

The Booke Of Tentacles

Inside you find

Glorantha

RQ-Gloranthan Sorcery Rules
Orlanthi Mythologies
City of Wonders
Pent Ridge – Sun County Prison
Seminar Transcripts RQ-Cons
1996 and 1997: Lismelder,
Malkionism, Lore Auctions

Cthulhu

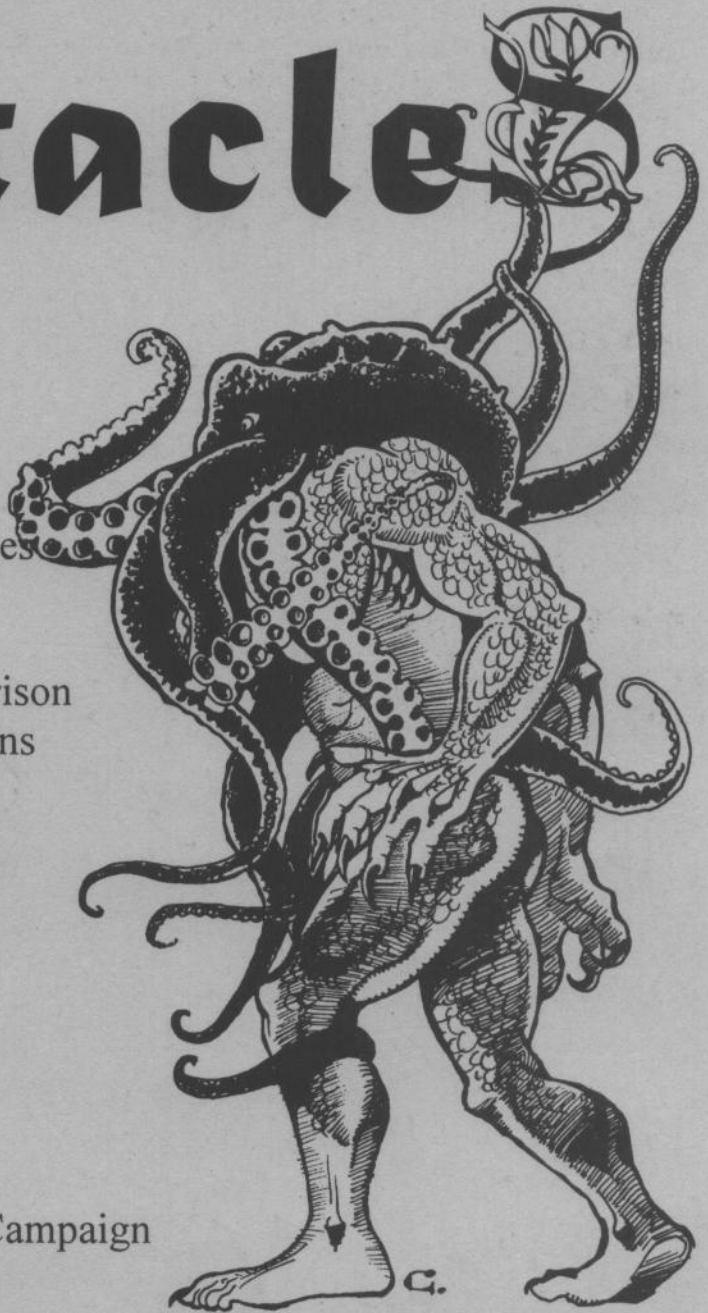
Knowledge about Ghouls,
Snakes, Demons and Skills

Through the Ages – a Nephilim Campaign

And even more...

PRESENTED BY:

TENTACLE OVER BACHARACH – RNEQUEST CON IX GERMANY



Within these pages the reader may find knowledge he did never expect to be in existence. From all over the world, even from lands down under where everything is seen from another perspective, and even from other worlds there came lines for the support of „Tentacle over Bacharach“.

Be warned: What you find within this book is not intended to be official knowledge because it would be better if it never came into existence. There is still knowledge mankind was not meant to know or to discover...

About this collection

Ye Booke of Tentacles is published as a fund-raiser for Tentacle over Bacharach, the 9th German RuneQuest-Con. The Tentacle rises in Bacharach, Germany, from May 29th to June 1st 1998. All funds received from this book will be used for the support of the Con, especially to finance the travels of the Con's Tentacles of Honor.

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This publication is distributed by
RuneQuest-Gesellschaft e.V.
And Chaos Society Worldwide
c/o Ingo Tschinke
Schevemoorer Landstraße 33
Germanv – 28325 Bremen



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Printed by: Bomhoff GmbH, Pappelstraße 23/25, D-28199 Bremen

Published by: RuneQuest-Gesellschaft e.V., c/o Ingo Tschinke, Schevemoorer Landstraße 33, D-28325 Bremen

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Printed in Germany

Sorcery Rules

for RuneQuest

by Sandy Petersen

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AN OVERVIEW OF SORCERY

Several different Gloranthan magic traditions are all vulgarly termed "Sorcery". Kralori mysticism is restricted to Kralorela, and is very difficult for outsiders to learn. The peculiar magic native to the East Isles is sorcery-like, in that the effects are created by manipulating magic energy. Dwarf magic is superficially much like standard sorcery, and indeed the latter may have derived from it.

Sorcery in its best-known form was originated by the Brithini and Vadeli. It has spread across much of the world, and many, perhaps most, Third Age sorcerers are not Malkioni at all.

Who Cannot Learn Sorcery

- a shaman can learn no sorcery unless his fetch has been permanently destroyed. A person who knows sorcery and becomes a shaman loses all his sorcerous lore.
- most priests cannot learn sorcery, often because it is considered sinful by their deity, but also because the nature of their philosophy and devotion renders the priest unable to alter his mindset in the necessary manner. An initiate of a non-sorcery-using deity may never become an acolyte, priest, or rune lord while he retains his sorcery lore.
- Normal dwarf magic is much like sorcery, and free dwarfs take to sorcery like ducks to water.
- Trolls also use sorcery in conjunction with their native darkness cults.
- Few elves can learn sorcery, as their minds and souls are not keyed into seeing the universe as natural resources to be manipulated by principles of immutable law. Their Weltanschauung is highly personal -- Aldrya is immanent. Sorcery requires an impersonal view of the universe and Aldrya is more than just a distraction -- she makes the sorcerer's viewpoint an impossibility. Only rootless elves, who have lost their world view, can sometimes learn sorcery.
- Most nonhumans can learn sorcery like anyone else, always assuming that someone is willing to teach them. Krarshtkids and jelmre cannot learn sorcery because the former never use any magic and the latter only use their species-unique emotion magic.

Learning a Sorcery Spell

- *From an instructor* -this takes 50 hours of training from someone with skill of at least 90 in the spell. At the end of the training, the student receives a skill equal to 1d6 plus his Magic Bonus in the spell. If this results in a score of 0 or less, another 50 hours adds another 1d6 to his skill, and this can continue until he is finally at a positive level. A teacher can train a number of students equal to his INT.
- *From a Scroll or Book* -a student who successfully Reads a written description of a spell, studying it for 50 hours, learns the spell by rolling his INT or less on 1d100. If he fails, he can study another 50 hours, then try his INTx2. Then INTx3, etc. A special Read doubles the reader's chances on that and all subsequent attempts. A critical Read is an automatic success.
- *Spell Inscription* -anyone who knows a spell at 90+ can inscribe it via a successful Write. If a matrix of the spell is enchanted into the scroll or book, the matrix's skill bonus is added to the student's chance of learning the spell.

Increasing Spell Skill

- *Experience* -as per normal RQ rules.
- *Research & Training* -success in training or research provides a 1d6 increase, rather than 1d6-2.
- *Maintenance* -if a spell is continuously maintained for a week, and makes up at least a tenth of the sorcerer's total Presence, the sorcerer gets a skill check at the week's end. If the skill check results in an increase, the skill raises by 1d6-2. More than one of the same spell maintained only provides one skill check.

Memory Requirements

A sorcery spell takes up 1 INT. This INT can come from the sorcerer's own brain, a spell matrix, a bound spirit, or a familiar, but must be stored somewhere. A sorcerer can increase his skill in spells which he has not memorized (but has access to through a familiar, magic item, or whatever).

Casting and Maintaining Sorcery Spells

The chance of casting any sorcery spell is equal to the user's skill in that spell on 1d100 (possibly modified by Ceremony). In all cases, the caster may not place more Art levels into a spell than his skill in that spell/10. The caster's degree of success can be relevant:

Success Level Result

Critical	Spell goes off, costs only 1 MP, takes full effect.
Special	Spell goes off, costs 1 MP less than usual (minimum of 1), takes full effect
Normal	Spell goes off, normal MP cost
Failure	Spell fizzles, only 1 MP lost
Fumble	Spell fizzles, all MPs lost (alternatively, spell goes off on wrong target or otherwise spectacularly misfires).

Time needed to cast a sorcery spell is equal to the user's DEX SR plus 1 per MP. The Arts of Ease and Speed and the Ceremony skill may modify this.

Commoners -most sorcery-users are not wizards, and do not know the Arts. Such individuals can cast spells using the art of Intensity (only), with maximum levels equal to their skill/10, rounded up. Such spells have a maximum range of 10m, and if temporal last for 10 minutes.

Sorcerers -those who know any Arcane Arts must determine how many levels of each Art are used in each spellcasting. A sorcerer cannot have more total levels in effect than his Presence. A sorcerer can cease maintaining a spell instantly. The spell's effects last till the end of the round in which it was canceled.

Ceremony -increases the caster's chance to cast a spell, and hence also the total Art levels he can use in it. Ceremony cannot more than double the user's skill. Each round spent chanting, etc., permits the sorcerer to use up to 10 percentiles of his Ceremony. Thus, a sorcerer with 85% Ceremony can spend up to 9 rounds chanting for +85 to a spell's chances (assuming the spell is at least 85 itself). When casting a ritual spell, an hour must be spent per 10% bonus instead of a round.

Resisting/Dispelling Sorcery. --with few exceptions, only Intensity is used to determine a sorcery's power vs. counterspells. An Intensity 1, Range 6 spell acts as a 1 point spell and is stopped by Countermagic 1 (knocking down the Countermagic in the process).

Spell Components -if the sorcerer possesses an object or substance especially appropriate to a spell, the GM can give him a 5 percentile boost to chances of success. Special or rare components give higher boosts, depending on the GM's whim. An extra round must be taken in spellcasting when a component is used.

Example: Subadim casts Fly using an eagle feather. The GM rules this gives him a +5 bonus. If he'd used a griffin or sky bull feather, he'd've gotten a +10 bonus. A phoenix feather or dragon wing scale would be +20, and a feather from Vrimak, King of Birds, might be worth +50. A chicken or crow feather is worthless. The tongue of a crow who'd been taught to speak might be worth +10 for a communication spell.

Spell Precedence -spells are layered from the inside out in the order in which they were cast. For instance, if you cast Resist Magic 6, Castback 6, and Resist Damage 6 in that order, a foe casting Evoke Fire at you first needs to overcome Resist Damage, the last spell cast. If Resist Damage failed to protect, the Evoke Fire would strike the Castback. If it bypassed Castback, it would strike your Resist Magic. Only if it then overcame the Resist Magic would it affect you. Evoke Fire had to overcome Resist Damage because it directly causes damage. The Resist Damage would not have interfered with a Stupefy.

Boosting - a sorcerer can boost a spell with additional MPs, unlimited by skill or Presence. It *does* take an extra SR per MP. The additional MPs serve no function except to add to the spell's Intensity for purposes of overcoming counterspells.

Example: Subadim throws Evoke Fire 4 at a broo. He suspects the Broo has Countermagic up, so he boosts his Evoke fire with 6 MPs. The Evoke hits the broo with 10 MPs of force. If the broo's Countermagic is 8 or less, he'll be affected by the Evoke Fire 4.

THE ARTS

The Arts of sorcery are used in casting spells. Remember: the user cannot have more MPs in a spell than his skill/10. Three Basic Arts are normally recognized: Intensity, Multispell, and Range. A number of "secondary" Arts are also commonly recognized. Other secondary arts are known, but not all are available to all colleges of magic.

Learning The Arts

The Arts are learned by three main methods. It is possible to mix and match these methods, though most students do not. Refer to sect-specific techniques of learning the Arts to see how your sect does this. Only general rules are listed below.

Malkioni - St Malkion -most Malkioni utilize St. Malkion himself, the famous founder of the Western Way, to gain their Arts. An apprentice with Malkion as patron can invoke Malkion once a year at Sacred Time to gain one Art.

Brithini, Vadeli, long-lived races -

Study some groups and cultures treat the Arts as Magic skills with a base chance of 0, acquired and learned like any other skill. Once the student achieves 90% in an Art, he has mastered it. If the student tries to use Arts with a skill below 90, his chance of casting the spell is no higher than the lowest of all Arts used (or his skill in the spell, if that is even lower).

Most non-Malkioni - Art Vows -most non-Western sorcerers use Art Vows. An Art Vow can be taken when the student gains 90% in a sorcery spell. When taken, the student gains access to a single chosen Art, and his Presence is increased by the Vow's value minus 3. In most cases, this gives a negative result! (For example an Art Vow of Shun Immortality reduces Presence by 2.) If a sorcerer violates an Art Vow, he does not lose use of that Art, and his Presence is restored to what it would have been without said Vow (it may increase!). However, he also loses 10 percentiles from all his spells.

THE BASIC ARTS (Intensity, Multispell, Range)

Intensity -the most basic Art. When a spell is listed along with a number, the number invariably refers to Intensity. Thus, "Venom 6" is shorthand for "Venom, Intensity 6".

Multispell -lets the user cast multiple spells simultaneously, at the same or different targets. Multispells can have identical MP levels for all Arts used, or the user can voluntarily lower the levels for one or more spells selectively. Each MP in Multispell permits the user to cast one spell, or to strike 1 target with all the spells cast. Note: Multispell 1 is pointless.

Chance for success is figured by the lowest skill of all spells being cast. If a mage Multispells Evoke Fire 60 & Animate Fire 80, he may place 6 MPs into the combined spell -- limited by his Evoke 60. Since he needs Multispell 2 to cast the two spells, his Intensity can be no more than 4. However, all spells in the Multispell share the same Intensity. So the spell would be Evoked at Intensity 4, and Animated at Intensity 4, for the same 6 MP cost!

When attack spells are combined, each defender needs to make only one resistance roll. If he fails, all the spells take effect. If he resists, none do. If the spells have different chances of overcoming him, use the single die roll to determine success or failure for all. Thus, one spell could succeed while another fails. The single Intensity is used for all the spells combined when breaking through magic defenses. Thus a Countermagic 4 would resist fifteen Multispelled 2-point spells.

Example: Thraxon the wizard Multispells Diminish STR, Diminish CON, Diminish SIZ, & Shapechange. He applies Intensity 6 and needs Multispell 4 (because 4 spells are involved). The total cost is 10 MPs, and the target ends up with -6 SIZ, CON, and STR, plus enough Shapechange to affect a target up to SIZ 12. If Thraxon included Hold 8, he could keep the effect readied for a total of 18 MPs spent. Of course, he'd need 171% skill in all the spells involved. If he specialized as a Metamorph, then he'd only need a skill of 86, a bit more reasonable. (See the Specialty rules, following.) When Thraxon casts the spell, he only rolls to overcome his foe's MPs once. If the target's SIZ is 13 or more, then the entire spell automatically fails, because the 100% certainty of the Shapechange spell's failing is the "lowest chance" among the spells involved.

Range-without this Art, a ranged spell can be cast up to 10m. Each MP in Range doubles this. An active spell needs sufficient Range to keep the target within its effect.

Range	Distance	Range	Distance	Range	Distance
0	10m	7	1.3 km	14	160 km
1	20m	8	2.5 km	15	320 km
2	40m	9	5 km	16	640 km
3	80m	10	10 km	17	1300 km
4	160m	11	20 km	18	2500 km
5	320m	12	40 km	19	5000 km
6	640m	13	80 km	20	10,000 km

SECONDARY ARTS (Accuracy, Ease, Force, Hold, Permanence, Reinforce, Speed)

Accuracy-only usable with spells that choose a target randomly (such as a random hit location). Each MP in Accuracy allows the caster to modify the die roll by 1. *Only known to the Rokari, Hrestoli, and Sedalpists.*

Ease-this Art actually costs -1 MP per level used! However, each level of Ease adds 1 extra SR to those needed to cast. You cannot reduce the total MPs in the spell to less than the levels of Ease used.

Example: Thraxon wants to Palsy an unsuspecting guard, but sees no reason it should cost him a fortune in MPs. He applies Palsy 4, Range 2, Ease 3, for a total of $4+2-3 = 3$. It would be foolish to use Ease 4, because that would require at least 4 MPs, and he's already got it down to 3. The spell will take 9 SRs to cast, plus his DEX SR. And of course Thraxon needs a skill of at least 81%.

Force-only usable when the sorcerer is casting an attack spell that matches the caster's MPs vs. the target's MPs, POW, etc. on the Resistance Table. For each MP in Force, the caster's chance of overcoming the target are raised by 5 percentiles. If the caster's chance is nominally less than 05%, it must be increased sufficiently to overcome this handicap.

Hold-lets you hold a single sorcery spell ready to cast. The MPs in Hold must at least equal the highest other Art used. The spell pops onto the Otherworld, where it remains ready for release. This gives you an "emergency" spell. When a Held spell is loosed, it goes off on your DEX SR. Each Held spell counts 1 MP vs. the user's Presence until it is cast (when it counts normally). The MP cost of the spell is paid when initially set up, not when it is cast later on, so this makes a "free" spell!

Permanence-causes a spell to count as a single MP of Presence, regardless of its actual size. The MPs in Permanence must equal the highest other Art used. In addition, the caster spends 1 POW.

Reinforce-renders a temporal spell more resistant to dispelling. Each MP in Reinforce gives the spell 3 additional pseudo-Intensities vs. dispel attempts.

Speed-lets you cast a spell more quickly. Speed does not count against the SRs needed to cast the spell (though it does cost MPs), plus each MP reduces the SRs needed to cast the spell by 1, to a minimum of 1 SR.



RANKS OF SORCERY

In most societies, sorcerers rise through definite degrees, and are ranked according to their achievements.

Apprentice—an apprentice is attached to an older sorcerer, normally at least an Adept, but some journeymen take apprentices, too, depending on local custom (typically, when sorcerers are common, only Adepts take apprentices).

The apprentice first devotes himself to the mastery of a particular Art, normally Intensity. Once he has learned the Art, he takes the High Vow at a formal celebration. A good master will insist that his apprentice learn several different spells. A master may or may not cast Apprentice Bonding on a new apprentice.

Apprentice Requirements

- Magic Bonus of 10+.

Student—once an apprentice has learned the three basic Arts, he is permitted to take the Vessel in another celebration. At this time, he is considered to have risen to the rank of Student, and is given extra privileges. Technically, a student is still an Apprentice—but a more important one.

A Student may now choose to become a specialist, if his master is one. The master must be a specialist in the field chosen. Most sects require a master to perform Apprentice Bonding by the time his apprentice becomes a full student.

Student Requirements

- Knowledge of all basic Arts
- Ceremony, Enchant, and Summon skills of 01 or more.

Journeyman—once an apprentice learns enough, most sects permit him to leave his master. However, he is not required to do so, and for some time will be considered second-rate in any case. Income may be significantly straitened until he improves his skills. This is normally the level at which a player-character becomes an adventurer.

Journeyman Requirements

- Knowledge of all Basic Arts and at least one secondary art
- Ceremony, Enchant, and Summon skills of 25+
- Mastery of at least one spell at 90+

Adept—adepts are considered competent in all aspects of sorcery. An Adept must meet specific requirements, and are respected or feared everywhere. In civilized lands, adepts are licensed by the authorities, and usually permitted certain privileges. For instance, in most Malkioni lands, only Adepts are permitted to wear all-white robes.

Adepts are able to learn spells normally restricted to specialists, because their lore and knowledge has grown until they can comprehend such.

Adept Requirements

- Knowledge of all Arts
- Skill in at least five non-ritual spells at 90+.
- Ceremony, Enchant, and Summon skills of 50+
- Possession of a familiar.
- (Malkioni only) at least three Patron saints. Iconoclasts or non-Malkioni must have accomplished something similarly impressive, varying with the sect.

Magus—at some point, an Adept can proclaim himself a Magus. Generally, this is not done until most people who know of him have begun to consider him such (or he risks mockery). There are no specific conditions, but being called a Magus normally implies at least the following minimum:

Commonly Recognized Magus Qualifications

- Ceremony, Enchant, and Summon skills of 90+
- Skill in at least a dozen non-ritual spells at 90+
- Having invented at least one new spell
- Presence of 50+

VOWS

Sorcerers create and increase Presence by means of Vows: oaths the sorcerer must try to keep. If a sorcerer breaks a Vow, he loses all Presence he'd gained from it, and may never take that Vow again. This fact is taken by Malkioni as evidence that sorcery is governed by the Invisible God, deity of Law.

A sorcerer can take one Vow for each Art he masters, or each sorcery spell he gets to 90%. An Art Vow, counts as the Vow for that Art.

Learning Vows

When a sorcerer masters his first Art, he can take the High Vow of his sect. This sets up a mental discipline for him to follow throughout life.

Once the sorcerer has learned the three basic Arts of Intensity, Range, and Multispell, he can take the Vessel vow. For sects that teach these arts via Study, the sorcerer may take the Vessel vow as soon as he has a positive skill in the appropriate Art.

For each Art he learns after that, he may take one additional Vow. In addition, for each sorcery spell he masters at 90%, he may take yet another Vow. If a sorcerer somehow forgets an Art, or an appropriate skill drops below 90, he does not lose the Vow he received for that skill or Art, but when he relearns the Art or the skill rises back to 90, he does not get to take a new Vow -- only one Vow per Art or spell.

<i>Arts Known</i>	<i>Vows available</i>
none	none
one only	The High Vow
all basic Arts	The Vessel
each other Art	Any Vow
each spell at 90	Any Vow

The High Vow -this is the first vow an apprentice takes. He receives it when he masters his first Art. The High Vows vary with the particular sect of Malkionism, hence there is High Hrestolism, High Rokarism, etc. The user must adhere to his Sect's general strictures (such as Caste definitions). The High Vow's Presence boost is equal to the sorcerer's basic Magic Bonus (not counting magical boosts). If the bonus is 0 or less, the student still gets 1 Presence for the High Vow.

When a sorcerer converts to another sect, he loses this Vow. However, he can retake it in his new sect the next time he qualifies for a new Vow.

Even non-Malkioni sects oft have an equivalent to the High Vow -- usually some philosophy upon which the sorcerer can base his mind's architecture. While it is possible for a person to learn sorcery without this kind of mental framework, it is of course much harder. Most unaligned sorcerers adhere to an ethical doctrine or mental discipline as a High Vow. If they have no such dogma to base their reality around, no High Vow is possible, and their sorcerous power is correspondingly weaker.

Lore Mastery -this Vow is taken when the sorcerer learns his second Art, though it may or may not add any Presence right away. Basically, Lore Mastery gives the sorcerer 1 Presence for each of certain skills mastered at 90%. Qualified skills include all Read/Write skills, any Lore, Ceremony, Enchant, Summon, and all Arts learned as skills. This Vow, like the Vessel, cannot readily be broken. If one of the sorcerer's applicable skills drops below 90, the Vow is not broken, but he does lose that point of Presence until it rises again.

The Vessel -this is the Vow taken upon acquiring all three basic Arts [Intensity, Multispell, & Range]. All the user's INT that is not taken up in memorizing spells - i.e., his "free INT" -becomes a magic Vessel added to his Presence. Only the user's personal INT counts. This vow is especially useful because it cannot really be broken. A wizard with no free INT gets no Presence, but should he forget a spell (and free up some INT), the Presence returns.

Other Vows

After each Vow's name is a parenthesized number; this is the amount by which the Vow increases Presence.

- **ABJURE ARMOR (2)**: never wear any physical armor.
- **ABJURE ARMS (3)**: never use a weapon of any type.
- **ABJURE ART (5)**: you may not use the chosen Art, selected from Intensity, Range, or Multispell. If you chose Intensity, all your spells are Intensity 1. If you choose Range, spells which normally have Range are touch-only for you. The only exception are spells which center on you but which require a Range component for an area effect (such as Attract Harm). If you choose Multispell, you may never use that Art. May be repeated up to three times, for a different Art each time.

- **ABJURE MINOR ART (3):** you may not use the chosen secondary Art. See Abjure Art for details. May be repeated, for a different Art each time.
- **ABJURE LIQUOR (1):** never drink alcoholic beverages.
- **ABJURE RUNE MAGIC (1; 2 if you have never cast a Rune spell):** you may never sacrifice for Rune magic, and must never cast any you now know. Unavailable to Henotheists.
- **ABJURE SERVITUDE (6):** a rare Vow. You may not serve as a vassal nor be a master. This includes apprentices, bound spirits, familiars, etc. You may not cast Command, Dominate, or similar spells.
- **ABJURE SPIRIT MAGIC (1; 2 if you have never cast a spirit spell):** you may never learn spirit magic, and must forget any you now know.
- **ABJURE WORSHIP (8):** only available to atheists. You may never worship a god, spirit, or hero. This includes patron saints.
- **ADULATION (1):** devotion is given to a saintly relic, icon, or idol. The relic must be kept safe, given ornamentation, routinely tended, prayed to, etc... Only available to non-iconoclastic Malkioni sects.
- **CELIBACY (2; 4 if you have never engaged in coitus):** This includes sexual congress of any type, including homosexual, cross-species, etc.
- **DEVOTION (2):** each year, sacrifice 1 POW to the Invisible God. Only available to Malkioni.
- **FASTING (2):** must not eat or drink one chosen day each week. This Vow may be repeated. If the sorcerer breaks this Vow,

he loses the Presence for all Fasting Vows he has taken.

- **FLEE [Element] (2 or more):** this ritual Ceremony costs 1 POW. It is very rare. Once performed properly, you are harmed whenever you are left exposed to the full force of the named element. For instance, Flee Sky would harm you if touched by full sunlight. Flee Storm harms you via moving air (i.e., wind), and so forth.

When taking this Vow, you must choose what kind of loss you wish to take (FP, MP, HP, or POW). This Vow can be repeated (no POW is lost on future ceremonies). The first Flee Element vow causes you to lose 1 point per hour exposed. On second and subsequent Flee Element vows, you may accelerate the harm done. You may also choose to add another type of loss to the basic Vow, keeping the points additive. Note: creatures without a particular stat cannot select that type of loss.

Example: Deentim has taken the Flee Dark vow (so must stay out of shadows, and keeps the lights on at night), choosing to lose FP. He gets 1 Presence for this. Later, he accelerates the vow. Now, he loses 1 FP per minute, but gets 3 Presence for the Vow. Still later, he takes the Vow again and chooses to lose HP as well as FP. This adds another 4 Presence, for a total of 7. He cannot choose to lose 1 HP per hour, and must lose it per minute. The mightiest Vow he could take would cost him 1d6 FP, MP, HP, and POW per round -- this would take 8 Flee Darks to attain, and would provide him with 21 total Presence.

Base Type of Loss	Time Acceleration
FP = 1 Presence	+0 - per hour of continuous exposure
MP = 2 Presence	+2 - per minute
HP = 4 Presence	+4 - round
POW = 6 Presence	+6 - lose 1d3/round
	+8 - lose 1d6/round

Unlike the vow of Shun Moon, the vow of Flee Moon is in fact available to certain sorcerers. The Flee Moon vow is peculiar, though - during the dark & dying moon, you take no loss from exposure; during the crescent phase, you take losses as though your time acceleration was 1 step less; in the half-phase, you take losses normally; and during the full moon you take loss as though your time acceleration was one phase more. If you've only chosen the minimum time acceleration, you take no losses during the crescent phase. If you've chosen the maximum time acceleration, you lose 2d6/round during the full moon.

- NEVER KILL A HUMAN (2; 3 if you have never ever done so): the sorcerer is still permitted to let a human die by inaction, and he can order someone else to kill a human.
- RITUALS (4): must spend an additional mele round in preparation before casting any spell.
- SACRIFICE APPEARANCE (1): lower APP by 2. May be taken multiple times for a single Vow. Training APP back up breaks the Vow, though Boost APP is legal.
- SACRIFICE CONSTITUTION (1): lower CON by 1. See Sacrifice Appearance. CON can be reduced to 0 or less, if the sorcerer has CON-boosting spells sufficient to raise his CON to at least 1.
- SACRIFICE POWER (3): lower species-maximum POW by 1. This only reduces current POW if it is already at species maximum. A human sorcerer who'd taken this 5 times (for +15 Presence) would have a species maximum POW of 16. Not available to most Malkioni (it is considered to risk one's afterlife).
- SACRIFICE STRENGTH (1): lower STR by 1. See Sacrifice Constitution.
- SECLUSION (1): spend one week of every year in total seclusion. During this time, the sorcerer may not speak, may not cast any spells, and must avoid contact with the outside world. This week must be the same week every year. This vow may be repeated. If the sorcerer breaks this Vow, he loses the Presence for all Seclusion Vows he has taken.
- SELF-ABNEGATION (4): never cast or maintain any spell on yourself.
- SELF-EXALTATION (6): never cast or maintain a spell on any target *save* one's own person. This includes inanimate objects.

- SHUN HARM (6): cast no attack spells. Generally only available to healers.
- SHUN [ELEMENT] (2): cast no spells that control, evoke, or otherwise manipulate the selected element. For example, a sorcerer with Shun Sky cannot cast Glow. A sorcerer with this vow *may* learn Resist spells vs. the chosen element. Note that nobody can take Shun Moon, for non-Lunar sorcerers can't use such magic anyway, and Lunar sorcerers are forbidden this vow.
- SHUN IMMORTALITY (1): Never cast or maintain the Immortality spell upon yourself (you may do so for others), nor receive any similar life-extending magic. Naturally immortal entities may not take this Vow unless they have somehow become mortal.
- SHUN TAP (1; 2 if you have never cast Tap): Never cast or maintain Tap.
- SILENCE (6): never communicate verbally. You may use Telepathy, hand signals or the written word to communicate. This does not prohibit spellcasting.
- TEND FAMILIAR (1): You can get this Vow simply by taking a familiar. When your familiar dies, the Vow is cancelled, but by taking another Familiar (or resurrecting the old one), you can accept this Vow again the next time you qualify for a new Vow. This Vow can be repeated if you have more than one familiar.
- VEGETARIANISM (2): Eat no animal flesh, including fish & fowl.

SPECIALTIES

A sorcerer can specialize in a particular type of magic. All spells within the chosen specialty have an Art limit equal to his skill/5, while spells outside the specialty have an limit of his skill/20. For instance, an illusionist with both Phantom Sight & Treat Wounds at 85 could cast Phantom Sight 17, but only Treat Wounds 5. A non-specialist could use 9 MPs for each spell.

Sample Sorcery Specialties

"Spells" = all spells within that specialty.

"Vows" = alterations in Vows due to this specialty.

"Lore Mastery" = those skills which give him Presence above and beyond the normal Lore Mastery vow.

"Other" = any special bonuses or handicaps.

Alchemist

Spells - Animate [substance], Bless [object], Boost [attribute], Holdfast, Locate Object, Produce [energy], Sense [substance], Armor Enchantment, Create Basilisk, Enchant [metal], Warp Enchantment
Lore Mastery - Craft, Evaluate, Mineral Lore, and World Lore give 2 Presence each.
Other - new Art: Alchemy

Conjurer

Spells - Create Basilisk, Dominate [otherworld species], Mystic Vision, Protective Circle, Resist Magic, Resist Spirit, Summon [species], Binding
Lore Mastery - Demonology, Magic Lore, Spirit Lore, and Summon give 2 Presence each.
Other - new spell: Boost Elemental

Healer

Spells - Bless (medical gear, antidotes, etc.), Dominate [disease, emotion, healing spirits], Regenerate, Resist Death, Resist Disease, Resist Poison, Summon [healing spirit], Treat Wounds
Vows - none unique, though Never Kill a Human and Shun Harm are common.
Lore Mastery - First Aid, Treat Poison, & Treat Disease give 2 Presence each.
Other - new spell: Neutralize Disease

Enchanter

Spells -- all Enchant spells, Identify Spell, Mystic Vision
Lore Mastery -- Enchant and Magic Lore give 2 Presence each. The first Craft the enchanter masters provides 3 Presence. The second Craft provides 2. Further Crafts are worth 1 each.
Other - new spell: Break Conditions
 Enchanters get a special ability:
 Conditions added to enchantments created by he himself do not cost him any POW.

Forest Mage

Spells - Animate Wood, Animate Plants, Animate Trees, Animate [plant species], Boost Perception, Boost Stealth, Dominate [woodland species], Project [sense]
Lore Mastery - Plant Lore counts for 3. Each Stealth skill gives 1 Presence.
Other - Transform to Tree, special plant-affecting spells.

Illusionist

Spells - Phantom [sense], Project [sense]
Lore Mastery -- Conceal, Sleight, each Perception skill, and each Stealth skill give 1 Presence.
Other - new Art: Illusion

Metamorph

Spells - Boost [char.], Diminish [char.], Shapechange [species], Tap [except POW and INT]
Vows -- may never Sacrifice any characteristics in a Vow
Lore Mastery -- Animal & Plant Lore give 3 Presence each.

Monitor

Spells - Dominate [species], Mystic Vision, Suppress Sorcery, Stupefy, Tap INT, Telepathy
Lore Mastery - each Communication skill gives 1 Presence.
Other - new spells: Hypnotism, Clear Mind, Comprehend, Implant, Mind Probe

Necromancer

Spells - Animate Dead, Dominate [type of undead], Drain, Hand of Death, Resist Death (even for non-Galvosti), Sense Life, Sense Undead, Tap [characteristic], Banishment, Create Basilisk, Create Vampire, Immortality, Summon [type of undead]
Vows - Shun Sky must be the 3rd Vow. In addition, every 5th Vow must be Sacrifice Appearance, until APP has dropped to 1. Never Kill and Shun Immortality are forbidden.
Lore Mastery - Magic & Undead Lore give 2 Presence each. Each Stealth skill gives 1 Presence.
Other - new spell: Hide Life. Can stack Tap spells. Necromancers are considered to be chaotic, or at least meddling with chaos.

Ship's Sorcerer

Spells - Animate [rope, canvas, wood, etc.], Bless Ship [and shipboard equipment], Boost [ship's attributes], Dominate Sylph, Dominate Undine, Evoke Wind, Holdfast, Open Seas, Skin of Life.
Vows - Shun Sea, Shun Storm, and Shun Sky are forbidden
Lore Mastery - Boating, all appropriate Crafts, Navigation, Shiphandling, and World Lore give 2 Presence each.

Warlock [of named element]

Spells -- Animate/Call/Evoke/Resist/Sense [element]; Dominate [elemental], Summon [elemental]
Vows - Shun [enemy element] is required as the third Vow. Enemies are the dominant or inferior element to your own -- for instance, Water & Dark are enemies to Fire. The other Shun [enemy element] must be taken as the fifth Vow. Each

time you take the Flee [element] Vow vs. an enemy element, you get an extra 1 Presence.

Lore Mastery -- Mineral & World Lore give 2 Presence each.

Other - new spell: Boost [elemental]. Only the element chosen can be used in the listed spells. For instance, Resist Fire is a specialist spell, but not Resist Damage. All aspects of a given element are within this specialty. For instance, both Evoke Fire and Evoke Light are within a fire warlock's specialty.

Weather Mage

Spells - Animate Fog, Call [appropriate energy], Dominate Sylph, Evoke Lightning, Evoke Windblast, Fly

Vows - may not take Shun Sky or Shun Storm

Lore Mastery - World Lore gives 4 Presence.

Other - Predict Weather, plus others.

SPELLS

Sorcery Used With Other Magic Types

Other types of magic interfere with sorcery. When a sorcerer casts a spirit spell or Rune spell, they count against his Presence. His Presence remains encumbered with these magics until they expire. However, he cannot cancel them until they expire naturally, nor can he maintain them past that point. Each point of spirit magic takes up 1 Presence. Each point of Rune magic takes up 4 Presence. Instant spirit and Rune spells only use up Presence for the round they are cast.

When sorcery and other types of magic are cast on the same target, similar spells do NOT add together. Instead, they "overlap". For instance, if Boost Damage 6 and Bladesharp 4 are cast on the same sword, damage is increased by 6 (Boost Damage), and attack is increased by 20% (Bladesharp).

Because of the wide variety of possible combinations, the gamemaster is the final judge of whether or not a particular spell pairing "overlaps". Note that some similar-appearing spells may not overlap. For instance, though Fireblade and Boost Damage both increase damage, they do not overlap - instead, Fireblade takes precedence, just as it does with Bladesharp.

Definitions of Spellcasting

An "attack" spell, such as Hinder, requires the caster to overcome a target's MPs with his own in order to take effect. A target can choose not to resist. A non-attack spell, such as Treat

Wound, normally does not have to overcome the target. However, a target *can* choose to resist such a spell.

When an "active" spell is up, you cannot cast any other spells (except a Held one). You can only utilize an active spell with some other spell if Multispell was used when it was cast. (For instance, combining Fly with Animate Stone to make a flying gargoyle). An active spell can be allowed to lapse into quiescence, and then later brought back into activity by concentration. You can only control one active spell at a time.

A "transient" spell is active, but in addition, if you end your concentration the spell is cancelled. You can only control one transient spell at a time.

Many spells cost points or do damage defined as 1d(intensity). This means a die or combination of dice is rolled with a maximum value equal to the Intensity. Thus: Intensity 3 = 1d3. Intensity 6 = 1d6. Intensity 10 = 1d10. Intensity 14 = 1d8+1d6, Intensity 18 = 3d6, etc.

Some spells come in the format VERB [noun] Ìsuch as Animate [substance]. Such spells come in a variety of forms, sometimes individually described, but sometimes not. Hence, Animate [substance] is not a single spell, but a whole category, each of which must be learned separately. Knowledge of Animate Stone is useless in casting Animate Fire.

ANIMATE DEAD

ranged, active

Each Intensity animates 6 SIZ or 1d6 STR.

Normally, sufficient Intensity is required to make the entire corpse's SIZ animate (but in special circumstances, just a corpse's arm, head, etc. need be activated). If the corpse is not given at least half as much Intensity for STR as it has for SIZ, it will only be able to wriggle around, not actively locomote. More SIZ cannot be animated than the creature's original SIZ, but the creature can be given more STR than in life. An animated corpse's move is 1 less than in life, and an animated skeleton moves as fast as in life.

Example: Subadim the sorcerer wishes to reanimate a dead horse, SIZ 32. This costs 6 Intensity for SIZ, plus if he wants it to be able to walk around, he'll need to spend half as much Intensity on STR (i.e., 3, which gives a STR of 3d6). He can make the horse stronger if he wants (and if has sufficient ability).

ANIMATE [substance]

ranged, active

Each Intensity lets the caster animate 1 SIZ, 1 ENC, or 1 cubic meter, as appropriate (non-solid substances such as air, light, or fire would be per meter, for instance). Different substances have different characteristics. An Animate spell *cannot* be used to affect a complex living creature, such as a human or troll. Unless the animated substance is appropriately crafted, it cannot wield objects or tools. The object retains its former armor points. Normally, a wooden object has a move of 3, a stone object a move of

1, and a metal object a move of 2. Other substances can have their move rates figured out appropriately. used for animating substances such as stone, wood, metal, etc.

An Animate can be generic, such as Animate Metal, or specific, such as Animate Bronze.

To determine the degree of control the caster has, you must to figure out how specific his Animate spell is, combined with certain other conditions. See the following chart for the basic system.



CALL [energy]

ranged

Produces the specified energy everywhere within the spell's Range.

Call Calm - decreases wind velocity by 2 kph per Intensity.

Call Cold - lowers the temperature by 2C per Intensity.

Call Heat - raises the temperature by 2C per Intensity.

Call Light - creates a faint glow.

Intensity 1 is enough to read by, Intensity 5 is near-daylight, 10 makes bright daylight.

Call Shadow - creates a faint shadow.

Intensity 5 makes a shadow even in full daylight, and 10 is like a moonless night.

Call Tide - only usable at the seashore.

The water's height is raised or lowered (caster's choice) by 2 cm per Intensity.

Call Wind - increases wind velocity by 2 kph per Intensity.

CASTBACK

touch

If an attack spell fails to overcome the target's MPs and has Intensity equal to or less than the Castback's, it bounces back at the caster. If both target and caster have Castback, the spell may ricochet back and forth until it finally affects one of the targets.

DIMINISH [characteristic]

attack, ranged

Only STR, CON, SIZ, DEX, or APP can be Diminished. Each Intensity subtracts 1 from the selected characteristic, down to a minimum of 1. Diminishing APP makes the target unrecognizable if the APP is reduced to less than half its normal value.

DIMINISH [skill bonus]

ranged

Each 2 intensity subtracts 5 from the selected skill category modifier. All skills within that category are affected. Example: Diminish Agility lowers all Agility skills, including parries.

DOMINATE [species]

attack, ranged, active

This is an assortment of spells, each tied to a single species. Dominate requires an Intensity at least half the target's MPs. If the target fails to resist, he falls under the caster's domination. If the caster tries to force the target to perform an exceedingly repugnant action, it gets an

immediate chance to break free. In any case, a sentient creature gets such a chance once a day.

A being inside a binding enchantment cannot resist this spell, and only one Intensity need be used regardless of the being's MPs.

DRAIN

attack, ranged, instant

Each intensity lowers the target's current fatigue by 1d6.

EVOKE [energy]

ranged, instant

Lets the user send a force as a beam towards a foe, striking a randomly rolled hit location.

Evoke Cold - does 1 pt of damage/round, continuing for the spell's Intensity in rounds.

Armor does not protect.

Evoke Flame - does 1d(intensity) damage.

Flammable materials may ignite, with a default chance of 5x Intensity. Armor protects unless a flame hits the same location for a second consecutive round or the target site ignites, armor stops helping.

Evoke Light - the target is lit up brightly. Darkness entities (such as hags or shades) and undead take 2d(intensity) damage. Evoke Light neutralizes darkness-based magic.

Evoke Lightning - the target takes 1d(intensity) damage, ignoring metal armor.

Evoke Shadow - the target's sight-based skills drop by 5 per intensity. This situation improves by 5 percentiles per subsequent round. Neutralizes earth-based magic.

Evoke Water - delivers a knockback attack of 1d6/Intensity. Neutralizes fire-based magic.

Evoke Windblast - does 1d(intensity) abrasion damage, first destroying armor, then hit points. Neutralizes water-based magic.

FLY

ranged, active

Lets the caster levitate 3 SIZ of a target object at a move of 1. Each additional intensity adds 3 to the SIZ allotment or increases move by 1, at the caster's option. Cast on an unwilling target, this is an attack spell, of course.

GLOW

ranged

Works much like Call Light, except that it is cast upon an object. That object then shines with the chosen Intensity (1 is enough to read, 10 is bright daylight) everywhere within the spell's Range in a radius around it.

