernotius, he was turned to stone. As Osentalka he was made incomplete by the Incompletes. As Nysalor he was dismembered and cast about. Yet each change imposed upon Rashorana only caused it to be reshaped someplace else, for Illumination cannot be eliminated. Rashorana is also one of the Seven Forms of the Lunar Goddess. The worship of Rashorana was introduced by Rufelza as part of her revelations, and gives to humankind their Seventh Souls.

Red Emperor

See Our Father.

Red Goddess - see Rufelza.

Rufelza

Sacrificial, Adored. c. 100,000. Greater Goddess. [All Peloria, especially Rinliddi]

Rufelza means "Red Goddess," and is the most popular appellation for the



Shidan, the Earth King in Rhinliddi

modern Lunar Goddess whose manifest body is visible as the Phasing Moon in the sky. The Red Goddess is worshipped as the primary goddess by one or two percent of the people across the empire, with slightly more in Dara Happa, and with the largest number and concentration in the land of Rinliddi (which is now ruled as the Sultanate of First Blessed.) See also Sedenya.

Sedenya

Sacrificial, Adoration. [Darsena, Yuthuppa, Rinliddi, all Peloria]

Rufelza is the common name for this goddess, while Sedenya is her more secret identity. Sedenya is the Goddess of Cycles, essential Lunar Goddess, and is the source of all the powers which are recognized as being cyclical. She is also called The Mediator, the Turner, the Great Sacrifice. She was destroyed in mythic times, but her resurrection has brought liberation to humankind and all the universe. Though invisible for millennia, she is now known through the Seven Forms of Rufelza.

Sekelet, Busla, and Jeka

Joint Sacrificial. 36,000 [Doblian, Darjiin]

Joint deities of other gathered crops, especially as god of roots, and goddess of berries, and their child goddess of

"millet," a wild and semi-domesticated grain. These are rural and wilderness deities, and are usually worshipped along with, but not always jointly with, Orogeria and Kenstrata.

Senkana

Joint Sacrifice. See Gerendetho and Senkana.

Seven Mothers

Adoration. 3,000. [Raibanth]

This cult is largely a missionary organization. It is most active in the provinces, where it is specially designed to make Lunar Way more accessible to the barbarians. The cult is most active in the Heartlands as a charity in Raibanth.

Shafeshora

Secondary. Darsenite Rain goddess. See Entekos.

Shargash

Sacrifice, Propitiatory. 68,000. [Raibanth, Alkoth, DaraNi, Saird, Jillaro]

Shargash is the War God whose home is the bloody planet which passes overhead. Shargash is a Son of Yelm, who he fought to protect, and who Shargash served loyally. But Yelm would not listen to his expert son, and was killed. Shargash fought on, then burnt the whole world to purify it. He led the return of living gods, and is one of the oldest forces in the universe. His favorite city is Alkoth, where he is recognized as the God of All. There he is the Burning Sun, the Destroying God, the Purifier, the God of Death, the (Wrathful) Father. As Alkor he is worshipped as god of the people of the city. Even the local mystics see Shargash as Transcendent Darkness. Elsewhere, however, he is worshipped as war god, a planetary deity, and in Raibanth, by a regiment of the Imperial City Guard.

Shidan

Sacrificial. 3000. [Rinliddi]

Ancient earth-father of ancient Rinliddi (now First Blessed). He is the brave husband of Basekora, and a great magician and singer. His latest rival is Lodril, whose lustful ways have penetrated many of Shidan's sacred sites. Thus Lodril's priests seize them and afterwards dominate the rites with Basekora.

The Great Arena

Alkoth's Great Arena lies at the center of the city, on the saddle connecting the two hills. This coliseum hosts all manner of war-worship for Shargash. Ritual practice fights are held almost every day. Weekly ceremonies feature fights between men, slaves, and animals to please Shargash. The seasonal rites and the annual Sacred Time Renewal rites invoke the awesome presence of the god himself.

The giant blocks of stone that ring the exterior of the arena bear carvings of Alkoth's most famous battles: the Rout of the Barbarians at Elempur, the Great Sack of Darjiin to Avenge the Roofer, the Far Flung Campaigns of Eusibus, the War Against Gbaji, the Devouring of Alkoth's Armies by Dragons, the Assault on Glamour by Shannisorum, and the Punishing of Pent by Kastokum the Swift. But the most curious wall is the last, which has so far resisted every assault of hammer and chisel. This wall glows with a pearlescent smoothness, awaiting the story of a battle so great that a metal stronger than iron will etch its outcome.