HASTE
ranged
Each 2 Intensity increase the target's movement by 1m/round and lower his DEX SR by 1. No matter how low DEX SR drops, no action can take less than 1 SR. The target loses Fatigue equal to Intensity.

HINDER
attack, ranged
Each Intensity decreases the target's movement by 1m/round, and increases his DEX SR by 1. If the total SR of the target adds up to more than 10, he can take action only once every other melee round.

HOLDFAST (formerly Bind)
attack (if cast vs. a living target), ranged
Minimum Intensity 2: Causes two 10cm by 10cm surfaces to stick together with a STR of 3. Each Intensity either adds 10cm in each dimension to the surface area to be commingled or adds 3 STR to the glue. If used to affect living tissue, the target's MPs must be overcome.

The exact shape of the Holdfast can be altered by the sorcerer upon casting, so long as the total surface area is not increased beyond the spell's parameters. Once the Holdfast's STR is overcome by the target, the spell ends.

IDENTIFY SPELL
ranged, instant
Allows the caster to identify a spell.

Intensity	Perception
1	general category (i.e., Sorcery, Rune, Spirit Magic, Mysticism, Draconic, etc.)
3	point value (for Sorcery, only Intensity is given)
5	the spell's name.
7	the spell's full description.

LOCATE OBJECT
ranged, active
The affected object becomes traceable by the sorcerer. When he concentrates on the object, he receives an impression of its current direction and distance. If Locate Object is dispelled, at that moment the caster involuntarily learns the object's current direction and distance, and a mental picture of the individual casting the neutralizing spell. If the caster or object moves beyond Range, the spell is null, but remains in effect.

MUSTER POWER
self-only
For each Intensity in this spell, you lose 1 ghp and 1d6 fp, and gain MP equal to the rolled fatigue loss. You cannot increase your MPs higher than your POW by means of Muster Power.

MYSTIC VISION
self-only (but Range is required in casting)
Only affects the caster himself (the spell's Range is how far he sees). Darkness or opaque stuff blocks you. You see the exact amount of MPs in all you perceive, up to Intensity x 3. Anything over that is just "greater".

At close range (within a few meters), Mystic Vision can be used to tell whether an MP source is regenerating or non-regenerating. In this way, he could tell an MP Matrix from a spirit, or the living from the undead. A sorcerer can see spirit magic in effect, and he can see a flow of magic from a sorcerer to his maintained spell.

NEUTRALIZE MAGIC
ranged, instant
Cancels a spell if the Neutralize Magic's intensity overcomes the defending spell's on the Resistance Table. The Neutralize Magic's intensity must be at least half that of the defending spell.

PALSY
attack, ranged
Hits a random melee hit location. If the target fails to resist, and the Intensity is equal to or greater than the location's current hit pts, the location is paralyzed. A damaged hit location healed beyond the Palsy's Intensity remains Palsied. If the head is palsied, the target falls unconscious. If the chest is palsied, the target is incapacitated, and begins to smother (start rolling at CONx10). If a selected location is already Palsied, reroll until an unPalsied location is selected.

PHANTOM [sense]
ranged, (active to move or attack, otherwise temporal)
This complex of illusion spells each affect a particular sense. If the caster concentrates on the illusion, it can be moved around, animated, or otherwise altered. An illusion can be moved with incredible speed unless Phantom Touch is included in the effect, in which case it is limited as described below.

Phantom Odor -higher Intensity makes an odor more intense. Intensity 1 is mild, such as

air after a storm, while Intensity 3 is somewhat stronger, like fresh-cut grass. Intensity 10 is quite potent - frying onions, cloying perfume, or dog breath.

An odor stronger than an ambient scent can be used to mask it. (Example: an undead covering up his stink of corruption.) An odor weaker than an ambient scent can be used to modify or alter it. (Example: transforming the smell of cut wood into the smell of cut cedarwood.)

Foul odors can be used offensively. To do this, match the odor's intensity vs. the target's CON. If the odor wins, the target is incapacitated that round. Keep re-rolling each round until the target succeeds, in which case he is now accustomed to it and does not have to roll again until the odor's Intensity rises.

Phantom Sight-each Intensity creates a solid-looking illusion of SIZ 3. Alternately, a caster can create a larger illusion that is more or less translucent. For instance, an Intensity 1 SIZ 6 illusion would be mostly solid, though dim outlines could be seen through it. Still assuming Intensity 1, a SIZ 6 illusion is translucent; SIZ 12 is a colored transparency; SIZ 18 only an outline or faint shading; and SIZ 24 hard to detect without a Search roll.

Phantom Sound-creates a loudness of 10 decibels per Intensity. Any kind of lengthy or comprehensible speech or music needs to be concentrated on as per an active spell.

Decibels	Typical Sound
10	normal breathing
20	rustling grass
30	large empty building
40	quiet village at night
50	quiet tavern in business hours
60	conversation.
70	a busy highway
80	a hair dryer
100	subway train
120	gunshot
140	jetfighter at takeoff
160	wind tunnel

Phantom Taste-affects an area of 1 SIZ, with a strength equal to Intensity. Intensity 1 reproduces mild flavors, like lettuce or water. Intensity 3 provides stronger flavors, such as apples or fried chicken, and Intensity 10 is very powerful, able to reproduce flavors like red-hot peppers or biting into a fresh lemon.

A taste illusion can be used to attack a foe, like an odor illusion, but the target must actually take the illusion into his mouth. The target must overcome the illusion's Intensity with his CON, and is incapacitated any round he fails. Once he has successfully overcome the illusion two rounds in a row, he is purged of it until he takes it into his mouth again.

Phantom Touch-manifests as an invisible solid force. This sets up a framework so that other, non-illusion spells can be cast on it (such as *Glow* or *Resist Magic*), but cannot have a higher Intensity than the Touch. It cannot do damage by itself, but can be *Damage Boosted*, *Heated*, or have other spells cast on it. Each Intensity gives the Touch a move of 1 when concentrated on.

PRESERVE ITEM

Touch

One Intensity is needed per ENC of the affected item. The spell grants a bonus of +1 AP to the preserved item. The Blessed item remains in the same state of repair as when the spell was cast: armour remains shiny and new, clothing is difficult to soil, a room stays clean and tidy.

PROJECT [sense]

ranged, transient

Lets the caster project the specified sense out to Range. The caster can move the viewpoint at 1m/round, each additional Intensity adding 1 to speed. The spell cannot penetrate more than 10cm of dense material per Intensity. The viewpoint is invisible to normal (but not magic) senses. Spells directed vs. the Projected sense affect the caster as if he were present. Since the Projected sense is transient, the caster cannot himself cast spells through it (except for a single Held spell). Someone in mindlink with him could do so, but such spells must have Range enough to reach the viewpoint's distant location (wherever it is).

PROTECTIVE CIRCLE

touch (Range must be used)

Creates a magical framework on which other spells can be cast. Each Range gives the circle a 1m radius (at least one must be used). Intensity provides the circle with its power, and none of the spells on the Circle can have a higher Intensity than it does. The circle is immobile on the substrate on which it is cast -- if the substrate is mobile (for instance, a ship's deck), the circle can move along with it.

Any spell can then be cast on the framework by the Circle's original caster or by anyone within the Circle, and that spell becomes part of the Circle. This is a good way to protect a group with Skin of Life, for instance. Instant and Attack spells placed on the Circle are quiescent until triggered when an appropriate object crosses the edge. For instance, a Neutralize Magic in the Protective Circle activates when a spell crosses the boundary. Dominate Human remains quiet until a human tries to cross the boundary, when it is cast on him. Attack spells act as if they have MP backing them up equal to any MPs used to boost the Circle.

REGENERATE

touch

This spell causes a severed limb to regrow at a rate of 1% per Intensity per week. The spell must be maintained until the limb is fully restored. If Regenerate is dispelled or dropped before a limb is completely restored, a medical crisis ensues. Roll 1d100 minus the Intensity of the cancelled Regenerate. The result is the percentage of the limb that becomes necrotic and must be cut off before another Regenerate can work. Note that a very low roll might actually end up sprouting additional limb. The percentage lost is subtracted from the entire limb. A result of more than 100 is considered to be so badly damaged that the limb cannot be regrown.

Hapless Henifer loses 70% of his right arm in a fight. The healer casts Regenerate 12 on it, which will regrow the entire arm in 6 weeks. After a single week, the spell is dispelled. His arm is currently $30+12 = 42\%$ there. He must now lose $1d100 - 12$ off his limb as a percentage. If the final roll is negative, he'll have grown back a bit! If the final roll is 43 or more his arm will be so destroyed that he can never regrow it.

REGENERATE DAMAGE

touch

This spell is cast at one injured hit location, and requires Intensity equal to or greater than that location's normal maximum HP. It accelerates the natural healing processes of the body. The wound stops bleeding and starts regenerating one HP per MR, starting with the MR when the spell was cast, until totally healed. If the location is injured again before it is fully healed, the process continues. Creatures with no CON or who do not regenerate HPs naturally cannot be healed by this spell.

RESIST [attack type]

touch

An incoming attack must overcome the Resist's Intensity in order to cause harm. Most Resists must have an Intensity at least half of the attack's value or it is ignored. In addition, an attack with an Intensity less than half the Resist's Intensity is normally ignored as well.

Resist Damage - stops physical damage. Resist Damage must be cast on the outside of any armor or armor-like spells or has no effect. Knockback can still occur, even if damage is blocked.

Resist Infection - helps vs. disease. If the target is attacked by a spirit of disease, this spell acts like Resist Spirit. If the target is exposed to disease in the normal fashion, use the Resist intensity as an "extra CON roll" that must be failed before he is infected. Example: Deentim, CON 12, is exposed to the Shakes and the GM deems it requires a CONx4 roll. Deentim has Resist Infection 8 up, so first tries to roll 32 (8×4) or less. Only if that roll fails must he resort to a CONx4 roll.

Resist Magic - helps vs. incoming spells. Spells that harm one indirectly, such as Shake Earth, are not affected.

Resist Poison - helps vs. any kind of poison or venom.

Resist Spirit - an attacking spirit must overcome the spell's intensity before it can attack the user in spirit combat. It must re-attempt the roll each round.

SENSE [substance]

ranged, active

Upon concentrating, the caster becomes aware of every source of the chosen substance within range. The spell penetrates 10 cm of dense, opaque material per Intensity. Commonly used substances include gold, silver, bronze, gems, etc. Some unusual "substances" are listed below.

Sense Life - any living creature. This does not include semi-living things like elementals or undead, of course.

Sense Magic - any spell or enchantment in effect.

Sense Malice - anyone meaning immediate harm to the caster. Note that the target must be aware of the caster before this detects him.

Sense [Species] - the use is obvious. Trolls, humans, horses, are all useful targets.

Sense Undead - any undead, or dead-but-animate creature is detectable. This includes

not only obvious undead like vampires, but animated corpses, ghosts, etc.

SHAPECHANGE [species]

attack, ranged

This spell requires intensity equal to at least half the target's SIZ. This spell is only usable on complete creatures. A different version of this spell exists for each different target species but you may choose what you want to transform the target into each time the spell is cast.

Shapechange does not alter any of the target's statistics, including SIZ. Special powers of the target species are only transferred if they are inherent in the body form and metabolism. Thus, a man shapechanged into a bat could fly (there might be a learning process involved), and if he were a fish, he could breathe water.

SKIN OF LIFE

touch

The user is relieved from taking harm from certain types of physiological threats.

- Intensity 6 = no need to breath
- Intensity 12 = no need to eat or drink
- Intensity 18 = no need to sleep

SMOTHER

attack, ranged, transient

Lasts 1 melee round per Intensity. The target takes normal CON rolls as per asphyxiation, taking 1d3 damage per round once he fails.

STUPEFY

attack, ranged

To be effective, this spell's intensity must equal or exceed the target's Free INT. If so, the victim ceases all action, and simply stands there, taking no will or interest in what goes on about him. He may be led or forced to walk, eat, or sit, but takes no independent action. He may babble incoherently. He remains in this state until he sustains physical or magical damage or the caster drops the spell.

SUPPRESS SORCERY

attack, ranged

This spell affects a target sorcerer's Presence. Each Intensity traps 1 Presence, rendering it incapable of supporting spells.

TAP [characteristic]

attack, touch, instant

This spell permanently destroys 1d6 of the specified characteristic and provides either MPs or FP to the caster in an equal quantity to the

points taken. A characteristic cannot be reduced past 1. The Intensity needed for the spell to affect 1d6 of a particular characteristic varies.

Tap	Intensity per 1d6 loss
STR	2
CON	3
SIZ	4
INT	5
POW	1
DEX	4
APP	3

Remember that the maximum MPs a person can have is twice his POW, except that beings lacking POW have no MP maximum.

TELEPATHY

ranged, active
Allows mind-to-mind communication between the caster and a target, or between two targets chosen by the caster (it must be Multispelled for this latter purpose). An unwilling target can attempt to resist.

- Intensity 1 = only the life, death, or unconsciousness of a fellow communicant can be sensed.
- Intensity 3 = communication as in Mindspeech.
- Intensity 5 = each caster can see through the other's eyes.
- Intensity 7 = the users can cast one another's spells.
- Intensity 9 = they can use each other's MPs.
- Intensity 11 = one user can control the other's actions by overcoming his MPs with his own. He must renew such control every melee round (and if he fails, his victim can try to control him).

Since Telepathy is Active, the benefits of Intensity 7 and 9 can only be utilized if someone else cast the spell or if you are mentally linked to a user (as with a familiar).

TELEPORT

ranged, instant
Each Intensity teleports 3 SIZ (touching the caster) to a visible point within Range or to a Homing Circle within Range. If the caster has several Homing Circles, he can choose which to use.

TREAT WOUNDS

touch, transient

This spell may be used in two ways.

Emergency form -heals the target for 1d(intensity) damage.

Normal use -enables the target to receive First Aid a number of times equal to Intensity. Each success heals damage as per normal First Aid rules, and takes only a fraction of a melee round. Fumbles, special successes, and critical successes are all as per normal rules.

VENOM

attack, ranged, instant

If the target is overcome, a venom with POT equal to Intensity infuses him. If he resists the POT with his CON, he takes half damage. Otherwise, he takes the full POT in damage.

RITUAL MAGIC

Ritual spells take 50 hours to learn & take up 1 INT to memorize, like other sorcery spells. However, they use the corresponding Magic skill to determine success.

To perform a Ritual, the caster spends an hour per Art level in the spell (unless the spell description specifies otherwise) plus any hours for Ceremony. During the ritual he may not eat, drink, sleep, or lose concentration. At the end of the ritual, he rolls against the appropriate skill.

Restricted Arts -unless otherwise stated in a ritual's description, Ease, Hold, Multispell, and Speed cannot be used in ritual magic.

Special Enchantment Rules

The amount of POW which can be placed into an enchantment varies with the object enchanted. Basically, the more "magic" it is, the more POW it holds. Obviously, this is up to GM discretion. For instance, an ordinary pebble may only contain 1 POW. A wooden staff could hold 4 POW. A staff cut from an awakened tree might hold 16 POW.

Enchanted Tattoos and Ritual

Scarification -most matrices are engraved into inanimate objects. However, they can be tattooed, scarred, or otherwise attached to a living being. A living being has no limit to the amount of POW that can be enchanted onto him. Appropriate skill rolls are needed (such as Tattoo).

The Ritual Spells

APPRENTICE BONDING

ritual Ceremony, costs 1 POW (spent by the apprentice)

This establishes a special link between the master and his students. Once completed, the master always knows the approximate distance and direction of the apprentice, and can issue a mental summons for the apprentice to return to him (which the apprentice need not obey, at his peril). He cannot read the apprentice's mind or control his actions in any way. This effect lasts until the master's death.

BANISHMENT

ritual Ceremony

A funeral ritual common to Malkioni cultures. If performed over a corpse, it ensures that the soul of the deceased passes on to the afterlife or lack of same, rather than remain as an evil spirit to haunt the living. Range, Multispell, Intensity, and other Arts may apply depending on the type of Banishment performed and the culture.

BINDING

ritual Enchant

Lets the caster spend POW to create an enchantment to contain spirits. Only incomplete creatures can be bound, and only if they lack permanent SIZ (like Naiads), or if they normally form their bodies from raw materials (like Elementals). POW cost is 1 per stat the being possesses (excepting APP). Bind Naiad costs 6 POW; Bind Power Spirit costs 1. The Binding's Intensity indicates the maximum POW that can be spent.

Once created, a binding is specific as to species. Thus, an Undine binding cannot hold a Gnome, though both entities have 3 statistics. Some sample costs:

Entity	POW required
Chonchon	5
Elemental	3
Ghost	2
Hellion	1
Intellect Spirit	2
Magic Spirit	2
Nymph	6
Power Spirit	1
Wraith	2

To summon an elemental from its binding enchantment, some amount of the element must

be present. Generally figure about a liter of the element per cubic meter of the elemental.

When the Binding is created, additional POW can be spent on it (up to Intensity). For each extra POW in the Binding, one additional spirit of the same type can be held within it. Thus, a Chonchon binding with 7 POW could hold 3 chonchons.

BLESS

ritual Ceremony, costs a variable number of MPs
A common ritual typically used at weddings, tournaments, coronations, and other important occasions. The ritual can take anywhere from a few minutes to a few days, depending on the occasion.

The gamemaster adjudges the effect, if any, of the blessing. In general, longer rituals with more participants, and more MP spent, have more tangible results. The effects of Arts vary as well.

CREATE BASILISK

ritual Enchant, costs 3 POW

This is a Chaotic spell. You need a live toad or adder, and an egg laid by a rooster. The ritual is performed, and then the toad or snake must incubate the egg for a month per POW sacrificed. The sorcerer can use Holdfast or Dominate to make the incubator behave.

When the basilisk hatches, it is *not* automatically friendly towards its creator. Its characteristics are determined randomly. However, the Intensity of the Create Basilisk spell can be added to the basilisk's stats, being divided up as the caster pleases. Points can be added to the creature's INT, but it remains a fixed-INT creature. Its glance acts as a 3-pt Rune spell.

Create Basilisk 7 would let the caster add 4 to the basilisk's STR, 2 to its SIZ, and 1 to its DEX, for instance.

CREATE FAMILIAR

ritual Enchant

You must give 1 point of your own stat to the familiar for each missing stat. When the familiar dies, you get your lost stat back, exactly one year later.

Stat boost

INT adds 2d6 to familiar's INT.

POW gives a POW equal to your own, but this new POW can only be increased by an experience roll of 01-05.

SIZ if familiar already has SIZ, makes it permanent. If not, provides a SIZ of 1.
STR as per SIZ
CON as per SIZ
DEX gives a DEX of 2d6

Familiars have mental contact with their masters, and he can use any spells they know (and vice versa). In addition, familiars automatically know all the sorcery skills and arts of their master. They do not have their own Presence, but share the master's.

An owner can choose to free his familiar from mental control and fellowship. It still retains any Stat(s) provided. If it dies, the owner still gets your lost stat back after a year. A loosed familiar starts off with sorcery spells and Arts equal to its master's level, and gains its own Presence as if it had the Vows of Vessel and Lore Mastery.

CREATE VAMPIRE

ritual Enchant, costs 7 POW

The victim of this ritual must be alive for the first six days of the ceremony, and is killed one day before its completion. At least Intensity 7 must be used in the spell, for the 7 POW required. Any additional Intensity can be added to the vampire's final characteristics. *For instance, a Create Vampire 10 has 3 extra Intensity, which could be added to the vampire's final STR, DEX, SIZ, etc.. It could not be added to its POW, because it has none.*

CURSE

ritual Summon

A ritual used to send curses against one's foes. The mechanics of performing a Curse are similar to the Bless ritual, and the results equally vague.

ENCHANT [characteristic]

ritual Enchant, costs 1 POW per 1 point increase
Lets the caster increase a characteristic of the target, except for SIZ, INT, or POW. The total size of the increase, including previous enchantments, cannot be higher than the Intensity of the spell.

Example: Rurik has Enchant CON 6. He cannot get another point until he can find a sorcerer who can cast Enchant CON 7 or better.

ENCHANT [metal]

ritual Enchant, costs 1 POW

Lets the caster temper one of the magic metals of Glorantha. The total ENC tempered is equal to the spell's Intensity. An appropriate Craft skill

can be handy to use at the same time.

HOMING CIRCLE

ritual Enchant, costs 1 POW

Creates an area which one can target using the Teleport spell, even if it is out of the user's sight. The circle can accept an amount of SIZ equal to the spell's Intensity. Homing Circle can be enchanted multiple times into the same area in order to increase the SIZ teleported.

IMMORTALITY

ritual Enchant, costs (up to GM)

Prevents the caster from aging. The spell must be maintained, and the spell must have sufficient intensity to equal or exceed his CON, plus 1 for each year the caster has had an Immortality spell in effect. If the spell is dropped, the user must cast it again within a day, or suffers all the aging effects of the years during which it was in effect. This spell also requires another component, chosen by the GM (water from the Fountain of Youth, virgin blood, etc.).

MAGIC POINT MATRIX

ritual Enchant, cost 1 POW

Allows a sorcerer to create an MP storage device. If the Enchant roll succeeds, the device holds 1 MP per Intensity. If the roll is a Special success, it holds Intensity + 1d10. If the roll is a critical success, it holds Intensity + the caster's Magic Bonus. *A sorcerer with a Magic Bonus of 15 and an Enchant of 90 (i.e., 9 Intensity) who got a critical success would get a matrix for 24 MPs.*

NEUTRALIZE ENCHANTMENT

ritual Enchant, costs 1 POW

Allows a sorcerer to "break" enchantments. To do this, the sorcerer spends 1 POW and matches the Intensity of Neutralize Enchantment vs. the POW invested in the enchanted item. If the item has MPs, he must overcome these with his own MPs. If both rolls succeed, the enchantment is broken.

OPEN SEAS

ritual Ceremony, costs 1 MP

As previously described.

POWER MATRIX

ritual Enchant, cost 1 POW

Creates a regenerating source of MPs which produces 1d(intensity) of MPs per day. A special success causes the device to produce its full Intensity in MPs, and a critical success causes it to hold its Intensity +1d10. It must be linked to a

MP matrix or something similar - if this is not done, the MPs simply bleed off into the Spirit Plane when generated.

SHACKLE SOUL

ritual Enchant, costs 1 POW

A ritual considered evil and chaotic by most societies. It prevents a fresh corpse's spirit from passing on to the afterlife, and the spirit often responds by transforming into a ghost or wraith over time. The spell's Range determines how far it can travel from the site of its burial. A true Banishment cancels out the Shackle Soul, and also sends the spirit on to its afterlife.

SPELL MATRIX

ritual Enchant, 1 POW per +10 bonus

This lets you place a spell in a magic item, so you don't have to memorize it any more. For each POW, 10 percentiles are added to anyone's chances of casting the spell, so it can be manipulated to greater levels than before. A Spell Matrix cannot contain more POW than the Intensity of the spell.

If someone lacking sorcery skills attempts to use the enchantment, he receives his Magic Bonus as a base chance, plus the percentiles included with the enchantment.

There is an alternate way to create a Spell Matrix - to do this, you simply spend 1 POW for each Art placed into the spell, which is manipulated normally. The total manipulation allowed is based on the user's Enchant, however, NOT his skill in the spell. When such a Spell Matrix is used, the spell automatically gets cast, using all the Arts emplaced. It cannot be further manipulated by the item's wielder. It does cost normal MPs to cast. If it is casting an attack spell, its offensive MPs are considered to be those within the spell matrix (normally 0), so a Power Matrix or spirit would need to be linked to get much of a chance of success. Presence can be placed into the matrix (to maintain temporal spells) as if it were another Art -- thus it would need to be manipulated, lowering the maximum manipulation allowed to the other Arts. The matrix never loses its concentration. It does have to pay an MP upkeep for Permanent spells, and anyone using it to cast a Permanent spell must supply the POW. It can Hold a spell if a trigger Condition is given to let it loose said spell.

STRENGTHENING

ritual Enchant, 1 POW

Increases an attribute by 1d(Intensity). Normal attributes that can be affected are Armor,

Armor points (for weapons, for instance), Hit Points, Fatigue (living beings only), etc. A Strengthening can never exceed the spell's Intensity.

SUMMON [species]

ritual Summons

Lets the caster summon a creature from the Otherworld. If the caster knows the true name of the being he summons, he gets the one selected. Otherwise, he gets a random member of the species. Commonly, Hold is used to keep a Dominate spell ready for the creature's arrival. Each Intensity in the Summon adds 1 MP to the caster's nominal MPs for the purpose of overcoming the summoned creature with any spell (such as Dominate). This bonus is lost one hour after the creature has been summoned. The sorcerer does not receive these nominal MPs if the Summon roll is failed or fumbled.

If the Summon roll is fumbled, a link to the Otherworld appears anyway, and a creature shows up, but not the desired species. Usually hostile and dangerous entities appear on a bungled Summons.

When summoning an elemental, you need sufficient element for the creature to take form (i.e., 3 cubic meters, 4 cubic meters, etc.).



WARP ENCHANTMENT

ritual Enchant, costs 2 POW

This enables the sorcerer to alter one enchantment into another. He must know all the enchantments involved, both those in the item as it stands, and those he wishes to change them into. Either he or an assistant must succeed in Craft to alter the patterns on it. The caster matches the Warp's Intensity vs. the total POW in the enchanted item. If the enchantment has its own MPs, he must overcome those with his own.

WORSHIP INVISIBLE GOD

ritual Ceremony

Lets the user lead a formal worship service. If successful, all participants in the ritual receive spiritual assurance that the MPs donated to the Invisible God were acceptable.

SECT SPECIAL SPELLS

Arrolian College of Magic (Lunar)

Arts - accessed via the Red Goddess; each of the Seven Mothers is considered to provide one Art, as follows:

Danfive Xaron	= Speed
Queen Deezola	= Ease
Irrippi Ontor	= Multispell
Jakaleel	= Hold
She Who Waits	= Intensity
Teelo Norri	= Range
Yanafal Tarnils	= Force

Each Full Moon, the initiate is able to sacrifice 1 POW to the proper Mother to gain the designated Art. Other Arts are also provided, by lesser Lunar deities. Once he has started on this progression, the sorcerer is tied to cyclical magic, and able to utilize Lunar elemental magic. Only Lunar sorcerers can use Lunar elemental magic.

Phase of the Moon

Full Moon

Effect on Sorcery

May use all Arts. In addition, *each* Art can be cast at a level determined by his skill in the spell. *Example: a sorcerer who could normally use 9 Art levels in a spell could*

*use 9 levels of each
separate Art during the
Full Moon.*

Half Moon May use all Arts.
Crescent Moon May only use Basic Arts.
Dark/Dying Moon May only use Intensity.

A Lunar sorcerer can take a specialty. A Lunar specialist casts his specialty spells as if the Moon was one phase "better", and he casts his non-specialty spells as if the Moon was one phase "worse". During the Full Moon, his specialty spells cost 1 MP less to cast (to a minimum of 1). During the Dark or Dying Moon, he cannot even cast a non-specialty spell.

Vows - may not take Abjure Rune Magic, Flee [element], Shun [Element],

Borist College of Magic

Arts - accessed via St. Malkion.

Saints - only recognize four saints: Saint Malkion, Saint Hrestol, Saint Arkat (in a different form than other Arkat-worshippers), and Saint Boris.

Vows - May not take Sacrifice Power or Shun Tap.

Spells

HAND OF DEATH

attack, touch, instant

If the target fails to resist, match Intensity vs. his CON. If his CON is overcome, he dies at once. This spell costs the caster 1d3 general HP per casting.

NEUTRALIZE POISON

touch, instant

Relieves the effects of poison. The Intensity of Neutralize Poison is matched vs. the poison's Potency on the Resistance table. If the POT is overcome, all poison is purged from the victim's body. The spell must be cast before any actual damage has been taken by the target. If the target is poisoned more than once, all the combined Potency must be purged at once. A Multispell may be used for this; matching the Neutralizes each vs. one of the poison doses - no more than one spell per dose.

Unlike most Neutralize spells, Neutralize Poison has a chance to take effect even if its intensity is less than half the poison's POT.

SHRIVING

ritual Ceremony

Purges a sinner of all his accumulated evil since the last time he was Shriven. This evil expresses itself in the form of a chaotic taint or feature which manifests either in the spell's caster, the sinner himself, or in the caster's (or the sinner's) familiar, if any. Normally, the familiar is so utilized. Regularly-shriven folk do not generate enough evil to create an entire chaos feature. Instead, over the course of time the evil accumulates until there is sufficient present to express itself.

This spell is painful to the sinner, and costs MPs, general hit points, fatigue, possibly even POW or other stats, depending on how evil he has been and what his crimes were.

TRUE SELF

Ritual Enchantment

This spell is only useful if the target has one or more overt or automatic chaos features. It costs 1 POW, and masks all such features, giving the user back his "normal" appearance, i.e., what he looked like before gaining said features. The underlying chaos is NOT hidden from special abilities such as the Storm Bull Sense Chaos. The enchanted individual can "turn off or on" True Self spell at will. When he has True Self up, then he cannot access or use any of his chaos features, even those which are not normally visible. When he lowers the spell, all his chaos features become manifest, even harmful ones.

An individual who has been transformed into a chaos creature (such as a human transformed into a broo or scorpion man) once more looks like a human while he maintains the enchantment's effect. A creature who was never human still looks like it did before when using this spell, though it would not appear to have any chaos features. The spell is found to be useful for two purposes: it enables a Borist with a harmful chaos feature to escape its effects, and it enables an advanced Borist priest to go about his business aboveground. It is also useful on the notorious Borist familiars. When the spell is dropped, the effect can be quite alarming, as the enchanted being may balloon in size, sprout tentacles, extra eyes, etc.

Brithini College of Magic

Arts- accessed via Study.

Vows - May not take Abjure Armor, Devotion, Shun Harm, Shun Immortality, or Shun Tap.

New Vows

- **GREAT RITUALS** (equal to High Vow): you must spend an hour in preparation before casting any spell. If you already have Rituals, it is subsumed into this vow (and you only get total presence equal to your High Vow).
- **MIGHTY RITUALS** (equal to triple your High Vow): you must spend a year in preparation before casting any spell. If you already have Great Rituals, it is subsumed into this vow (and you only get total presence equal to triple your High Vow).

Spells

DECREPITUDE

attack, ranged, instant

The target is instantly aged by 1d(intensity) years. If the target is a being that normally does not age, the spell has no effect. Immature individuals are immune to this spell -- only adults that have reached their full growth can be affected.

MAGIC SINK

Ritual Enchant, cost 1 POW

Creates an object which tries to drain MPs from anyone touching it. It cannot hold more MPs than its Intensity. It can match its current MPs vs. anyone touching it, and if it overcomes the person, it drains 1d6 MPs into itself. It attempts this once per round until it is filled or the person drops the object. This MP drain is painless and can only be sensed if the holder concentrates on it when it is happening. The sink expels its MPs onto the spirit plane at the rate of 1d6 per hour, emptying it for further use.

SPELL FORBIDDEN BY VISTIKOS

Ranged

This spell may only be cast when ordered by a Talar. It may only be cast on a Dromal (normally, it is multispelled). The Dromal's STR, CON, and DEX are each doubled, and he adds +50 to his Attack & Parry bonus. Once cast, the Talar plus all Zzaburi and Dromals involved permanently lose their Brithini immortality.

SUPPRESS [Art]

attack, ranged

This spell comes in several subtypes -- one for each Art. The most common is Suppress Intensity, naturally. Each time a victim wishes to cast a spell, he must overcome the Suppress with his MPs on the Resistance table. If he fails, he may not cast any spell using that Art for the

remainder of the round. If a spell takes more than one round to cast, he must resist the Suppress on each round of casting, or the spell is cancelled.

SUPPRESS WIZARD

attack, ranged

Each Intensity reduces a target magician's chance for success with all d100 rolls having to do with magic by 1 percentile.

WREST MAGIC

ranged

Lets you take over a spell that someone else is maintaining. You must actually have learned the spell you wish to grab, and your Wrest Magic must have Intensity greater than the target spell's Intensity. If these requirements are met, match your MPs vs. the spell owner's. If you succeed, the spell is placed under your control, and takes up your Presence. When Wrest Magic is successful, the owner notices at once, and will awaken if sleeping.

Carmanian College of Magic

Arts - accessed via Art Vows.

Vows - may not take Abjure Rune Magic or Shun Tap.

Spells

PROSCRIBE [cult]

ranged

The chance of the target successfully casting spirit or divine magic from the named cult is reduced by 5 percentiles per Intensity. The target cannot resist, but defensive magic may block the spell.

Proscribe spells exist for Gorgorma, Yu-Kargzant, Shargash, Storm Bull, Tawar, Kyger Litor, Humakt, Chalana Arroy, Lodril, and most of the panoply of Pentan and Char-Un spirits.

East Isles Sorcery

Lucidity

Much of the East Isles higher philosophy is devoted to the study of Dreams and Lucid Dreaming. Sorcerers who have become Lucid have new and exciting powers and Arts available to them.

Arts - use Study for the art of Intensity, then Art Vows for Range & Multispell, then sacrifice POW to Thella for secondary Vows. With a +10 bonus, it takes ...

210 hours = 25% skill
 840 hours = 50% skill
 1900 hours = 75% skill
 2750 hours = 90% skill

New Vows

- NEVER KILL A KEET (2, or 3 if you have never killed a keet): Sorns do not count as keets.
- DAWN LOVE (1): sing a hymn every daybreak.
- MOON LOVE (2): perform minor blood sacrifice (a small animal or fish) every low tide.
- SEA LOVE (2): wash in sea water once a day.
- STORM LOVE (4): never seek shelter from storm.

Galvosti College of Magic

Arts - accessed via St. Malkion.

Saints -the only saints acceptable to the Galvosti are Malkion, Hrestol, and Arkat.

Vows - may not take Adulation, Sacrifice Power, or Shun Tap.

Spells

BAN

ritual Enchant, costs 1 POW per species banned
 This is used in an area enchantment. The caster must name the species or entities banned and must place MPs into the enchantment. A banned entity must overcome the Ban's MPs with its own to enter the area. Once inside, it must attempt the die roll again each melee round or lose 1 MP. An entity with 10+ MPs more than the Ban can ignore it.

CLEAR MIND

ranged

Each Intensity gives the target 1 point of protection vs. spells which act against INT. For instance, it provides false "free INT" for defending against Stupefaction; and subtracts 1 from the target's effective INT for recovering from Befuddle. Other spells that target INT are affected likewise, by raising or lowering the caster's INT, whichever is most helpful.

The target becomes resistant to all mind- and emotion-affecting spells. If he is under a mind-affecting spell with a lower Intensity than the Clear Mind, the latter masks the former's effects until the Clear Mind is allowed to lapse. This renders one immune not only to harmful spells, but certain beneficial spells as well, such as Fanaticism, Telepathy, Erotocomatose

Lucidity, and Mindlink. Mental contact with a familiar or apprentice remains intact.

RESIST DEATH

ranged

Per Intensity of Resist Death, the target can go 1 HP beyond normal death without actually dying (he is still unconscious, though).

Resist Death does work in the normal Resist manner to try to block Death magic; i.e., any spell which causes death directly; such as Sever Spirit, Fang of Wachaza, etc.; when it attempts to resist the actual number used to kill the target. For instance, it would try to resist a Sever Spirit by pitting itself vs. a Sever Spirit caster's MPs (and the target would still suffer 1d6 CON damage if Resist Death worked), and it would try to resist vs. the damage done with a Fang of Wachaza.

Hrestoli College of Magic

Arts - accessed via St. Malkion.

Vows - May not take Abjure Armor, Abjure Arms, Sacrifice Constitution, Sacrifice Power, Sacrifice Strength, or Silence.

Spells

BANISH UNDEAD

ranged, instant

This spell affects only on the dead, the undead, and undead magical constructs. The Banish's Intensity is matched vs. the undead creature's MPs on the Resistance table, with the following possible results:

Success Level	Result
Critical	Undead destroyed, dissolved, etc.
Special	If caster immediately spends 1 POW, Undead is destroyed. Otherwise, Undead loses 3d6 MPs.
Normal	if caster immediately spends 1 POW, Undead is destroyed. Otherwise, Undead loses 1d6 MPs.
Failure	No effect
Fumble	Undead receives MPs equal to Banish Intensity

DRAIN SOUL

attack, ranged, instant

If the target fails to resist, he loses 1d(Intensity) MPs.

FALSE ARMOR

ranged
This spell gives the target 1 mock hit pt per Intensity in each hit location. These "extra" HPs are destroyed by incoming attacks, point for point. False Armor must be destroyed hit location by hit location, and are located "under" any armor worn.

NEUTRALIZE ARMOR

ranged
This spell is cast on a weapon. When the weapon strikes home, the Intensity of the Neutralize spell is matched vs. the target's APs. If the spell succeeds, the enemy's armor does not protect vs. that blow. The value of the Neutralize must be at least half that of the armor in question. Casting Neutralize Armor on a bow is useless, unless you physically strike the foe with your bowstave. It can be cast on arrows or quarrels, however.

SUPPRESS PAGANISM

attack, ranged
The target's chance to cast spirit spells is reduced by 5 percentiles per intensity.

SUPPRESS PRIESTCRAFT

attack, ranged
The target can cast no non-ritual Rune spells unless he expends 1 MP per Intensity of the Suppress spell during the casting. MPs that would normally be spent anyway (such as in a Heal Wound) count towards the total needed. In addition, the extra MPs *do* count towards boosting a spell to blast through an opponent's defenses.

Kralorelan Sorcery

Mysticism

Many Kralori use Mysticism instead of, or in addition to, Sorcery.

Arts - use Art Vows for the basic arts of Intensity, Multispell, and Range, then Study for all remaining Arts.

Lunar Magic

Arts - accessed via Art Vows.
This is an unusual sorcery variant. The sorcerer is tied to cyclical magic, and is able to utilize Lunar elemental magic. *Only* Lunar sorcerers can use Lunar elemental magic.

<i>Phase of the Moon</i>	<i>Effect on Sorcery</i>
Full Moon	Use skill/5 to determine Art levels per spell
Half Moon	Use skill/10 to determine Art levels per spell
Crescent Moon	Use skill/20 to determine Art levels per spell
Dark/Dying Moon	Use skill/50 to determine Art levels per spell

A Lunar sorcerer can take a specialty. A Lunar specialist casts his specialty spells as if the Moon was one phase "better", and he casts his non-specialty spells as if the Moon was one phase "worse". During the Full Moon, he casts his specialty spells at skill/3. During the Dark or Dying Moon, he can use only a single Art level on a non-specialty spell.

New Art: Lunar Magic -a sorcerer who joins the cult of the Red Goddess (q.v.) automatically gains this new Art, which lets him manipulate spirit spells. The sorcerer needs as many levels of Lunar Magic as the highest of any other Art used. Each level of Range increases the spirit spell by 50m of distance.

<i>Phase of the Moon</i>	<i>Effect on Sorcery</i>
Full Moon	Each Art can be up to the sorcerer's Free INT in size. I.e., a priest with Free INT 10 can use both Intensity 10 and Multispell 10.
Half Moon	The total Art levels used may not exceed the caster's Free INT.
Crescent Moon	As above, plus only one Art may be used.
Dark/Dying Moon	No spirit magic manipulation is possible.

Non-Sorcerers -an individual who joins the Red Goddess's cult but who has not learned the Arts gets Lunar Magic, plus limited access to the Arts, which he may use only to manipulate spirit spells. If he later learns the arcane Arts properly, he can manipulate both spirit magic and sorcery.

Vows - may not take Abjure Rune Magic, Flee [element], Shun [Element] (except for Shun Storm),

Henotheistic Church of Otkorion

Arts - accessed via "St. Arkat". Once initiated into his cult, magic works quite differently. There are no Arts - or, rather, all arts are accessible to the user, up to his skill and Presence limits. However, learning each different sorcery spell costs 1 POW, as it is accessed like a Rune spell. Sacking the POW gives the Aeolian 1d6+Magic bonus in the spell, or a minimum of 1.

Vows - may not take Abjure Rune Magic, Flee Storm, or Shun Storm. Shun Tap must be the 3rd vow.

Lore Mastery - Speak Stormspeech, Sword Attack, Hide, Jump, Listen, Orate, and Scan give 1 Presence. Read/Write Stormspeech gives 2 Presence.

New Vows

- **NEVER SPEAK TO NON-STORM** (1): only converse with people who are initiates of cults allied to Orlanth, or with their underage children.
- **THE GREAT VOW** (3): only converse with people who are initiates of Orlanth himself (or an acceptable equivalent) or their underage children. Orlanth variants are legitimate, so a worshipper of Entekos or Kargzant is out, but initiates of Humath or an Aeolian (but not the Praxian Storm Bull) are legitimate.
- **LAWSPEAKER** (1): may only be taken by those who have a Human Lore of 50+ and St. Lhankor Mhy as patron. The sorcerer must attend and arbitrate all matters of law when asked.

Adept Membership - an Otkorion sorcerer may not become an Adept until he has vowed Shun Tap and has three patron saints.

Perfecti

Arts - accessed via Study.

Saints - only Malkion & Hrestol are acceptable to the Perfecti. But Malkion is not used to gain Arts.

Vows - may not take Adulation.

Rokari College of Magic

Arts - accessed via St. Malkion.

Vows - may not take Sacrifice Power. Abjure Armor gives +1 Presence. Celibacy gives +2 Presence.

New Vows

- **ABJURE KNIGHTLY ARMS** (1): like Abjure Arms, but permits you to use staves, daggers, and other un-military arms. If you later take Abjure Arms, this lesser vow is subsumed (and you only get 2 total Presence).
- **ABJURE METAL ARMOR** (1): like Abjure Armor, but permits you to wear leather, wood, or other non-metal armor. If you later take Abjure Armor, this lesser vow is subsumed (and you only get 2 total Presence).
- **GREAT RITUALS** (equal to High Vow): you must spend an hour in preparation before casting any spell. If you already have Rituals, it is subsumed into this vow (and you only get total presence equal to your High Vow).

New Art: Banish - this Art is used to cancel another spell. For each level of Banish, 1 point of the defending spell is cancelled. To use this Art, you actually cast the very spell you wish to dispel (but it does not take effect). You need sufficient Range to reach the offending spell (even if the spell being cast is normally Touch). Banish can be Multispelled to affect a number of defending spells. Example: Rokar the Rokari uses Banish 2 on a foe's Resist Magic 6. The foe's spell is reduced to Resist Magic 4.

When a spell is Banished, the owner notices at once, and will even awaken if he sleeps.

Special Spells

BANISH UNDEAD (see Hrestoli)

BLOCK PAGAN

attack, ranged

Has no effect on non-shamans. If the shaman fails to resist, and the intensity of the spell is equal to or greater than the fetch's MPs, the shaman's fetch is severed from him, and can take no actions until Block Pagan expires. If the shaman is on the spirit plane, he cannot return to his body until Block Pagan expires.

If the fetch's MPs exceed this spell's intensity, the fetch is blocked from the shaman for one melee round per Intensity.

DAMPEN DAMAGE

ranged

This spell is cast on a weapon, and requires Intensity equal to the weapon's minimum damage roll. For instance, a broadsword (1d8+1) requires Intensity 2. A poleaxe (2d6+2) requires Intensity 4. The affected weapon's weapon's damage roll is always the minimum possible. Bonuses for special hits or magic add normally. For instance, a

Dampened scimitar that impales does $3 + 1d6+2$ damage. A Dampened rapier with Truesword does $2 + 1d6+1$.

NEUTRALIZE DAMAGE

touch, instant

Heals damage to a hit location as per other Neutralize spells. The Neutralize Intensity must be at least half that of the damage, as with other Neutralize spells.

SUPPRESS PAGANISM (see Hrestoli)

SUPPRESS PRIESTCRAFT (see Hrestoli)

WREST MAGIC (see Brithini)

Sedapist College of Magic

Arts - accessed via St. Malkion.

Vows - May not take Sacrifice Power or Shun Tap. Never Kill a Human gives +2 Presence

New Vows

- **GREAT RITUALS** (equal to High Vow): you must spend an hour in preparation before casting any spell. If you already have Rituals, it is subsumed into this vow (and you only get total presence equal to your High Vow).
- **PARTIAL VEGETARIANISM** (1): forbids eating the flesh of warm-blooded animals (only). If you later take Vegetarianism, this lesser vow is subsumed (and you only get 2 total Presence).
- **VEGAN** (3): you are required to be a vegetarian and in addition must avoid milk and other animal products. If you already have Vegetarianism, that vow is subsumed (and you only get 3 total Presence).

Spells

POISON TROLL

ritual Enchant

Costs 1 POW plus normal MP cost. Each Intensity infects 1 ENC of any foodstuff with a poison that affects only trolls and their kin. Any troll which eats a full ENC of an affected food ingests a potency 20 poison. Ten minutes after ingesting, he must match his CON vs. the poison. Success means he takes 10 pts of damage. Failure delivers a full 20 points. If the troll eats only part of an ENC, pro-rate the poison.

The poison is odorless and tasteless, but the enchantment can be exposed by Detect Magic, Second Sight, or similar spells.

SLUMBER OF PEACE

attack, ranged

If the target fails to resist, he matches the Intensity vs. his CON. If he is overcome, he falls asleep. Otherwise, he is stunned for one round and can take no actions. A sleeping target remains so until awakened by being injured, splashed with water, etc., or the spell lapses.

SMITE [non-human]

Ranged

Must be cast upon a weapon, and requires Intensity equal to or greater than the weapon's maximum damage roll, not counting specials. All damage done by that weapon to the target species that penetrates armor is doubled. Thus, if Smite Slarge were cast on a greatsword, which then hit a Slarge with 10-pt armor for 14 pts of damage, the 4 pts that got through would be doubled to 8.

WITHER ELF BOW

attack, ranged, instant

This spell is only efficacious vs. magic elf bows. If the caster overcomes the bow's magic points, the bow takes 1 pt of damage per Intensity. Defensive magic, such as Protection, Resist Damage, Shield, etc. all lower the damage done.

Stygian College of Magic

Arts - accessed via "St. Arkat". Once initiated into his cult, magic works quite differently.

There are no Arts - or, rather, all arts are accessible to the user, up to his skill and Presence limits. However, learning each different sorcery spell costs 1 POW, as it is accessed like a Rune spell. Sacking the POW gives the Stygian $1d6+Magic$ bonus in the spell, or a minimum of 1. **Vows** - may not take Abjure Rune Magic, Flee Darkness, Never Kill a Human, Shun Darkness, or Vegetarianism.

New Vows

- **EAT ONLY ALDRYAMI** (4): may eat only Aldryami, dead or alive.
- **EAT ONLY BURNT FOOD** (1): all solid foodstuffs must be cooked, even the smallest leaf.
- **GLUTTONY** (1): must ritually devour five or six times the normal amount of food daily. Sometimes results in an increase of SIZ over time, and often a decrease in CON as well.
- **DEVOTION** (3): must attend a selected temple at least 1 day a week, preventing long distance travel (or requiring the Teleport

spell). This vow may be repeated, for the same or different temples, but must be a different day each time, of course.

- **ILLUMINATION** (varies): gain 1 presence for every 10% progress towards Illumination he has. Once illuminated, this Vow becomes static. The Presence gained for it does not go away, but it no longer increases.
- **NEVER KILL A TROLL** (2, or 3 if you have never killed a troll): Trollkin do not count as trolls.

Spells

BOOST [elemental]

ranged

This spell must be cast on an elemental. The spell's Intensity is added to the elemental's hit points. If the spell lapses, the extra hit points vanish, possibly destroying the elemental.

PROJECT DARKSENSE (as per other Project [sense], but for Darksense)

SEE RUNE MAGIC

ranged, instant

Informs the user as to what Rune magic the target knows. The target cannot resist, but defensive magic can block the effect. Use the following chart to determine the effect.

- | | |
|---|---|
| 1 | Only the presence or absence of Rune magic is sensed. |
| 3 | At least one major Rune of the spells involved is sensed. |
| 5 | The total number of points of Rune magic is perceived. |
| 7 | All the Runes of the gods involved are perceived. |
| 9 | The names of all the spells known are perceived. |

This spell only detects spells known by the target, not spells in effect. It does not detect "one-use" spells that have been cast.

Vadeli College of Magic

Arts- accessed via Study.

Vows - may not take Abjure Armor, Abjure Arms, Adulation, Celibacy, Never Kill a Human, Shun Harm, Shun Immortality, or Shun Tap.

Spells

DRAIN [characteristic]

Works like Tap, except the caster gains HP, which may be applied per location or as general

HP. It is morally and ethically considered identical to Tap.

Valkarist College of Magic

Arts - accessed via St. Malkion.

Vows - may not take Sacrifice Power or Silence.

New Vows

GREAT RITUALS (equal to High Vow): you must spend an hour in preparation before casting any spell. If you already have Rituals, it is subsumed into this vow (and you only get total presence equal to your High Vow).

Spells

BAN (see Galvosti)

HAND OF DEATH (see Boristi)

RESIST [harm]

touch

The exact type of damage resisted must be specified. Thus, there is Resist Burns, Resist Drowning, Resist Falling Damage, Resist Impales (the latter resists only the impaling part of an attack), etc. . An incoming attack must overcome the Resist's Intensity in order to cause harm. Unlike other Resists, incoming damage only ignores Resist Harm spell if it exceeds it by 10 or more. In addition, if Resist Harm is at least twice as great as the incoming damage, it automatically stops it.

TRANSFORM TO [species]

attack, touch

This spell acts like Shapechange (q.v.), but instead of restricting which creature is transformed, it dictates the species to which the target is transformed. For instance, Transform to Tree can transform a man, a bear, an elf, or a horse into a tree. You still need Intensity equal to at least half the target's SIZ.

WARD DAMAGE

ranged

This useful spell requires Intensity equal to the user's CON, and halves all damage penetrating armor.

Vivamort

Arts - accessed via Art Vows.

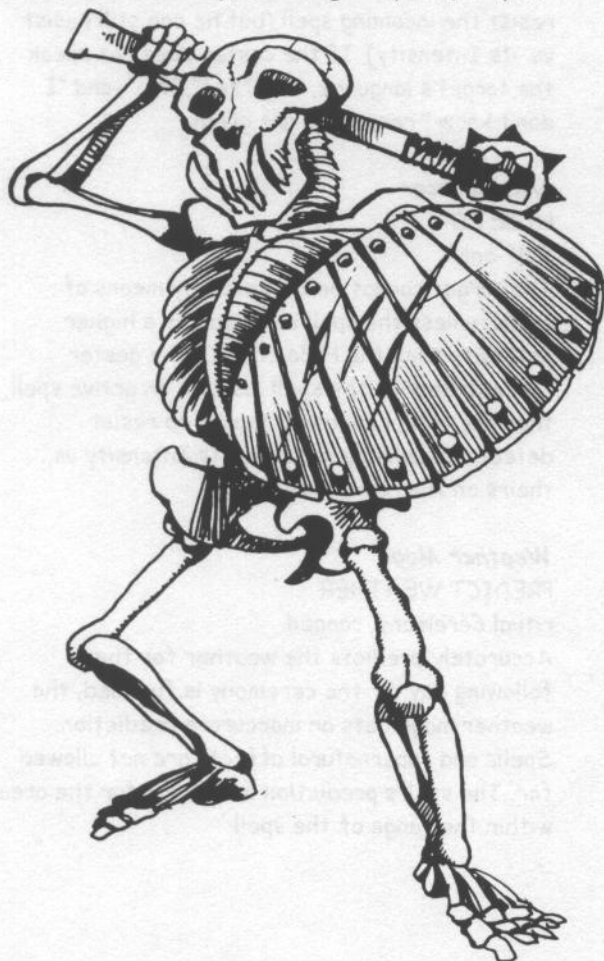
Vows - Never Kill a Human, Shun Harm, Shun Darkness, Shun Immortality and Shun Tap are forbidden.

New Vows

- **ABJURE DAY (3):** may cast no spells during daylight hours. Ritual spells may start in daylight, but must conclude during the hours of darkness.
- **CANNIBALISM (2):** must eat the flesh of your own species at every meal.
- **DEVOUR FOE (2):** must feed on any creature you kill. Even a small bit will suffice (or even just a successful Bite attack in combat). Blood counts as "food".
- **NECROPHILIA (1):** must sleep with a corpse weekly. This Vow does not conflict with Celibacy.
- **SHUN HOLY GROUND (2):** never enter the holy ground of a non-chaotic cult. If you are taken there against your will, the Vow is still broken.

Waertagi Sorcery

The Waertagi have always had a very pragmatic approach to their magic. They believe in no afterlife, and worship sea gods in addition to Malkionism. Their magic has evolved along its own lines, and now has many differences from conventional sorcery, including many unique spells



and at least one unique Art. Most, but not all, are specialists.

Arts- accessed via Study.

New Art: Immersion-this Art may only be used if the caster's skin and hair are wet with seawater. Each level of Immersion is added to each other Art used in the spell.

Example: Darkdemon the Waertagi, soaked by spray, casts Dominate Human at the crew of a fleeing ship. His skill of 98% gives him 10 levels of Art. He applies Intensity 1, Range 1, Multispell 1, and Immersion 7. The latter adds +7 to his Intensity, Range, and Multispell, so he affects 8 targets each with Dominate Human 8 at Range 8 (2.5 km).

Immersion seems rather unfair to most sorcerers.

Converting from Old Sorcery

In old-style RQ sorcery, spell skills were harder to achieve, and so was mastery of the Arts. To make an old-style sorcerer compatible with the new rules, use the following process.

Arts -the player is assumed to possess the Arts of Intensity, Multispell, and Range if he had any percentage at all in those skills. For each full 50 percentiles he had in the old Arts, he receives one secondary Art (thus, if he had 40 percentiles in each of the four old Arts, for a total of 160 pts, he would get 3 secondary Arts.)

Presence & Vows -the player is assumed to have taken the High Vow, the Vessel, and Lore Mastery. He may take an additional Vow of his choice for each spell, old Art, or magic skill (i.e., Ceremony, etc.) he knew at 50+.

Spells -trade obsolete spells for the nearest equivalents.

Spell Skills - since spell skill is easier to improve under the new rules, increase each spell's percentage by 1/5. Thus, a skill of 60 would rise to 72. Round fractions up.

Miscellaneous - if you think the character behaved like a Specialist, make him one. If he already adhered to a certain Vow (more or less), give him that Vow. Example: if he has never tapped, let him have Shun Tap. If he had a familiar, give him Tend Familiar.

Otherworld Creatures and Sorcery

A number of entities rely largely or solely on sorcery, yet do not take Vows or otherwise train in the Arts. In general, sorcery is "natural" to

these entities. It is their flesh and blood, inherent to them.

Incomplete creatures lacking normal INT cannot normally use sorcery. Those few that express sorcery-like effects do so because of metabolism or innate gifts, not because they intelligently manipulate their environment.

Arts -typically otherworld creatures learn Arts by study, since they cannot access St. Malkion and Art vows are difficult.

Vows -all otherworld creatures can have a High Vow if they know an Art, and Vessel once they know all three basic Arts. The creature's very existence constitutes a High Vow of sorts. Incomplete creatures with free will (i.e., not bound into an enchantment, reasonably intelligent, and not a familiar), are occasionally able to learn other vows. These vows are often very peculiar, and sometimes beyond human comprehension.

Former Sorcerers - The revenant of a sorcerer (i.e., a ghost, mummy, vampire, etc.) retains his former Presence and Vows; however, an evil revenant often has his vows inverted. For instance, if he formerly had Shun Tap, it might be replaced by Tap Daily.

Sorcery Access for selected unusual entities

- **CHONCHON**: these entities are created of spirit magic, and can never learn or use Sorcery.
- **GOBLER**: can be taught spells, but has only those Arts and Presence which has been enchanted into its hide.
- **GREMLIN**: can be taught spells, but has only those Arts and Presence enchanted into it or provided in an enchanted item.
- **HELLION**: a Hellion's Presence is equal to its HP, like most of its characteristics.
- **NYMPH**: Auloniads, Dryads, Limoniads, Naiads, and Oreads do not learn sorcery.
- **MAGIC SPIRIT**: only special sorcery-using magic spirits can gain Presence and learn Arts, though all can learn and cast sorcery spells.

Specialist Spells

Alchemist

New Art: Alchemy

Illusionist

New Art: Illusion

This art gives a temporal spell a sort of mock-sentence. You need as many MPs of Illusion as of the highest other Art in the spell. It's easier to

give examples of how Illusion works than it is to explain in the rules. Example: use Phantom Sound to create a voice that speaks in the air. With the Illusion art, the caster can set up the voice so that it will only speak when someone is there to hear it, and it will be able to respond to simple questions. Or you could cast Illusion along with Smother to have the Smother only activate when the victim was inside an illusory cloud of poison gas. Note that if Illusion is used properly, active and even transient spells can be internally controlled, instead of needing the caster's concentration.

Monitor

MIND PROBE

Attack, ranged, transient

Effective only vs. creatures with normal INT. If the target is overcome, then the Mind Probe's intensity is matched vs. his MPs. If he fails to resist, the caster can obtain one truthful answer from the victim. He may try again once a melee round. Once the target succeeds in resisting the Mind Probe, the spell's effects end.

The answer is transmitted via telepathy. If the caster is already in telepathic contact with the target, the latter automatically fails to resist the incoming spell (but he can still resist vs. its Intensity). If the caster does not speak the target's language, only "Yes", "No", and "I don't know." responses are given.

Necromancer

HIDE LIFE

Self-only

The target cannot be detected by means of spells, unless the spell involved has a higher Intensity than the Hide Life. If the caster concentrates on the spell, as with an active spell, then the Hide Life has a chance to resist detection spells by matching its Intensity vs. theirs on the resistance table.

Weather Mage

PREDICT WEATHER

ritual Ceremony, ranged

Accurately predicts the weather for the following day. If the ceremony is fumbled, the weather mage gets an inaccurate prediction. Spells and supernatural affects are not allowed for. The spell's prediction only holds for the area within the range of the spell.

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About Malkionism

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By Nick Brooke

Transcribed by Johan Lindholm

On RuneQuest-Con 1996 („Rheingold-Queste“) there was a seminar about Malkionism. Nick Brooke stood ready to answer the question of all those interested in it, Godlearner or not. The seminar was recorded on tape and is now transcribed to reveal it's secrets to everyone. Nick means that the following was said by Nick Brooke, AM means that it is a question or something else of said by an audience member.

Nick: I'm interested in the Lunars, fairly obviously. So I'll begin with them. If you have heard this all before tell me to shut up. If you want to hear about something else tell me what you want to hear about. Would anyone like to hear about something in particular?

I don't do the East or Pamaltela. I'm not very keen on Heroquesting. I did understand some people want to know about Godlearners. Is that right?

AM: *Where can I find one?*

Nick: A Godlearner? You can't find one in Glorantha today. The way the world changed at the end of the Second Age made it impossible for Godlearners to exist inside Glorantha. There are no Godlearners in the Third Age - there can't be. The way the world is is such that it can't happen. However, there are things around that look very much like Godlearning.

The creation of the Lunar Empire with a conspiracy of heroquesters working in mythic virgin territory, discovering or creating a goddess who they said had been there all along but no-one had ever realised it was her. Some people think that is Godlearning, I don't.

AM: *Tradetalk?*

Nick: The language Tradetalk was invented by the Godlearners, and it still works although not as well as it used to. One of my beliefs is that written Tradetalk is about as useful as an illustrated menu. You can put a picture of a hamburger and two dots next to it, and that says: Big Mac two clacks. If anyone tells you that they've got a really good history in Tradetalk it is written in that language.

But the Godlearners are in fact the people who would have invented the Big Mac, and I think a worse example than the Big Mac is the Hilton

hamburger. And franchising - they like things to be exactly the same the whole world over. So the same way as when an American businessman goes to Singapore he stays at the Hilton because he knows the food he's served at the Singapore Hilton will be identical to that served at the Chicago Hilton or at any other Hilton. It is produced in exactly the same way using no local ingredients. And that is the way the Godlearner cultural archetype would have worked if only they had succeeded. You would go to distant Umathela and you would meet an Orlanth worshipper who is identical to the ones you meet in the Barbarian Belt. Nightmarish prospect. But every now and again you meet a runequester who thinks it's quite a good idea, and you know it says something about the thinking of the world if everyone always is the same everywhere.

This is actually something that gets my goat sometimes. I think that the names of gods carry far too much resonance in the way people think about Glorantha. This is one of the few things I like about Greg's current policy of rewriting the entire Gloranthan myth - he is coming up with a lot of new names for old gods. When you pick up Gods of Glorantha most people don't know what it actually says, but one of the things it says is that the first thing in a cult is the name of the god, this is one name that the god is called somewhere. It does not say that this is the one true worldwide name. It says the pronunciation we are given is one pronunciation of that name. Now what this means is that the god we call Yelm we probably call Yelm because the most dominant solar culture we are familiar with calls him Yelm. It does not mean that on the other side of the great Wastes in the far eastern lands of Kralorela they have a sun god they call Yelm - they call him something else. The name Yelm is just a local one chosen for convenience. By the normal processes of linguistic drift, how ever you explain those in Gloranthan mythic terms, cultures near to or influenced by the Dara Happan Empire will have a sun god who is either derived from their Yelm or pushed towards their Yelm. This is where the whole complex of Yelm-Elmal-Yelmialio comes from in my opinion.

Where were we? Ah yes the Godlearners. The Loskalmi nowadays, a lot of people think they are working rather like Godlearners. I'm worried to think that there may be some truth in there. The conspiracy that killed the God of the Silver Feet and created the Syndics Ban was a very

Godlearnerish way of messing around with someone's god they didn't even believe in. To real Westerners, to orthodox Westerners that is demonology. They did something horrible and blasphemous and that worshippers of the Invisible God should not do. And that's why they are cursed and no one has seen the people who conspired ever since. Another thing which looks very Godlearnerish is Sir Meriatan who we are supposed to think is one of the great heroes of Fronela in the Hero Wars. He is in the Genertela boxed set as well, everything is in the Genertela boxed set - it is one of my favourite RQ products. The Loskalmi attitude to the God Plane is that you can go there to loot amazing magical stuff and things you really don't believe in. And that is a very Godlearnerish attitude.

AM: If Loskalm is Godlearnerish then the kingdom of War probably is a gift carrier.

Nick: Very nice, turn that into a campaign. I like that a lot - it is a very good suggestion. I have not thought of it before, and I admire it greatly. Yes it is very plausible.

The way Westerners heroquest is a subject that has given me a bit of thought because obviously they don't heroquest in the God Plane the same way everyone else does. It would be silly for them to say: We believe in one god who is the Invisible God and there aren't any other gods, and when I met Orlanth on the Hero Plane last week I told him so. It can't work that way, it wouldn't be sensible for them to have the same perception of the other world. So one way I thought it might work would be like the knights of Arthurian legend. Your questing Hrestoli or Seshnelan knight sets out from his castle. He has done certain preparations, maybe he has had a vigil or had the wizard say special prayers over him, and he is going off to do something magical on his journey. On his journey he is going to meet figures. Let's say he is really going through what we would omnisciently recognize as an Orlanthi heroquest, and one of the stages is that you meet the god Humakt. Our hypothetical Hrestoli knight might at this point meet the Black Knight who can't be defeated. Now that is the same figure for him and has the same impact and resonance for him as meeting Humakt would to an Orlanthi because the Westerners like to think that the gods are just people writ large or that gods are like people or people like gods, that man is the ideal thing, the measure of all things, better than the elder races. So there is nothing wrong to the Western viewpoint in saying: I met a Black Knight, a man in black armour carrying a big iron sword. And that probably is how they would experience Humakt if they met him because nowadays the Malkioni don't believe in other gods. They think it is sinful to believe in other gods or give them worship.

It wasn't always that way. Malkionism in the first age and before the Dawn of Time was very different. When we were writing the freeform How the West Was One set at a western ecclesiastical council that happened in Sog City in 1625, we needed (or I felt I needed) to know about what Malkionism was so that we could work out what heresies there would be from that Malkionism. I don't believe in one true cultural archetype, but I do believe that if there is a common scriptural tradition to Malkionism, if they share holy books and stories and legends about the lives of the prophets and the saints, I would need to know what the outline of these events was. And when I started doing this I came into all kinds of problems because there are a lot of things said that are incompatible. In some sources Malkion is said to be the first man and the father of the race of the Brithini, and the Brithini are said to be atheists. In other sources it is said that the Brithini worship the Invisible God, and that Malkion came to Brithos and taught them who the Invisible God was during the Gods War.

Anyhow to spare you with my wrestling with the sources what I'll give you is my solution. Bits of this underlie the article History of Malkionism that you find in the freeform book and which is I think the piece of writing about Glorantha that I've done of which I am most proud of at the moment. Long, long ago before time was meaningful in the Golden Age as other people call it, which we call the Age of Logic, there was the Kingdom of Logic which was perfect. Everyone in the Kingdom of Logic lived perfectly logical lives. Everything they did they did for a reason, everything made sense. There was no age, there were no sins, no wrongful thoughts, nothing went wrong because everything was right. Because everyone always did what was best and understood why they were doing it. The reason everything worked so well was because Malkion the Lawgiver had told them how they ought to live. He gave them the immutable laws, the laws of the Kingdom of Logic, and if you live in accordance with those laws everything always goes right. He told them these are the laws and they are the only laws, and if anyone tells you not to do it this way you must kill them or drive them out because this is the way we are going to live.

Then something happened. The world broke. Modern Malkioni differ about why things went wrong. Some say it was inevitable, that things always get worse. Look at anything - deterioration is inherent, devolution, things get smaller, wear out, break, people forget about god. Some blame the Vadeli, the Brithini blame them. They say someone called Vadel, father of the Vadeli race or the devil some say, brought evil into the world. They disagree about how he did it, and modern Malkioni disagree about how the Brithini say it happened. Malkioni, usually when I say Malkioni I mean western humans as opposed to western Brithini who

are too human to be human, don't have the same hang-up about the Vadeli that the Brithini do. So whereas they hate, fear and abhor them, and outcast them as inhuman monsters, that is a pale shadow of what the Brithini think of the Vadeli. Anyway the world broke and things didn't make such sense any more. So you could do something perfectly reasonable and logical in the way you were supposed to do it and it wouldn't work, you'd die. Farm your field the way you were told to but you would die because it wasn't there any more.

Malkion came up with the solution. This is Malkion the Lawgiver who gave them the laws. I believe the solution he came up with was to teach people to have faith in god, but that this is not the logical thing to do and what's more it is against the law. As Malkion said: These are the laws. It is all written down. If anyone tries to tell you what to do and it is not in this book, you must drive them out or kill them. Now Malkion who said that himself is coming along and telling people to do something different that isn't logical or in the book. So they threw him out. He had followers of course, he was a very persuasive lawgiver, and some people thought: Well if he can change his mind and the world can change why not go along with that. I think this is the origin of the split between the modern Brithini western immortal atheist race and the rest of Western humanity, the Malkioni who have faith in god and who know that they perfectly follow the laws of Malkion. But the Brithini know that they follow perfectly the laws of Malkion, and they would say: We follow them more perfectly as he told us to throw out anyone who tried to change the laws, and we did. The Malkioni would say: No we follow them more faithfully as he told us to have faith in god, and we have. So they are both right and both wrong, and although confusing I think this does tie up a lot of problems. It clarifies for me at least how Malkion the atheist also is Malkion the discoverer of the Invisible God, and how all of the things contributed to him can simultaneously be true, and how the Brithini can say that they are the best, purest Malkioni in the world when they don't follow any of the Malkioni commandments - they tap freely, they aren't moral and they don't believe in god. If Malkion did anything he taught people to have faith in the afterlife.

The Malkioni were essentially living in a city called Malkonwal - the walled city of Malkion I think. He was living among the people and it was a wonderful place to be because everything in it was infused with faith, hope, love and knowledge of the creator and certainty of something. At a point in the Gods War, and again I'm not certain of exactly what the Malkioni would identify this point as being, Malkion did something absolutely incredible: he tied together the whole of the world. It was almost as if he recreated it. The world was falling apart, breaking down. Everywhere outside of Malkonwal

was useless. Malkion had taught his people that they should have faith in the one god, the Invisible God who would save them. The creator of the world would not let them die. And they did. Then in what is nowadays called I Fought, We Won, a pivotal event in Gloranthan myth and which I would say originally is a Malkioni myth, the prophet Malkion transcended everything and healed the world and pulled its parts back together, so that all the peoples who thought they were fighting alone against evil had hope and realised they were all together. When he did this, as he did this several things happened that are very important to later Malkioni. The first is that the prophet Malkion was gone from the world, he ascended into a state which we call Solace which most Malkioni nowadays think of as something like heaven. It's hard to know exactly what they thought of it 2000 or more years ago. The city of Malkion, Malkonwal also vanished from the world. It's something like the heavenly Jerusalem or the City of God, it is an eternal city of bliss. It is the idea of a perfectly ordered Malkioni state in which everything is done in absolute accordance with the will of god; the rulers, soldiers, wizards and peasants are good, and everything works perfectly. It is the ideally ordered Malkioni state working perfectly in harmony with the scriptures. And it's not of this world any more.

Later in history a Rokari adventurer called Sir Richard the Tigerhearted sets up a kingdom he calls the Kingdom of Malkonwal in Heortland near Dragon Pass. Now I believe the name is a sign of optimism, he is saying: We are going to set up the perfectly ordered Malkioni society here. It is going to be wonderful, it is going to be like it was in the old days, and therefore I name this kingdom Malkonwal. There is a theory around from Europe that he was in fact building it at a location which his wizards had told him was the location of the original Malkonwal. But I think this is about as sensible as locating Atlantis in Cambridge. It is perfectly reasonable, OK for it to be a theory that some Gloranthan wizard has had, but I believe the original city of Malkonwal was in Seshnela and is no longer in this world.

We now have immense problems because the Malkioni of Malkonwal were the best Malkioni in the world and they are not in it any more. There are a lot of other Malkioni who were doing what they were doing because Malkion the prophet was telling them what to do, and if they followed these laws they wouldn't terminally be extinguished when their lives came to an end. The problem the Brithini had was that they didn't believe in an afterlife, it wasn't logical to need one - reasonably enough when you consider that their social structure was set up before death existed. You don't need an afterlife - there is no such thing - which is why they were so screwed in the Great Darkness. They survived by sticking rigidly to Malkion's

original laws. The Malkioni survived by saying: Well actually there is hope for something after death. And Malkion in his death proved it, in his ascension bodily into solace or call it what you will. But what we got left in the world are the second-rate Malkioni. And it is even worse than that as the I Fought, We Won was a moment when everyone in Glorantha who was struggling, thinking they were alone against the impossible odds that faced them realised that everyone else was there pulling together too. For the Malkioni who had been told that there were one god, the creator, and he is looking after us and we must do what he tells us to as that's what Malkion said, are suddenly learning that the elves, dwarves, trolls, Orlanthi, Dara Happans, Praxians, everyone is in the same boat and they aren't all doing it that way and they are also alive. It is a bit of a horrible realisation, like suddenly finding out that you are only following one way of saving yourself and everyone else is doing it too. And they are all being saved because Malkion is getting them all back together to make the world. So the real world, the natural world of Glorantha, saved by the prophet Malkion includes all of these gods, these other value belief systems. Rather scary for the Malkioni because they had been told there is only one that they need to know about.

It gets worse. The world is not perfect. It is saved from destruction by Malkion's sacrifice - in some sense it's like an Utuma ritual if anyone is familiar with that draconic philosophy. The dragons say the world was created when the cosmic dragon or the grandancestral dragon dismembered itself with a ceremonial knife. From its feet it made the darkness, the blood of its loins the waters, the bones the earth or something like that. Very similar to the prophet Malkion who by dying, by disappearing from among us recreated the world. The problem is that you have got the wizards left behind with the Malkioni scripture which they do not perfectly understand. Remember that right at the start of this we said how some Westerners think everything gets worse, deteriorates. Well these wizards didn't really understand, they didn't have the same purely logical brains that humans had had at the time they were living in logic. They had one set of laws which told how to live and they were trying to apply these, and they were sometimes getting it wrong or not quite right. People weren't very happy. They were told there is a rule book everyone has to live by. In it was e.g. said that rockbadgers can't be eaten. People then say: Why can't we? It's the only thing to eat. And the response was that it says it in the book. All right we won't eat, we'll starve to death. It's a rather unpleasant thing to be, and they are actually like hamstrung by these scriptures which were written by the man, the god, the prophet Malkion who had himself in his life experienced and proved that sometimes the old rules don't work any more.

In the Kingdom of Logic everything was perfect and the laws were written for that. Things change and Malkion writes new rules for the ice age, the Great Darkness. Malkion writes new rules and shows people how to live by those. The world changes. And the wizards are holding on to the old rules still. They are still trying to run society under Malkion's rules when Malkion just changed the world. So it's all a bit upsetting.

Comes the Dawning, the start of the new age of Time. This may or may not be simultaneously with Malkion's ascension. I think it is very dubious when it exactly happens. What happens at the Dawning with Prince Hrestol is actually in the article. To cover it briefly the Malkioni are being overrun by pagans, the Basmoli who worship lions, a lion god, and who are doing very well against the Malkioni who've got a sense of loss. They don't have their god, their prophet - Malkion himself is not among them any more. And they don't have a very satisfying religion which doesn't actually seem to help very much when it comes to fighting against lions. It wasn't design to. Comes Prince Hrestol who is a descendant of Malkion, only a few generations away from the prophet himself. He takes it upon himself to learn everything that anyone can do. The Malkioni have a rigid caste system. This is one of the fundamental bases of society in the Kingdom of Logic, and in Malkion's kingdom during the Darkness. There are farmers, soldiers, wizards and lords. Prince Hrestol by birth should have been a lord but he wanted to be able to fight these people, and to do that he needed everything. He needed to have all these arts within himself - much like Malkion did.

He went into his temple and prayed for the Great Prophet Malkion to give him guidance. Malkion appeared and said: Yes the rules have changed now. It's a new age, you have to do things differently. So Prince Hrestol took it upon himself to commit what to any right-thinking by-the-book Malkioni wizard or legalist or Brithini was a complete sin; it was a monstrous thing that he did. He learned how to be simultaneously a farmer, soldier, wizard and lord. And he went out and successfully rescued the kingdom from the threat it was facing by killing off an evil goddess who was the mother or stepmother or something like that of the lion people. There's ramifications from that - the evil goddess happened to be the daughter of the land goddess of Seshnela so Hrestol was exiled. He travelled through the various islands of the west, he went to Brithos for a time, he went to the Vadelis isles. And he ended up in Sog City where the Brithini caught up with him. They said: You broke every rule in the book. He said: Yes I did. And they killed him. As they killed him he ascended bodily into solace in exactly the same way the prophet Malkion had.

AM: What are the signs of this?

Nick: I'm not sure. Angelic choirs and lights, and it looks amazing. Everyone who knows knows that's what has happened. It is a recognisable miracle. I'm not certain that I can describe it. There's definitely odours of sanctity and probably doves and showers of gold. It is a miraculous event. It has only happened twice that I know of. The Rokari allege that it has happened a third time when Rokar was burnt at the stake, but that's another story.

Malkion's Solace of the Body basically said to go on doing exactly what you ought to be doing by this book and because you have done everything you should always have done in your life you will survive in solace, a part of you will survive in solace even if you die. Hrestol again says to do what's right. If it comes to a clash between the written scriptural way of doing things and what you know is right, do what you know is right. And that's the Joy of the Heart, that is what frees the Malkioni from the rulebooks. It is one of the reasons why there is bit of a dichotomy among Malkioni between these soldiers, the knights Hrestol invented, and the wizards. The wizards like everyone to be following orders, their orders in fact. They like everyone to be doing things by the book the way they should be doing it, everything in accordance with the scriptures all the time. The knights quite like the freedom to make their own decisions, to live life well and do things which technically might be ritually impure for a knight do to, but which are necessary for him in order to save his kingdom or win a fair damsel. He will do that because god to the Hrestoli and Malkioni after Hrestol is not a restrictive scriptural thing. It has got more to do with love and joy than the rather dry certainty that Malkion first offered the Brithini and then in a nicer form to the Malkioni.

Where does that get us? We've got Hrestol, a Hrestoli church which starts in Akem because people are now certain that sin, transgression, ritual impurity, breaking some of the Malkioni laws does not mean you can't get into solace. Previously they had thought it would mean that. When Malkion at the I Fought, We Won went into solace, what does that prove. Everyone knows he was the most perfect human who had ever lived and never in any way transgressed his law, so he could get into heaven when he dies. Great, but what does that mean to me? I'm a miserable sinner, I have coveted my neighbour's oxen, I once ate a rockbadger when I was very hungry. Does that mean I'm not getting into solace - maybe it does. Well actually it doesn't as Hrestol has shown that there is a salvation, a chance for us. You don't have to have lived your life perfectly. You may actually have broken the laws or been condemned by wizards who know the laws of Malkion backwards. And if you were right

there's still hope for you. It's a more optimistic religion.

The next big things that happened to Western religion are the Gbaji Wars. Essentially a new religion comes out of Peloria which says: We've got this new god we made: isn't it great? Everyone said yes, and then said no.

AM: Sorry but I have to disagree. You have the Seshnela civil wars at the end of the Serpent King dynasty.

Nick: You are talking about the true Hrestol way and the spread of Hrestoli Malkionism back towards Seshnela. It is an interesting point. At the Dawning the Malkioni wizards, whether they liked Hrestol or preferred Malkion's way, were essentially very similar to nice Godlearners - that sounds very nasty. What I'm trying to say is that they knew who all the gods were. Remember Malkion made everyone encounter them all in his miracle. They knew what gods were appropriate for what thing. So using familiar RQ names they would know that you should get the god Humakt to help you if you were going to be fighting someone using a sword. They would know that you should have the god Nelat purify you if you needed purification. They knew that you should have the goddess Uleria presiding at marriage rituals, and they knew rites to involve all of these deities variously in every part of daily life. So the wizards were almost like pantheistic. They knew all of the gods. They didn't worship them, they knew how to use them.

What happened in about the second or third century of time was that the Hrestoli church which had been set up in Akem in Loskalm in the land of Fronela - up north where Hrestol was killed and therefore where everyone had seen the miracle and realised that he was right - eventually came back to Seshnela. Seshnela had been ruled by the Serpent Kings. These were the descendants of Hrestol's father, the King of Frowal and the earth goddess Seshna Likita who was a serpentine goddess of apples and chthonic wisdom. And who also was the goddess who would exile Hrestol. Now understandably some of the Hrestoli thought this was necessarily not a good thing. They also pointed to supporting evidence such as the fact that most of the Serpent Kings, I think all of them, were variously deformed: they had snake tails for legs or scaly skin, rode on dragons or after they were killed they came back to life with their own head and the body of a serpent and lived forever in underground tombs. Quite reasonably some of the True Hrestol Way followers thought: This isn't actually good, this is evil, so we are not going to involve Seshna Likita. She's out, we can't have her rituals any more as they are bad, evil and corrupting the way we should be. Man is the model, the measure of all things, the master race if you like. Not the human

form added with snake legs or crudely crafted onto a serpent, it has got to be humans. And we can see that Seshna is not the way of doing this. So no one is going to worship Seshna, her holy groves are going to be cut down, her temples filled in. The tombs where the undead kings of Seshnela still live on in their grottos down at the bottom of them are going to be filled in, no one talks to them or worships them - they are out. Now that is quite a big shift in religion. The wizards of the True Hrestol Way, I believe, are still pantheistic. They still worship all of the other gods. They just say: Not that one - no Seshnas. Which is a change.

AM: *Do you think the grottos still are there?*

Nick: The dungeons are still there. I know for a fact that in one of Greg's very early campaigns the players took a boat through the islands of old Seshnela, and visited King Froalar in his tomb. I have seen the map - he's in room 12. King Froalar had eaten an apple he was given by the earth goddess Seshna Likita. When he died people thought he was dead, but he came back to life. The place people had thought they had built as his tomb was turned into his temple, and the king himself with the head of a wise old king and the body of a giant serpent lived in the temple. People came to it and talked to it. I think it is all very unwholesome, and that in the True Hrestol Way people were right. So did they. But you mustn't also forget that the kingdom of Seshnela did brilliantly under that system, it was amazing. So there are all kinds of interesting sights in the ruins of old Seshnela that are related to this kind of thing. Fascinating part of the world. If you're exploring the place feel a bit like opening the tomb of Tutankhamun and worrying about ancient curses of the kings of old Seshnela. Alternatively it is something like out of the Cthulhu Mythos. Seshna Likita becomes Shub-Niggurath - the dark goat of the woods - or something like that, and all monstrously mutated, half-man half-snake villages in the outback. I think all of that is good stuff and what Glorantha all is about.

AM: *Is there a connexion between this Seshna Likita and the later Second Age kings of Seshnela?*

Nick: The Second Age Seshnelan kings are descended from Gerlant Flamesword who was Arkat's father, and also was his liege lord. And in the end when faced with the choice between defending his son and standing up for the rights of his people, he made the only decision a Malkioni lord can ever make - he chucked his son out. That was the end of the Crusade against Chaos. From that point on it was Arkat's war against chaos, and we don't talk about it in the West. It was something funny being done by trolls and barbarians and we were not involved. Gerlant Flamesword was the

father of the Dynasty of the Flame Kings who ruled in Seshnela.

AM: *It wasn't much of a dynasty.*

Nick: It was much of a dynasty. They ruled throughout the Second Age. I don't know where you got that from.

AM: *Why? You have Nralar the Old and afterwards we get a Jrusteli dynasty of conquerors.*

Nick: Rubbish. Nralar the Old's sons and heirs fought a war among themselves. Some of them went to Jrustela and founded the greatest empire the world has ever seen. How you can call that a dynastic breakdown I don't know, they just happened to be in the wrong place.

Returning to the plot. After Arkat the world is in a very confused state. After the Gbaji-Arkate-Nysalor thing. Because we've seen that it is possible for things to be wrong, to lie, to be deceitful. There's something out there we're not sure just what it was. I think one of the reactions to this happened on the continent of Jrustela which is about half-way between here and Pamaltela. A band of people got together and they said: We can't be sure what part of our religion is right and what part wrong. So what we'll do is we look at it. We'll work out which bits are real and which bits mistakes or corrupting pagan influences or things that were added because maybe the king of Seshnela got sweet on some high priestess and said that her goddess was more important than his. That kind of rubbish which has crept into the religion for centuries now. So what they said was: OK we'll take the books everyone agrees upon, the corners of our religion, the stuff written by Malkion.

In fact we'll look at every copy we have and see if there are any differences between them. And when we find a copy that is wrong we'll correct it. When we find a scripture that doesn't say what it ought to we'll correct that too. If a scripture doesn't exist we'll write one, and if a scripture does exist but says something that we know isn't right we'll burn it. We'll do this throughout the whole of our religion, we get together all the sacred books we have and work out what Malkionism should be. We will repurify our religion, get back to basics. What they wrote was the cult of the Invisible God.

The Jrusteli, the Godlearners, are so called because they learned who and what God was. I don't believe the phrase Invisible God was widespread at all as the name of the deity of the Malkioni before the Jrusteli rediscovered, invented or popularised it. It may have been one of the attributes of the Creator, that he is the Invisible God, the god you can't see. But this became the defining name of the Jrusteli god. If you look at some of the things in Gods of

Glorantha you'll see that the Invisible God gets two entries in a lot of places. He gets an entry as Creator and another one as the Invisible God in the Prosopaedia, and he gets an entry as Creator and another one as the Invisible God in „What the Wizard Tells Me“. I was trying to sort out why this was when I came up with the Jrusteli theory. A bit of corroborative evidence for it goes like this: everywhere you look in modern Malkionism you either get Malkioni who worship lots and lots of gods including the Invisible God or else you get Malkioni who worship just the Invisible God and say that there aren't any other gods. The places where you get Malkioni who say that there is only the Invisible God, don't worship anyone else, are all places that were in the Second Age empire of the Jrusteli. Basically we are talking about Seshnela and Loskalm. The places where there are all kinds of gods around and the Invisible God or the Creator is one of them are all places that weren't in the Godlearner Empire or that took really badly against it. Places like Carmania, Stygia and the whole of Ralios was under Arkati rule - they worshipped all kinds of gods. They said: „Worship gods of darkness: they know the truth.“ – „No, no, worship the gods of the earth: they know it!“ – „No, no, the storm gods: they know best!“ „That's true, actually, the storm gods do know best but you mustn't worship them alongside the Invisible God, that is a terrible thing to do.“

The way I think it worked was that the Jrusteli said: There is only one thing in this world that is worthy of being called God and that is the Invisible God that we've discovered. Not only did he create the world. Not only did Malkion and Hrestol both have revelations from him or from each other or whatever. He guided Malkion's actions. He is still around us today. He created and governs the world. He is omnipotent, omniscient and omnipresent - he is everywhere and knows everything. The only problem is that he doesn't want to tell you about it. Why should he? Would you? This is the god of the Jrusteli - they made him. They said nothing else is worth calling a god. There are powerful spirits. There are entities that aren't human, more powerful than humans, old, do things, appear to have personalities or attributes associated with them so that things of darkness are generally feared and they are cold, and all this stuff. But that does not make them gods. The theories for where these things came from are many and varied. Some people think it's because people insisted on thinking that they were conscious entities they became them. People projected their will for there to be a deity onto darkness or mountains either because they hated or feared it or because they liked and wanted it protecting them. And that might be where the gods came from. That's the orthodox Godlearner belief.