From A Visitor's Guide to Alkoth, by Enhedu Atras-Roh, Etyrian Pathfinder

Sorcery Gods

Though not gods in the cosmological sense, please see Fronalako, Jakaleel, Malakinus.

SurEnslib

Sacrificial, Orgiastic, Propitiatory. Greater Goddess. 136,000. [Doblian, Darjiin]

SurEnslib is called the Heron Goddess, because in most images she appears as that bird, or with its head. All the holy people of her cult wear heron (and other) feathers. SurEnslib raised the deep earth above the waters, and sent the four snakes out to make the rivers and to raise the sky. From her clutches hatched the plants and creatures of the world, and finally, her people. With her husbands Yestendos and Suvar they survived many troubles, and lived happily until the Dara Happans came. Since then she and her worshippers have adapted to accommodate the villages and boats and tax men which have come. The first Dara Happans

were shocked by the (comparative) lewdness and uncensored sexuality of the Suvarians, but nothing could suppress the cult. SurEnslib rose to protect her nestling, and neither eagle god nor spear god could harm her. Though the Suvarians were conquered politically, the goddess was untouched. Though their land has been occupied by Dara Happa for two millennia, her initiates have been protected in certain activities. Thus the cult is also a stubborn expression of anti-Dara Happa sentiment, and many varieties of cult practice have been emphasized and developed just to trouble the invaders. The best known is probably the infamous Great Sex Hunt which occurs under the wingspread of SurEnslib. Her presence penetrates many facets of Darjiin society.

Taneria

Sacrificial. 13,000 [Darsen]. Goddess of/in Taneria

Tareltara

Adored, Asceticism.

The Creatrix; the Revolving Tendency. The Creatrix is the liminal deity between mysticism and cosmology. Though both Dispersion and Accumulation precede her, they are static. She mixes and changes transcendents, and thereby creates. To assist her execution are Urtium and Ethelsora, the masculine and feminine aspects of creativity.

Thilla.

Sacrificial 20,000. [Darsena, Yuthuppa]

The Gathering Goddess, who takes in the wild foods. Her sign is a large root or a large basket. She is invoked whenever non domesticated foods are gathered.

Turos

Sacrificial. Greater God. 196,000. [Old Carmania, Bindle, Darsen].

Turos was the Great God of pre-Carmanian Pelanda, and was manifest in many forms and identities. Turos was also recognized as the God of Power, and had raised the mountains, carved the rivers, and shaped the first temples. He once went into the underworld and defeated Dero-dromus, and took away all the treasures and freed Oria and the other goddesses of Life. He gave laws to humans and was blessed by Idovanus.

He is worshipped in conjunction with his wife, who is usually Oria, the ancient Mother Goddess, and many other lesser deities in seasonal and propitiatory rites,

Uleria

Sacrificial, Adoration, Orgiastic.
See Ethelsora.

Urvairinus

Sacrificial. 2,000. [Raibanth]

Urvairinus is a war god, and formed the oldest of the military units in the world. He is worshipped by the soldiers of many regiments (not counted here). This great temple in Raibanth is the largest of his holy places, and is manned by initiates who all serve in the Imperial Palace Guard.

Vantestos

Secondary Joint.
Red King, see Naveria.

VakaRu

Sacrificial. 19,000. [Bindle, Poralistor]

VakaRu is the God of the Sweet Sea. His worshippers give him sacrifice so that they can get good fishing, good crops, peaceful neighbors, and good weather. Offending VakaRu means he will remove protection from offenders (especially initiates, but including anyone.)

Verithurusa

Adoration.
One of the Seven Forms of the Lunar Goddess.

ViTuros

Sacrificial. 24,000. Saird, Oraya]

A (limited) form of Turos. Pelorian farmers settling in Saird came from many places and knew Turos in many different ways. To get the best advantage for themselves in their precarious colonial existence, they worked and summoned this more sharply defined version of their (near-universal) god, who taught them a new set of rites which were known, in part, to all the men present, and could be used in the new land. Later, when HonEel settled Oraya, she summoned the same god to help her.