But what the Jrusteli did was they said: These things, well it doesn't really matter what we call

them - let's call them demons. They are useful, we can use them. You mustn't worship them, ask them to worship you - that is right out - but you can get them to blow your ships around or ripen your crops. You learn how to coerce them, the magical words and the rites that will make these demons do what you tell them to do. You define them, you work out exactly what they can and can not do. You write their powers down in books, you say that the barbarians of Dragon Pass worship a demon they call Orlanth, and his powers are powers over windy places and swords, he has powers to command his followers. So if you ever wish to command the followers of Orlanth this is the way to do it. In fact what they are doing is they are writing in a grimoire how to cast the Orlanthi command worshippers spell or something. Which is a rather worrying prospect but it is the kind of thing the Godlearners did. The problem was they went evil. Some of them worshipped gods, some of them wanted to be worshipped as gods, some of them created new gods as experiments. Basically they lost sight of why they were doing what they were doing. They were no longer working in the world to glorify the Invisible God, to spread his fame, they were working the work to glorify themselves and to become more powerful. Of course God didn't like that because we Malkioni know there is a caring and loving god involved in the world. So the Jrusteli were completely sat on. At the end of the Second Age all of nature revolted against the Jrusteli.

AM: No, the gods did.

Nick: All of nature revolted against the Jrusteli because God is the god of nature. The seas devoured their continent, the earths heaved up and threw them into the sea which was devouring their continent. Powerful beings, though not gods, from all over the place came to smash them in. Basically they were completely kicked in and they had it coming. But that does not mean that the Second Age empire was bad. In fact it was like a golden age of Malkionism all over again, it was wonderful. The true faith of Malkionism spread from sea to shining sea, the whole world's commerce was knit together, and if only the people at the top hadn't become lapsed into demon worship and heresy and all kinds of naughtiness then it would have been wonderful. So we look back fondly on this Middle Seas Empire but we abominate the Godlearners who caused it's end.

That leads us to the Third Age. I was saying earlier about Malkioni heroquesters and the way it might be like an Arthurian knight questing. One of the things you find in a lot of Arthurian legends is that many characters aren't named. I think this could be significant. What happens is that you go out and meet someone who is the Sorrowful Damsel or the Damsel of the Long Sleeves, and she leads you to

the forrest where the Red Knight and his brother the Green Knight fight. They are fighting next to the Man Without Pity who is lying wounded on the ground. You wonder, „Who are these people?“ You don't ever find out in the Arthurian legends. I think this might actually be the Third Age Malkioni way of approaching the otherworld. It may be that they say: In the Second Age the Justeli named these demon entities and maybe that was something wrong. They were trying to define these things, they were saying that this is called Orlanth and this is what Orlanth is, and in fact when we go to the barbarous southern continent we'll find out what they call their god of storm, and tell them no you must call this god Orlanth because it is the worldwide Orlanth. Maybe that is how the demons took over, why everything went to shit. So what we do now in the Third Age is we don't say what these things are. We just describe them and say it's the Red Knight. Is that the same as Moonson? No it's the Red Knight. I'm not going to tell much about him, we meet the Red Knight, OK? What colour is he? He's red. What weapons does he use? He uses a weapon. Is it a scim... The more you define the guy maybe the more strength you give to that demon that you have met.

The last piece of the puzzle I throw in is in the Third Age, what happened to Malkionism then. Sorry if everyone is nodding off but I thought with the Malkioni game tomorrow this is quite a good chance to get my views out. In the Third Age we now have two forms of Malkionism, both of them claim that they are the original one true Malkionism, accept no variants. In fact we probably have three. I'll start by ignoring the Brithini. The people in Arolanit still say that they are following the rules the prophet, no the Lawgiver Malkion - there is not such word as prophet in the Brithini language - gave out before time began. And they are still doing it perfectly and as a result they aren't getting anywhere. We'll forget about them.

The second is the Rokari. What happened in Seshnela is that there was a general reaction against the kind of things the Godlearners had been getting up to. People said: Look that wasn't proper religion. No way were we supposed to worship our king, that's completely out of order. The very thought that the wizards fly around on magic carpets supported by demons - that's not Malkionism. Let's get back to basics. So they went off and they tried to find what original Malkionism was like. The person who first popularised this, who is associated with it was a priest called Rokar. He said: Look here. It is pretty straightforward. You pick up the books, the scripture, and look in them. What it says is that it's all about caste and that if you're a son of a farmer you should stay a farmer forever, you should do farmerish things and not go outside that. If you're a son of a lord you should do lordish things, you're a lord forever and shouldn't go outside that. All the

things you can do they are all in these books. The Malkioni law tells you loads of stuff, it's like reading the more boring bits of the Bible, it's like Leviticus and Deuteronomy and Numbers all rolled together. That is the kind of feel the Malkioni scripture has I think. Not the historical ones. Anyway Rokar told people this and they burned him at the stake as a result.

AM: Then his followers told change the scriptures so that it is all about one kingdom and one king.

Nick: That was the vision Rokar might have had: there should be one kingdom and one king.

AM: That's what they say is the vision he had. That's a secret actually.

Nick: A few hundred years later a king, robber baron, called Bailifes the Hammer came along and said: Rokar said that there would be one kingdom, one king, one god and one church, and I'm all of them. And because he won a battle he was. So the Kingdom of Seshnela has gone back to something similar to the pre-Hrestoli form of Malkionism. They have gone back to the rule books. They say: We know that this was right and good. This works and it is not contaminated by the Godlearners. It's the right way to go.

On the other hand in the kingdom of Loskalm what happened was that after some horrendous demonological ritual set up by Prince Snodal, who no one has ever seen since, his son Siglat became king. Siglat had a dream in which he talked to Hrestol who told him how the ideal society would work. Hrestol was telling this to other people at the same time because when king Siglat told people of his vision other people said: I had a vision just like that. Hrestol appeared to me and told me you may have been born a farmer but you shall go on and become a mighty lord. Siglat thought that's good. What happened was that he worked out - well he didn't work out. I'm going to give you the straight version. Siglat did have a vision in which the ideal way of Malkioni society working was explained to him by Hrestol. And it was that everyone should start off equal as a farmer. When you have mastered the arts of being a farmer you should go on to master the arts of being a soldier. When you have mastered the arts of being a soldier you should go on to master the arts of being a wizard. When you've mastered those you should become a lord. Once you have mastered all those arts you are assured of going into solace when you die. But if you've only mastered some of them don't worry about it because your lords will help you to solace when you die.

You don't have to proceed through the castes, the classes I should say, the social orders. Most people don't. One of the reasons most people don't is

because the first step from being a happy farmer in the pleasant Kingdom of Loskalm to reaching the top of the tree is that you have to enlist in the Loskalmi army and march off to fight against the Kingdom of War. It's not a good idea. Like Prince Hrestol you see you are in your idealism prepared to lay down your life to defend your people, which is what Prince Hrestol did when he went on his quest.

So they again have something that they are saying is the original way Malkionism should have been and in a sense they are right. They are borrowing bits of what went before. There is of course another form of Hrestolism still going today on the Castle Coast. This is probably the most similar to what was going on in the Godlearner empire. What Hrestol actually set up - I mean he wasn't born as a farmer and rose through the ranks, he was born as a lord and learned everything else simultaneously - was a class of knights. Knights to the original Hrestoli were people who had mastered all of the arts of every part of society, and therefore they were able to do anything. They were like a separate caste outside of the farmers, soldiers, wizards and lords. Knights were separate from them, they had parts of everything in them so they could own land, rule over land, and be lovers and fighters. They could participate in religious rituals and lead them. All of these various aspects were funnelled together. And the Castle Coast of old Seshela is a place where this still goes on. It is very different to Hrestolism in Loskalm. The two really aren't the same thing at all, and it is embarrassing to the Loskalmi, or it would be if they had more sense of shame, that there is a more authentic version of original Hrestolism going because the Loskalmi are very idealistic. Their noses are so high up in the air that they can't actually see what's going wrong.

And that's where we are today. There are still loads of fragmented non-Godlearned Malkioni sects around. Lots of Stygian stuff which were never messed with. The Carmanians hated the Godlearners and never touched anything that had to do with them. Barbarian bits. But the mainstream history of Malkionism is more or less what I just said. I'll cut it there.

AM: *You haven't mentioned any of the Stygian sects.*

Nick: I know. I can do Stygians in one point.

AM: *You don't have to. I think we have covered most of our booklet. Stygianism is just a bunch of home-brewed religions really, isn't it?*

Nick: The problem with Stygianism is that it's an illuminated religion or it was originally which means that it is pretty much mix and match to the people who set it up, and then the followers just go

along with it and they're not quite sure. So some Stygians worship gods of light and others gods of darkness, and both say this is the best way to get to the truth. I'm not sure which of them is right. If anyone is familiar with Plato there's the Platonic parable almost, the example of the people who live in caves. The troglodytes live in cave and they look at a wall, and they are chained so that they can only look at that wall. The real world is up behind them, there's an opening to the cave, and people are walking around doing things. But you only see the shadows moving on the walls and they think that is real life - it's like being in a cinema. Most troglodytes sit in the cave looking at the wall and think, that's life that is. Some of the troglodytes think, actually I'm sitting in a cave looking at a wall and seeing things moving around on it. Now imagine what would happen if a troglodyte would get out of his cave and walk towards the light of day on the other side. He'd step out in the light of day and wouldn't see a thing because it's too bright, but he would have actually approached the light. He would now be in the light which is the real world but he would not be with it. Let us now imagine the position of a troglodyte who is a philosopher, who'll be able to walk around in the light of day and see the world as it really is. The troglodytes in the cave looking at the wall thinking that's reality, that's the common people. The ones that realise that something's wrong but don't know what it is are the people with an inquiring mind, students, and the ones who have seen the light but let themselves be blinded by it are like mathematicians, logicians or engineers - they've got some truth but they don't see the whole picture. That's genuine, real philosophy.

I turned this on its head for some of the Stygian Arkati. Let's imagine that there are people walking around in the world today who think that's all there is to it. Silly buggers. Of course some people will realise that the real secrets of the world are hidden in darkness. Not everyone can see them, it's not all as plain as the light of the day. There are secrets in the dark places of the world but they don't want to go there, they can't. There are other people who go into this darkness and who can't perceive anything, and they are lost in darkness. But then the true Stygian philosopher, the illuminated Stygian or some people have said the benighted Stygians - they don't like light - is able to perceive the true things, the true origins of everything that lie in darkness and are not seen by the masses. I quite like that.

PENT RIDGE - THE SUN COUNTY PRISON

BY MICHAEL O BRIAN

Invaluable Technical Advice: Joerg Baumgartner

"Beg the Count to pluck out your eyes rather than send you to Pent Ridge."

- Sun Domer adage

THE SITE

Pent Ridge lies several days journey (roughly 60km) east from Wiley's Well, out in the parched wastes of Vulture's Country. Formed from where one side of a great fault line subsided, the exposed ridge extends for many kilometers in a roughly northern direction - serving as a pointer for the animal nomads to the broad grasslands of Pent.

The exposed cliff face at Pent Ridge is made up of layers of chalk and limestone, roughly horizontal. These sedimentary layers are interspersed with veins, layers and domes of halite, the mineral form of salt.

Above the cliff, salt-licks have formed where what little groundwater there is has risen to the surface and evaporated, leaving the salt behind.

THE PAST

The Sun Domers gained control of the salt-lick early in their history, in the days when the power of Old Pavis was a bulwark against the nomads and the Templars could ride swiftly into Vulture's Country using their famous light cavalry. The Sun Domers began digging mines into the cliffs below Pent Ridge, using criminals and captives to cut out the precious halite.

It was always difficult maintaining this distant outpost and when Pavis declined as power in the early 900's, the Sun Domers were forced to periodically abandon Pent Ridge to the ascendant nomads. Any hope of controlling the site was given up completely when their last horse stocks died out in the early 1100's.

THE MINES REOPEN

Until the Lunar conquest, the mines at Pent Ridge lay abandoned and nomad bands squabbled over control of the salt-lick above. As part payment for their services at the Battle of Moonbroth, the Lunars recognized the Sun Dome's ancient rights to

Pent Ridge and even sent advisors to help them re-establish the mines [1613].

Count Solanthos was also able to do a deal with the Sable Riders, who allied with the Lunars at Moonbroth. They have free use of the salt-lick, in return for defending the mines against the other tribes. So far this arrangement seems to be working well, probably because the defeated Bison and Impala nations have been banished far into the Wastes and so cause little trouble. Zebra Riders, Morocanth, Agimori and others reasonably friendly to the Lunars can use the salt lick, after making private arrangements with the Sable Rider braves that camp out nearby. Others wait until the current band grows bored and shirk their duty, returning unbidden to the comparative delights of Prax. It is always not long before the Sable Queens send more young warriors out to keep hold of their prize.

As of 1621, the Count's mines have only been open for seven years. Sun Dome justice is still adapting to the need for labourers to be sent out there to work them. By tradition, established during Sun County's long period of isolation during the Solitude of Testing, punishments and penalties are usually exacted expeditiously: beatings, whippings or fines for minor crimes; mutilations or death (by various means) for serious offences. Traditionally, prisoners were only held in custody until their trial and whatever punishment followed. However, since the reopening of Pent Ridge, Count Solanthos has enthusiastically embraced the concept of penal servitude, and many of those who come before him can expect to serve a spell in the

mines. This includes foreigners who fall foul of the law, even those rounded up to play antagonist roles in Sun Dome rituals (if they lose, and live).

A HELL UNDER THE SUN

Pent Ridge is a hell under the sun for prisoners and guards alike. Inmates curse the sun as "Yelm the Torturer", yet fear breaking discipline lest they be banished into the deepest caverns with the worst criminals, shut off from Yelm's light forever.

THE MYTHIC ORIGINS OF PENT RIDGE

Excerpt from The Yellow Book, Sun Dome Temple library [1612 S.T. XXII-300]

"The barbarians have several explanations for the formation of Pent Ridge and the abundant salt found there.

One story says the salt comes from the bones of some huge beast that crawled out of the sea in the Darkness and perished looking for Genert's Garden.

Another tale explains that the salt of the Wastes are actually the tears of Genert's children, who wept copiously when they beheld the desecration of their father's Garden.

More convincing perhaps is the theory that the people inhabiting Genert's Garden summoned Oakfed and burned all the forests for some light and warmth during the Darkness. Storm Bull's winds transported the ash, occasional rainfalls concentrated the salt, and later Oakfed's heat evaporated the water and left solid deposits.

Some say that the great fault line was caused during one of Genert's battles against Chaos; the salt capillaries are the bones of a great monster slain there.

Others claim Storm Bull or Tada raised it as a dyke to protect Prax from the triumphant hordes of chaos. A valuable fact when applying mythical geophysics is that solid halite crystals will become liquid under moderate geophysical pressure. This theory is compelling then, because if these prehistoric heroes did shove the Earth to save Prax from the hordes of the Krjalki Bog, we have enough pressure to have the halite form veins or layers between the bedrock.

Whatever tale is true, salt is a precious commodity in Prax, for barbarians and folk of the river valley alike. Because of this, the salt-lick above Pent Ridge has been contested over since the earliest times. The abandoned mines in the cliffs below offer the promise of once again providing a valuable yield."

>From "De Rerum Metallica: Praxae" by Reorg Dagricola, Lunar Corps of Engineers, (sent by Sor Eel to survey the old mine workings at Pent Ridge)

Mining here is difficult and dangerous. The cliff face is riddled with openings, both natural and man-made, and the tunnels within follow the salt strata. The inmates hack out blocks and chunks using bronze-headed picks and mallets. Because wood is too precious to burn, the caverns are lit with special lanterns burning "black gold" ⁽¹⁾. These produce a murky glow at best, and give off a greasy smoke which poisons the air and stains the walls. Overseers typically know and use the Lantern spell, but cult prohibitions forbids its use by the prisoners. Because of the lack of wood few tunnels can be properly braced, and cave-ins are a constant hazard. The ubiquitous salt means eyes quickly become raw, wounds take ages to heal, and even the tiniest cuts sting. Most people quickly develop a hacking cough from the salt dust. The poor diet, stifling heat and impossible quotas help to make accidents commonplace.

With only parching salt water locally available, favoured convicts bring mule-loads of bitter, brackish, yet potable water from a sand-filled cistern that has been purpose-built two kilometers along the ridge to the north. Fresh water, reserved for the sick and the overseers, must be brought in from Wiley's Well on the regular Lokarnos

caravans that return with precious loads of salt. Files of heavily-armed Templars and militia always escort the caravans, but garrison detail at Pent Ridge itself is considered the worst duty in the County.

THE OVERSEERS

The mines at Pent Ridge are within the purview of Lord Belvani, the second officer of the Sun Dome Templars. Each year he posts a new Square (64 men) to guard the mines and escort the caravans; the garrison captain has day-to-day responsibility for the operation, but distribution and export of the salt is left to the Lokarnos cult. The Templars avoid entering the mines, and leave much of the actual overseeing of the prisoners to a motley gang of mercenary riff-raff led by Dignan Bugger, a former Zebra Rider who now professes membership in the Yelmlio cult. Dignan runs the mines in collusion with the most powerful inmate, the disgraced former priest Daystar, who has been incarcerated here since the mines were reopened and will never be released ⁽²⁾.

Of the Lunar technical advisors, only one is left. The leader and most of his team were killed in the

initial survey of the abandoned mines, leaving the job to his deputy, Iranos of Kitor. This young engineer proved himself up to the task, but his inability to get a transfer away from this hellhole has brought a cruel and bitter side to his nature. Iranos designed and built the sand cistern water supply that has proved crucial to the mine's success, and he is currently experimenting with a new extraction method which would obtain the salt by dissolving it in its deposit and evaporating the water in the sun. This method might be very effective in his homeland, but is fatally flawed here by the lack of water and fuel to heat it. His crazy plan to build a

series of sand cisterns and a aqueduct system to bring the water back to Pent Ridge are perhaps the first signs of an unhinged mind.

THE PRISONERS

Several hundred prisoners toil at Pent Ridge. The turnover rate is high (most native Sun Domers only receive relatively short sentences), but so is the mortality rate. Prisoners are graded into three work details, depending on the nature of their crimes, the lengths of their sentence and their behaviour.



* Dawn Detail, favored inmates who work exclusively on the surface, including in the smithy, the hospice tent, the cookhouse and the water train.

* Dusk Detail, the majority of convicts, who toil in the mines but return to the outside for rest and sleep.

* Dark Detail, prisoners singled out for special punishment, who work, live and sleep in the tunnels and are forbidden to see the sun.

While the mine site is unwallled, prisoners in the Dawn and Dusk details are herded into a fenced compound each evening for roll call. The templars are housed in a fine new wattle and daub barracks, but Dignan's overseers and the inmates still have to sleep in tents. Escape attempts might be frequent, but few can survive the long trek back through waterless Vultures Country or the pursuit of the Sable braves, who earn a bounty from the Count for hunting down escapees. Usually, they only bother to come back with the scalps of those they track down.

SOME NOTABLE PRISONERS

Daystar (Dark) - this defrocked priest is defacto ruler of Pent Ridge from deep within the tunnels. Little is said to go on without his say-so.

The Midnight Express (Dark) - a beaked dragonewt, who serves as Daystar's enforcer and is always found by his side. The circumstances of ist arrival are obscure, and no one knows if it actually understands it is in fact in prison.

Forgotten (Dark) - said to be an unrepentant Thanatari, she is one of the few females incarcerated at Pent Ridge. Nevertheless, she is usually left well alone.

Mwangie Salassie (Dark) - an agimori who once ran one of the biggest Hazia smuggling operations in the county, he now spends much of his time cading butt ends from Daystar.

Lord Buyron (Dusk) - from one of the County's oldest Yelmic families, imprisoned for the crime of lycanthropy.

Phikus (Dusk) - a Krarshti, he is under orders to remain here. Despite masquerading as a prisoner for nearly four years, he knows that one day the Waiting Mouth will reveal why. Phikus lives for this day.

Chalkie and his band (Dusk) - adventurers from Pavis who were arrested for straying too near the Old Sun Dome. Chalkie is said to be fomenting a mass riot to cover a break-out by himself and his lads.

Mock Pork (Dawn) - one of the very few non-humans here, Mock Pork is a morokanth who was gaoled for illegally enslaving Sun Dome folk. He now works in the cookhouse.

Alinasus (Dawn) - claims to be a Lunar noble, and has lost both feet (and a large chunk of his scalp) in repeated escape attempts. Offers what he says is his fortune (10,000L) to anyone who can get him back to New Pavis.

SCENARIO HOOKS

* [1613] Count Solanthos sends the PCs with a team of Lunar technical advisors to survey the ancient salt mines with the hope of establishing them again. What lurks inside Pent Ridge now? [Leads to your classic dungeon crawl...]

* The original survey was lamentably incomplete, and there are still many natural caverns and old tunnels yet to be explored or cleared out of their current inhabitants...

* The Count sentences the PCs to servitude in the mines for a crime they did not commit (or maybe they did?). They have to escape and somehow clear their names.

* The PCS are sent on a mission to infiltrate the Pent Ridge mines (who by - the Spoken Word, the Sartarite resistance, the Black Fang brotherhood?) and talk to/rescue/kill a prisoner. How's the best way to get in there?

Commit a crime in Sun County of course, and hope the Count's not in a mutilating and blinding sort of mood...

*The PCs hire on as overseers and have to contend with unruly inmates, Belvani's impossible production targets, Iranos of Kitor's mad schemes to flood the tunnels with scalding water, and Daystar's insidious influence. Any trifling incident could spark off a wholesale riot or mass escape - how will the PCs respond?

(1) See "The Secret History of Sun County" in QUESTLINES II.

(2) Daystar's shocking crimes were morally repugnant (and were once the talk of the county). Daystar was tried in secret, and no one knows why the Count chose to exile him here rather than have him killed or immured in a retirement tower.

Adventuring with the Lismelder Clan

A Campaign Review by David Hall and Nick Brooke

Transcribed by Johan Lindholm

On RuneQuest-Con 1996 („Rheingold-Queste“) David Hall and Nick Brooke told about their experiences in a longtime Lismelder campaign and answered the many questions the audience had. Since no Stormbull was present to destroy any chaotic godlearner engines, the event was recorded. Before each passage is named who spoke, as far as it could be made clear. AM means that it is a question or something else of said by an audience member either unknown or not willing to give his (or her) name for any reason...

David: Who are the Lismelder? The Lismelder are the guys down next to Upland Marsh with Delecti, the evil vampire with all his undead. And the ducks are close at Duck Point. So it's a great place to live. And then you've got the "evil" Colymar over the hills. We don't like them. The Lismelder campaign which is what I probably will be talking about is something that was started by Jon Quaife. You would have read his articles and scenarios in Tales. I joined him, worked with him on it and then I took it on myself. We have had about six years of play-testing it and coming up with ideas for it. It's very much a local campaign.

Everybody starts of as a fifteen-year old, gets initiated into the tribe and then learns about the world. It's a good way of starting people off.

AM: Which is the date, when does it begin?

David: The campaign begins in 1610 so we have gone through the Righteous Wind insurrection, Starbrow's Rebellion, we have had various raiding in Sartar and against the Heortlanders. We have been to Whitewall where we were on the wrong side - we helped the Lunars.

Nick: We fight as Lunar mercenaries quite a lot. It's much cheaper than paying tax. That's one of the things the Lunars do. They say: Your tax is going to be 20 wheels this years, or alternatively send 20 men off to fight for the empire. And we can do that, we've fought for that reason.

David: Which is better than going killing ducks because we don't like doing that.

AM: In which year do you play now?

David: Whitewall hasn't yet fallen but everybody is at home. They were in the successful assault on Smithstone which is one of the towns near

Whitewall. They were also in an attack on Whitewall which failed and was quite bloody. Two of the characters defected to the enemy.

Nick: We had to throw them out of with the clan because they broke our oath to the Lunar army.

David: So some very serious things are going to happen. We have had other games in which we actually went along and saved the beer from the Greydog Inn, which is a very good adventure. That involved killing a few vampires so it wasn't quite as easy as we thought.

Nick: We thought it was going to be trollkin because everyone knows trollkin drink lots of beer. So we went out and found this beer caravan which was being raided by a funny old man with sharp pointy teeth. Not a trollkin at all. So we sprung our brilliant ambush which consisted of leaping out of barrels of beer and attacking him, and it worked. Then we had this dead body - well dead undead, undead dead, something body - on the ground and we thought, how do you kill vampires. So we did everything to it. We cut its head, arm and legs off, we threw it in running water, sprinkled poppy seeds on it, and the last thing we did was to carry the skull of this vampire back to the Greydog Inn and knock it up on the wall as a trophy. So I'm sure that when the producers want to make Return of the Vampire - Greydog Vampires II the skull is going to fall into a bottle of mead or someone's going to bleed on it and it'll be back. But we didn't know that - I thought it was reasonable to put it there.

David: So we began for six years. We hope to get it printed one day either as a RQ supplement or perhaps as part of a new game if a new game ever comes up for Glorantha. Really have you got any questions? I've produced a whole load of campaign notes, I've got material on what are the Lismelder, what's the Lismelder tribe, who are the other clans, how do we dress, who's important to us, all those sorts of things so I can hopefully answer just about anything you want. Remember that the Lismelder, and especially the Greydog clan, are to some extent an example of an Orlanthi clan so some of the answers will show you what Orlanthi worship's like, they are very different in many ways.

AM: This question probably isn't about the Lismelder but why are Delecti's ruins put on the map looking like an illusion rune?

Nick: That's something Chaosium has been doing for years. I don't know why they started it. We're following their map-making conventions. It does seem odd I agree.

David: One of the interesting things not on that map is the fact that one of the dragonnewt lines of power goes through the marsh, and there are actually zombie dragonnewts in the middle of the marsh.

Nick: Delecti is very, very nasty. I really advise you - don't have anything to do with him if you can avoid it. He's one of our big religious enemies. The local cult of Humakt is strong and it's very much directed against Delecti. And there is the cult of Indrodar Greydog, our local Humakti hero.

AM: How much does Delecti influence the stories? Is it just something in the campaign?

David: It's very important. If we ever produce this as a book it has to be a big part because it's so close by. The reason there's a Humakt temple in Lismelder lands is to protect the tribe from the marsh and from Delecti, so it's a very important part of the campaign.

Nick: It would be like having the Riskland adventures in Dorastor without any chaos monsters to publish the Lismelder without any Delecti.

AM: What is the policy of the Humakti? To stay close the marsh and watch Delecti or make a crusade against him?

David: There is a way of making crusades. There are blackthorn trees which are almost the centres of power. The way the marsh expands is that the Dancers of Darkness who are the vampiric followers of Delecti will come out and plant a rod of power in good land, and that will grow to become a blackthorn tree. The land then goes marshy.

Nick: The land goes sick - it serves as the marsh, neither solid earth nor water. We do know ways of getting through marsh. We have learned how to clod hop when we visited it. We now have a character skill of clod hopping which you use to get fast through Delecti's marsh. It's no fun, no one wants to do that.

AM: Why does the Marsh expand?

Nick: Because the Dancers of Darkness come out to plant the rods.

David: Well it's not because the Indrodari keep it back. Every now and then they launch a big attack on a blackthorn grove and destroy it.

Nick: The adventure David was talking about started off with us rescuing beer and ended up at a very horrible place indeed which was an Orlanthi stead that had been influenced by one of the blackthorns. Will I be giving away too much if I begin talking about the blood gift? (**David:** Yes I think you will.) I won't tell you about the blood gift then.

AM: I'm really curious about why Delecti would want to expand if he's hiding out in the swamp.

David: The best way of keeping back your enemies is, basically it's a constant battle. If Delecti didn't expand then the Indrodari would slowly but surely be pushing him back so it has to be a balance. So there is a balance, definitely an ecological balance.

AM: When is this going to be put into a LARP?

David: No I don't think we could do this in a LARP, unless you had one about being Delecti.

Nick: Yeah, Vampire the Masquerade crowd likes that kind of thing. Delecti isn't a vampire though, he makes them. He's unique, more like Victor von Frankenstein than Dracula.

AM: He travels from body to body.

Nick: Inhabiting them as they decompose.

AM: Very much like the Pharaoh actually.

AM: Are there any covert Vivamort worshippers among the Lismelder?

David: That would be giving too much away.

Nick: The ones we've found out about aren't alive any more.

AM: So there has been cases?

Nick: The only one I know about was that corrupted stead I was telling you about.

David: One of the problems there was that Indrodar wasn't strong. Wherever Indrodar is strong they can smell out Vivamorti, or we don't know about them and we're in serious shit.

AM: Does lots of real people live in the marsh? And they need food so is there cattle in the marsh?

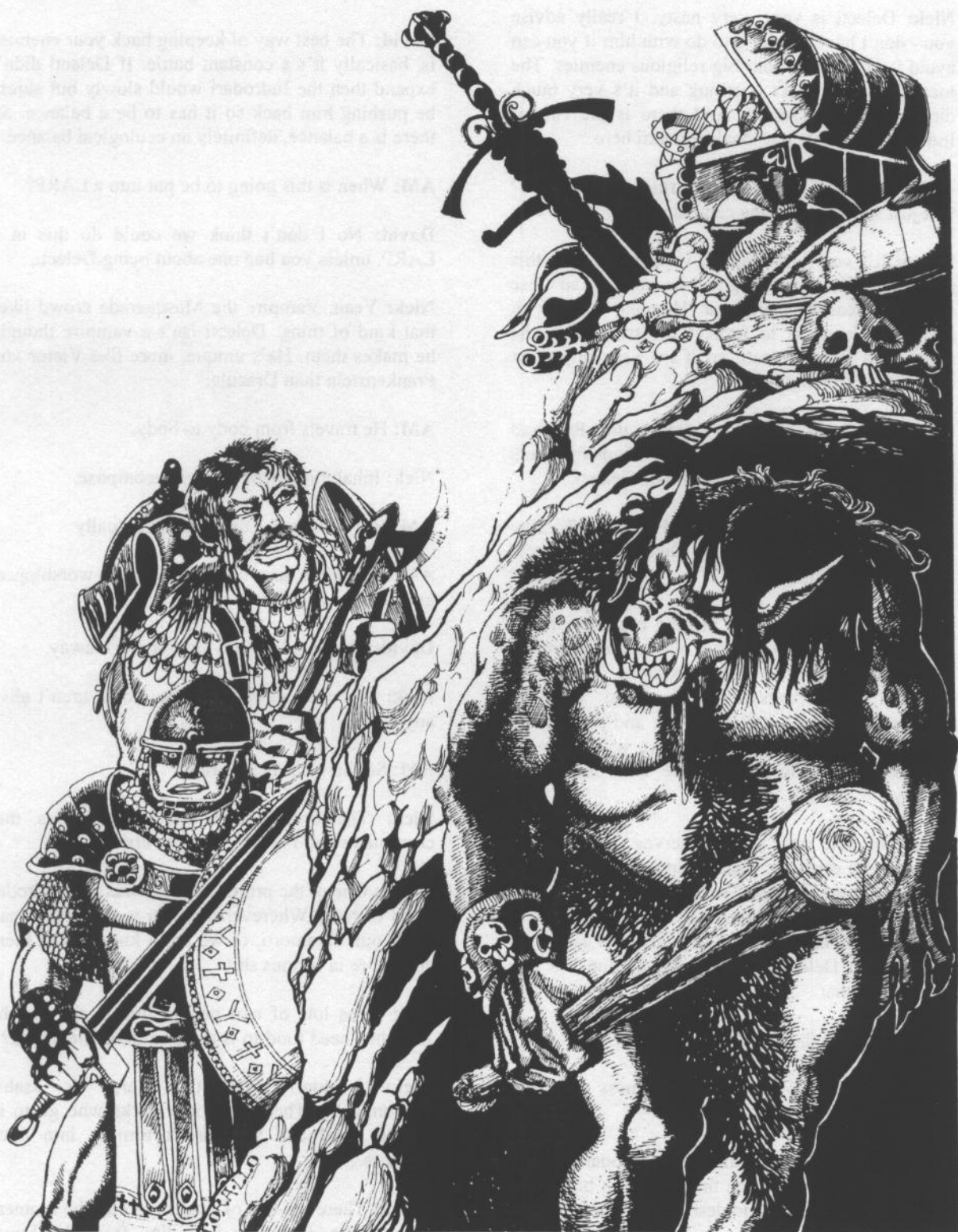
Nick: I don't think the marsh is usable economically. There are some ducks who go to it. They're mad and they aren't turning into duck zombies.

David: There are lots of ducks there at the moment because the ducks are in hiding from the Lunar

attacks on them because they are still scapegoats. But somehow the ducks seem to have this relation with Delecti which nobody really knows about. Maybe it's because Delecti is half dead and the ducks are half human, half duck. They are both not definite, they are something different.

Nick: At one point Greg was hypothesising that maybe because Delecti was in between states

himself the dragons didn't destroy him when they destroyed everything else in the Empire of Wyrms Friends. Maybe the dragons can only see things that are definite or should be off this world or are definitely one thing or the other. Because Delecti is neither alive nor dead and lives in a place which is neither land nor water itself, it may have been his defense against the dragons.



David: That's why the ducks seem to have this understanding with him, that they fight him. Obviously Humakt is very important for them as well, and it has to be because they are so close to one dead. But yet it's almost like they can ally with him at certain times like in Prax you can ally the broos if you want.

AM: Where do new zombies come from?

David: They will find fodder from attacks on the marsh, from attacking people on the sides of the marsh, but most of the zombies that are there are pretty old. It's only when there's a big conflict, when the ecological balance is broken that they'll get a lot of new material.

AM: For example the take of Runegate. When the Lunars took it they fought with Delecti on their side.

David: That's right and at that point Delecti's zombies would have had a lot of new stock to work with.

AM: I don't know if it is the truth but I have read something like this: When Runegate fell Delecti took all the corpses.

David: And all the prisoners. It's one of the worst because the Lismelder were very important at the defense of Runegate fort. They actually held off the undead until the Crimson Bat came in, and then they were all killed or captured. So it's an occupational hazard of Indrodari and Lismelder who go into the swamp, coming across their father as a zombie. That can be very bad.

Nick: In one case we know about people coming across their father who is Delecti. He inhabits their bodies.

David: Which is why the Indrodari have a way of releasing zombies so that their souls will go and the body will be useless. They have a special ritual which was taught to them by Indrodar. Our hero.

AM: Before Indrodar we have a strange fact that there is a Queen Lismelder who splits off the Malani tribe. How did she become a queen?

David: Well there was first of all kinstrife between her and her father and brothers who had killed her husband. So she took her followers including the brewer who was good old Lornar Greydog and split away from the tribe because her father would not help her against his son who had killed her husband. She was the leader, the only one of the royal family there so she became queen.

AM: What kind of royal family was that Mad-Blood Malan had?

David: It was probably a royal family based on the fact that Mad-Blood Malan was the strongest guy and his sons were very strong as well, and Lismelder was a very strong person. That's why people followed them.

Nick: Currently on the RQ Digest we are getting some stuff through about Mad-Blood Malan and his Humakti. If you asked Jeff Richard I'm sure he'd be able to tell you more about this than I can because he was actually there living through it. So he knows it better than we do.

David: I just pity his player characters because when Queen Lismelder goes she takes the best brewer. Malani beer is very bad.

AM: Jeff's people are Varmandi?

Nick: They're Varmandi or farmers of the Malani. From what I understand of what Jeff is doing in his game the players are good Orlanthi farmers and their real enemies at the moment are Mad King Malan's Humakti who are these iron wearing bullies worshipping the god of death in the form of a sword. This is not really a nice way to carry on at all. So he's got this very good Orlanthi game from what I've seen of it where the player characters are like the good Orlanthi up against the evil Humakti. And I thought that's a very nice way of looking at the world, I was happy to learn about that one.

David: But I would expect that if it's early enough in that campaign Indrodar is one of those evil Humakti before he leaves.

AM: There's no shaman in Greydog but in the neighbourhood there is one. Is he the only one of the Lismelder?

David: I believe that there are more shamans in other clans but the Greydog don't have any - it's not within their tradition. But certainly the Hillhaven have a breath shaman of Umath. The Hillhaven actually didn't move with Queen Lismelder, they were on the land beforehand. And there were a few fights with them before they decided to join the Lismelder.

Nick: They do things an older way to the way we do them. They have a breath shaman running them rather than this normal Orlanthi leader. Their breath shaman is far more important. They also do a lot more hunting and gathering in the hills as far as I can tell. Going back to the Hillhaven is like going to a more backward, a more primitive, an earlier form of Orlanthi life. That's OK with us - they are happy up in their hills, we are happy down in the pastures.

David: It's a nice way of exploring the different ways of Orlanth as well. The Greydog are far more "civilized" Orlanthi.

Nick: Now we also have a Tarshite Orlanthi clan as part of Greydogs.

David: But they are mainly based around a mill. They've got this mill technology where they take the wheat and produce the flour, that sort of thing.

Nick: They mutilate it without using human hands.

AM: What's the opposition to mills? Some of our friends say it's something with Orlanth.

Nick: I think it depends whether you have it or not.

David: There's one clan who keep on trying to raid the mill because they say it's an evil construct and it's all wrong. But the Greydog don't seem to have very much of an opinion on it.

Nick: Because we don't live next door to them.

AM: What's the origin of windmills?

Nick: As we can tell from that there were some of them up in Far Point before. We don't have a mythical origin for windmills or anything because we don't come from that clan. We just know that they have this funny thing they built.

David: In fact there's another windmill.

Nick: That's river powered, isn't it? Yeah. That's all right then.

David: I think a windmill would be far more acceptable. The Old Wind Temple is shown as a windmill.

AM: Would it really be more acceptable because the Zistorites did exactly bind the wind to do their work. And as we know the Sartarites immigrated from Heortland.

David: Obviously some people won't like it then.

Nick: What suits your campaign goes. I mean we could be Orlanthi who had a perfectly functioning windmill thinking it's brilliant. You know Orlanth was grinding our crop for us. And then all of a sudden along comes this irritating outlander who says: In my country Orlanth was enslaved for a machine god, and we destroy things like that. Actually we're going to destroy the basis of your clan's prosperity - off with its sails. It could happen - that's what scenarios are like. There is no one true answer to these things because human interaction, disagreement about myth is the life-blood of Glorantha.

David: That's right. And the worst thing is that it's the player characters who are coming along to some poor innocent clan telling that they are going to destroy their windmill. Then they just walk off.

Nick: And also knowing that we did it for the wrong reasons.

AM: Did you know they have a contract with the dwarves in Dragon Pass to...?

Nick: Probably do. And everyone knows that dwarves never give anything unless it's for a bad reason. No gift got from the dwarves ever turned out good in the end.

AM: Like they make a transformer which keeps the lands green for you.

Nick: Evil, evil.

AM: Didn't the dwarves build Sartar's city defences?

Nick: They didn't say it was for the Lunars, did they. We put our trust in walls and not in the shield wall of stout Orlanthi men, and look what happened. You see King Sartar was very atypical in Sartar. He was this guy who said: All you people out there living in hill forts and ring forts and with cattle raiding. What you ought to do is build big cities, stone walls around and roads between them. Have the King's Justice and all that. We don't live that way, we are Orlanthi more than Sartarites I would say. The way things happen in the big cities of Sartar and Sartarite culture is fairly alien to us.

David: That's very true because the Lismelder don't really have a city to affiliate it to.

Nick: If we did it would be Duck Point so I think we're quite lucky we don't.

AM: Isn't Duck Point now mainly inhabited by Lunars who try to uphold barge service to Nochet?

David: There's a Lunar garrison there, definitely. Unfortunately the experiment has failed - the barges keep sinking. You don't think the ducks could have done anything?

AM: There might be newtlings.

Nick: Everyone knows the ducks are a wild wabble of webfoot wenegades.

AM: Are there any ducks left in Duck Point?

Nick: No.

David: There might be a few. Crippled ones just for the fun of the Lunar troops. The token duck.

Nick: There could be ducks in the Lunar garrison.

AM: Scapeducks.

Nick: Yeah that's what they were.

AM: What's the relationship between the ducks and the Lismelder?

David: Very close. The Lismelder tribe was at one point put under the protection of the ducks when Queen Lismelder was killed. So there's a very close relationship. We don't talk about that very often, and don't talk about our feet please.

Nick: There are rumours that the Lismelder have the Insmouth look. We have glossy eyes, wet fingers and feet, a pallid green tinge - this is all rubbish, I think. If any of the Lismelder do it's the Poss.

David: That's right. But they are always scratching themselves because they're not good Orlanthi.

Nick: We scratch ourselves because we sometimes get fleas but they scratch themselves because they're not good Orlanthi.



AM: We had a discussion once in which you said that you had not involved the idea that there's only one Wind Lord per clan and that's the warrior of the clan, that there's only one Storm Priest per clan. Without a rules construct that would be an excellent way of keeping the power level of the campaign down. Have you implemented that in the campaign?

David: To some extent yes. I look at it now as ritual positions within the clan. We know there are certain ones: the clan chieftain, the knowing companion or the law speaker, the rain maker, the champion - people like that. Now what I would say is that it's the champion who probably is the only person who can be a Wind Lord. However, you might find that there are other sort of subsidiary Wind Lords like there's the shield boy. He's probably a junior Wind Lord type.

AM: He's closest in strength to the real one, even though his title is shield boy.

David: Yes. But his duties are to be the constant, I suppose, aide to the chieftain.

Nick: To be a bit farcical: if the king has a right hand man, it's silly for the king to have two or three. The ritual position is a very good way of limiting player character power. It's also something inherent in the RQ rules; it's always said that when you want to become a rune priest there's got to be a vacancy. That's what we're saying here. Now it's possible the vacancy might be contested, you might find out who is the better champion by fighting a duel, the better law master by having them recite genealogies or give judgment on difficult cases. It would be possible for there to be two similarly qualified people - a bit like in D&D in which 12th level arch druids battle it out with druidic magic. But nothing wrong with that. I mean in its right mythic and social context that is I think a good institution.

David: I've also said that the only Wind Lord/Priest, if you call them that, will be the chieftain himself because he has got access to certain magics that no one else has access to, which is the command worshippers.

AM: What about the second player who can't be the Wind Lord?

Nick: He'd be off adventuring.

David: There are other positions. He could almost have Wind Lord like powers but still be a housecarl.

Nick: It's like the distinction between what's the difference between an acolyte and a priest. The priest has more social responsibility and respect. The acolyte has very similar power but everyone

knows it's not as good as a priest, he's just a sort of cultic figure who's going around doing things. And if you follow the competition model, the best rain maker gets to be the clan rain maker, the second best will be out probably learning how to make rain better.

David: It's like a military unit. You can only have one captain and two lieutenants. What happens to people who are second best - they're soldiers, sergeants or whatever.

AM: But in reality when you play you are all around the table, so you perhaps have to do with three players who want to be Wind Lord.

Nick: You can do that, heroic adventures with e.g. six Humakti Swords going off to battle Delecti. But we are looking at this in the context of a clan based campaign. At the moment we have one character who has made it to rune level and who is not even in the clan any more because he's a Humakti.

David: He's dead now to the clan.

Nick: But we've got this foreign Humakti called Corwen who's ... you know.

David: I think the way you do it is if you have a normal group they're not all going to be Orlanthi. So maybe one of them is going to be a Humakti, a housecarl, a carl who's a member of the temple of Indrodar but who's been employed as a housecarl from the temple by the chieftain to give the temple a bit of money. He can boast about that he's got four Humakti housecarls from the temple of Indrodar - and that's really good. Another one could be a berserk, a Storm Bull. Those are also employed. I mean they either wander around and nobody wants them because if any of them wander in you basically send all your best warriors in the tribe and force them to leave. But sometimes some clan chiefs like to have berserkers who they employ. They are hard to control because often if the chieftain is not very strong they'll almost sort of use him.

Nick: There is however a myth, a ritual Orlanthi chieftains can use to get their berserkers to obey them. It's the myth of how Orlanth tamed Storm Bull, and if you ever meet an Orlanthi berserker who's got a nose ring it's because he's been tamed, beaten by a chieftain, and he's going to have to obey that chieftain and won't rebel against him.

David: So you could have a Humakti and a Storm Bull, you could have at least three Wind Lords if one of them is chieftain so you could build this up. And you build it up within the confines of the clan. That gives you a political element to the campaign as well because then it's not just going out beating up big monsters. You've got the problems of the

Poss clan, who's going to be the next tribal leader, and the relations with the Lunars.

AM: Then you have this problem: you have the clan in which all the players are these great and powerful figures.

David: I think when you get to that level they have to become almost like NPCs. Sometimes they can play, sometimes they can't. You have secondary characters who aren't so good, who are at initiate status, and then you send those people out. Everybody has two characters, one low one high.

Nick: With great power comes great responsibility. There are reasons why we can't send the chief off to do everything.

AM: These things weren't actually taken into account in the RQ rules but which Greg put into Pendragon. At some point your character reaches a certain level or power where he can not actively get involved in trivialities.

Nick: The other interesting thing out of this is that you're saying that everyone's wanting to get better at whatever and working towards Wind Lord status. I don't actually find that is the case when I'm playing at the Greydog game, whether it was as Thorgeir who wanted to be the Sacred Milkman of the Lismelder. We found a sacred milkman was one of the things in Fraser's „The Golden Bough“, a very fundamental work about anthropology and myth. The Sacred Milkman, no one could come within four miles of him or something and I thought: that's a good one! We've got a cow and it's recognised as being Thorgeir's province to look after it, so I might be moving towards some kind of ritual position. You never know if the Cow of Plenty is regularised.

David: The way I see it working is that we have one NPC, Branduan who's the guy others always pick on. He's the person in my campaign who shows you how you're supposed to behave. For example when everybody got lots of money on an adventure, the first time they'd ever seen lots of money, they rushed off to Runegate fort and started buying weapons and armour. They all came out laden down with this stuff and Branduan came out with two cows. When they got back to the clan everybody was saying: Well he's got two cows, wow! He's a rich and important man. Weapons, you don't need all those weapons. They and the armour are too heavy, you'll sink in the marsh.

AM: Well you got no cows and he's got two. That's a massive difference.

David: He showed that he was an important man, and he has become the next thane. The next time

we went to Runegate fort and everybody had lots of money, everybody came out with lots of cows.

AM: What did he do?

David: I think he bought some perfume because he wanted to marry somebody.

Nick: He was chatting up a Colymar daughter, very high in the clan.

David: What's happened with him though to go back to the original point is that he has risen in ranks, and he wants his sacred ring of warriors behind him because he wants to go off and do serious shit Lightbringer stuff. He's got that in his mind, he wants to be chieftain. A warrior chieftain because he wants to kick the Lunars out one day. He wants to be ready if that ever happens. So the player characters can start trying to think what position they want: rain maker, charioteer, his champion, all those sorts of things. And that's quite a nice way of having the player characters still be a group.

AM: In this campaign, how much do you fight, have social relationships with the Lismelder and external clans or groups, explore, have diplomacy?

David: In this campaign I would say that most games would last about a whole day starting ten o'clock and ending in the evening. There's at least one big fight, always, because that's a nice way of ending the game or having a nice big fight in the middle. But the rest of it is all politics, we might be resolving in terms of a big election. That might actually be the fight - running around trying to get people to vote for their candidate, making promises to the other clans. It's a balance but usually I find that you can't go through too many sessions without having a good fight in which you beat the bad guys.

Nick: Speaking as one of David's players I find that although there is very little fighting in the Greydog game I wish there was less usually. I often find that fights take an inordinate amount of time for what they're actually doing. There are important fights like e.g. when we were involved in the Lunar assault that took Smithstone which was well worth while going through in detail. And important ones like our failed assault on Whitewall - it's well worth seeing how that works. But I don't think it's worth while fighting out blow by blow a battle against some broos. Unless there's something really interesting or important about it it's a monster bash - you're trying to roll 01 to cut their head off with one blow or something.

David: We don't have random encounters, nothing like that. Every single fighting encounter will have a point to it. I don't believe in wandering monsters.

Nick: I generally resent the amount of time RQ combat takes because I can spend half an hour involved in interesting politics, in discussions and working out what people are about and like, and talking to my fellow clansmen, or I can spend half an hour to kill a trollkin. And I think I know which is the better time.

AM: But if you kill trollkin you can get handfuls of bolgs.

David: More bolgs than you can carry. But we actually use Pendragon these days.

AM: How many steeds do you have outlined for the clan?

David: What do you mean outlined?

AM: In my mind if the clan was going to be the level at which I ran the campaign, I would need to know how many steeds there are.



David: There are four households: the Hodirsons, Longbrewers, Osgossi and „no good“ Gorins.

Nick: One thing we do is when we play a game which isn't part of David's campaign - like if we played the Hestekos scenario it's going to be set around him and doesn't really fit in with our characters - we will play characters from one of the other households. So we've played the no good Gorins. We now know who the people we are keeping on insulting or not liking in the Greydog Inn are - they are the other player characters. It's quite interesting. But our clan has four households and we know sort of about them.

David: We do. I know exactly how many steads there are for each household, what the population of each household is, where they're located, what their major source of income is.

Nick: Who the most important people are.

AM: How many individuals have you got named?

David: Roughly I'd say about thirty or forty probably.

Nick: And we can rattle off the names of a dozen important people in Greydog lands. We meet these people, we talk with them day in day out.

David: But most of them are just names. There are only a few that you regularly meet up with. There's the old drunk in the pub, Fergus Windbag, who's the bagpipes player and then there's obviously the clan chieftains, and there's a couple of other warriors that you know fairly well.

Nick: Brigpice the fool. We have a very good fool who comes from the Gorins. One of the reasons people don't trust the Gorins is because they always or generally provide the clan fool. There's Kornos Longbrewer who is our chief. We love him, he's brilliant - he's like Vitalstatistix (in german comics: Majestix) in the Asterix books.

David: Kornos is no longer chief - he's dead.

Nick: Kornos is dead? I wasn't there for that game, was I? Shit. We need a new chief.

David: We do. I wonder who it's going to be.

Nick: I know where I'm putting my cows.

AM: So when you say you have four households that's like you have four bloodlines in the clan.

David: They are interrelated. The Gorins are from an original thane of Queen Lismelder so though they've been interrelated on the way, in some ways it's a bit of snobbery there why we call them "no

good" Gorins because they are not from the pure bloodlines of Lornar and Indrodar Greydog. The others are all interlinked the three households are from definite sons of Lornar Greydog.

Nick: The Longbrewers are the highest status clan. They usually provide the chiefs. They got the brewery and the Greydog Inn as well, and the beer is essential to the village. It is pretty much the reason why Greydog village is there, now.

AM: How many people are in the clan?

David: I think it's about six-hundred, 610 precisely.

AM: How many cats?

David: How many cats? No I don't go to that level of detail. The cats are actually part of the hunting. The part of the Odaya and Yinkin cult.

Nick: The best model for the Greydog campaign, the one I always fall back to and think about is the „Asterix the Gaul“. We've got the village and we know who all the characters in the village are: who the chief, bard and idiot is and stuff like that. We go off on adventures to far off parts of the world like Boldhome or the Grazelands. We see funny people, we tell jokes about them. At the end of it we all come back to the Greydog village. We've got more cows and everyone says didn't we do well. We nail the vampire head in the bar.

David: Usually these adventures are based on needs of the clan. They are not just going out adventuring for the sake of it. The clan defines that we need to go do something like find the beer: the beer's gone missing and we need the money. Or one of our people has been kidnapped and we have to go to Boldhome to get justice from the Lunars.

Nick: Or we've got a debt of honour to the Lunars and we have to go and fight at Smithstone. Maybe we need to trade the horses we captured with the Grazelands for something they've got that we want. We are sent by our chief, our great chief whom we all love. Who's now dead, sigh.

AM: But how do you manage this. There must be a lot of threats to be challenging for the play. And it should be that all the threats of the country are concentrated on your land.

Nick: No but we are playing the heroic, romantic role-playing idiom. It would be very silly I think to say: Well you must be ordinary people and ordinary things are going to happen to you, and that's what the game is about. Don't forget the impression that you're important, what you're doing matters because it doesn't, let's be realistic. You don't do it that way, you can't.

David: Well you do that to a some extent. Everyone has the player character special - they're going to do great things. The whole reason we started in this one clan is to show what real life is like. So many others are global-spanning campaigns - you don't know what life is like. You think what's to the norm - there are about a million adventurers running around killing people.

Nick: People who want to wear iron armour and buy sword training in their spare time. It's sad really. What we're doing is finding out what Orlanthi life is like by living through it. OK we're adventurers, player characters, but we're trying to learn.

David: So you get some perspective on what life is really like, and then you become heroes. It's an RPG but at least you know where you came from and the beliefs of your land. That creates far better role playing.

Nick: I wasn't around when the campaign started but I understand that you began with the players briefly being something 12- or 14-year old asking why don't we all have swords. And getting hit on the head by the adults telling them that's not the Orlanthi way, that isn't how we do things.

David: They were physically initiated into the clan. So it's a great beginners thing. You can actually teach the players very slowly what the world's like, and they explore more of the world and learn more about Glorantha. That's one of the reasons I wouldn't mind producing this as a supplement or a game. It will hopefully encourage people who are new to Glorantha and as Sartar hasn't been very well detailed a lot of people who like Glorantha would want to buy it as well.

AM: How long is it in written form?

David: Pages and pages. This is just part of it.

Nick: That's the distilled version.

AM: Do you hide your wealth and your weapons?

David: Cows.

AM: In cows?

David: Yes. Cows are status and wealth.

AM: But you need your weapons. If you don't go adventuring then you have to hide them I think.

David: You need your weapons of course. You leave them in the stead. They are safe there - the whole family will protect them.

AM: Aren't they forbidden?

David: Forbidden? No. If they are forbidden you don't have them or hide them in the woods.

AM: Or in a hidden Storm Bull shrine.

David: But my players don't do forbidden things. Well not often.

Nick: We did have one bad apple. When the rest of us were down at the Greydog Inn he was in his hut trying to learn how to read or practising his sword skill. The rest of us were with our feet on the table, quaffing King's Ale and having a good time. He was making better armour for himself in candle light or something. It was very odd, very antisocial. Strange way to behave. We thought he was going to become a Grey Sage or something. I think that was one of the valuable things we got out of doing the Greydog thing: you do a days work in the fields or look after the sheep, and at the end of that you go to the Greydog Inn which is the social centre of the village. You don't plan your timetable. Life isn't like the run-up to an exam, timetabling the day to get the most of out it. We're not doing that, I'm on holiday at the moment just relaxing.

David: Whereas if I was a RQ player character maybe I should be planning my training so that I get my skills up to a certain level.

Nick: I'll be doing press-ups now or taking classes from someone. And this is wasted time for me.

David: In the Lismelder tribe they just get to the pub and drink.

AM: How frequent will these pubs be?

David: It's the Good-Ale path. It's well used by Issaries merchants. They would have a local circuit.

Nick: But you can stop off at a very good inn every night as you go from Duck Point up to Runegate. We're famous for good beer in the world.

David: The main things that are sold are beer, there's also the Goodweed clan to the south.

AM: You say that the beer is sold. Now we have your clan people who assemble there and get their beer. Do they pay for it? If so how?

David: They generally pay for it with favours. There is very little money that changes hands.

AM: That is a very important thing to write up I think because everybody now will be playing that they go there, leave some silvers and get some beer.

David: You might pay for Auld Mutz Ale in silver.

Nick: Greydog village does not have an internal cash economy for just about anything. It's all about favours and status. When Quentin Longbrewer needs some barrels moved around we help him to move them. We all just muck in and help each other, and if someone isn't pulling their weight they get told about it rather pointedly.

David: Agreed. This is a bit of a grey area but the Greydog Inn is such a fantastic game construct that there may have to be some greying, because I'm not sure such inns really existed in any real world analogy. But it's just a fun place.

Nick: We players don't keep track of how much pocket money we've got and every time work out how many pints we can drink. We do know from the experience of the game that e.g. the character who was always off practising his skills in move quietly and hide in shadows was not in fact really considered to be one of us in the village because everyone else was off mucking in and helping with the harvest and at the inn. And there was this chap who was like outside all of that.

AM: In case of an emergency, e.g. this chap and one of your drinking buddies are hit by a broo in the middle of nowhere, who are you going to drag back home?

Nick: Obviously we're going to drag back the man with the higher hide in shadows and move silently skills. Very important to us Orlanthi.

AM: Have you made special rules for this?

David: The way the mechanic works - which I obviously haven't written up - was that everybody works in the fields and therefore you get a certain amount of training in terms of strength training and other skills.

Nick: Farming, animal, hunting skills.

David: That's right. Every season you get an experience check in certain skills like craft, animal husbandry, farming that sort of thing. Oratory in the winter months, and singing and so on.

Nick: Hunting skills go up when the great hunt is on.

David: You have a certain amount of free time in a season as well. And then say two hours a day free time. You have to say what percentage of time you're going to spend down the pub, with your wife and that sort of thing. That was a vague mechanic to work it out. Obviously everyone was looking at this one character who was saying: I'll spend all two hours training my hi... We were saying: We never see you, where are you. You're never down

at the pub, what are you doing all day. His wife left him as well.

Nick: It would be possible to turn that into a mechanic to say like how many friends you've got or how respected you're in the village. I would be keen to get a Pendragon set of personality traits and passions which you could use to regulate such stuff. There were some suggestions in one of the RQ 4 draft manuscripts that you should work out what you did with your spare time, and that would determine how likely priests, friends, colleagues and other people were to help you. If you spend your whole life being selfish and working to improve yourself and not actually having friends, working or helping out friends or having a proper job then you're actually not part of the world really. You're just this obsessive nutter who finally goes mad with a machine gun.

David: This is actually crucial to heroquesting because it is very much a socially based event in which there is a threat to your clan and you will heroquest either on a known or new one to try to solve it. And you need the support of your clan. So these mechanics must be in there so you are respected by your clan.

AM: I have found that players often concentrate on what is written on the character sheet. If they try to have a lot of friends and to be good at work but you might as well try to be the best beer drinker. It has to be written down.

David: But there's also the mechanic I used: the NPC who was really showing them how to do things. So he was the first down to the pub. As a GM I say to the player characters: Are you coming down to the pub? He is a guy who was known to be good because he stays with his wife a certain amount of time and looks after the kids - at least he's around a little bit of time.

Nick: He's not an average Orlanthi but he is a heroic, upwardly mobile and well-respected Orlanthi.

David: He's the example which the players can look at because then the players will see that other NPCs react well to this guy. That modifies their behaviour. The "cows incident" is obvious - that modified behaviour greatly.

AM: I wanted to say something about money and such. When Quentin Longbrewer searches something in the Inn or he wants to make an omelette, where did he get the eggs? Did someone else bring him them?

Nick: From the regulars.

AM: Exactly. If you're out of something you can exchange for that.

Nick: And if anyone feels that the village economy is being abused by someone, you're going to bring it up. You're going to say: Hang on a second, that guy doesn't do a stroke of work for us. You're going to have a bit of a barney or a fight, you're going to throw someone out, have him tarred and feathered.

David: It's a bit extreme Nick. You're a bit of an extreme Orlanthi I'm afraid.

Nick: I'm just saying what I think Greydog village should be like. If you don't like it we can just step outside - this is how people sort things out in Greydog. We're a barbarian, physically oriented culture where men run and shout.

David: No, no. I've got a juror to witness it, and then take it to the clan council.

Nick: If it was that serious I think we'd be more likely to sort it out crudely. It would depend on how serious whatever the alleged offence was. Whether everyone noticed it or if it was just someone thinking he's got it in for me, I don't like him. Maybe he's put an evil eye on my cows. I don't like him - probably a sorcerer or Vivamort cultist in disguise.

David: Certainly I'd expect that the state the players are in they will provide Quentin with leather working, wool, finished goods, lambs or cows even. Obviously there is an internal economy that everybody has to keep going.

AM: Another thing is that he's not making a profit.

David: Well he's making profit out of any foreigners.

AM: About the money. I don't think that if you're living there that you can come everyday and pay with money because if you did, the one guy who's doing this all he's doing is trying to show off that he's got a lot of silver coins. Look here I have money - it's like flashing money just to show off.

Nick: That's the way it is.

David: I agree with that.

AM: Is beer the only drink made from barley?

David: There's old Madge's wines.

Nick: She had some funny recipes. One of our clan has actually married the daughter of a wine maker from a neighbouring clan. We're hoping to be able to raise some vineyards ourselves. She was a thrall

who knew the secrets of wine making. But this is just like long-term economic development of the clan. It's the same way as we've got our sacred cow now. I think it's all good stuff. That's the kind of things we're doing that I think are more worth while than each of us individually striving to become a Wind Lord, great hero or chieftain. It's exploring ways of making a clan better, richer and more respected, and eventually probably becoming tribal kings or something. Or making our chief the tribal king - whoever he may be.

David: The other fine aspect is that it is a linear campaign - there are events happening in Sartar that you may experience. So what's next? Fall of Boldhome I think. Or the dragon.

Nick: And we'll still be working as Lunar mercenaries. We may start looking at our watches a bit: 1624 already? Time to desert. No we don't do that. It's good fun though being part of historical events. Like I said when we were guests at the court of the last proper King of Heortland before the usurpation and the Malkioni took over: it was good to joust against Sir Richard.

AM: What was the outcome?

Nick: We won. No one told us that it was against the rules to duck underneath your Shetland pony and knock the guy down from behind. If you want to see how Orlanthi behave at tournaments watch us tomorrow. For all we know we were extremely close to battling against Harrek the Berserk and winning. The fact that he was on a ship out at sea and we were on a cliff at land watching the princess we thought we had rescued from Sir Richard being captured by Wolf Pirates - which one might argue is worse. But for all we know Harrek the Berserk could have been on that Wolf Pirate ship and if we had had the means to attack him we would have. So we're part of history.

AM: You were talking about the clod hopping. Do you have other skills that are out of the ordinary like that?

Nick: Yes. We've got a lot of animal husbandry, craft carpentry, sort of generic skills. These skills exist in the world so obviously some people have them.

David: But clod hopping is a specifically Lismelder thing.

Nick: The other specifically Lismelder thing I think is that we worship the Great Newt.

David: That's just local. That's because these guys went to Apple Lane, like everybody.

Nick: But I think it's an interesting bit of local colour. When I first met the Greydog campaign I was Corwen the Shield Boy from Heortland. I was a foreigner because I hadn't been rolled up with these people. I was assigned as a squire which is the Heortland name for a shield boy I think to Sir Cullean who has just won a tournament.

David: The last knight of Heortland.

Nick: I was introduced to these barbarians in their funny tartans and kilts, these barbaric clothes they wore. I was like something out of Ivanhoe or Prince Valiant. One of them said that he was the King of the Rainbow Mounds. I had heard of this place, it's the legendary hills in the north which have like kingdoms underneath them - have you heard of the hollow hills where there's always feasting and it's all light. This man out of the north who we thought was a barbarian turns out to be the King of the Rainbow Mounds, a great guy who has dwarves working for him making magic armour and equipment and newtlings and such. This was the social impact of having these player characters who happen to have done the Rainbow Mounds scenario as one of their early adventures. Turning up later on when they're successful people and boasting about it.

David: The thing was that after the Rainbow Mounds they actually did go back for the religious ceremonies and joined the newtling cult. So it went a bit further than most player characters would go.

Nick: There is a newtling ritual we join in - I can't tell you about it because you're not initiates, and I

don't know about it myself. But it's something that makes us special, different. None of us has sacrificed any power to the Great Newt as far as I know.

David: One of us did I think.

Nick: A bit odd. None of us has ever got any rune magic, special skills, cult training or half-price spirit magics. We're not in it for that, we're in it because we're in the cult of the Great Newt. It makes you feel like your Gloranthan experience is broader and deeper because of it. That's what I told my wife anyway. We won't tell them about the time we imported a brothel back to Greydog village - there might be young people in the audience.

AM: From Apple Lane?

Nick: No! From Smithstone. We took it by right of conquest. And the city. We were heroic we were. We protected them from being raped and plundered -- by *anyone* else.

AM: How often do you play?

David: It used to be about once every two months, but not often enough now. Because I'm supposed to referee and I've got loads of other things to do as well. What I really need is for some of the players to referee a bit more in the Lismelder campaign.

Nick: Yeah. It's like if you want Tales of the Reaching Moon to come out it means we don't get as much Greydog playing. It's very sad.



Eurmal and the Ice Giantess

A story about Eurmal, told by Glowric Truthsayer of the Vantaros tribe

by Stephen Martin

One day, Eurmal was out walking around the world like he often was, seeing what trouble he could cause. He had not walked in the northern lands before, and so he set his sights on the northern star and began walking. Before too long, he came to a great house made of ice, and he decided to see who lived there, for he was tired and hungry, and wanted to rest for the night.

Despite being a liar and a thief, Trickster was always accepted in Orlanth's longhouse, because hospitality was sacred throughout the world. So, Eurmal did not fear that he might get rude treatment when he knocked on the door. Alas for the Fool, a great Ice Giantess opened the door, and before he could think twice she grabbed him by his ears and pulled him inside, saying in a voice like a glacier that at last she had something for dinner!

The Ice Giantess threw Eurmal into a cage made out of ice, and began to prepare the rest of her meal. Now, Eurmal was scared, but he was also clever, and while the Ice Giantess was working he thought of a plan to escape. Speaking up in his loudest voice, he told the Ice Giantess that surely he was too small a morsel to make a meal for her, and that perhaps she should fatten him up.

The Ice Giantess thought about this for a long time, and finally decided that he was right. But she had no food that Eurmal could eat, and so he had to convince her to let him make some food of his own. After thinking about it again for a long time, the Ice Giantess agreed, though before she let him out of the cage she gnashed her fangs, and bared her icy claws, and breathed her hoar frost breath on Eurmal to make sure he was too scared to run away. And Eurmal was so scared that he could hardly swallow the lump which was in his throat.

The first thing Eurmal did was to pull his firestarter out of his pocket and make a spark; when the Ice Giantess objected, Eurmal told her that he needed hot food, or he would never grow large enough to sate her hunger.

So she allowed it, though she watched Eurmal closely to make sure that he was not up to any trickery.

Eurmal said in a loud voice that he would toast himself some bread, since that was always good for fattening up a creature for eating. But he let it sit in the fire too long, and a great cloud of dark smoke rose up into the great house, so that light no longer came into the room. The Ice Giantess was suspicious of this, but could see no harm in it, though she made Eurmal eat the blackened bread.

When he had finished choking down the burnt crusts, the Ice Giantess came to eat him. But Eurmal said that he was not yet fat enough, and that she would be much better served to wait. The Ice Giantess thought about this for a long time, and finally decided to let him continue. But she gnashed her fangs, and bared her icy claws, and breathed her hoar frost breath on Eurmal to make sure he was too scared to run away. And Eurmal was so scared that he shit his pants, which he tried to disguise as a pile of rags so that the Ice Giantess would not be offended.

Eurmal again shouted very loudly, and said that some hot soup was sure to fatten him up. So, he took some carrots and turnips and made a large vat of soup. When he went to drink it, however, it was much too hot, and so he blew on the liquid to cool it. He blew so hard that a wind tore through the house, and made the tops of the icicles fall off with a tinkling noise. The Ice Giantess was suspicious of this, but could see no harm in it, though she gave Eurmal such a terrifying look that he dropped the bowl and cracked it. The soup spilled all across the floor, but the Ice Giantess made Eurmal lap it up anyways.

When he had finished slurping up the last of the soup, the Ice Giantess came to eat him. But Eurmal said that he had not been able to eat much of the soup, and he was not yet fat enough, and that she would get a much better meal if she waited a little longer. The Ice Giantess thought about this for a long time, and finally decided to let him continue. But she gnashed her fangs, and bared her icy claws, and breathed her hoar frost breath on Eurmal to make sure he was too scared to run away. And Eurmal was so scared that he got a blank look on his face, and only came out of his trance when the Ice Giantess was this close to snatching him up and eating him.

Eurmal shouted even louder than before, and said that he was hungry enough to eat a horse, but that he would need a very large fire to cook it in. He proceeded to set things on fire to make a larger blaze. Soon the fire was so large that the Ice Giantess realized what Eurmal was up to, but it was too late. When she came to grab him, he set fire to her shoes; she began to melt, though not before she managed to grab his private parts and pull them off. At this point Eurmal panicked and ran through a hole which had melted in the wall, and he did not stop running until he reached Orlanth's Stead. Orlanth took one look at the burned, naked, and maimed god, and immediately asked him what had happened.

Eurmal tried to cover his embarrassment and fear, and told a story of a thousand Dara Hapans and trolls who had captured and tortured him, trying to learn Orlanth's weakness, which only Eurmal knew. But Orlanth could tell when Eurmal was lying, and so he held him upside-down and shook him until Eurmal finally told the truth.

When Eurmal had told the whole story, Orlanth began to laugh. He laughed so hard that he dropped Eurmal. He laughed so hard that his helmet fell off and his sword fell out of his sheath. He laughed so hard that the top of the stead fell down, and everyone came to see what had happened. When they heard the story, they all started to laugh too, and soon they were all laughing uncontrollably. Eurmal grew more and more ashamed, and finally slunk away to hide, and even the fact that he had killed the Ice Giantess and saved himself could not make him come back for many days.



L o r e A u c t i o n 1 9 9 6

Secret knowledge revealed by David Hall and Nick Brooke

Transcribed by Johan Lindholm

On RuneQuest-Con 1996 („Rheingold-Queste“)

David Hall and Nick Brooke answered question from the audience concerning every Gloranthan theme. For the incredible low price of one silver each Audience Members (AM) bought the right to ask a question. Here we go...

Nick: Who's first? Any questions? We'll see if we can answer it. You can ask about opinions, facts.

David: You can ask me how I'm feeling.

Nick: Ideally yes or no questions. You can ask David what he drank last night so you can avoid it tonight.

AM: Was Moirades killed by the Grazers?

Nick: The question is about a historical wrangle inside King of Sartar (KoS) and the Genertela book. The problem arises because KoS says in its Composite History of Dragon Pass that Moirades, King of Tarsh, died in the year 1610, I believe. But the Genertela book, which is of course our best source for what's going on in the world, tells us that Moirades is the King of Tarsh in 1620. The question is trying to find out, I believe, what our opinion is on this little chronological wrangle, and he's disguising it as a question not wanting the answer "1583", because that would be more boring. I don't know why. My own answer to the question - which was compiled with I believe some help from Joerg and from Peter Metcalfe - is that probably in 1610 Moirades, by then quite an elderly king, went into seclusion. He built himself a pleasant villa and went there to practice his mystical Lunar things with small boys, or whatever else he was into. And at this time he took his son, Pharandros, and made him into the co-king of Tarsh. Now this wouldn't be unusual at all for most kingdoms throughout history.

David: I don't believe this is so. I believe that Moirades in 1610 went mad.

Nick: Yes, that's what I said but I was giving the Lunar version.

AM: David, what's keeping him from being the king although mad? He is Lunar.

David: He is the king, but he's mad.

Nick: So Pharandros is like the regent for the mad king. We had the same in England at the time of the Napoleonic wars. We had a fat unpleasant prince who thought he was a great military leader, and a completely potty king who thought he was a tree. He was German incidently.

David: My viewpoint on when Moirades finally died, I would tend to suggest that it was before 1624.

Nick: Yes, I can live with that. Somewhere in that range.

David: So I think he becomes sane in 1621. He goes insane again and dies.

Nick: And he may be played by Nigel Hawthorne. Wasn't that him? Yes it was, Nigel Hawthorne. That's King Moirades of Tarsh.

David: The Madness of King Moirades.

Nick: Very sad. Next question. That was a mark.

AM: What about a secret?

Nick: I don't think I know any secrets that can't be told. Do you think I do?

David: I don't think you do. It depends on which secret.

Nick: It depends on how secret it is. Ask me a question and I'll tell you how secret the answer is.

David: I mean we have to say we don't know the secret of the Godlearners.

Nick: I apparently might know it when I'm very drunk. I did get struck by one of the secrets of the Godlearners this morning, which is that the Godlearners were a Godlearner construct. But I don't know if that helps us.

AM: In the rumours section of Tales # 14 there's a rumour that is said to be true that many of the intellect spirits are actually fragments of slain Godlearners. Could you expand on that?

David: When there was the great backlash of nature against the Godlearner experiment and the knowledge had to be destroyed many of the Godlearners were destroyed in various different ways, but there are various husks of them, which might be monsters you could find - like in Tales of the Reaching Moon # 10 there's a scenario where there's a Godlearner who's in a machine.

Nick: There's two scenarios where you've got mysterious Godlearner islands, silly old men, sorceries from the Second Age.

David: But anybody who knew this knowledge, it had to be stripped from them. They were turned into zombies or perhaps intellect spirits - that's where they were at the time. It's the way nature stops this evil thing ever happening again.

Nick: The immediate source of the rumour was that it was something Sandy Petersen mentioned and we thought: That's quite interesting - we'll tell it to more people. I'm prepared to accept as Gloranthan fact a lot of what Sandy says, and he said that a lot

of the intellect spirits you meet today are the fragmented souls of lost Godlearners. So remember: Don't mess with spirits.

David: But they're not conscious, they're just mindless.

Nick: All they can do is hold on to bits of magical knowledge which are of no use to them. Very apposite, if you think about it.

AM: Years ago there was a list, a top secret document from the Chaosium office with a list of absolutely top secret secrets that your eyes would melt out if anyone besides the approved people sees the list. I think you know the list I'm referring to Mr. Hall.

David: Yes. My eyes haven't melted out yet.

AM: How about sharing something from that list, maybe something that pertains particularly to Sartar?

David: There wasn't very much on Sartar, I'm afraid.

AM: See, I don't know what's on the list.

Nick: It's quite an interesting piece. I think it was written at the same time as the Genertela boxed set was, and it is underlying plots which might exist behind some of the Hero War events or the big characters. Now the way it was written up was quite interesting. It's a document, and the front sheet of it says: This is Top Secret Chaosium Property, only authorized people are to read this. If you're unauthorized and read this you're on your honour to tell any referee of future RQ games that you have read it, at which point all of your stats will have to be reduced to three. One of the secrets was that the Kingdom of War in Fronela is the tool of the Nameless Man. I think that's true.

David: And the Nameless Man...

Nick: is the tool...

David: of the Queen of Zoria,...

Nick: the Queen of the Kiss,...

David: who is working for the Lunars.

Nick: She is in secret alliance with the Lunars. She is controlling the Nameless Man who is using the Kingdom of War in an attempt to destroy Loskalm. We don't know who the Nameless Man is or why he's attempting to destroy Loskalm, but he's obviously got a bit of a chip on his shoulder.

David: So you could say the Kingdom of War is almost being driven by the Lunar Empire. Why - we don't know, but we can guess.

AM: What's another secret from the list?

David: There's something about trolls.

Nick: Yes! That's a very nice one. If any of the authors of tomorrow's free-form would like to shoot me if I say something I shouldn't. There is a rumour about what's going on in Ralios which I will pass on, but tell me as soon as you want me to shut up. Everyone knows that when Arkat defeated Nysalor, or Gbaji, he cut the body into lots and lots and lots of pieces and buried them under tons of rubble and

magic in different parts of the world. And the Lunars are trying to put him back together again. They're assembling bits of Nysalor from wherever they can find them and carrying them to, I believe, the city of Kitor in Carmania in the West Reaches, and stitching them together. There is, however, a problem because they have more parts of Nysalor than there was Nysalor. So they're not sure whether they're getting bits of Nysalor, Gbaji or Arkat. They don't know why there's duplications. It's quite hard work sussing out whether or not something is a bit of the God of Illuminated Truth or the God of Illuminated Falsehood because, of course, if he is the Deceiver then you're going to think it's the right part. The troll connection with this is that trolls are selling bits of it because they don't want it.

David: Because they know what they really are putting together.

Nick: That's right. And the trolls are giving the Lunars bits of this thing to stitch into their god but...

David: They know that what they're going to create is a chaos monster of some sort.

Nick: And I've just remembered a third one if anyone wants to put a mark.

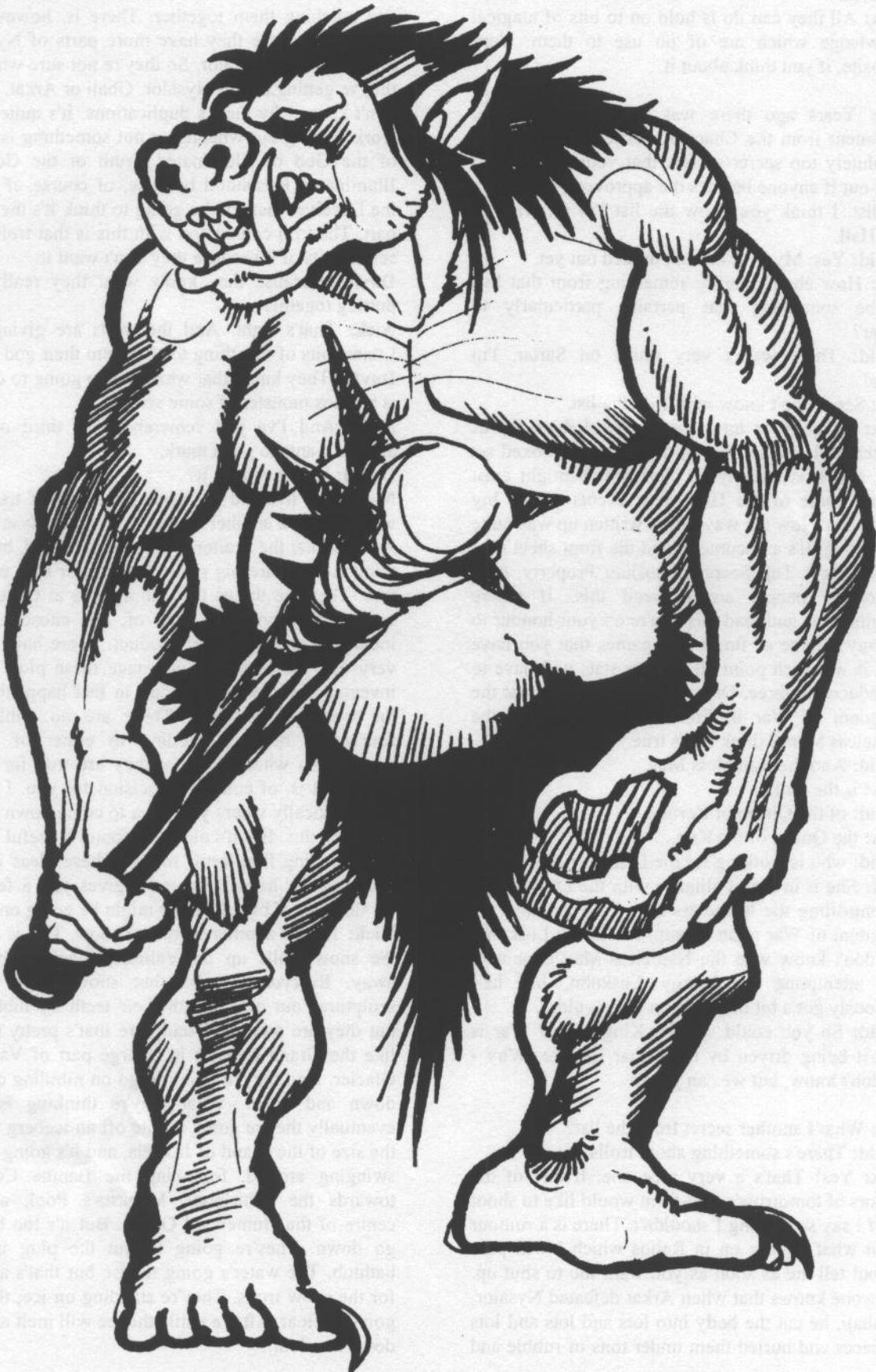
David: Krjalk, wasn't it?

Nick: Yes it could be Krjalk, the god of treason, which may be another name for Gbaji or Nysalor or Arkat. Arkat the Traitor. So it's complicated, but the thing is these are big plots that may or may not be true. They are things that the authors at Chaosium were toying with the idea of, but chose not to include in the published product. There have been very few things happening since these plots were invented that reveals they are in fact happening in the world if you like. There are no published sources, I believe, alluding to either of these matters. So whether or not they are true for your Glorantha is, of course, a decision for you. I think that's basically where you have to come down to on stuff like this. But it's nice. We found it useful when we're writing free-forms to have these ideas in the backs of our heads because it gives you a feeling for the kind of big plots that might be going on.

Nick: There's another secret we know. This is about the snow trolls up on Valind's Glacier nibbling away. Everyone knows that snow trolls make sculptures out of ice with their teeth by nibbling, but they are making a sculpture that's pretty much like the Grand Canyon in a large part of Valind's Glacier. And they're going to go on nibbling down, down and down. What they're thinking is that eventually they're going to bite off an iceberg about the size of the island of Jrustela, and it's going to go swinging around, following the Banthe Current towards the Whirlpool, Magasta's Pool, at the centre of the Homeward Ocean. But it's too big to go down. They're going to put the plug in the bathtub. The water's going to rise but that's alright for the snow trolls. They're standing on ice; they're going to float. After a while the ice will melt and go down the Pool.

David: There'll be large-scale flooding across the whole of Glorantha. It won't flood everywhere, but certainly a lot of the cities will flood.

AM: Wasn't that in King of Sartar? When the water reaches up to Wintertop?
Nick: Perhaps so.
David: It's interesting, I don't know.



AM: Do you have anything else from the list?

Nick: This is one, I think, that was nice. When you reach Magasta's Whirlpool - assuming you're not actually sitting on an iceberg the size of Jrustela - what happens is that...

David: First of all you're trying to sail away as fast as possible.

Nick: No one, no one in their right mind wants to go down that Whirlpool. The only people I know who ever volunteered to go down were the Waertagi, and they are insane. And the giant cradles. Nothing natural and sane goes down that Whirlpool. But when you get into it there are things called the Doom Currents. Popular mythology is that the Doom Current is the name for the current that's going to make sure that you go down the Whirlpool, but in fact I think the Doom Current is the one where once you've got in to it you can't avoid, you can't get out of going towards the Whirlpool, but it's a bit like the event horizon of a black hole. You can just go round and round and round, and never actually go down. And there may be some things, some beings, some Waertagi ships, some other ships.

David: I believe that there is an island there.

Nick: The single island that's actually inside the whirlpool on the way down.

David: If your captain is good enough, before the ship actually goes down the whirlpool you can try and beach your ship there or jump off and get on there, but unfortunately you're stuck there for there's no way off.

Nick: It's an interesting place though.

David: You'll never age there.

AM: There's one way off.

Nick: Down.

David: Yes, you can jump down.

Nick: But no one sensible goes down. The firebergs might be coming back, while we're on the whirlpool.

AM: Why "might"?

Nick: Well, because it's up to you. If you think your game isn't going to be helped by having a huge burning slick appear out of the far north and sweep down to destroy the coastal regions of Seshnela, then you don't have to do it. That's why "might". Because everything that goes down the Whirlpool, of course, sails through the Underworld and comes up again on the other side. Eventually. Most things die doing that. The Waertagi didn't. And the firebergs didn't, so they might be coming back. The firebergs are huge burning icebergs made of fire. The Jrusteli invented them. They wanted to wipe out the Waertagi. I can't say I blame them, I don't like the Waertagi much.

AM: What do you know about Charg?

Nick: I know that Charg is a referees' option. I've talked to Greg about Charg. He doesn't know what's coming from it. In fact he'd even forgotten it was important at one point. In an early draft for King of

Sartar the Lunar army had "allies from Charg", and we said: That's a bit odd.

AM: It's under the Ban.

Nick: And he said: Oh, I must look at my map again. Oh yes, you're right it is, and took it out. I think that Charg is like whatever the secret of the Kingdom of War is. It's a thing which is for your campaign to discover.

David: So if you want ravaging barbarians to come in from there at the same time as Sheng Seleris is attacking the Lunar Empire, Argrath is coming from the south, and in the north the Winter's ending, then you can do that.

Nick: I've heard it suggested that they might be an Orlanthi people, nation who have accommodated themselves to the Red Moon. I've heard it suggested that it could be worshippers of Orlanth the Sun Killer. I've heard all kinds of suggestions from different people, but the thing is until it lifts there's no way of finding out which is true. And it's going to lift in your games. I wouldn't want to cripple your campaign by saying it's going to lift and you're going to find it's all naked screaming Picts.

David: I think maybe the mark has to go back because we can't answer that one really.

Nick: Yes, we can't answer that. But what I can tell you is that there is no determined version of what is in Charg that any of us is aware of, or that is known at Chaosium.

David: We know that Greg has not decided yet either.

AM: There is one thing. The Lunars could be thinking: Maybe we'll get some allies or something from Charg.

David: That's not what the Carmanians think.

AM: OK but they could be assuming something based on things in the past. They don't know what's there now, but because of various indications they could be assuming this kind of thing is developing there, and when it lifts then those will be our guys.

Nick: That's right, a Lunar theory.

AM: They could have figured this out, decided that that's the way to do it and told the other scholars who told all the other people.

Nick: But of course for anyone's game it's most fun if that isn't quite right.

David: It could also be that the Kingdom of War is an insurance policy on Charg as well. So if Charg turns out bad then you send the Kingdom of War against them.

Nick: But on the other hand I think we'll have the great wall of Carmania finished before then. That long fortification along the border that one of the counts is building. That'll keep them out.

AM: Hopefully.

Nick (ironically): "Bound to."

AM: About the Grazelanders. How does what is said in King of Sartar about the Grazelanders and their history fit into what has been published in the Genertela book and other sources? What is the final version?