Vrimakus

Sacrificial. 2,000. [Rinliddi]
Eagle God, father of the New Bird People. Vrimakus is the ancient Sky Eagle,

anciently held to be a portion of Yelm, or sometimes the vehicle for Dayzatar or Idovanus, but receiving little worship for that. His latest initiates are those of Rinliddi who have reinstituted his ancient worship.

Yanafil Tarnils

Sacrificial. 12,000. [Raibanth, Alkoth]. Imperial War God. Yanafil Tarnils was a human who, with the aid of Rufelza in the Zero Wane, opened his Seventh Soul and obtained immortality. He is a generalized war god, but more specifically the god of the officers commanding the regimental rank and file, who usually worship some other war god.

Yelm & Dendara

Sacrificial. 12,000. [Raibanth, Old Naveria, Yuthuppa, Alkoth, Saird, Rinliddi, Oraya]
Emperor and Empress of the world.

Zaytenera

Ascetic. 1,000. [Rinliddi]

She is the Great Mind, the Universal Consciousness. "She Who Comes". She is also one of the Seven Forms of the Lunar Goddess.

The Race of the Street Sweepers

The visitor to Alkoth will soon notice an important difference from other Dara Happa cities. Every important decision or appointment in the city is settled by some sort of contest or combat. Even the lowly appointment to "Master of Streets" is awarded to the house or guild that sponsors the winning team in the annual Street Sweepers' Race. Such contests are believed to please Shargash.

The author does not recommend visiting Alkoth at the height of summer, when the race for "Master of Fire Dousing" is run.

From *A Visitor's Guide to Alkoth*, by Enhedu Atras-Roh, Etyrian Pathfinder

Sorcery and Asceticism

Sorcery

Sorcery is the basic magic for MATERIALISTIC WORLD. Sorcery is earliest mentioned as one of the terrible powers of YarGan, the evil underwater god. The actual nature of Yargan's sorcery is unknown, but an association with the Western Kingdom of Logic is natural. Perhaps this was an outpost of that very early Malkioni civilization. Even if so, it was destroyed by Jernotius and the High Gods, and the sorcerers were destroyed.

In the First Age it is possible that individual sorcerers or Malkioni priests found their way up the hundreds of miles of the Janube River to Peloria. Nonetheless, they do not seem to have had significant effect, if they were present.

Arkat Gbaji's invasion brought sorcery to Peloria, but only the most foolish natives adopted those devilish western ways. Once again, as with YarGan, sorcery was seen as being demonic and inhuman.

Syranthir Forefront, fleeing from the God Learners, brought a more refined form of sorcery to western Peloria in the Second Age. Estrekor was a magician who came east with Syranthir, and who established a monastery and hospital in Pelanda. He preached what was contemporarily called Estrekor's doctrine of Pure God. Whether Estrekor really was the genius of this doctrine is unsure, but he did make the first manuscripts and preached the earliest (remaining) version of this [former Fronelan] belief.

Estrekor's stressed that the Ultimate God was Immanent, NOT separate from the world, and that Fronelan Malkion was not the true Creator, but rather the evil Lord of Matter. The god in the writing is also called FroNalakino, and Fron Im Malakinus the Demiurge, a lower god, and not the Creator, who he called Romanakrin the One Mind [Ro Monakrin in Fronelan means "One Mind."]. Estregor also stressed that whereas the One Mind was beyond Good or Evil, it could also perform good but could not perform evil. This established the relationship between ethical good and the Good God. This was also later called the Romanakrin Wisdom.

The Romanakrin Wisdom was incorporated by the Prophet Karmanos into his revolutionary dualistic religion.

Karmanos taught that Idovanus was the Highest God, the Good God, or in his language: the Romankrinturos. Opposed to Idovanus was the evil god, GanEstoro, who worked through gods, not pure (sorcerous) magic.

When sorcery, the supposed realm of Idovanus, was later used for evil purposes, the Karmanian Magi investigated their hearts and patrolled their boundaries, and they determined that evil sorcery was under the control of the old Evil Sorcerer, FroNalakino (corruption of Fronelan Malkion). He was considered to have been the mysterious power behind YarGan. [At this time a number of "lesser gods" such as Bisos were also approved, and entered into the circle of Good]. Later sorcery (magical interaction with the material world) was separated from pure primal acts of creation performed by Idovanus. Sorcery was viewed a set of neutral laws which could be used for good or evil. This "god of good sorcery" was revealed to be Malakinus, a servant of Idovanus.