Nick: I can give you my version of the story of the Grazelander and the origin of the horse peoples, and how it all fits together, but I can't swear that this is going to work with regard to the specific sources you've named. I believe that the origins of the horse nomads of Pent, they originally came from the southern Pelorian bowl, what is now perhaps Saird and the provinces. In the Darkness they moved from there mostly north-eastward out toward Pent. In the First Age they dominated Dara Happa and were thrown out to Pent. In the Second Age some of the Pure Horse People, a tribe from Pent, were taken to Dragon Pass to act as mercenaries for the Empire of the Wyrms Friends. This was a period when the Empire of the Wyrms Friends had sun-worshipping components, allies, subjects - the same period that the Yelmlio temple was moved to Prax. The Pure Horse People lived in Dragon Pass and in Prax, and in fact for most of the Second Age there were hardly any animal nomads in Prax. It was a horse nomad part of the world. Scary thought. They all got thrown out at the start of the Third Age by the animal nomads when the Empire of the Wyrms Friends wasn't there to help them. Was this part of Jaldon Toothmaker? I can't recall.

David: I would think so, yes.

Nick: They were effectively sentenced to death by being banished into Dragon Pass. Sometimes it's said that they went there voluntarily, and sometimes that they were forced into it. I can't remember. I think there are more than one story.

David: I think that the thing about the King of Sartar version of it is that it is a hidden version. Because what was supposed to have happened to the Pure Horse People in Prax was that they were all killed.

Nick: They were trapped in a net of darkness and when it lifted there was nobody left. And the Pure Horse People say we were trapped in a net of darkness and found a way to sneak out into Dragon Pass.

David: But they had to hide the fact that they'd sneaked out, therefore they came up with this myth whereby they're made of centaurs who've split.

Nick: But that may be the truth for some of them as well. You know the myth where the centaurs get cut into their man bits and their horse bits? It gets worse from here because we've now got the Pure Horse People living in Dragon Pass and calling themselves the Grazelander, or Grazers, depending on what translation you prefer. But they're also living pretty much in the same kind of part of the world where the Horse People originally came from. At some point the Feathered Horse Queen appears among them. There are three big things going on with horses at this moment in Glorantha, around 1620. One is you've got the Feathered Horse Queen of the Grazers who's ruling this nomadicish people peacefully. The other is that in the Char-un lands of Erigia you have nomads who are breeding horses back towards the original, magical stock. So

you are getting horses that breathe fire, eat meat, can fly, have claws not hooves. And the third thing is that in Pent there are wandering madmen and shamans and dervishes, and the like, who can see that the Mother of Horses is being re-born in a distant land, and they're going to lead their people there to find her. I think all these things are connected. I think this is one of the ways Glorantha works. All of these are the same kind of event happening, but it's hard to work out which of them is it, the right one. It does look as if the original home of the kind of horse nomads who Sheng Seleris followed is very close to Dragon Pass. Is that worth a Mark? I think so.

AM: Another one about the Black Net. We know that Derik Furman, Pol Joni, quested for it, and brought followers back from it.

Nick: Yes. Definitely related to the Grazers.

AM: Now the question is do the Pol Joni have a similar society to the Grazers?

Nick: The Pol Joni, I would say, don't really have much of a society. They are a bastard tribe originally made out of outcasts from all over the place. Tarshites, Grazelander exiles, Praxian exiles, general Dragon Pass people who wanted to live on the plains.

David: I would say the greatest influence is Sartarite.

Nick: Nowadays, yes. But I don't think that they have a composite single myth other than that Derik brought together all these desperate peoples. They are actually followers of the Way of Waha and Eiritha. They are accepted by the Paps, which means that they are Praxianish, and the Grazelander aren't. So whatever there is to them you can't just say: They are the Grazelander except they are living somewhere different and herding something different. The Pol Joni ride horses and herd cattle. This is one of the horrible heresies that springs up in Pent from time to time. The Pol Joni have always done it because they come from a cattle-raising barbarian culture that has horses. Way back in the Kingdom of Tarsh, it used to be that the barbarian settlers, the Tarshites, and the Grazelander nomads got on very well together. They had quite a sophisticated interaction where the Grazelander grazed their mounts in the pleasant lowlands of Tarsh during the winter and in the uplands during the summer, or something. But one of the Tarshite kings betrayed them, and took that land and wouldn't let them into it. So there is quite an interesting interrelationship between the horse people and the cattle people in Dragon Pass, and the Pol Joni is one facet of that.

AM: So if the Pol Joni herd cattle and the Praxians do some herd raiding, will they eat the cattle?

Nick: I don't think cows are unclean in Prax. I think that only horses are. They would not eat the horses. They wouldn't give them the Peaceful Cut, I believe. They don't want horses. But cows are OK.

You can eat cows, as far as I know. I've never heard any reason why you shouldn't.

David: Well, there is BSE.

Nick: Look! I'd like to go on record at this moment and say that Pelorian cattle is completely free from chaotic features. It's safe, harmless. Lunar government scientists and magicians have proofed it.

AM: The other thing is that Storm Bullers might want to eat cattle because they would get mad-cow disease from it.

Nick: That's right! The Rage of the Bull. Come on everyone, eat British beef. It's good for you.

AM: If you were denied initiation into Storm Bull then you could eat beef until you became crazy.

Nick: Yes but you wouldn't be able to do it off Lunar beef. People go mad in the Lunar Empire for all kinds of reasons, and get chaos taints for all kinds of reasons, but it's not the beef. Crossing the roads could be dangerous. You could sprout a tentacle crossing the road or go completely barking mad. So why do you want to blame it on the poor cows? It's very sad.

AM: They're being eaten anyway. It's not their fault.

AM: I have one question concerning Ralzakark. They say that Ralzakark can take on several forms. Is there a certain number of forms or does he have an infinite number, and can he take on several forms at one time?

Nick: It's an interesting question. The answer is that he's split up. There are several Ralzakarks in Dorastor. One of them is Ralzakark the Unicorn Emperor. This is the one you always see on Lunar pictures because he looks very sophisticated - you see him on the front cover of things. One of them is some kind of monstrous thing in a cavern underneath Fort Wrath; staked out in the decomposing body of some gigantic dinosaur with howling demons all around him - he's very nasty. One's a son of Ralzakark, Ralzakark jr. One's the scorpion broo. You remember the scorpion broo on the cover of the Book of Drastic Resolutions and the Genertela pack - that's Ralzakark.

David: That's the one that gets killed.

Nick: One looks like a really reasonable guy except when you walk around to the side of him you notice that in fact he's hollow. From the front he looks like a completely reasonable person - that's rather scary. They are all Ralzakark. I don't think there is a set number of them, but if there was a set number I would break it because that's the nature of Dorastor. But certainly there are at least half a dozen Ralzakarks simultaneously existing, and they are prepared. If you talk to one of the ones that will talk to you he'll admit it - yes there are other Ralzakarks - or maybe he won't - no I'm Ralzakark, the others are all imposters.

AM: Ralzakark is just like Arkat.

Nick: Yes, and there may be a secret in that too.

David: He's also very old. In the Tunnelled Hills there's an old shrine to a son of Bagog who was actually fathered by Ralzakark.

Nick: Interesting - didn't know that one.

AM: Is it possible to defeat any form of Ralzakark?

Nick: I would say yes because we live in the heroic and romantic world of Glorantha in which your players are probably playing human characters - I think you would have a chance of defeating Ralzakark. I would not recommend a newly generated player character to try it.

AM: What about Oddi the Keen?

Nick: Actually that's a secret but I'll tell you anyway. No it isn't a secret, it's in the Lords of Terror. Oddi the Keen actually ends up allying with one of the Ralzakarks and invading the Lunar Empire at the head of an army of chaos monstrosities. He's a nice chap this Oddi. In the end though he kills out one of the Ralzakarks so he's not even reliable. We don't know if he got the right one.

AM: In Dorastor there are several groups of people. Are they all ruled by Ralzakarks?

Nick: No. It would be very dodgy for anyone to start saying: Everything in Dorastor is chaotic, ruled by Ralzakark or tainted. Because Dorastor is a place where you can't make direct statements like that. At this point I would like to recommend the fanzine the Book of Drastic Resolutions. This is largely a novel-length author's notes or things they had to cut from Lords of Terror. It does, however, include some good maps and history pieces on Dorastor which make it quite clear just how horrible the place is. The geography is unstable. There's a nice thing that I liked anyway: a section for Dorastor in the same format used for other lands in the Genertela book. I thought it was quite good fun.

David: It was excellent.

AM: I've got another one about the Horse Lords of Peloria. In the Entekosiad, in the Bisos cycle, there's a mention that Lukarius and Hastatus are sons of (?).

Nick: I'm afraid I have to pass on this. The question relates to one of Greg's recent works in progress called the Entekosiad which is a collection of early Pelorian mythology. I'm not intimately familiar with it. If the answer to the question isn't in the book then I certainly don't know it, and if it is in there then you've got a cheaper way of finding it. I'm afraid I can't give you a definite answer unless this is something in which you just want my opinion about something.

AM: I want your opinion. There were Horse Lords in Pelanda before the Dawn. The question is: Were the Horse Lords spread all the way to Fronela?

Nick: Pelanda isn't all the way to Fronela, it is basically anywhere west of the Oslir.

AM: They were on both sides of the Sweet Sea?

Nick: I'll answer this one quickly then. The truth of it is that population at the Dawn was generally very

low. If you look in Troll Pack you'll see the best proof of this. Troll centres of power were anywhere where there was about a thousand trolls alive at the Dawning. If you bear in mind that the world was very empty at the Dawning, then the people who are mobile, the nomads, are going to be able to get pretty much anywhere they want to. So it's entirely plausible to me that one of the Jenerong Horse Lords - the Pentan nomads who were ruling Dara Happa at the Dawn Age - might have made a foray

out to Pelanda and put themselves in some kind of local position of strength. So I would say yes - it is not impossible that there were nomad Horse Lords in Pelanda before the Dawn. We know that Jenarong was the Dara Happa emperor before the Dawn, and he was a Horse Lord. I don't see any reason why that is an inconsistency or impossibility. The Bisos myths also are fairly late in the Pelandan cycle, aren't they? They are pretty much the end ones. So yes I would say that's possible.



AM: A question about Dorastor. The Storm Bulls would they sense chaos all the time?

Nick: Oh god! You'd be either in heaven or in hell depending on his opinion.

AM: He may fumble.

Nick: Yes. Now he may actually not succeed in not sensing chaos where there isn't any. I don't know if you've read the article that was in TotRM #8 - the chaos feature - and was reprinted at the back of Lords of Terror about the Storm Bulls' sense chaos. It is like a traumatic reaction. Sense chaos isn't something where you get your scanner out and find out that someone is chaotic. It's more like: because I'm in the room with something chaotic there's something wrong, and it's making me angry and edgy.

David: Suddenly you feel the scar you got the first time you were hurt by a broo. It begins to hurt and hurt, and that's the sign that there's chaos.

AM: Do you feel this all the time in Dorastor?

Nick: I think you would. I think that many ordinary Orlanthi would also be feeling that something is sick, twisted and wrong all the time in Dorastor even if they weren't Storm Bull cultists. People who can't sense chaos would sense that there is something horribly wrong with the country. It is not a natural place.

David: You feel much like I did this morning...

AM: I had an idea or two a while back that if someone says Ralzakark, Gbaji or something like this in the presence of a Storm Bull he would automatically sense chaos just at the sound of the name, but as soon as the sound dies he does not sense chaos.

Nick: That's interesting. I think that's what Storm Bulls tell policemen shortly after their berserk killing rampage: "Someone must have said Ralzakark nearby. I never fumble!" Is anyone aware that this is the reason why there are very few major or great temples to Storm Bull: if you ever get more than a hundred of them together in one place one of them is bound to fumble his sense chaos. It's a rumour.

AM: And then the youngest member gets it. Obviously he's the one.

Nick: Or they also go for the red-headed handsome ones, or anyone with good teeth.

AM: Back in San Fransisco Greg Stafford and Sandy Petersen were asked what Gloranthan personality they most closely identify with. How about if we hit you with that too.

Nick: OK. I can tell you honestly the answer is that Greg Stafford most identifies with ... was that the question? For a few years now I have felt quite a close affinity for Yanafal Tarnils who is a human, noble Carmanian, joins a conspiracy he doesn't quite understand, and ends up turned into a god in the religion he didn't understand at the outset. I don't identify with him but I do find him very interesting, and I would like to know more about him. If I could learn more about anyone

Gloranthan, if I could discover more about him, it would be Yanafal Tarnils, the Lunar demigod of war.

David: I suppose I would have to identify with Elmal. The thane who stays behind and looks after the stead while the big boss is off sorting out problems. That's what I've been called.

AM: Was the blood of humans red before the Red Moon arose?

Nick: Yes. Definitely. The colour of red has always existed in Glorantha. In fact I can tell you more than that. Would you like to learn more about red? I'll include this in your current mark. In the First Age we know from one of Greg's failed novels that Orlanthi kings wore the colour red. I think actually this is in King of Sartar. If you look at what Orlanth gets dressed in before he goes out to fight, I think he's wearing a red coat, surcoat, robe or something. What we knew when we first met RQ from looking at the counter colours in White Bear & Red Moon was that the Sartarites were sort of orange-brown. Storm was left off the elemental identity table for some reason in the original edition of RQ. When they added it in in a Wyrms Footnotes - issue ten or so - they said that the colour associated with the storm/air element was orange. By the time Gods of Glorantha came out the colour associated with this element had been changed again. This time to white. So it looks as if that throughout history the storm element has gradually been bleached. It starts off as a nice throbbing red, blends to a sort of orange, then to dingy brown, and now to white with the danger of disappearing altogether. At the same time of course the Lunar element has gained the colour red and holds the dominant position in the Middle Air. I think this is all important. I point out that the other two gods whose colour is white are the Invisible God - who some people think doesn't exist at all - and the White Moon who all reputable authorities will tell doesn't exist at all - yet.

David: I think what all Orlanthi should start doing is wearing red. They should make a statement, a fashion statement.

Nick: That's right and in fact we have a cheap shipment of red cloth. In this village now from Peloria. Interesting decorative motifs around the edge: the life, death and moon runes all entwined. Scimitars too - they look good with red.

AM: Just like on St. Patrick's Day wearing green. Not wearing red on just Orlanth's high holy day but all the time.

Nick: Oh yes all the time, and carrying silver scimitars saying: All hail the Reaching Moon!

David: That's not quite a good idea for Orlanthi.

Nick: The Reaching Moon is the chief goddess of the Middle Air!

David: Of course. I'm sorry.

AM: That's another thing because I think in the old days they said: If there's an element of air it's tin which of course is a part of bronze which is kind of reddish.

Nick: They also thought it's iron because that's the metal used for killing things with.

AM: Later sources say that it's silver. So it's also watered down from red into white.

Nick: Yes. It goes down from iron into silver into tin - it's getting poxier as it goes on, isn't it. I think that silver was originally the metal of Uleria, the goddess of love and life who holds everything together. It's ul-metal, isn't it. The Lunars have adopted the metal silver as their own because it's symbolic of their desire to heal the world, bind its parts together, bring tolerance and compassion to everyone. Which I think they do remarkably well.

David: That was a party political broadcast.

Nick: The things which are associated with the Lunar element existed in the world before the Lunar element was reborn in the form of the Red Moon. So there were always bats, mourning doves, silver and red. These things did not suddenly come into being in 1220 or 1247 or some point between.

AM: So if the white of the storm goes ...

Nick: Yes then the Red Moon might go white.

AM: Who then gets red?

Nick: A laughable misconception. You forget the cyclical nature of Lunar reality. Whereas storms blow and then peter out the Red Moon goes on turning and turning, dying and being reborn, eternally changing but eternally the same. There will be no need for the White Moon. She will come eventually at the end of time, but remember that the Red Emperor has a special relationship with it.

David: This isn't what the white moonies would tell you.

Nick: The white moonies would say: Yes. So that's two marks for the two answers.

AM: My question was: as soon as the White Moon appears is storm totally gone from the world since red is nowhere to be seen any more?

Nick: It's a good question. Is storm compatible with the Lunar element? I think the answer to that would be one of the big Gloranthan secrets. The Lunars are saying: Yes. If he wanted to Orlanth could join the Lunar pantheon. He could be the god of good winds or something. But I also think that it's very likely, if you wanted to say it that way, that in fact there can only be one elemental deity of the position we are currently calling the Middle Air for historic reasons. When the Red Moon inhabits that completely there will be no more storm. You must remember that the Lunars are trying to recreate the Golden Age, and in that age there was no storm. So I think whereas Lunar missionaries will tell you that there is room for wind and for moon alike and that everything can be shared, it is possible that the two are incompatible. But you didn't hear me say that.

David: Potentially another thing that might happen is that some lesser storm deity will get married to the Lunar pantheon.

Nick: Well Molanni is there already. She's the goddess of calm air, the still small voice, and she's one the many underwives of Yelm. Interestingly

enough we found out in a recent game that the position occupied by the Molanni high priestesses in the Lunar Empire is the weather announcers. They forecast and predict the weather, and also create it. That may not be true.

AM: Metals come from the bones of the gods.

Nick: Many metals come.

AM: What about iron?

Nick: Iron comes from the bones of gods who had iron in them I suppose. The answer to your question is an odd one because Glorantha has many overlapping realities. Some myths will tell you that all metals come from the bones of the gods and that all gemstones and crystals come from the blood of the gods. Others will tell you that the dwarves discovered iron and that all iron in the world was made by dwarves. Dwarves will tell you that - except they won't because they won't talk to you. But if they could talk to you they'd tell you that. I don't think that the two are incompatible but neither of them is all-embracing. Dwarves can certainly make iron from whatever, iron ore I suppose. But yes you can also find iron bones - they must be very rare.

David: Perhaps it's the bones of Mostal.

AM: No that's the bones of iron Mostali which died in masses during the Gods War.

Nick: Yes. And there's the Iron Mountains, a famous dwarf stronghold in Seshnela. It's the best source of iron in the world. A lot of Seshnelan knight wear iron because iron is cheaper and more readily available in Seshnela than anywhere else in Glorantha. Some of them also wear unenchanted iron armour. You know that iron has a magic deadening effect? Well they actually quite like that. So if you're going to go and kill a wizard or rid the king of a troublesome priest what you do is get some people dressed head to foot in solid all-encompassing iron - twenty pounds of iron = minus hundred percent to the chance of being affected by magic. True fact. And if the rules don't quite allow that, that's a Gloranthan fact not a RQ-rules fact, so change your iron rules.

AM: So there was some purpose in that movie Excalibur.

Nick: Yes. It's part of the rivalry - in fact in some places active hatred - between Hrestoli knights and Zzaburi sorcerers. Hrestoli don't like Zzaburi because I think Zzabur had Hrestol killed. So there's a lot of rivalry there which sometimes spills over to a general dislike of religious wizards as well, but that's naughty. It does happen but it shouldn't.

AM: I've got a question about Arolanit and the Second Age. We know that the Godlearners conquered all of Seshnela, and Arolanit was split up into several duchies. Who inhabited them, who ruled them and what happened to the Brithini living there?

Nick: I can only imagine that they were inhabited by Brithini, ruled by Brithini, and that any Brithini who cooperated in the Godlearner period of rule aren't with us any more.

David: Alternatively they could have fled back to Brithos.

Nick: Yes, Brithos was still there in the Second Age. But the other thing to remember about Arolanit - which is very unclear when you look at it on the map, but very clear when you read it - is that there's very low population in Arolanit. You see this a big kingdom which has very few population centres, mostly costal. Not at all much inland. They left a place name off the Seshnela map: Fornoar which has I believe a river valley coming out of the Nida Mountains east of Arolanit and which is a disputed territory. Sometimes Brithini want it, sometimes Seshnelans, elves or trolls. It's a very good place to set any kind of adventure. Now, let's suppose that in the Second Age a Jrusteli God Learner went into Arolanit, built a castle somewhere where there were no Brithini (and therefore never would be any because they don't like to go to places they haven't been to before). And this Jrusteli God Learner called himself the ruler of Arolanit: who's going to deny it? Meanwhile, why should the Brithini do anything about him? Brithini don't like reacting to things. It implies change and change kills them. It's true - the Brithini would much rather nether ever changed. Everything about their culture is geared towards that. It's the way they stay immortal. This is why people who come along with their superpowered Brithini player characters who are 2000 years old, with very high bite attack percentages and know every spell in the book to several hundred percent are wrong. That's not reasonable. Brithini are very limited, they are like Mostali in many ways.

AM: Where does the Telmori tribe of Sartar originate from?

Nick: If you look at a map of Genertela you'll see that between the lands of Ralios and Fronela are the Nidan Mountains, the westernmost part of the Rockwoods. In the middle of the Nidan Mountains is a pass called High Lama Pass. The Telmori in the First Age were a wolf Hsunchen people living on both sides of that pass - both in Ralios and in Fronela. On the Ralian side they were horribly beaten up by Arkat, on the Fronelan side they were horribly beaten up by Talor the Laughing Warrior - Arkat's sidekick, his boy wonder. Talor cursed them so that they would not be able to avoid changing into their totemic beasts because they had allied themselves with Nysalor, Gbaji the Deceiver, and enhanced their animal natures with his chaotic powers. They fled, migrated from what had been their centres of power, through I believe Fronela, through the western side of the Pelorian bowl. You'll find some of them there in the Fifth Wane history of the Lunar Empire. Hon-Eel the Artess meets some Telmori as they are moving through

Areer or Doblian or some such place, and she gives them the great blessing that they all either turn into men or into wolves or turn into wolves all the time or something. Because she's nice like that - Lunar hero, they are all very friendly. The ones who end up in Sartar are part of that great migration that's taken place across the entire course of the Second and Third Ages, and that has led the Telmori from their original homeland in the far north-west of Genertela to the very edge of the Wastes. Moving hey.

David: What they did is that they had a lot of fighting with the Sartar tribes. They fought their way across there, and eventually they were only incorporated into Sartar because Sartar went to them, made peace with them and promised them something. In return they are now loyal. What he promised was that one day he would change them back to what they had been.

AM: Is there a special relationship between the Sartar tribe and the Dorastan tribe?

Nick: No there is no special relationship. You may find something about the relationship in the book Dorastor. They would recognise each other as wolves. Whether they are any friendlier than that - than a wolf would be introduced to another from several hundreds of miles away - I don't know. They'll have some myths and a lot of customs in common. I think they would be able to get on quite well after a while. But it would be a shaky start. Sartarites have common customs but that doesn't stop me hating the Colymar. I think I'll throw in one more thing since that was the last question: Sartar promised the ducks the same thing.



The City of Wonders

By Simon Bray

"There is always a truth within the story, no matter how false the tale."

An ancient Pelaskan proverb.

CHORALINTHOR'S CHILDREN.

At the bidding of the Goddess I had left the safe comforts of her glow long behind. Through the wretched lands of Saird and Sartar I had carried the message, memorised to the letter. My journey had taken me as far as the foul and villainous port of Karse and onto the fish stained deck of a Pelaskan fishing boat. We sailed for the City of Wonders. I was unaccustomed to poverty, and yet the grinning man who sat at the tiller was the epitome of that lowly state. No other captain or pilot would carry me, but it was within my nature to at least to understand the motivation of their contempt. Our little boat slipped across the azure blue waves of Choralinthor Bay, my solitary captain laughing at the sprightly Sea Season breeze that pushed us forward. I had journeyed far and fatigue grasped my body and pulled it into a nauseous slumber, and so I was unaware that we were being observed. It was the voice of the mariner that woke me, answering question in a sing song language. At first I assumed that I was still dreaming, and then my weary eyes fell upon the forms that danced beside us in the water. I had not been prepared for the beauty and grace of the Ludoch, for that is what they were. The Mermaid had sleek skin, tinged with blue and long hair like matted kelp trailed across her face, the face of an angel. About her danced many of her kin, leaping and twisting through the air and water in a dazzling display of aquabatics. It quickly came to my realization that we were nearing the City and that these were loyal servants to the Pharaoh. If only the bureaucrats and guardians of the Empire had such beauty. The conversation between the Mermaid and the pilot was brief, he nodded and pointed at me and she frowned and she held up seven fingers, this I assumed was an allusion to my faith. Then she disappeared, streaking across the crystal waters in a shower of foam.

THE GOLDEN DOME.

The little boat slipped across the waters. I now sat at the prow, watchful and alert seeking another glimpse of the sea maiden. As the day slipped into the evening I became aware of a warm glow to the west. I had at first thought that it was the dying embers of Yelm descending into his daughter's arms, but the light did not fade. The mariner became excitable and sang a most vulgar song in his backwater language. I then realised that what I saw was the City of Wonders, encased with its

golden dome of gold. I had thought of it as purely legend and had never believed that any city could be so protected. In defiance of my belief the dome glittered like the Hill of Antirius across the Bay.

THE SIXTH OF SHIMMERING WATER.

By the early, mist coated hours of the morning we were approaching the harbour of the wondrous capital. Beneath the cool waters, I could see a rich and fertile forest of kelp, abundant with fish and the children of the Bay. I searched for the mermaid but could not see her. The mouth of the harbour was guarded by two great towers, that shimmered in the morning light. I had at first thought them to be metal, for they shone like quicksilver. I then saw the creatures that swam within them and saw that they were in fact the impossible, solid water. My guide nodded, smiling at my gaping jaw and laughed at some personal joke. Our boat slipped past the towers, almost brushing against them. This agitated many of the creatures within that shied away in a spray of silver, all except for a great whale which seemed to watch us with great understanding in its eyes. The harbour itself was gargantuan, constructed it seemed from pure green aluminium that shimmered and moved as if affected by the tides. Three great piers jutted out far into the bay and were surrounded by a teeming mass of Holy Country vessels. The ornate ships all appeared to carry nothing but people, and I could not understand how the city could thrive so without regular supply ships.

As we rounded the end of one of the great piers I saw a polyreme of monstrous proportions. It was as long and wide as a town and appeared capable of carrying a city upon its deck. The rich blue sails of the ship remained still in the wind. The symbol of the Pharaoh clear for all to see. The captain told me that this was the 'Pharaoh's First Triumph' and that he had constructed it from a single mangrove tree. Belintar then sailed it single handedly to Loon Island upon which the City of Wonders stood. I doubted the tale, as should anybody, but could not deny the impressive nature of the vessel. The mariner laughed at me and shook his head.

We climbed the great steps of the harbour, sixty-seven in all. The people thronged about. My guide pointed them out to me and all greeted him warmly. The Blind Fishermen, with their white eyes and magical nets that could catch what their hearts desired. The Fish Guards with their vicious tridents and hideous helms portraying Golod's ugliest progeny. The Aluminium Dancer who swept about the Harbour touching and blessing people

apparently at random. The Blue Shift, strange robed folk who moved like the tide about the Sixth without apparent purpose. Diadromus, a gigantic but delicate damsel fish that moved around the land from within a tame undine. He I was told was the Speaker of the Merchief and very important. My head swirled it was if I walked within the Otherworld. I could not tell mortal, immortal or spirit apart and I did not dare to cast my magic to confirm my suspicions. It was then that I saw her, my mermaid. This time she walked upon legs as a human, although her skin was still tinged with azure and her hair black as kelp. A delicate white shawl was all that she wore to cover her nudity. I could feel her presence strongly as she danced through the crowds and I felt seduced to follow.

THE SIXTH OF FERTILE EARTH.

I cannot remember my passing from the harbour to the field. I had woken amongst a rippling field of poppy kissed barley. My head rested upon the stone base of a statue. I sat up bleary eyed and looked upon the graceful form of some earthy and bawdy goddess. In the distance I heard the gentle song of Marken Thushes and the bleating of a lamb. Carefully rising to my feet, I looked about. The field was upon the edge of the Island, the sweet sea air blew across the barley and invigorated me. In the distance I could hear the laughter of children, but could see only squat low houses covered in ivy and jasmine. With no other place to go I walked towards the laughter. The field seemed endless and I walked for several hours. Dotted about the crops were statues of many earth goddesses, some feminine and familiar, while others were as grotesque as Gorgorma. At the base of each someone had made sacrifices, sometimes of fruits and harvest produce and other times their feet were caked with blood. My growling stomach willed my head to take some of the fruit, but my higher principles overrode my base nature.

I finally walked onto the lush grass of the village green. Within the centre of the dozen or so clay houses there stood an effigy of the Pharaoh in strange regalia. It was carved of wood and was dressed to look like a sun god. From the head of the great statue hung many green and gold ribbons that were pegged about the statue in a circle. As I pondered at this strange form I heard once again the laughter of children. From between the houses appeared perhaps a hundred maidens, all dressed in simple robes of green and gold. Upon their heads they wore crowns of juniper and alder and each sang in an angelic voice. I retreated to the porch of a house to watch their activities. Each girl-child then grabbed a ribbon and began to dance around one another in a complex and undulating pattern. Then to my surprise I found that I was becoming aroused. I turned away in embarrassment and shame, to find myself looking into the deep green

eyes of comely woman, dressed in robes of sumptuous emerald. She smiled, one eyebrow raised and beckoned me to enter her home, with the words, "Come Entru. Enter the bosom of the Goddess and know peace. The Children's Troop are dancing for you, their magic has brought you from the wilds into my arms.", I stumbled for words and tried to explain that my devotion to the Red Goddess required my loyal piety to love only her. She still beckoned and then I saw that in her hands she held a pair of blood stained sheep shears. Instantly I fled.



After many hours of frantic running I stumbled into the courtyard of a great granary. All about me, burly men worked, hefting sacks of immense proportion. The granary itself was made of rich red clay bricks, and had a roof apparently made of spun gold. The men toiled endlessly, and did not even have time to speak. I wandered around the courtyard, until I found some bakers preparing bread, when I approached them they gave me a great loaf and a mug of strong barley wine to drink. I sat upon the steps and thanked the Goddess for her bounty. As I ate, one of the labourers approached me. He was dressed in nothing but a coarse apron that reached to his knees and his oiled muscles glistened under his shaved skin. He introduced himself as Vogarth the Strong Man. He requested that I follow him, when I asked why he said that the second evening was coming and that I must meet with the Sisters of Freedom and Liberation. I explained that I was only seeking the Pharaoh, and he retorted that I was, "On the path to do so." I dared not refuse the titan, and so I followed, swigging the last of my ale.

Vogarth the Strong Man led me to a great door within the earth. It was carved with images of plants, animals, women, children and to my surprise a great green skull with foliage bursting from its mouth. I faltered, but his firm hand guided me down the stone steps and into the moist darkness of the tunnel. I could see nothing, and relied upon the titan to guide me. We travelled for many hours until we came to a great room, illuminated by an ornate hearth fire. Above the fire simmered a cauldron, and around the room were gathered many women of all ages. Many of the women recoiled and shouted "Entru is among us!", others smiled and nodded at me. I noted that all of the women were partaking of some household duty, some worked looms, others stirred the cauldron, some nursed children and others sewed cloth. In the centre of the room sat three queens, one young, one heavily pregnant and the last an old crone. The queens commanded Vogarth to bring me before them and each scrutinised me with fiery eyes, prodding fingers and sharp comments. They then fed me upon barley broth, blood sausage and bread. Finally they each gave me a gift, the youngest gave me a kiss, the mother gave me a lustful vision and the hag gave me a black robe and commanded me to wear it. For my part, I felt unable to act, unable to speak and thoroughly demeaned. I found that after they had gifted me that I could do nothing but return gifts to them. To the maiden I gave a promise, to the mother I gave my scimitar and to the crone I gave my power. Then Vogarth was commanded to take me to the next Sixth, "With the blessing of Esrola."

THE SIXTH OF THE FREE WINDS.

I enter the Sixth of the wind folk from beneath a great whorl carved archway. I felt instantly uncomfortable amongst the people, as they all eyed me suspiciously and made their wardings against evil. I sorely felt the loss of my scimitar to the Sisters of Freedom and Liberation, and my empty scabbard hung limply at my side. The people gathered about me and growled curses in their guttural tongue, and soon I was surrounded. Then from amongst the woad caked folk there was sudden burst of song. A small man walked amongst the Orlanthi singing loudly and clearly. About his neck hung a delicate harp which he strummed gracefully. The burly warriors dispersed, disappearing into their houses or taking light upon the winds. The player introduced himself as Skovari Skovarisson the Golden Voice and beamed a great smile at me. "I am your guide he announced, like the wind I will make that duty clear and bold. No subtlety will you find here amongst our Sixth, only honesty and honour. Come now and I will walk with you until the third evening." I still did not trust the man, and demanded to go to the Pharaoh immediately, he replied "You are on that path, it will come soon enough." We walked about the district, my guide explained verbosely every detail of the place, although he would not allow me to enter any place other than those that he chose to enter. We first came across a great field, surrounded by stout fences. Within the field I saw a herd of Sky Bulls, stomping and snorting as they fought. At the edge of the field was a great lodge, which stank of strong ale and cattle, from within could be heard the sounds of cacophonous singing, Orlanthi ballads that my guide hummed repeatedly for the rest of the afternoon. Skovari explained that within the halls were the Uroxi Berserks, kept content by the Pharaoh with ale, women and battle, a place to avoid. We then moved on to the crowded market of the region. Here were being sold all manner of objects, I saw sold there a Thunderous Comb, an Apple God, a Lineage and a Mountain. I sought amongst the traders for things that were stolen from the Empire, and saw many things in there improper place. A Yanafali Esprit D'Corps, a Governors head and the Jewel of the Holay Queen, each time I tried to investigate closer my guide would distract me and the stall would disappear in a gust of wind and dust. Annoyed I commanded to go elsewhere. Skovari eventually led me to a great colosseum. The gates were manned by a talking Shadow Cat, who charged us excessive prices to sit in the worst seats. Skovari explained that this was the legendary Whirlwind Bowl, I sat and watched but saw only hot air and no entertainment.

My impatience to see the Pharaoh was growing, and the message was burning a hole in my mind. While Skovari was whooping and cheering I sneaked away from his side and fled the colosseum. The streets were deserted. Although I was convinced that I could feel eyes watching me at all times. I searched the district for the exit, but found no visible gateway. Eventually I came upon a great black door. This I assumed was the entrance to the Sixth of Darkness. I could not have been more wrong, for when the door was opened I found myself looking into the face of Yanafal's former master. I think that my mission would have ended there if I had not been grasped by the White Matron. I had not heard her approach and was surprised when her alabaster hand touched lightly upon my shoulder and turned me about. I looked deeply into her blue eyes, saw her black hair and knew the face of my Mermaid. "The path is nearly halfway done." She said to my soul, "I will show the way forward." And so we walked into the next Sixth.

THE SIXTH OF THE LUSTY FLAMES.

We walked along a great road surrounded by lush gardens of exotic flowers and trees. The air was warm, as was the road beneath our feet. Above our heads the golden domed shone fiercely with scintillating light. Great gold stone statues of the Pharaoh stood along the road side, each posed to point towards the centre of the district. The landscape was littered with great stone pyramids with smoothed sides, not unlike those of Dara Happa. Upon the top of each surged a great column of flame, often surrounded by many priests dressed in feathered robes. The White Matron, my Mermaid walked ahead of me. With each step I noticed that her skin became gradually golden, and her robes shifted through the spectrum from white, into yellow and finally into a rich and welcoming scarlet. At this I could not resist to ask her if she wore the colours of moon in tribute to me, "not yet and maybe never," she replied with a smile that made me feel reassured.

Our journey came to an abrupt halt within a great circular courtyard. In the centre burned a great copper brazier and the wind carried glittering sparks of fire into the air that singed my clothes. The Scarlet Mistress beckoned for me to advance, but remained still her self and began a slow stead prayer in an unknown tongue. I was fearful at first but her presence reassured me, and so I walked toward the braziers intense heat, my face and arms glowing. About the circle I saw the feather robed priests, their copper faces grinning and laughing. I tried to halt my steps, but I could not, the magic of the city once again driving me onwards. The intense heat seared my flesh, my flailing arms ignited like torches, but I felt no pain. Just betrayal.

The Mistress was gone and all that remained of me was ash and spirit.

THE STYGIAN BASEMENTS.

I awaited for Danfive Xaron, but he did not come for me. I thought back to more ancient days, to the gods of my childhood but the jackal headed one did not come either. I knew that it was to be my destiny to haunt some forsaken brazier in the Pharaoh's capital. I waited silently in the darkness.

I slept and dreamed of Rufelza and contentment came over me as I walked amongst her red forests and crimson fields. Then I awoke, should one awake from death? I stood in the abyss of coldness, all aloe and so far away from love and home. All about me was silence, deafening silence that only the dead can know. It was the tusks that I saw first, sickly yellow against the blackness. They came lumbering towards me, carried by a great and heavy snout that rode upon an equally cumbersome body. The black velvet hand of the beast brushed against my paralysed body and I felt it's power. The great hand clasped my shoulder, a massive dark stain against the black robes of the Earth Women. With immense ease I was lifted into the beasts great arms and carried forward upon a nefarious journey through the night. I knew that my body had no form with which to resist and my spirit was a fading spectre that could not harm the world and so I was powerless. The beast was not so silent as I had first believed, it made noises that rode upon the edge of silence. It was singing! The song was not human, if it were then the noises would not have caused so much pain to my ethereal ears. The great sack like body heaved and rocked as it ran, the muscles undulating beneath the velvet fat like great clashing rocks. Occasionally my bearer and captor would stop as if to listen, and I was sure that several times I heard whispers in the dark. The words were hidden, muffled by my numbness but I knew that they talked of forbidden secrets and ancient truths.

The journey ended at a great door. I could not see the wood or hinges, but I sensed its nature as a door. The beast did not approach, it halted as if in fear and placed me upon the ground and then was gone, a shadow in the abyss. Hunger struck me, a feeling that I had somehow forgotten and the regained. I felt flesh upon my bones and it ached with pain. I was alive and invigorated by this I pushed upon the handle of the door. Grey light burst through the cracks and I blinked.

THE TALARI LOT.

The sky above was tinged with a dirty grey hue as if its life had been leeches from it. The courtyard too was dismal, a great flat square of smooth stone, unbroken even by a pebble or crack. Behind me the great door slammed and I turned about to look upon the undulating form of the obsidian palace that I had thought to be hell. Something whirled and clicked from across the courtyard and golden light poured forth into the grey choking air. I spun about to see that a door had opened within one of the grey featureless buildings and a tall man dressed in robes of brass beckoned to me. I was becoming accustomed to the city and recognised my next guide.

The man was much taller than myself. His skin was pale and translucent. His dull grey eyes stared from his gaunt shaven eyebrows and his head was covered in an intricately engraved cap of iron. From the man's woven brass robes hung a sword fashioned from a tailor's shears and his hand rested upon a great iron staff that was fashioned in the manner of a screw. His skeletal hand beckoned with elegant and precise movements. In my mind I saw the promises of food, warmth and money that the golden light offered. The house was filled with people. Some were rich and dining upon great feasts, the others were poor and sat wretchedly in the corners counting their few pennies upon their fingers. The great room was littered with gaming tables each attended by a solemn looking man identical to my guide. The air was alive with the sounds of gambling, chinking coins, cussing losers and hysterical laughter. I remembered how my father had gambled my freedom in a game of Utakus and I trembled at the memory. My guide was persistent, he prodded me towards a table and handed me the dice. His bony hand cupped over mine to shake them, but each time I pushed away him with ease. I had nothing that I would wager and would not if I had.

I recognised the people about me, the treacherous Talari who sought to drive a man to such desperation that he would only have his soul with which to gamble. The mariner had told me as such as we sailed within his little boat, I secretly thanked the wretched fisherman. The Talari loomed above me and raised his staff in anger, but his movements were mechanical and slow and so I easily evaded his blow and ran for the grey courtyard. Behind me I heard the shouts of the gamblers begging me to stay, but by Rufelza I did not harken. The grey light of the courtyard had become intense, like cold steel and all about I heard shouts and cries. Then I felt the earth begin to shudder and great cracks shattered the flawless stone. I watched in horror as a great serpent of metal arose from the hole and began to bathe the yard with fire. I wished that I had remained within the arms of death, so that I

would have to undergo the experience again but the City was more cruel than that. The flames swathed across me and once again I was dead.

THE KEEPER OF THE KEYS.

My Mermaid smiled at me. I knew I had entered heaven. My body was blackened by fire. The Mermaid bathed my wounds with water from a brass canteen and bound them with rich black clay. I watched her move with graceful ease across my still body, her nimble fingers bringing life to my dead flesh. Across her face spread a compassionate smile and her eyes glittered with love. She was dressed now in robes of many colours, her breasts were held within a bodice of iron. Her fiery copper hair was braided with flowers of every season and her face was whitened and rouged in Esrolian fashion. When she had finished tending to my wounds she stepped back and sat upon a throne of rich coral and rested upon an ebony staff tipped with lead. From her belt hung a great bunch of keys, in much the way a Sartarite woman wears them, but I knew that these keys were for greater places than a pantry.

"You are within the reach of the Pharoah's spoken word", she answered a question that had only just come to the fore of my mind and had not had opportunity to leave my lips. I stared about my surroundings. The room was of great size, so great that the legions of the Emperor could have rested here with their horses, servants and wives in comfort and space. The walls were of an ever changing hue, as if covered by a myriad of mosaics that danced of their own accord. I stared hard at the shifting images, and vaguely recollected some of the events that were taking place amongst them. They were however not the events that had occurred within Glorantha, they were no history. "They are your dreams, all gathered here for you to remember." Again the questions were answered without being posed, "Choose one, that you savour most greatly and it shall remain here for posterity for all to see." I could see no images of my mermaid and so chose the dream that brought me into Rufelza's service. My mermaid smiled and touched the wall, the image remained but all the others were replaced by the dreams of others. I did not look at the dreams of the others, Danfive had taught me the penalty of voyeurism.

I sat in silence with the mermaid as she gently groomed my hair with her long fingers. I knew peace and began to understand the journey I had taken and I learned many lessons. After an age the mermaid stood and lead me by the hand. "To the palace." She answered my mental question, "But first you must stand within the place of the Creator." I was shocked that the servants of the Pharoah were in fact followers of the Invisible God, but again that gentle form probed my mind. "Not

him," she explained and then riddled "He is but a creation of the Creator." This perplexed me and eludes me to this day. I was lead through the grand doors of the Museum of Dreams into a great square, lined with statues of the Pharaoh. Unlike the monuments I had seen before these were all different and portrayed a hundred or more faces beneath the Pharonic mantle. Some were not human, but all were heroic of countenance. I thought for a moment I understood, the Pharaoh was a mask, a not unfamiliar concept to a servant of the Goddess. "They are the masks, not the Pharaoh," canted the mermaid "Belintar moves within the masks, he does not die!" She seemed hostile, and I apologised for such apparent heresy. We walked onwards into the heart of the city. The mermaid came to a small courtyard surrounded by obelisks. I could hear all around me the sound of laughter and voices speaking in tongues that were alien. I could not see the forms from which the voices arose but I could feel that they were demanding answers. The mermaid turned to me her face calm, but her eyes flashing with vibrant life. "Open your mind, you stand within the place that the Creator has made his own." I relaxed and allowed my soul to drift for a brief moment, I felt people, thousands of people all asking unanswerable questions. They filled the world around me like a deafening roar, there was no cohesion of clarity in their question and then my mind felt HIS. I recoiled in horror, my body convulsed and writhed in the torture of what I sensed. I had looked into the eyes of the future, danced with the Cosmic Spider, looked behind the mask of the Goddess and known the answers. Then it was gone, I remembered nothing, only that I did not exist. Her arms were about me, and I knew that to be untrue.

I stumbled in a daze towards the Pharaoh's palace, I would have been unable to move if it were not for her supportive arms. The palace should have been beyond my imaginations understanding, it proportions were unworldly. However, nothing in Glorantha would ever exceed my understanding again. The palace rose into the sky, like the Cosmic Mountain must have once done. It was as wide as a mountain, and I knew that within it must have scurried with entities and servants unknown throughout the world. The great doors were guarded by great monsters, that must have been formed from the nightmare of the Kethaelans. They were elemental beasts, part fish, fowl, scarab, beast and machine. They were improbable and yet reassuringly terrifying. The perfect guardians. Perhaps if I had stood at the gates unescorted then I would have found my last demise, but the beast lumbered aside with the swish of my mermaids hand. Through great and winding corridors we walked, the air perfumed with alien scents and coloured with beckoning light. We travelled without rest for what may have been a day, but I

had come to realise that time was a lie in the City of Wonders.

Only once did we halt, by intention we stopped at a great hall decorated with many mosaics. I knew what lay within those ceramic patterns, the many participants, the trials and contest could only be the Tournament of Luck and Death. The mermaid talked a while, pointing to various characters and images, briefly explaining their meaning. Her delicate fingers danced across the wall and stopped upon an image of red armoured warriors. She looked into my eyes and seemed to expect an answer within them. I had it, but did not relinquish it to her even though my heart screamed to do so.

Our journey ended within the throne room of Belintar. The spectrum coloured walls danced with the light that reflected from the gold and turquoise throne. It was empty, but I was not surprised. I turned to Belintar and gave her my message. A tear rolled down from those vibrant eyes and my mermaid appeared in her true and final mantle. The Pharaoh raised a hand and my fragile life thread was broken.

"I have done my duty and Rufelza has seen through my eyes and entered my mind. The walls of Kethaela are thus broken. The cracks of reality, now are forming in the fabric of the City of Wonders. This shall be the guide for the Inspiration of Moonson to follow. Go forth and hail victor! Seek the Red Guard!"

Gardulus the Seeker, humble spirit and servant of Moonson and Rufelza.



L o r e A u c t i o n 1 9 9 7

Secret knowledge revealed by David Hall, Nick Brooke, MOB and Rob Heinsoo

Transcribed by Daniel Fahey

For the most part I have been able to transcribe this all word for word as it is on the tapes. There are several bits where too many people speak or laugh at the same time. For those parts I've tried to write whatever came out making sense. There are a few things I've left out as they were repeated or didn't contribute anything. AM stands for Audience Member. I put in people's names when I could recognize them. Maybe I got a couple wrong...

Nick: Apart from the dodging hoplites of Sun County, we can't really do that today so sorry about that and that's why it's so cheap.

MOB: But, just remember that we all get our inspiration and ideas from the same fountain of knowledge that Greg Stafford gets his from.

Nick: We make it all up.

MOB: We just make it up.

Nick: As far as we can do I hope everyone here knows everyone on the panel. This is David Hall, the Reaching Moon Megacorp in one body. This is Michael O'Brien, the man who single-handedly saved RuneQuest I think, with his work for Avalon Hill. If that's not a contradiction in terms. On the end we have Rob Heinsoo, the man who's going to make it all redundant.

So you can aim questions at particular people if you want to watch them squirm. Do we have any questions?

AM: Who is Nick Brooke? You did not say that.

Nick: I can answer that one. The answer is I am Nick Brooke.

AM: Queen Deezola, the Binder Within. What does she bind within.

Nick: Uh, it's a very good anti-laxative drug the Lunar Empire makes...(Lost in laughter). It's a great antidote for Prax Tummy. Seriously though, we've recently been doing a lot of work on the innards of the Lunar Empire because we're writing a fifty-player Lunar freeform. Lunars only, we thought we wouldn't let the riff raff in this time around and obviously that's good patriotic Lunar Char-Un, Sable-Riders and the like. Basically Lunars. And one of the things we learned in the course of that is that the Deezola cult, one of its functions is coordinating the internal agrarian economy of the Lunar Empire. So have you ever wondered why it is that you're able to get strawberries on the Pentan frontier, or maize grown in the Heartland shipped out? It's because Deezola is binding together the economic and agricultural productive life of the Empire into a single whole. What you're probably

asking is what exactly did Deezola do in the Seven Mothers quest that gave her that title, and I'll let you know as soon as I find out.

David: I think it's probably something to do with her healing powers because I see her more as spiritual rather than materialistic.

AM: Was she the one who actually resurrected the Red Goddess?

Nick: It seems likely. She is the one who provides the power of resurrection to the Seven Mothers cult. It seems a bit of a hint.

David: She put the spirit of the Red Goddess, perhaps, into Teelo Norri's body

Nick: I could add that Queen Deezola herself is associated with either Gerra, the suffering woman, or Rashorana, Goddess or God of illumination, depending which version of Greg's manuscript you're working from. And this may be a clue as to something to do with the way she relates to the community and the universe and pain and things like that.

Rob: Have any of you read the birthday story of the Goddess that's in "Before the Red Moon"?

David: You mean the Nativity play one?

Rob: Yeah. Nothing about it in there, is there?

David: No.

Rob: Cause I didn't know it existed. I think it's in the book that is for auction later on that Greg gave.

Nick: The best thing about that is knowing that at Lunar nativity plays once a year all the little children dress up in animal costumes so they can join in the chorus of animals and get a donkey suit and go down to the temple and sing. And there's all the proud parents watching. But, the reason I mention this is because some of you barbarians may be thinking at some point in the not too distant future of sacking a temple of the Seven Mothers. I just ask you to remember, the propaganda value of one murdered Teelo Norri nun is incalculable. So, please, no holds barred. She's over there.

Daniel Fahey: Well, we're not gonna JUST murder her. That would be unthinkable.

Nick: Now we know what fixed intelligence means.

AM: My question is about Tusk-Riders and their story. In the council to build Gbaji, or Osentalka or whatever his name was, (**Nick:** the Good God), they had Trolls and then the Trolls went out and the Dragonewts went out and they had people to replace them. For instance, for Dragonewts they took Hsunchen and I want to know if they took Tusk-Riders to replace them or perhaps humans instead of trolls.

Nick: That's a very interesting idea. I now think they probably did. What I'll chuck into this is that the cult of the Bloody Tusk is basically the cult of Cruelty to Animals, which is a fine thing, you find in Elder Secrets. The cult's founder was a chap called Aram Ya Udrum. Aram represented humanity on the first World Council of Friends. There were representatives from the Elves and from the Dwarfs and from the Dragonewts and from the Gold Wheel Dancers and from someone else and from the humans. And the human on the council was Aram Ya Udrum, who is now the god of the Tusk-Riders. So, yes, anything that can be done to make the connection between the Tusk-Riders and the Council more fun, I would say go for it.

David: And that was why they became Troll-Humans.

Nick: The other good thing about the Tusk-Riders is that they have the legend of Tusker John, the lost emperor of the Tusk-Riders. (Audience Laughing) It's in Elder Secrets, apart from the name. No lies. They believe that there is out there somewhere in the wilds their emperor on the back of a big pig. And that he's going to rule them all. They're going to have a huge empire, and if this is not a flashback to the age of Nysalor then I'm getting something seriously wrong. So I think the answer is that is a very good suggestion. It's creative. We cannot confirm it because I don't think anyone put the thought and the lateral thinking into it before. It's great, it's good. I would run with that.

AM: I think what was written in some official piece was that...

Nick: Allow me to wipe my ass with official pieces.

MOB: He has.

Nick: No, no, no. Those were unofficial.

AM: It came from the Ministry of Propaganda from Irrippi Ontor. It was that they happened at the beginning of the third age, or something like that...

Nick, in narrative voice: It was the dawn of the third age of Tusker kind...

The Cult of the Bloody Tusk doesn't make it exactly clear what is going on. You seem to have peaceful earth-worshipping, pig-loving people, suddenly turning over night into orcs on porks.

David: Your idea perhaps provides a link as to what happened.

Nick, tusk-rider voice: Yea, it's funny. Ha ha. I like.

Andreas Pittelkow: Yes, I have a question about mollusks.

Nick: Take his money. Quick.

Andreas: They are creatures of darkness. How are they connected with Orlanth? They are shaped like a wind rune.

Nick: Snails. Yea, they are.

MOB: Cuz they're fast like the wind.

David: Should we give him his money back?

Nick: Yes. Well, keep asking until you come up with something we can answer.

AM: I'm sorry. I didn't understand his question. Could you repeat it?

Nick: He was asking how are mollusks, like snails, connected to Orlanth, because snail shells come in a sort of wind rune design. The other connection is that we know that in Glorantha eyes are light-emitting organs and snails deliberately have their light-emitting organs on long stalks, thus getting them as far away from their brain as possible so that they're not contaminated. And in fact snail brains and Orlanthi brains are very similar.

Rob: It's pieces of an air god who crossed the wrong person in the god's war, and got blown up into little snail-sized pieces.

MOB: What culture in Glorantha eats snails then?

Nick: The Lunars, of course. Are there any Frenchmen in the room? Good. The Lunars eat disgusting things. They eat snails. They eat frogs. It's one of the signs that they are a chaotically tainted race.

MOB: In a new story I've written which will be published very soon in the Glamour book I believe, a young chap called Jaxarte Whyded goes to visit the Emperor and actually has lunch with him, and to show the magnificent bounty of the Empire you go to a table that's fully a hundred and fifty meters long with magnificent dishes from across the Empire. But they actually just bring the same food out every day...

Nick: And Moonson gets his cheeseburger.

MOB: To show how magnificent the Empire is you have all these dishes brought out. Some of them are in fact illusions of long-standing duration. Some are made of wood, some are made of wax, and others will just sit there and rot until they go. Certain dishes have special marks on them and they're the ones that actually have the fresh stuff in em. That's what everyone goes for. Poor Jaxarte didn't know this so he picked up this beautiful shell-shaped Brolian pastry which was in fact full of writhing maggots which he had to eat in front of the Emperor. And he also picked up a beautiful apple from the fabled gardens of Karresh which he swears tasted like wax, because it was. So when you eat at the table of Moonson, if you don't actually get the cheeseburger, watch out. There are special markings on the Imperial dinner-service which he's trying to build back to one of truly Dara-Happan proportions. He's in fact causing a bit of a run on the Lunar at the moment and the price of gold has been going up. It's staggeringly large and in extremely bad taste. Peter Greenaway is the inspiration for that sort of stuff. Any other questions?

Nick: Let's get some more money. We can't yet afford beer.

AM: I have a question but I'm not sure you're going to answer. Can you tell me anything about Flesh Man?

Nick: Yea. I can tell you everything about Flesh Man. Flesh Man is said to have been the son of

Grandfather Mortal, the first-born human being. He was the only witness to the death of Grandfather Mortal apart from Humakt, the guy who held the sword, and Eurmak, the guy who gave it to him. The resulting shock of seeing the first-ever death in the world drove him barking mad. He became prophetic. He had visions of the death of the world, the death of the universe, the extinction of everything, and he went around telling these to people. Now, he started doing this, of course, in the Golden Age and so he got rather a bad reputation. He wasn't much fun at parties. Later on when the Great Darkness rolled around when he was still lamenting, "Oh god, it's all going to end", someone actually listened to him. This was Chalana Arroy, the goddess of "Care in the Community", who followed Flesh Man because she thought that he knew what he was talking about, and indeed he did. And that was the start of the Lightbringers Quest. Flesh Man was a Lightbringer before anyone else was. Now his importance in mythology is that he is Every Man. He is anyone. He is just a mortal. He is not a god. When he was on the Lightbringers Quest he was a human being. There aren't many worshippers of Flesh Man because, like, what's the point? He's you, he's me, he's everyone. But this means that on the Orlanthi Councils when they hold a Lightbringers Ring there's five places that are more or less known. The chieftain there is going to be Orlanth. And we know that there's going to be his Lhankor Mhy lawspeaker, and there's going to be his Issaries herald, and the Chalana Arroy healer, and there's going to be a fool trussed up, hanging off a tree at the back. But there's also going to be someone there to represent Flesh Man, who is anyone, and someone there to represent Ginna Jar, who is a mystery. And what this means is that every Lightbringers Ring can have two people on it who are whoever suits the local needs of the community. The people decide who they need on their Lightbringers Ring and they say, "You will be the Flesh Man position on the Lightbringers Ring". It could be a Vinga worshipper. It could be a worshipper of Elmal. It could be someone from the poorest clan. It could be the oldest person in the village. But that is the person who stands in for Flesh Man on the Lightbringers Ring. And, for your bonus, to get you to pay, (the Lore-Auction fee), I see extreme parallels between the Orlanthi god Flesh Man and the great prophet Malkion in the West. Malkion was believed to be insane. He was a prophet. He saw doom coming. He suggested ways of changing it, but everyone laughed at him. Now the fact that I deliberately wrote-up Malkion to look that way, in no way violates the parallel. It is possible that the Great Prophet Malkion was on the Lightbringers Quest. PAY!

AM: As a follow-up to that one, Flesh Man would be the one who comes to the king with the problem. "There is a problem".

Nick: That's the role for him in the Lightbringer's Quest. If you think about it he's the one walking

around saying, "There is a problem, there is a problem". So yes, the guy who petitions the tribal ring might be the Flesh Man position.

Ingo Tschinke: What's your idea of the reason for the existence of the Chaos Monks?

Nick: Peter Metcalfe's belief is that what they do is that they recognize that chaos is sinful. But, fortunate fellows, they know rituals.

MOB: They can shrive you of your sins and remove your chaotic essence.

Nick: With drawbacks. The first drawback is that it transfers the chaotic essences to themselves, but that's alright because they're doing good. The second is that it kills you very messily. But you're cured.

MOB: It's very similar to the Borists. The Borists do a very similar thing. The Borists do it secretly. They actually remove the chaos-taint and put it into their familiars. It started off as a nice little pussycat...And that's why whenever there are Borists around you get these horrible outbreaks of chaos-creatures.

Nick: The Chaos Monks are like that but instead of inflicting cruelty on animals...

MOB: They bring it upon themselves. Cuz they believe that they can control it because they are strong enough and have faith.

Nick: ...Until they've taken that last extra little bit of chaos that turns them into rambling chaotic monsters who go around destroying people painfully, instead of being good upstanding citizens; model Malkioni who go around carefully shriving people of their chaotic sin.

MOB: Whether they want to be shrived or not.

Ingo: What is the reason for the eruptions of the Chaos Monks of Tiskos?

Nick: Well there are some very naughty people in Tiskos, obviously.

MOB: They've gone there to convert them.

AM: You spoke about prophets before. Why are there so few prophets in Glorantha? You have Malkion and the rest of the boring guys in the West who've been dead for a long time but why are there so few?

Nick: There are prophets in Glorantha today. The problem is you only really realize they're prophets when things they're saying are going to happen have happened.

MOB: That's how you can tell a prophet's a prophet.

Nick: I myself am playing a prophetic character in the Free-Form this afternoon.

AM: Name a few well-known prophets in third-age Glorantha then.

Nick: The Red Goddess.

David: Notslor the Holy Monk.

Nick: Rokar is in the third age. He's a prophet.

MOB: Yolanela the Taloned Countess.

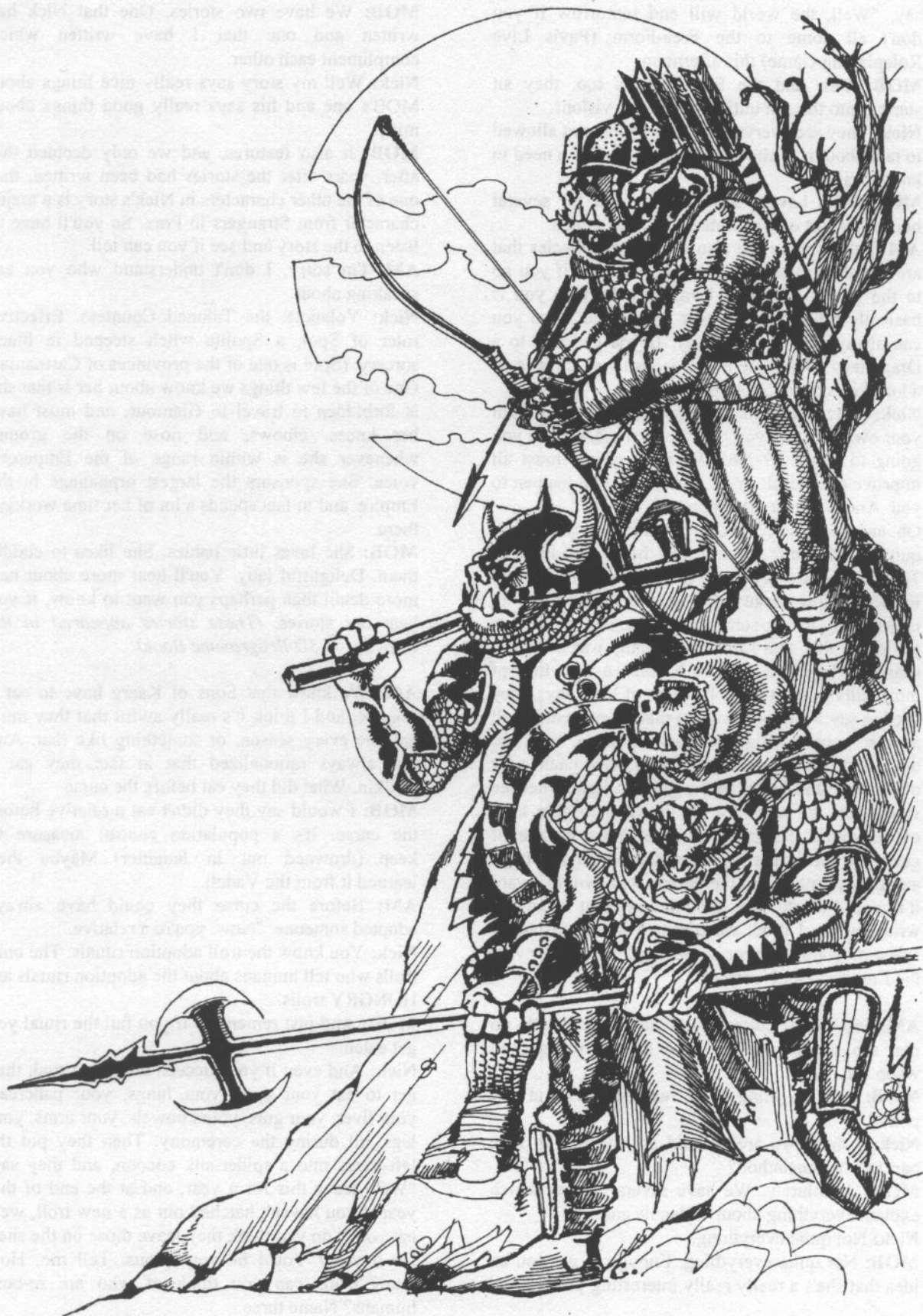
Nick: Moonson Argenteus.

David: I'm sure Sartar was guided by prophets.
You could say he was a prophet himself.

MOB: Issaries was guided by Profits too.

Nick: The nature of prophecy in Glorantha is

something that can cause problems because a prophecy is,... Nowadays most people think prophecy is saying what's going to happen, and then it happens. But usually prophecy is saying, "Really



nasty things are going to happen to you if you don't worship gods properly, or clean up your act or make war on whoever". Prophecy can be as much threats and dire warnings as what's going to happen. I mean I can prophesy the end of the world, but that's not much use to anyone. It's much better to say, "Well, the world will end tomorrow if you don't all come to the Free-Form (Pavis Live Roleplaying Game) this afternoon.

MOB: Yes, and the Sun Domers too, they sit staring into the sun until they recieve visions.

Nick: They see everything. They're just not allowed to talk about it. Yelm tells them not to. It's a need to know basis.

MOB: Also having stared at the sun for several hours you sort of walk into pillars and things.

AM: I think there are also a lot of prophecies that are based on misunderstandings. Because if you go to the Dwarf of Dwarf Run, what he tells you is basically rubbish. You don't understand it, so you can always say it's prophecy. If you can talk to a Dragonewt what he tells you is also very strange so a lot of it is open to interpretation.

Nick: When you talk to a god, there's a lot from your own god that you can't understand, but are you going to admit it? No. "He told me we must all improve our morals. Yes. Bad things will happen to you. And we must tithe more.

Oh, and while we're talking tithes; I'll just bring in a quickie that didn't make it into the current issue of Tales. Just out. Jolly good. It has the cult of the Red Emperor. Now because the traditional cult write-up is gradually losing some of its bits, one of the bits we lost to this, that I think personally was a bit of a shame. When you want to become a rune-lord of most cults in Runequest II, Cults of Prax days, they used to say, well, you have to make a percentile roll against your intelligence plus charisma, in those days, and you can get a plus one percent chance for every thousand lunars you pay the priests. That fee works just the same for all the tests to gain high office within the Lunar Empire. Your chance of getting a job is greatly increased by paying large amounts of money to the person who would award it to you. I would have liked to leave that in the cult write-up, but I think we trimmed it for reasons of space or good taste, or something. We didn't want the Empire to look corrupt.

AM: Just out of curiosity; What did Yolanela do that she should put her head against the ground when she...

MOB: Are we going to be reading stories at any point?

Nick: I think we are. Would anyone like to take part in a Yolanelathon?

MOB: Absolutely. We have several stories which explain everything about Yolanela and...

Nick: Not quite everything.

MOB: Not quite everything. Enough to get you an idea that she's a really really interesting person, and

probably someone that you really wouldn't like to meet on a dark night or a bright day.

Her children love her very much, and so did her husband before he unfortunately fell from the battlements. It's pretty slippery out there.

Nick: Can be, especially in Summer.

MOB: We have two stories. One that Nick has written and one that I have written which compliment each other.

Nick: Well my story says really nice things about MOB's one and his says really good things about mine.

MOB: It also features, and we only decided this after, years after the stories had been written, that one of the other characters in Nick's story is a major character from Strangers in Prax. So you'll have to listen to the story and see if you can tell.

AM: I'm sorry. I don't understand who you are speaking about.

Nick: Yolanela, the Taloned Countess. Effective ruler of Spol, a Spolite witch steeped in black sorcery. (Spol is one of the provinces of Carmania). One of the few things we know about her is that she is forbidden to travel to Glamour, and must have her knees, elbows, and nose on the ground whenever she is within range of the Emperor's voice. She sponsors the largest orphanage in the Empire, and in fact spends a lot of her time working there.

MOB: She loves little babies. She likes to cuddle them. Delightful lady. You'll hear more about her, more detail than perhaps you want to know, if you hear our stories. (*These stories appeared in the Convulsion 3D Programme Book*)

AM: We know that Sons of Kaarg have to eat a relative, and I think it's really awful that they must eat one every season, or something like that. And I've always rationalized that in fact they eat a trollkin. What did they eat before the curse.

MOB: I would say they didn't eat a relative before the curse. It's a population control measure to keep...(drowned out in laughter)...Maybe they learned it from the Vadeli.

AM: Before the curse they could have always adopted someone. "Now, you're a relative."

Nick: You know the troll adoption rituals. The only trolls who tell humans about the adoption rituals are HUNGRY trolls.

MOB: And just remember if you fail the ritual you get eaten.

Nick: And even if you succeed with the ritual, they get to eat your eyes, your lungs, your pancreas, your liver, your guts, yours bowels, your arms, your legs, all during the ceremony. Then they put the left-overs into a spider-silk cocoon, and they say, "We'll leave this for a year, and at the end of that year if you haven't hatched out as a new troll, we'll eat you.", do you think they leave those on the shelf for a year? You'd be very pious. Tell me; How many trolls can you think of who are re-born humans? Name three.

AM: Arkat.

Another **AM:** And his companions.

Nick: That is my point. We hear about this troll adoption ritual. We don't hear about many adopted trolls. I'll stand by my theory.

AM: Which means a troll probably spells the word "ritual" when she means "recipe".

AM: An impaling rapier with a Truesword spell on it, how much damage does it do?

MOB: Lots!

Nick: An impaling rapier with a Truesword? Not only does it do lots of damage, but there is also a quick flurry on the sound-track, and you get to take one Dramatic Action of your choice. Them's the rules on that?

MOB: Absolutely. And if you're fighting your half-brother Basil, which, usually you are doing with rapiers...

Nick: You have to have the right lighting-effects for that.

MOB: Yes. You actually get to clash rapiers and say something like, "You swine".

AM: (something unintelligible about a spiral staircase and chandeliers)

MOB: Also when you've got Truesword on your rapier you can do the old trick with the candles where you go ssslick, and the candle stays there. And then you say, "I'll put my sword back in my scabbard", and your friend says, "You don't have a scabbard", and you say, "I have now". Don't pay for that answer.

AM: My question is; What happens when you break, if ever, the Ginna Jar?

End of tape. By the time it was turned over the only part of the answer to this fascinating question was:

Nick: If you don't clean them up before your wife comes home you're a goner. Goner-Jar.

Daga, the Orlanthi god of drought is said to be confined in a jar. I mention this in passing.

AM: Metaphorically, the question is valid. What it is is that the Ginna-Jar of the clan dies.

David: Well, that's because the clan has broken apart. It's the spirit of the clan.

AM: What happened first? Did the clan break up first, and then Ginna-Jar dies, or...?

Nick: It's a chicken-and-egg question. When the Lismelder tribe was set up, because Queen Lismelder from Mad-Blood Malan and his Humakti Death-Warriors, something went seriously wrong with the Ginna-Jar of the Malani clan at that point, which then re-animated itself as an even more evil version of what it had been up to then.

AM: Perhaps ritually when you want to break up a collective you are a member of, clan, tribe or kingdom, if you want a switch like in the Lismelder story, you break the symbolic jar.

Nick: Hmm. Maybe you do. Maybe you do it in public. You walk out. You say, "Here is the jar".

MOB: Surely people in these positions die all the time and you just have some means to get a new one.

David: Ginna-Jar isn't...

MOB: But it's a position that gets filled on the council.

Nick: Yea, but it's like asking what happens when the Orlanth Rex dies. It doesn't mean that the god is dead. It means that someone has croaked and we get to have a really good party at the funeral.

AM: About the origin of Dragonewts, we have the official version that they are dragons who for some reason were born too early and have to do all these weird things in order to manifest their true nature. And then we have the Peter Metcalfe version that they were originally some kind of Newtling/Lizard-Hsunchen kind of things who learn how to become dragons. What do you think of it?

Nick: I have a unique perspective on this matter. I believe that humans can evolve into Dragonewts.

AM: Are you a remnant of the EWF?

Nick: No, this is the Path of Emmanent Mastery, whose skill at Charismatic Wisdom I attempt to embody, as you can doubtless tell.

Rob: One answer to that is that the Lunars have the three perspectives, the Mystical, Cosmological, and Materialist. So they say they're all valid, so I think that the answer is yes.

Nick: But, there's probably also a dragon perspective on it too...

(Interruption from several people)

MOB: That's the whole idea of dragonewts. We just can't understand them.

Rob: Newtlings seem stunted rather than Dragonewts seem advanced. That seems to make more sense to me.

Nick: Have you ever spoken to the Newtling-Elders in the Spawning-Pool?

Rob: I...swam with them, but I...

Nick: I was just wondering who you're calling stunted.

Rob: We shared bodily fluids, but...

Nick: It's a bit of a truth that many members of the Greydog clan are worshippers of the Great Newt.

MOB: And it's well-known that the Sun Domers actually eat the Great Newt as well. They love those tails. They're just fantastic.

AM: Regarding illumination and user-conditions on magic items. Imagine you are enchanting a sword. Can you imagine defining a condition like, "can not be used by someone who's illuminated"?

Nick: Well you can put the condition on but it wouldn't work.

AM: I'll express it differently. What is the instance, the power, that would make the condition work?

Nick: There has been a highly technical argument about this a few months ago which I didn't participate in because...I got bored. I think the answer is that the enchanted item does not have access to a level of cosmic reality which is denied

to ordinary human beings, gods, cults, divinations. If it walks like a Lightbringer, talks like a Lightbringer, worships like a Lightbringer, it's a Lightbringer. You can't use the proverbial enchanted light-matrix that says, "can only be used by people who are telling the truth" and get a free Detect Lie. It doesn't work that way. For my part I would be very careful about what conditions you allow onto magic items in your game.

Lewis Jardine: Common knowledge is a good description of what should be allowed. If it's commonly known...

Nick: Or if it's blatantly obvious. For example; When you're an initiate of a god you have sacrificed a point of power for a permanent two-way link between you and that god. Now I'd say it's reasonable to say that a magic item could know about that. It's either you have or you haven't got a one-point power sacrifice to Orlanth or to whoever. When you become a Priest or a Rune-Lord, again the nature of your relationship changes, so those are probably very easily definable states.

Rob: Going beyond the rules, if somebody makes a condition on an enchanted item that says it can't be used by such and such, and a later bearer is more powerful than the item, they can change it. There's a part of me that likes living magic, in a sense, where you have spirits and enchantments which can change.

Nick: You can have really powerful items with conditions that make them unusable.

MOB: Count Julian has an item which contains a spirit with the Oath spell. You can use this really powerful Oath spell, but, it actually has to be convinced that the oath you are doing is worthy.

AM: I have a question. It's regarding illumination too. I don't remember in which supplement it's stated that someone of the Arkat cult can recognize someone who's illuminated.

Nick: It was in Tales thirteen. The saint's blessing of the Arkat cult makes every illuminate within... (100 meters) their head glows, (actually, their skin and clothing turn translucent white), including the caster if he's an illuminate. As the big top secret power of the Arkat cult, that none of you appear to know, is that almost every real Arkati is an illuminate, they're understandably not keen to let people know that they can do this. "Hey, you know, I can find out who in this room is in the service of the Dark Lord." All illuminates can recognize other illuminates just by the way they act. But the Arkati have a way of demonstrating this to the world at large.

David: From how they act and how they talk you can work out if someone's an illuminate. It's not something you can just see.

AM: Making that statement. Saying, for example, Arkati can recognize illuminates. Making that statement, it is discrimination to say, either they're necessarily illuminated, and in this case your assertion is redundant because all illuminates can

recognize other illuminates, or it means that necessarily they are not illuminated. Do you see the logical implication?

Nick: What you are trying to say is that the fact that if I know that I'm an illuminate, and I know that you're an illuminate, and you know that I'm an illuminate, but if I'm leading an army and we say, "Death to illuminates, uh, he's one". I didn't see the point.

MOB: If you're illuminated you can't walk down the street and go, bing, bing. You have to talk to them and get these understandings. It comes across very slowly. Think of some people that you've met and had a chat with them and only after about five or six minutes you realized that they are completely round the twist. This gentleman here, I knew him for about four or five years before I realized he's in orbit around another planet.

Nick: This reflects very strongly on MOB's perceptiveness.

Rob: The illumination mechanics that you've got for the Nysalor stuff definitely is game-mechanics and in a certain sense I would say that, like, when the Lunar Empire is better developed the picture that will be of illumination will be slightly more, uh, the process by which people become illuminated is not necessarily, it's not just a riddle that gets you. There's language in the Lunar Empire for when you are kindled. Some people use it, and they mean it, but sometimes it's like born-again christianity. There are fundamentalist christians who ask, "Are you born again?", and everybody in the room had better say yes. Some of them, by the standards of the people who are actually illuminate, are not.

Nick: One of the best things which was done to the Cult of Illumination write-up in Dorastor, Land of Doom is when they made it clear that full illuminates get lots and lots of powers, but, you don't know if you've got them until you try, and then it's too late. If I tell you, "You're illuminated. That means that you can break your cult rules and you are immune to spirits of reprisal", go on. Try.

MOB: A friend of mine had a player-character who feared illuminates for some reason, and he would only hire, as his bodyguards, people who had visibly suffered their cult's spirit of reprisal.

AM: I would say the Arkati have this big problem because they are thought to be their counterparts.

MOB: There's the dark side and the light side.

David: Which Arkati are you talking about? There's a lot of different sects of Arkati.

Nick: Every city-state in Ralios has at least two different versions of the Arkat cult, and some of them three.

David: The one being talked about in Cults of Terror may be a very small one, but not all of them.

Nick: It is not public knowledge that the Arkati are illuminates.

AM: Exactly. That's what I wanted to come to. I would say they try to con a lot of people. They say, "We are good Arkati. We are good citizens. We

have the secret capacity to find who illuminates are." And those who say that in fact are illuminated.

David: Are you sure that you're saying, "Look, I don't like that guy over there. He's illuminated"?

AM: Oh, they do that a lot, of course.

Nick: Ah, but with the Arkati blessing you can't fake it. It's like, (fingers snapping), it is the demonstrative proof that someone is an illuminate.

Rob: That, or I can cast multi-spell glow.

Nick: What you can do...Illumination gives you a new insight and understanding of the world. You can ignore that, just as you can ignore the missionaries of the Seven Mothers, but you're not doing yourself any favors by it. Take Oddi the Keen, the illuminated Storm Bull king of Bilini. He's an illuminate.

Rob: He didn't ignore it. His entire mindset changed.

Nick: He is still able to function as an Orlanthi king of a backward barbaric tribal people.

Rob: Yes, but not the way he was before.

Rick Meints: He's not having as much fun.

Nick: Yes, the point is he hasn't lost his illumination. You can't lose illumination. Once that third eye opens it's open for good. But you can try to carry on the way you were before. It's almost like you've lost something, as well as gaining something.

Rob: If you pay attention to the Lunar path, the Lunar Cycle, you know the seven steps of the soul which the Lunar pilgrim, and or believer is in many cases supposed to undertake in their life, illumination is one of the steps. Now the question is, "do most Lunar citizens who are worshipping the goddesses actually get there?"

Nick: If that's a question you can pay a dollar and I'll give the answer. Because the answer is that at the moment of death the Red Goddess ensures that all her worshippers receive transcendental illumination as their souls pass...

Rob: But there are other types...

Nick: Well, you can do it during life...

Rob: Well, you know when we use the word "illumination", like us in this world, you're saying, "Oh, there's light you can see". Well, there are other ways of seeing in the Lunar Empire. For instance; there are many people who look at a statue of the Goddess and some of them see just a grey stone statue. That's all they see. There are other people, people who are more attuned to the mystical energies that are in the Lunar Way. They see an incredible, you could call it, holographic magical aura effect of all the accouterments of the Goddess sprayed around the statue. And when they look up at the moon, sometimes that's what they see.

Nick: And then there are other people who when they look at the statues in the Lunar Empire, they think the statues are moving. And they can be right.

MOB: Yes, because they're vivisculpted. You've heard of vivisculpture? What you do is you get a gargoyle, you actually chisel it to the features of whoever you want. The fine chiseled features of

General Fazzur Wideread, including helmet, everything you want to have. Then you actually pose the gargoyle into the shape that you want it to have. Then there are two methods. You pose it in the style you want and then you kill it, and it stays like that terrifically.

Rob: Can you imagine Jar-Eel coming in and seeing a vivisculpted statue of herself?

MOB: She's got a bit of a problem because the new innovation now is the living statues which are actually trained. They don't pose them and kill them at the end. They try to go through a number of heroic poses. So you've got your Fazzur down at the Building Wall Battle...

Nick: Fazzur, the man of vision; Fazzur leading the troops. And they move through them on a regular route, except when they get hungry. Fazzur queuing at MacDonalds.

(Mixed exclamations by many people about taking statues off display when Fazzur goes renegade, something about unemployed statues and some statues hanging up-side down, some waiting to be sculpted and unfashionable statues wandering around Glamour.)

MOB: You can play one as a character. Can you imagine being the magnificent chiseled features of a great Lunar hero, but you're actually a really dumb gargoyle?

Nick: Has anyone ever heard of the Lunar Proxies? Once upon a time there was a Lunar Emperor who got very bored with the workaday business of ruling, so he created the Silver Proxy, which is something that looked exactly like the Emperor, and he wound-up the key in its back and he sent it out. And the Silver Proxy would ride in triumphs, and sign documents, and meet the people who shake hands. And the Emperor, meanwhile, stayed at home doing wise things...

MOB: I disagree with that thesis. What the original story was...

Nick: Before this carries on, may I just point out that my initial opening words to that story were; Once upon a time.

MOB: Oh, O.K. In actual fact that is the polite way of actually explaining that...

Nick: (announcer's voice) I'm afraid one of the Emperor's robot doubles has gone a bit strange.

MOB: There have been usurpers a number of times throughout history that have ruled vast portions of the Empire, and there have been more than one Red Emperor at a time.

Nick: But you can always tell who the right Red Emperor is because he wins.

David: I agree with that but I see the proxies as...If the Emperor can't be bothered to rule he delegates it to somebody and that guy becomes his proxy.

MOB: There are definitely proxies but there are also usurpers that rise up occasionally.

Nick: And there are also vivisculpted statues.

Rob: There are many masks of the Red Emperor and I could say that if the current mask should somehow stop being worn on the surface of this

earth, it will be because he became too god-damn decadent.

David: One last question?

AM: I would like to hear you guys, and perhaps also Joerg Baumgartner...

Nick: Oh, great! We'll start singing!

AM: No, no, no. On Argrath as a bad guy. You know that in fact the rightful king of Sartar is Kallyr Starbrow, and things like that.

Nick: A few insights I had recently are these: Everyone's read King of Sartar? In which the Telmori werewolf tribe rises against King Argrath as part of a vile chaotic plot to overthrow that wonderful king. But, what many people seem to have forgotten is that the Telmori are fanatically loyal to the rightful heirs to the Kingdom of Sartar. So if the Telmori attack Argrath, logically...

David: Argrath must have killed Kallyr.

Nick: Ah. But Argrath was able to kindle the Flame of Sartar.

Joerg: By proxy actually, but that's just a story. Argrath definitely was a bad guy. What he didn't do, according to King of Sartar, was to light the Flame of Sartar, because Kallyr did it.

AM: He did it later, didn't he?

Joerg: The Composite History of Dragon Pass said he did it at the time Kallyr did it.

Rob: There are many ways to look at it. One way is the Alexander the Great situation. I suspect that no matter how you cut it Argrath did light the Flame at some point. And the good question that anybody can ask is; did Kallyr light it first, or did Argrath light it first?

Nick: I'll tell you the problem with this, and this is something I do actually have a bit of an issue with, with King of Sartar. It is that some of the deliberate mystification that went into that book is stuff that is not mysterious to anyone at the time. It's not like your RuneQuest character is going to be in Boldhome on the day the Flame is lit thinking, "Was it Argrath or was it Kallyr?"

Joerg: Actually there's a story being written about that.

Nick: Now, the thing is, I don't see that that is a particularly good thing to have a large mystery about. Because in a few years in any campaign it is going to be vast public knowledge what happened. Now I know that Stephen Martin has hacked around with some old manuscripts and come up with a story where Kallyr lights the Flame because Argrath is patting her on the back, or something. That's one person's version. Maybe that's how Argrath told it afterwards. "While Kallyr lit the Flame I was saying, fine, fine, fine. It wouldn't have worked without me." The thing is that the degree of confusion over what exactly happened between 1625 and 1630 or so, when either Kallyr or Argrath is king or queen...Argrath is Queen of Sartar. There's a thought. The redeeming feature of it is that it allows events in your campaign to surprise and amuse your players. It allows events in your

Freeforms, if you write Freeforms, to be weird because no one knows exactly what happens. But it is a bit of a downer, I think, if you ask me, which I suppose you did.

Rob: It's a bit of a post-modernist mind-screw. That's what it is. Greg took the curious frame of writing this fourth-age document with people we'd never heard of before looking back and compiling sources, so that's why he put justifications there in a sense for the book.

Nick: It wasn't written that way. It's as if they did a compilation of Third-Age and Fourth-Age sources.

David: But there's never going to be any supplement which explains what goes on in Sartar or the Lunar Empire, or anywhere, after 1625.

Rob: No, it does not mean that. I couldn't say that for sure There may not be. There's definitely going to be a cut-off point. But, I'm not sure what that cut-off point is.

Nick: Who'd want to play in Glorantha after the Red Moon?

AM: I don't understand your problem. Kallyr was queen for a few years and afterwards Argrath was king. The people were there for the first lighting or the second. They can have interests not to say things, because it's during the kingship of Argrath later on that things are written.

David: If you're talking as an academic exercise, yes. But if you're talking as a games master, I've gotta make my decision.

Nick: You're in Boldhome during Sacred Time in 1625. What is happening up there on the platform? I can't say, "I mean to argue as to whether..."

Joerg: O.K. But then King of Sartar has one feature which it shares with the Glorious ReAscent of Yelm. It's a book presented to a ruler. Especially the Composite History of Dragon Pass is presented to Argrath at his wedding, and do you think you would present this man an account of...

Nick: But that's the whole point. What you're saying is that we do not have any truth about what happened then. But, as a game master I need to be able to take my players to Boldhome that day to see what happened. I have to make it up.

David: But I don't want five years later for Greg to tell me I was wrong then. That's the point.

Nick: That's why we want you to say if there is or isn't a cut-off about these really important matters.

Rob: You're right. I guess at a certain level I'd have to say that one good thing is that game masters can do their own thing. Cuz when I read people's Glorantha stuff, a lot of times my reaction is, yeah, that could be. I see how that fits. That's definitely Glorantha. Then you talk to Greg. "Oh, well no. That isn't how it is". And then Greg spits this thing out. The thing is that the number of possible Gloranthas that work, that make sense, is a lot larger than the number of Gloranthas which Chaosium publishes. Or will publish.

Nick: Especially today. We publish the other stuff. We publish the good ones.

Rob: If somebody played a whole game of five years of Kallyr ruling, and the Telmori slighting Argrath because he was not really the rightful ruler, that sounds perfectly O.K. to me. If Greg later told me, "Well you know, all those little hints that were there before, I feel differently about them, and actually, I would be able to say it would make sense the other way as well." Now the question is; How much do you care what Greg thinks? If you're trying to simulate Greg. "I want to have a game-world which..."

Nick: Greg in a box.

Rob: Yeah, like, "When I write this I want to recreate his train of thought." Good luck.

Nick: You can't.

Rob: It's not going to happen. So, in a certain sense I understand why the frustration's there...

Nick: I'll give you the flip-side of this. If anyone knows the very old, very great, role-playing game, Empire of the Petal Throne; I've heard it said by those who've had the good fortune to play with professor M.A.R. Barker, creator of the world of Tekumel, that he and they are of the opinion that unless you've played in his own gaming group you can't possibly run a game set in Tekumel.