By the Third Age the actual God of the Fronelans had further revealed itself. Perhaps prompted by the "discovery" of the number Zero [actually, its appearance in Fronela] and its ramifications; or perhaps by the deep introspection of the Closing. It is possible that this was a Fronelan practice or belief which was influenced by the Romanakrin Wisdom (as is claimed in the Lunar Empire). More likely it was encouraged by the fertile fields of pre-Syranthiran Fronelan beliefs from which the Romanakrin also sprang. The hated and feared 2nd Age Malkion, the One (Separate) Mind of the God Learners against which Syranthir had so forcefully and unsuccessfully protested, was proved to be nothing but the manifestation of a greater entity called the Hidden Mover.

The Hidden Mover is unknowable, and is the force behind creation. The Hidden Mover, for reasons known perhaps by mystics, was also the Prima Materia (Everything) which provided the Universal Perspective (Objectivity). [The subsequent reflection of Objectivity upon Everything created the One Mind, which perceived Lifeless Matter and Formless Energy. This One Mind is the form worshipped by the GL]. In Modern Lunar thought, the Hidden Mover is considered to be the Materialist interpretation of mystical phenomena, equivalent to Katalyo. Because all sorcerous practice is derived from the

material world, they can never reach their god, who has no name among its believers.

Lunar cosmology encompasses sorcery. Since cosmology is of gods, the Lunar belief affirms (against the statements of actual practitioners) that these are gods, though admittedly different type of deity. The Lunar mythology interprets the sorcerous Prima Materia to be Maradidala, the Perceptible Goddess; and the Universal Perspective to be Malakinus, Material Ruler.

Asceticism

Transcendence is the notable characteristic of mystical practices. Transcendent entities exist outside of normal cosmological reality. They are forces rather than deities, even though occasionally deified and treated as if they are "gods of the gods." Normal worship and sacrifice is meaningless to these forces, which can be reached only through the extraordinary means of ascetic practices.

Transcendent consciousness dawned in historical Peloria with the birth of Nysalor in 111,375. His death and dismemberment ignited a desire which was fulfilled when Jernotius taught some people the secrets of meditation. The apotheosis of Rufelza brought the Seven Lunar Goddess together, and allowed transcendent awareness into the divine sphere. Sedenya has thusly awakened illumination to some of the gods, and now their cults include transcendent practices. Shargash is a good example of this.

These are the most common transcendent deities of the Lunar Empire.

Vezkarvez. - Unknowable.

Katalyo - Ultimate Knowable, the Supreme Being.

Primoltus - Thought or vision of Katalyo. Transcendent Light, Cohesive Power.

Derita - Contemplation or voice of Katalyo. Transcendent Darkness, Dissolving Power.

Tareltara - Joint Meditation of Primoltus and Derita. Creatrix, Revolving Power.

Urtium - Joint Dance of Primoltus and Derita.

Ethelsora - Joint Intercourse of Primoltus and Derita.

Sedenya - The Mask of Tareltara, the cosmological aspect of the Creatrix. Called The Turner, or the Mistress of Change. With her appearance begins the Cosmological Deities.



Welcome to the Enclosure, the great temple of the city of Alkoth. Here, corpses are burned and slaves sacrificed to mighty Shargash the Thunderer. Alkoth lies within the Lunar Empire, ruled by the worshippers of the Red Moon.

To the south lies Dragon Pass, the center of the continent. Here, brave pioneers reclaim the land laid waste by dragons two centuries earlier, and spread the worship of their storm god, Orlanth.

These are just two parts of Glorantha, an intricately detailed fantasy world created by Greg Stafford. Glorantha has been explored before in the games RuneQuest, Dragon Pass, and numerous other publications, including King of Sartar.

You can enter Glorantha using the PenDragon Pass rules (familiarity with Pendragon and RuneQuest is advised). These can be used not only for running a "farmer campaign," but also heroquesting in the mythic realm.



A Soapy Frog Creation

"The Temples are officially called Enclosures, for they are unlike any temples to other gods. They are high walls decorated with hundreds of heads and skulls of the slain enemies of the city. They are entirely open to the sky, except for a few small buildings where the attendants live and supplies are kept."

- The Glorious ReAscent of Yelm