David: Or write a fanzine.

Nick: And I think that this is a really bad reflection on the guy's writing ability. Because if you are writing books whose aim is to allow people to play a game set in Tekumel, and at the end of the day you write all your books, send them out the door, and then you say, "You can't do it from my books. They're rubbish. You have to play it in person", there's something wrong. The great thing, I think, about Glorantha is that everyone in this room is now at the point where we can argue with Greg. It wouldn't necessarily make a difference, but it's very satisfying.

AM: And we always have the Ernalda option. "There's always another way".



orlanthi mythologies

By Greg Stafford

the storm age

also called the War of the Gods

Greed caused the war. Wanting something beyond your nature is the worst greed, and wanting a useless thing even though you know it will hurt another is even worse. Worst, of course, is to cause hurt because it will cause useless hurt, but that action is the mark of evil.

Umath was born and, like any newborn, took his place to live in the world. The greed of Yelm, however, prevented even the tiny charity to let the baby live. So Umath too grew into being a great and greedy god, always wanting what he had been denied.

Thus, as a result Greed destroyed both of these ancient gods. When they died greed spilled across the world like pearls running out of a broken treasure box. All the lesser beings of the world scooped it up and began to go around, taking more and more. This made everything get really mixed up. The world had been stable before this. Everything had its place, though Umath's place moved around. Now everything began to move around.

The first part of the Gods War was a pretty terrible time to be alive. Most beings had never really done anything at all except be a dormant part of nature. Suddenly something would come and take a part of them away. Sometimes the things that were robbed woke up to be gods, some were people, and some were terrible demons.

The war advanced in stages.

First the water gods flowed all over the world and tried to take everything. They thought that they could extinguish the rest of the fires of the world the same way that Yelm was extinguished. But they forgot that earth could be flooded, but would rise again; and that storm could be pushed aside, but that it would always blast back.

Then came the Storm Age, because the many sons of Umath ruled everything. After some difficulties, Orlanth came to be the most powerful among them all, as he still is. And that's a good thing, because we work well with our lord Orlanth. He made the first ring, and he protects and teaches us in the world of war.

It started when all the Umathi came together at the Northern Pit, where Umath had fallen when he died. Everyone was there: Orlanth and Humakt and Vadrus and Urox, and all their sons and cousins and half brothers, and of course warrior women and beasts which emulated the violence of Umath too. They all came together to the great crater, which is way far north of here and now filled with miles of ice. But then it was clear and open, and still hot from the scorching fall of the great god Umath.

"I will lead this ceremony," said one.

"No, me" said another. "I am more honorable."

"But justice demands that I do it," said a third.

"Father game me the right," said a fourth, "And Urox has sworn to help me."

"You can not make me do that, now that Umath is dead," said Urox.

"Oh yes I can!" cried the other, and they immediately began to fight among themselves.

"Is this a private fight?" asked Vadrus, "Or may anyone join in?"

And then he drew his great pointed hammer and leapt into the fray. It didn't take long for everyone to be fighting, and they never did celebrate the death of their father, except by this great melee.

orlanth's ring

Everyone was fighting each other. The two rules of Umath were the only laws:

1. Violence is always an option
2. No one can make you do anything.

Orlanth was displeased with this. He found Justice to be in his own breast, and he brought it forth and placed it in a torque about his neck. Then Orlanth raised his banner and sent word to all the corners of the world, inviting every god and goddess to join with him and to be honored as a member of his tribe. He asked everyone, and promised them all their rightful place, as would be determined by their actions in the war.

He did not even know the names of some that came, but he welcomed them. They had all been together in the Prison of the Strange Gods. Some of them did not even know their own genealogy. Orlanth welcomed them all. He said, "Solitude is for outlaws, holy women, and mad men. None of us can live alone. No one is more important than those with whom you live. I invite you to live with me."

"No, I can't agree with this," said Vadrus, a great troublemaker.

"I have to be the ruler."

"Stop and listen to Orlanth," said Humakt, "Or I'll cut your head off again."

"Try it!" snarled Vadrus, and drew his pointed hammer, named Rhino, and stepped forward to meet his foe.

"Stop," commanded Orlanth. "The first thing for us to do is to agree to speak before we fight."

"Up yours," said Vadrus, and leapt at Humakt, who parried and began to fight.

"This is the old way," said Orlanth. "Peace among friends comes with speaking first. We will go to the speaking place, and leave all who would fight here."

So they travelled then, and they went to the Speaking Rock, which was a sage old mineral where many people would meet at different times. "We will sit in a circle," he said, "And all who sit in this circle agree to listen to each other before acting. That is the first rule to keep peace among us."

He also said, "I shall create a sacred Ring by selecting the most suitable from among you." He spoke with them, conferring to learn each of their strengths and fitness for various tasks. However, his feast was interrupted when his brothers came crashing.

"You can't do this," they all said. "We're your brothers, and we're the ones that you should give these magical gifts to. You already made a mistake with the Death Sword, and we won't let you do it again. We are your blood and your breath, and it would be unjust and against nature to not give them to us." Such an argument, of course, is the most powerful one which anyone can give to their kin.

"Well," said Orlanth, who was always hospitable, "first put your swords away and sit among us and drink some strong mead, brothers. This house is not a place for fighting, and certainly not for fighting among us kinsmen. Meat will be served, cooked or raw for you Wild One. Shall I send for cloaks to put upon your broad shoulders?"

All of the best men and gods were there in his hall. However, they all stepped down from the high table and sat among the commoners, the followers of Orlanth. The storm gods then all sat at the high table.

"Dishthane," he said, addressing the man in charge of his treasure, "bring forth the tools which we will distribute today."

And so they were all brought forth:

Laid out before them were six wonderful items, each unique. First was a marking bone, which could mark signs of power upon anything. Second was

the staff called Scorch, which left its burnt marks upon everything that it touched, and which could kill a foe. Third was the great thunder stone named Great Weighty, which had laid waste to a race of giants which were now just a mountain range. It always returned to its caster's hand. Fourth was a green basket of plenty which always served enough at the feast, even when Orlanth's brothers came by unannounced. Fifth was the Baby Cauldron, which produced a healthy young child for whomever came to it and properly devoted herself to it. Finally, sixth was a loom, with weights of gold and shuttles of silver.

"Each of these," said Orlanth, "is a treasure beyond our understanding. They were all taken in a raids from great gods. I have determined by reading runes that they shall serve as gifts for my first ring."

"But just as the greater powers have provided these gifts to us, and just as the greater powers have cast the runes to read, then so shall the greater powers decide to whom they rightfully belong."

"That is sheep shit," said the worst brother, Vadrus. He leapt up and flew right to green basket and laid his hands upon it. "I'll just take this and go." And with it he flew right out the window.

"I'll get his," said Vingkot.

"Sit back down. Come off that window sill. Look by the fire pit."

There was the green basket once again.

"These are true instruments, with power of their own, and a life like our own which is subject to the higher powers. They shall choose for themselves their owners, who will be endowed by their blessings."

And so it went, and their first Ring was formed thereby. And here were the recipients of the gifts: Lhankor Mhy the Lawspeaker, received the ivory marking bone. His parents were named Mostal and Orenoar, two of the old gods.

Issaries the Translator received the staff called Scorch. He used it to mark his followers with his magic, to keep them safe, and thereby began the tattooing of power.

Hedkoranth the Adventurer, the leader of the Thunder Brothers, received Great Weighty. This thunder stone rumbled whenever enemies approached, and it would leap into its owner's hand for combat.

Pela, the Food Keeper, received the green basket which she had woven. It is she who feed us.

Kero Fin, mother of Orlanth, received the Baby Cauldron. She is who to pray for to bear children now, and ever since then.

Ernalda the Stead Mother, the wife of Orlanth, received the wonderful loom of silver and gold. Since then this has been the membership of the Orlanth Ring.

the vingkotlings

After death came into the world, the men and gods were separated. The difference was clear: men were small and died, and the gods were great, though they too died. Orlanth proved that he was a good god because he helped any people who agreed to obey him. He sent his winds in all directions, bearing an invitation to all people to come to him. They gave instructions for all interested people to assemble at the foot of Kero Fin.

Many clans came from all around to join Orlanth's tribe. They travelled by air, riding upon winds or astride the backs of birds or flapping their own sturdy feathered wings. They came by land as well, by chariot and upon horseback, by foot and often with their herds of sheep or cattle, with wagons groaning with children and goods.

Orlanth and his household knew nearly all of the leaders who assembled there. They kept peace among the warlike clans. And Orlanth related his plan, which organized the nation of the Orlanthi into a peaceful tribe. He made the laws that let men live together. He made the first weregelds, courts, and tribal ring. Everyone agreed to these rules, which are the laws of Orlanth.

First, Orlanth declared that peace would come among his followers with payment of weregeld instead of simple revenge. He declared that he would set the values of weregeld values to be paid by the murderers, if they were found guilty by their king's court of judgement.

Then Orlanth declared that there would be a noble man to lead everyone, and who would act among men as Orlanth acts among the gods.

Vingkot was the first king of men. Vingkot was one of Orlanth's many sons. He was a great warrior and leader, ranking as the fourth best sword fighter in Orlanth's house (Humakt, Orlanth, Vadrus, Vingkot). He was also just, trusted by all, and he could bring angry men to peace with each other. Orlanth put the torque upon his neck, proving that Justice resided in that man. His weregeld was set at 500 cattle. This was not met with universal agreement. At that time there lived in the sky a great monster which was called the Sky Bear. It thumped to the ground right into the middle of the

ceremonies, and it challenged Vingkot to the rights that Orlanth gave to it. Vingkot said, "This is a place of peace. We have agreed to speak here first." But the Sky Bear growled back. "I am not one of you." And it attacked.

However, Vingkot was a doughty warrior, and he drew his sword and fell to with the bear. It was fierce, but Vingkot was more fearsome and slew it. Its body was so huge that it lay like a great hill upon the earth. Vingkot claimed that spot as his own sacred land. Orlanth was pleased with this resolution. Orlanth declared that men, like the gods, deserved to have a Ring which would guide over them, and whose members would bring the counsel of the people to the king. He gave to Vingkot the power to choose the wise and powerful among all his followers to serve upon the tribal ring. Vingkot then and there chose his first ring.

Vingkot chose three men: Khalmon as Lawspeaker, Hantrafal as Godi, and Dagordi as Warrior. He chose three women: Keronas as Food Keeper, Hohenla as Midwife, and Ebfurya as the Herd Mother. Since then this has been the membership of the Staple Ring.

Orlanth gave to these leaders their sacred tools of the council: notched stick, tattoo needle, spear, sickle, sack, and distaff. Orlanth declared that these leaders would all have a weregeld which was equal to 300 cattle. We call them thanes today, and I know you've heard of spear thanes and sword thanes and shield thanes. These are because fighting is so important to us now that Orlanth decreed to us, about one hundred years ago, that such warriors are worthy of athane's weregeld.

But back in the beginning, Orlanth thirdly declared that all other worthy men and women in the tribe would be free and equal, one and all. We call ourselves carls, because which means Free. Barntar and his wife Mahome were the first carls, and they lent their wisdom to everyone who would want it. Their weregeld was declared to be equal to 100 cattle.

All of the clans of Orlanth then were given herds and lands according to their preferences, and some of them went away to live in the valleys, some in the hills, some upon the sea shore, and some in the forests. A few even flew away into the mountains to live. No one lived underground, or in the water. That is how the first tribe was organized, and we still are today.

Vingkot built his stead near the place where everyone had assembled. He called it Grizzly Hill, and his long house stood atop it, while his great herds grazed upon its slopes as a village pasture.

...Through the Ages...

A 5000 Year Campaign for Nephilim

by Shannon Appel

Nephilim is a game steeped in history. Each Nephilim is an ancient creature which has lived through many lives, from the early days of flowering civilization in Egypt, through the rise and fall of the Roman Empire, to the horror and beauty of the modern day. Yet, for all that history, *Nephilim* tends to be a game only of today. It rarely takes advantage of its historical eras. This article tries to offer a different perspective on the game.

"Through the Ages" briefly outlines a 5377 year campaign for Nephilim. Players start out in 1378 BC at the formation of the Arcana, and from there together incarnate into a number of different eras, before finally ending up in 3999 AD, at the edge of the Age of Dragons. An outline for one adventure is presented in each era. All pre-Age of Aquarius adventures also include a second short adventure idea.

Although the initial intent of this article is to provide ideas to run a campaign across the millennia, some people may prefer a more staid 1990s campaign. For that reason some notes are included for following up on each pre-Age of Aquarius adventure in the modern day. These modern-day adventures could be foreshadowed by running special one-off flashback adventures, where the actual events of the long past are played out.

SECRETS OF THE PAST

As with most Nephilim campaigns, this one is based upon secrets. These secrets are divided into five levels, FIRST being the lowest and FIFTH being the greatest. The *Nephilim Gamemaster's Companion* briefly describes this method of campaign design.

FIRST LEVEL SECRETS are those that define the Nephilim world: the very existence of Nephilim and magic for example. SECOND LEVEL SECRETS are the basis for individual adventure.

It is the greater secrets which truly define a campaign. "Through the Ages" is built around one each of the top three levels of secrets.

THIRD LEVEL SECRET: True Secrets. A secret society known as "The Sons of Set" has existed since the formation of the arcana. Its sole purpose is to steal away the secrets of the Nephilim and give them to mankind. It is not openly adversarial to Nephilim, as the Templars are, but neither does it work with them. It does what is right for the

common man, to return to him the birthright stolen by the Nephilim.

FOURTH LEVEL SECRET: Deep Secrets. Nephilim may only better themselves, and thus hope to achieve Agartha, if humanity is also bettering itself. Few Nephilim understand this, but those that do wholeheartedly support organizations such as The Sons of Set.

FIFTH LEVEL SECRET: Esoteric Secrets. A human who has stolen the secrets of the Nephilim and so "regained his birthright" has become a Nephilim in all ways that are important. The Sons of Set thus fight against their future selves.

FIRST AWAKENING: THE ARCANUM REBELLION (EGYPT, 1350 BC)

Background

For years the players' Nephilim have been involved in a great spiritual revolution: the Arcanum revolt. They were among the first students of *The Book of the Dead*. When Akhenaton formed the Arcana, they were quick to join.

As the campaign opens the players are still among the faithful disciples of Akhenaton, but a dark cloud is spreading across the world. Many have abandoned Akhenaton. The Major Arcana have begun to hoard their golden tablets. Foreign invaders threaten. The Pharonic Priesthood prepares to revolt. It is the end of a golden age, the only time the players' Nephilim have ever known.

Adventure

The Sons of Set. Because of their loyalty to Akhenaton and his spiritual revolt, the players are called before Tach-a-Ubir, an Angel and also Ahket-Aton's sage and advisor. He talks to them of the growing darkness, then reveals that things are worse than they may think. A extremist splinter of the Pharonic Priesthood named the Sons of Set recently broke into the Pharaoh's quarters. Not only did they slay several Nephilim with Orichalka weapons, but they also took the nearly complete manuscript of Akhenaton's last work, *The Book of the Living*. It is Tach-a-Ubir's hope that the players can track down the rogues and recover this priceless manuscript on Agartha.

The search takes the players to an inverted pyramid that is buried beneath Giza. Human guards protect the oasis that acts as an entrance. Descending

through the pyramid takes the Nephilim through a symbolic death and rebirth. They will even for a moment face the Court of the Dead, for the Sons of Set have brought the Subtle Planes to touch their temple. If the player Nephilim speak the truth they will pass. In the temple's inner sanctum the players find Ami-Paa, the leader of the Sons of Set. He will try and convince the players that *The Book of the Living* belongs to humanity, that it is their only chance to ascend to the level of Nephilim. If he fails to convince them he will swear vengeance.

When the players return to Thebes they will find that Akhenaton has been assassinated, and that his incomplete *The Book of the Living* is all that remains of his final thoughts about Agartha.

Story Seeds

Paving the Way. Players are asked to go forth into a foreign land to prepare for the coming of one of the Arcana. Certain places of mystical significance have been chosen. The players must go to one, eliminate any dangers, and perhaps make appropriate agreements with local lords.

Modern Correspondences

Egypt of 1350BC was a time of loss. Many things disappeared and have not been seen since. In the modern day Nephilim may search for these objects, including the golden tablets of the arcana and *The Book of the Living*, which has doubtless been lost again. Also, what new terrors may lurk in the refuge of the Sons of Set?

SECOND AWAKENING: THE RISING SUN (PERSIA, 600 BC)

Background

Upon awakening in Persia the player Nephilim became part of a new pact: the peace between humans and Nephilim that rose in the wake of the ethical Zoroasterism religion. It seemed a worthy successor to Akhenaton's Egypt, and soon the players had befriended the Sun Arcanum and the Mithridites, and had begun to fully participate in this new spiritual revolution.

Adventure

The Journey East. The players are invited to take part in a great exploration: a journey to the lands of the far east, scarcely known except in legend. They will be accompanied by a member of the Sun Arcanum, who leads the expedition, and several human Mithridites.

The journey should be one of wonder and discovery. The physical dangers of the journey are great, as deserts and mountains alike must be crossed. In addition some of the peoples on the route are dangerous barbarians. Throughout the journey the players' Sun and Mithridite companions should be intelligent, companionly, and useful. It

will make the betrayals of the far future more poignant. Upon arriving in the Orient the players discover new wonders. There are magical creatures never seen in the west, some kindly, some dangerous. And, at the end of the journey, there are strange Nephilim. They are very unlike their western brethren. They are composed of different elements: fire, earth, metal, water, and wood. And, more importantly, they are closer to Agartha.

Players may decide to study with the eastern Nephilim for a while. This should result in a small increase in Ka. In the end, though, they will need to journey back west, to report their findings to their fellows. The journey home should be much easier than the one eastward.

Story Seeds

Selenim Rising. In this time the Selenim are unleashed upon Persia. The players are asked to track down certain Selenim which are preying upon followers of Zoroaster. It is best to drive them away, but destroying them would be acceptable. Unfortunately, many former Zoroasterists have fallen under the hypnotic sway of the Selenim, and will fight for them, to the death.

Modern Correspondences

The Nephilim of the east have grown more secluded in the modern-day, but they still exist. If facing a particularly vexing modern problem the players may wish to relocate their old friends.

THIRD AWAKENING: THE ORPHIC MYSTERIES (GREECE, 350 BC)

Background

The players have reincarnated in Greece of the fourth century BC. It is a relaxing time of new philosophy, and Nephilim can almost forget what they have lost.

Adventure

The Mystery of Orpheus. While resting in Greece the players' Nephilim learn of a secret society they have not encountered before, the Orphic Mysteries. Though it seems legitimate, and is led by a Nephilim, it worries the players because it reminds them of the Sons of Set. Just as Set was said to have torn apart Osiris, Orpheus was torn apart by the Bacchante. Could the Orphic Mysteries be stolen Nephilim secrets? An elder Nephilim suggests there is only one way to be sure: find Orpheus, the society's founder.

Apollo's Oracle of Delphi will set the players on their path. They must travel to Mt. Taygetos, near Sparta, and find a secret crack which leads down to Hades. It is guarded by an Earth Drake, which may be defeated by strength or wit. Once they begin their descent the player Nephilim for the first time enter the Subtle Planes (though they have seen hints

of them back in Egypt). They face many aspects of Greek mythology--Cerberus; Charon; the rivers Acheron, Styx, Lethes, Cocytus, and Periphlegethon; and the judges Minos, Rhadamanthus, and Aeacus before eventually coming into the presence of Hades and his Queen. Orpheus was long ago dismembered by the Bacchante, but his head is with the rulers of Hades, singing beautifully. The rulers of the dead will be reluctant to give him up.

If the Nephilim either liberate Orpheus or talk to him he reveals that the Orphic Mysteries is genuinely an organization of good-will between humans and Nephilim. Before the players leave Orpheus offers a prophecy: "When Aquarius is eaten by the Dragon we must turn to old enemies for the common good." As the Nephilim leave Hades they will be attacked by a lone assassin bearing Orichalka. He has been sent by the Bacchante, a splinter group of the Orphic Mysteries; they fear that the Nephilim plan to destroy the organization. The assassin also has a tattoo reminiscent of that of the Sons of Set.

Story Seeds

Hunt for the Orichalka Mothers. The Orichalka Mothers have cursed Alexander's empire. Certain of the Magician Arcanum believe that human striving can lead to the betterment of Nephilim; their representative asks the players to find the Orichalka Mothers and convince them to reverse their curse.

Modern Correspondences

Hades may still be entered via that crack near Old Sparta. Perhaps another must be returned from the lands of the dead.

FOURTH AWAKENING: THE FIRST MILLENNIUM (ROME, 1003 AD)

Background

The first millennium is a time of uncertainty. The humans pray for the second coming while the Nephilim detect dangerous changes in the magical fields. Messiahs walk the Earth and prophecies are fulfilled in the years leading up to 1000 AD. With the passing of that year normalcy seems to return; only the Nephilim realize that the worst is yet to come.

Adventure

The Cult of the Head. An organization led by Gerbert, now known as Pope Sylvester II, plots the enslavement of the Nephilim. They plan to use the Grand Enthronement of 1004 to alter the magical fields, and so cause an alchemical change in the essence of all Nephilim; it will leave them little better than homunculus. Powerful Nephilim are already planning an assault on Gerbert's Cult of the Head, but the player Nephilim's help is needed, for Gerbert's Brazen Head is none other than the

disembodied head of Orpheus, returned to the physical world, and now utterly insane.

While other Nephilim stage direct assaults the players must secretly enter the catacombs beneath Rome. They will have to face certain guardians but they should be minor. In the end they will make their way to Gerbert's inner sanctum, where disembodied and mad Orpheus waits. He is still powerful in magic and will try to destroy the Nephilim.

Afterward the tools of Gerbert's mad alchemical enterprise will be left to the players, among them the souls of twenty-five damned Nephilim, and three gems of mighty power. The souls may be freed with some work, but the gems are another matter. Each was formed from the essence of one of the original Major Arcana. They have great power, enough to change the magical fields, but they are also very dangerous. Elders of the Arcana will ask the players to hide the gems away, in safe places, lest they be needed some day. The finding of places to hide these gems should be several adventures in itself.

Story Seeds

Flight of the Cult. After the attack in Rome many members of the cult flee. The players are asked to hunt them down, because the cult members know of the dangerous power of the homunculus. However some will escape to the Templars, where they will be taken in.

Modern Correspondences

The twenty-five damned Nephilim could be met again in the modern day. Due to the players' actions they are freed to reincarnate. But, why precisely were they damned in the first place? They may call upon the players to help set right their ancient wrongs, or alternatively they may turn into deadly enemies.

FIFTH AWAKENING: THE AGE OF REASON (FRANCE, 1630 AD)

Background

Reborn into a world reminiscent of Alexander's Greece the player's Nephilim have found peace once more, and have been able to forget the turmoils of the past. But, underlying the philosophy of 1630s Paris is both intrigue and a new scientific inquiry. The latter bodes poorly for the Nephilim, for it challenges their world view.

Adventure

The Darkened Sun. There is a dangerous conspiracy, the Darkened Sun. It hides within the Sun Arcanum-backed Mithridites. The player Nephilim's first hint at the danger comes too late, and they find their lives in danger. The Darkened

Sun is descended from the Sons of Set, and they recognize the player Nephilim as old enemies.

The Darkened Sun cultists convince the Sun Arcanum that the player Nephilim are experimenting with malignant forces, that they are researching the power of the dark moon in order to overthrow the sun. With their own allies turned against them the players must flee to avoid capture and possible dissolution. Fortunately, in the wilds of France, they will find allies: the Selenim. Once the players have convinced the Selenim of their honesty, the Selenim will offer an alliance. They will help to destroy the Darkened Sun, for the burning light is their enemy too.

What follows should be an adventure of first subterfuge and stealth, then fierce combat. When the dust settles, and the leaders of the Darkened Sun are dead, the victory will be won. But it will be some time before the Sun Arcanum can trust the players again, after their alliance with the Selenim. Further, the Sun Arcanum does not believe the Darkened Sun was entirely wrong. Like the Magicians, the Sun Arcanum believe that human striving can lead to Nephilim Agartha. As for the Darkened Sun, though they have been destroyed in Paris, they live on elsewhere.

Story Seeds

Templar Plots. The Empress ask the players for aid when they learn that a branch of the Templars has begun replacing heads of state with their own people. The players are specifically tasked with protecting certain French nobles whom the Templars have set their eyes on. Subversion and paranoia should result, for this new branch of the Templars has learned techniques of magical mind control and disguise. Though the players may succeed at this task, they will see signs of dangers in other places, most specifically the symbol of the All-Seeing Eye. And, they will begin to hear word of a certain plot that will culminate in the year 2000.

Modern Correspondences

In the modern day the Sun Arcanum may still wish vengeance for the player's actions in the seventeenth century. These may be subtle attacks, attempts to discredit the players, or maybe just tasks that the Sun demand in repayment.

SIXTH AWAKENING: THE DAWNING OF THE AGE OF AQUARIUS (UNITED STATES, 2000 AD)

Background

The players awaken abruptly in the middle of the last decade of the twentieth century. There is no time to relax, for the Templars are fast moving forward on their master plan.

Adventure

The Five Elements. The Templar's Grand Plan draws near. If they succeed they will destroy the Nephilim forever and thereafter control the world. Everything depends on a Grand Enthronement scheduled to occur December 31, 1999 over San Francisco, California.

Many Nephilim are called upon to thwart the Grand Plan. Despite their mixed loyalties in the 1630s, the player Nephilim are asked to foil one specific portion of the plan: the summoning of the five Elemental Rulers. The players are particularly adept for this task, for the Templars do not plan to call on the Elemental Rulers known to westerners, but rather the Lords of Fire, Earth, Metal, Water, and Wood.

Already the Templars have everything necessary to summon three of the rulers, but the player Nephilim can stop them from acquiring the items needed to summon the last two: metal and wood. For the first the Templars need a meteorite which is being held by the Black Star in Italy. For the second the Templars need the heart of the oldest tree of Germany's black forest; this latter task will be complicated by the fact that that land is the home of strange magical shape changers who are violent toward all intruders. During their journeys the player Nephilim should face creatures of both metal and wood; hopefully their long ago studies in the East have prepared them.

Time should run short, with the players only winning in their race against the Templars hours before the end of 1999. However, with their success, and the success of tens of other Nephilim, the Age of Aquarius dawns. It promises to be an age of peace between the peoples of Earth. But, it will not be an age the players see, for suddenly they are beset by a huge force of Templars, bent on revenge. They use common weapons to slay the Nephilim, and somehow seem immune to possession. One-by-one the players fall. As the last dies he notes that several of the Templars wear a certain ancient tattoo--the sign of the Sons of Set.

Slipping back to their stases, the Nephilim can only wonder, "How long will this sleep be?"

Note

The Nephilims' death is abrupt and this life was a short one. No additional experience is gained beyond that of adventures played at the end of the twentieth century. The players should immediately be given their final simulacra, for 4000 AD. (The gamemaster will need to generate these last simulacra with care, as there are no real guidelines; the simulacrum of 2000 AD should be a good starting point, except almost all humans in 4000 AD are of a leisure class, and there will be a number of new, esoteric, technological skills.)

SEVENTH AWAKENING: HAMMER MEETS ANVIL (CHINA, 4000 AD)

Background

Disoriented by their sudden deaths the Nephilim awake to find that two thousand years have gone by. They stand mere weeks before the dawning of the Age of the Dragon.

The two thousand year fulg has led to great technological advances among the humans, but they have developed only a life of pointless leisure. Scientific advances ended, work became unnecessary, and the world stagnated. Then, in 3998 AD, the world learned of the Hammer.

The Hammer is an immense asteroid which is bearing down on Earth. It will strike the planet early in 4000 AD, mere weeks from the time of the Nephilim's final awakening, and when it does it will destroy most of the life on the planet, including the Nephilim, for the magical fields will be utterly fragmented.

Two years ago news of the impending disaster caused an unlikely alliance to form between the Nephilim--Magician, Sun, and Star Arcana prime among them--and the Conspiracy of Man, which is the newest incarnation of the Sons of Set. They have two goals: to convince humanity to leave the planet for the stars, and to reform the magical fields of the planet in such a way that when Hammer strikes it will strengthen them rather than destroy them. In China a mighty fleet of ships is being built, but the other task is stalling...

Adventure

Last Ditch. The player Nephilim have been specifically sought out and reincarnated because they are the only ones who will be able to recognize the devices necessary to realign the Earth's magical field: Gerbert's three gems. The quest will take the Nephilim from China, where they incarnate, across the globe.

Following leads from where they hid the gems three millennia ago the player Nephilim will be able to find their current locations. One is in a mechanized city where mankind has totally died, but its robotic servitors live on. Another is held by the Devil Arcanum, and they will protect it fiercely for they have prophesied the coming of Hammer for aeons, and await the destruction it will wreak. The last has fallen into the Subtle Planes. The players will have to travel through the history of their six past lives to recover it. Old scores may finally be settled, and anything unresolved will at last be resolved in this trip to the Subtle Planes.

In the end, when the gems are recovered, a great ceremony takes place. Twenty-five Nephilim

sacrifice themselves for the good of the whole. The magical fields subtly realign.

When Hammer hits, humanity has fled, gone to nearby Alpha Centauri, their new home. As predicted the transformed magical fields are strengthened. The magical beings of the world rise up, Nephilim no longer, rather Kalm once more. It is the dawn of a beautiful new age.

APPENDIX ONE: THE SONS OF SET

Place and Date of Creation: Egypt, 1350 BC

Founder: seven members of the Pharonic Priesthood

Center: scattered; currently infiltrating the Templars to a high degree.

Goals: To raise humanity to the level of the Nephilim and so recover humanity's ancient birthright.

Attributes: a severed head, an eclipsed sun, a man with the sun behind him.

Methods: Any means necessary. Infiltration of other secret societies is a favorite technique.

Famous Heads: none.

Structure: Currently there are four levels of initiation, though this structure has changed many times during history. The four circles are: Son of the Eclipse, Son of the Bacchante, Son of Set, Son of the Pharaoh. Upon each initiation the member learns a further secret about the true history of the society.

Past and Present: The Sons of Set were formed in 1378 BC by dissatisfied members of the Pharonic Priesthood. They believed that the Nephilim had betrayed them, and were taking from them the secrets of spirituality and immortality. From that day they began a war to pilfer the secrets of the Nephilim and give them to mankind.

Over the years the Sons of Set have infiltrated a number of other secret societies, always with the intent of stealing away their greatest secrets of spirituality. In the Orphic Mysteries they were known as the Bacchante. In the Mithridites they were known as the Darkened Sun. Most recently they have infiltrated the Templars.

In the far future, at the end of the Age of Aquarius, the Sons of Set will become known as the Conspiracy of Man. In that time they will work with the Nephilim to save both the human race and the Nephilim.

Using this campaign outline as a 5000 Year Campaign

Running a campaign through the ages will take work, because the *Nephilim* rules aren't quite set up for it. Here's how it's suggested you do it.

* Generate your Nephilim normally through the steps of Ka, Metamorphosis, and Major Arcana Tribe (steps 1-3).

* Do not use past lives except to generate a stasis form.

* Give each character a simulacrum that they're possessing in Egypt 1350 BC. You'll need to generate these by hand, but should be able to use the list of simulacrum in the 1350 BC past life as a guideline.

* For this first past life only, give each Nephilim 50 points to spend on occult development points as per the normal Past Life rules. Consult the 1350 BC past life for what is available.

Whenever you're ready to jump from one era to another you should:

* Provided the jump wasn't caused by some traumatic event (ie, death), allow each player to use the "Your Simulacrum" and "Your New Life" portions of the past life chart to figure out how long his simulacrum lived, how he died, and what additional skill points and occult development was gained. (Treat it just like the player was doing the past life normally.)

* Give each character a simulacrum that they're possessing in the next era. (Again, you'll have to generate these by hand.)

The whole idea behind this campaign is that you're offering views of interesting events during the Nephilim's slide through history, not the whole picture. So, don't feel bound to show the beginning of each incarnation or the end. Enter in the middle, *in media res*, when each incarnation becomes interesting.

As Flashbacks

If you prefer to incorporate some of the ideas of this campaign into your regular Nephilim game, you can run some of these eras as flashbacks. This is a little trickier than just running the campaign straight through.

The biggest problem is having all of the characters together in the same era. Not all characters will necessarily have chosen the same past lives during character generation. If you know you'll want to run flashbacks during your campaign it's suggested that you insist that all Nephilim have one or two eras in common.

If Nephilim don't all share a certain era that you want to flashback to you can do a few other things:

* Let players without incarnate Nephilim play interesting NPCs. These could be people they've met in the present. Alternatively these NPCs could be "new" compatriots who run through the entire series of flashbacks, likely with different players playing them at different times; after the players have become emotionally involved with these NPCs you can introduce new mysteries, like what has become of them in the modern day.

* Say that all the players really were incarnate in the era, but some only for a short time. This is a bit of a cheat, but if a Nephilim was only incarnate in an era for a year or two then he wasn't around long enough to pick up additional experience.

A slightly lesser problem is figuring out precisely what skills each Nephilim should have.

* If you know you plan to run flashbacks then you should ask players generating Nephilim to mark which experience they took during each past life. Then it will be very easy to peel back the appropriate layers.

* Otherwise, guess. It doesn't have to be perfect.

Remember that Nephilim have lived for hundreds of years, blinking in and out of material existence by the whims of the magical fields. Their recollection of past lives may be fuzzy or even absent. Flashbacks may represent not just fun diversions, but also opportunities for Nephilim to remember things that they've genuinely forgotten.

Eaters of the Dead

by Shannon Appel

The following is a study of ghouls⁽¹⁾. They are native to Earth, and disturbingly human.

History

As best we can determine, the history of the race of ghouls starts approximately three million years ago in the wilderness of Hyperborea. Many speculate that ghouls might be an offshoot of the voormis, another canine race which appeared at about this time.

The earliest ghouls were stronger than those of the modern day. They were long-lived, perhaps immortal, and were able to master sorcery that lies beyond modern ghouls. Still, if these early ghouls managed to raise a true society there is no record left of it. It seems that ghouls have always lain at the edges of human society, scavenging off of the wastes left behind.

When true humans appeared in Lemuria five hundred thousand years ago, the ghouls were there. They followed humanity to the Thurian continent, then Hyboria, and then they spread across the entire world. As they spread the ghouls grew weaker. Many suggest this was due to interbreeding with humanity, but whatever the reason their immortality and their greatest powers were lost to them.

Sometime in the distant future, on the continent of Zothique, the true ghouls will rise again. In the city of Zul-Bha-Sair they will rule over humanity, collecting the bodies of the dead to sate their own dark thirsts and that of their god, Mordiggian.

Ghouls in the Modern World

Ghouls exist in the modern world, but only in hidden places. They tend to live deep beneath the earth, in burrows or tunnels. These tunnels often connect to cemeteries, where ghouls partake well of the freely given repast. On occasion their tunnels may also accidentally open upon the cellars of unfortunate humans.

Warrens of ghouls are most common beneath large cities, such as Paris, London, and New York. Some ghouls are known to dwell beneath Boston. In addition many ghouls have traveled to the Dreamlands, where they live in the Underworld, near the City of Gugs and the Vaults of Zin.

Biology

Physically the ghouls are humanoid in shape, pointing toward a horrific but undeniable shared ancestry between them and mankind. Many of the ghouls' most overt features are distinctly canine, including an elongated snout, sharpened cuspids and molars, and fingernails which have hardened into wicked claws. Many, though not all, ghouls have hooves instead of digitated feet. Ghoul skin is rubbery-soft, slick, and repulsive to the touch. It varies in color from light gray to olive green and is very hard to pierce.

Ghouls also have several internal differences that distinguish them from humans.

Ghouls' auditory and olfactory senses are heightened, but their visual senses are likewise decreased.

Many ghouls show an unexplainable mutation in the *corpora quadrigemina* - a region in the brain stem which relays visual and auditory senses to the brain. Some suggest that these mutations are part of a system which extracts memories from consumed brains and literally replays them for the ghoul. Some stories even tell of ghouls taking on some of the physical characteristics of the consumed, such as voice or mannerisms, for a limited amount of time.

Ghoulish intelligence is definitely on par with humanity's, but ghouls seem inclined to use their intelligence in dramatically different ways. Most humans would class them as dangerously cunning but not intelligent because of their lack of technology.

The ghoulish digestive system is specialized for carrion. The ghoulish immune system is also superb, and so ghouls are able to eat the dead with no fear of disease. Very few ghouls partake of any other type of food. Dead humans are the preferred provender. The recently dead are a particular delicacy, because the brains of these corpses have not yet decayed.

There is variance between different races of ghouls within the species. As already noted, the ghouls of the past and future are immortal and in general superior to the devolved ghouls of the present. Ghouls have also shown a surprising ability to adapt well to the harshest environments, another benefit of their superb immune systems. Some tales

even tell of aquatic ghouls living in the Caribbean Sea.

There have been documented cases of humans transforming into ghouls, underlying how close in nature this alien race is to our own. It is believed that these transformations are caused by a suite of "ghoul" genes which lie dormant within many humans. These genes are the result of a common ancestry, and are maintained by occasional interbreeding between the species. The sudden prominence of these genes has been particularly noted in several cases of incestuous lineages.

Mere possession of these genes does not consign a human to ghouldom. The genes are blocked and thus lie dormant. However the eating of carrion seems to remove this blockage and reactive the entire suite of genes, beginning the human's slow transformation. Once the transformation is begun it is inevitable and may only be stopped by death.

It is suspected that a higher rate of mutation among these dormant genes has resulted in the variations seen among ghouls. It may also be another answer to the question of the degeneration of the ghoulish species.

Technology

The technology of the ghouls is primitive, almost never advancing beyond the level of the Stone Age. Ghouls living in or near modern cities seem aware of modern technology; they simply have no desire to use it. Something in the ghoulish mindset seems to abhor tool use.

Society

Most ghouls live in filthy, small, cramped tunnels, usually running under or near graveyards. A few ghouls actually live within graveyards, but this has become less viable in the modern age.

Ghoul society is largely a misnomer. They tend to live together but their only political structure is anarchy. Ghouls see each other as impediments to getting food, but fear that lone ghouls are hoarders of corpses. Thus ghoulish society is based upon distrust and paranoia.

A few rare individual are able to unite ghouls for some greater good. Richard Upton Pickman was one of these individuals.

In the Dreamlands ghouls have peculiar relationships with nightgaunts, ghosts, and gugs. Nightgaunts are allies, sometimes used as mounts. Ghosts and gugs are both enemies. For unknown reasons gugs are terrified of ghouls.

Cults

The greatest cult of the ghouls is that of Mordiggian, the Charnel God. The eating of the dead is Mordiggian's greatest rite. Humans are often welcomed to join the cult of Mordiggian as well. Many of these humans become ghouls as they partake of Mordiggian's rites, but even those who do not are accepted. A particularly strong cult of Mordiggian existed in Paris in the 17th century; it is documented in *Cultes des Goules*. Another exists at the present in French Guiana.

Ghouls are also frequently associated with Nyarlathotep, though this cult is not as common as Mordiggian's. These ghouls often participate in witch-cults as representatives of the Black Man.

In the Dreamlands a group of ghouls upon the Plateau of Leng, led by Naggoob, worships Nyogtha. These ghouls have also occasionally participated in witch-cult rites.

Call of Cthulhu Adventures

Two recent Chaosium adventure books have each had a good adventure about ghouls in them: *Dead Reckonings* and *Secrets*. They may be consulted for additional ideas for using ghouls in adventures. In addition Pagan Publishing's *The Realm of Shadows* features a long ghoulish campaign.

Adventure Seeds

1. Ghoul as Patron (I) - A young, rich member of the gentry recently engaged in the most blasphemous of acts, cannibalism. Since then he has been noticing certain changes. By reading *Cultes des Goules* he has learned what he is becoming, but has also been offered a chance at redemption. The book speaks of an alchemical formula which may halt, perhaps even reverse, the ghoulish transformation. Unfortunately it requires numerous outrè and occult ingredients. The investigators are hired to engage in an extensive scavenger hunt. Whether the cure is true or a false hope is up to the keeper's whim. Particular pathos could be derived if the investigators are confronted with their patron become a full ghoul, just as they have retrieved the final ingredients.

2. Ghoul as Patron (II) - Years ago the investigators associated with a professor, but he died, and his body was buried. Now, quite suddenly, the investigators receive a letter warning of a Mythos threat. It is signed with the dead professor's name, and it is in his hand. If the investigators look into the threat they will find it quite real. The truth of the matter is that recently a ghoul ate the dead professor's brain, and relived his life so vividly that

he now thinks he is the professor. Investigators may unearth the professor's coffin, only to find it has been broken open *from the bottom*; removing the coffin reveals a tunnel which leads to a ghoulish warren. Meanwhile the ghoulish-professor is living in a nearby condemned building. Is he monster or friend? If undisturbed the ghoulish-professor could continue providing leads for some time.

3. A Helping Hand - An urban renewal program in a certain city has caused crime rates to plummet. But now they are rising again. It appears a new gang is in town, easily distinguished by the green warpaint they wear on the face. The new gang is, of course, composed of ghouls, upset by the decrease in their food supply and eager to help humans toward their dinner table. A unique twist is that these ghouls are willing to use guns and other modern tools.

Sources

The Bermuda Triangle, by Justin Schmid (G)
 "The Charnel God", by Clark Ashton Smith
The Dream-Quest of Unknown Kadath, by H. P. Lovecraft
 "Pickman's Model", by H. P. Lovecraft
The Realm of Shadows, by Kevin Crowe III (G)
The Throne of Bones ⁽²⁾, by Brian McNaughton

1. This is the third in a series of short articles detailing the races of H. P. Lovecraft's Cthulhu Mythos. The first two, on Yithians and Serpent People, may be found in *Starry Wisdom* #2 and #3, reprinted in electronic form at <http://www.chaosium.com/chaosium/starry-wisdom/>

2. Brian McNaughton's book is not truly a part of the Cthulhu Mythos. It is set in a fantasy realm and details ghouls not totally like Lovecraft's. Still, it is an intriguing read, and a few ideas concerning ghouls have been borrowed from it.

P A Z U Z U

By Andrew D. Gable

This little-known demon from Babylonian myth was represented as a very thin, emaciated man with the feet and wings of an eagle, and the forepaws and head of a lion. He is nearly always shown with the right paw raised and the left held at his side.

The demon first appeared in early Sumerian myth in the guise of the "storm-bird" Zu, who stole the Tablets of Destiny from the dragoness Tiamat. In the later Babylonian civilization, he once again appeared, this time under the name of Pazuzu, and was said to be the child of the chief wind-demon, Hanpa.

When Pazuzu is summoned by worshippers, he appears in a statuesque form, frozen into the position described above. After 1D4 rounds, however, he metamorphoses out of the statue form to his living form. In this form, he is fully capable of movement.

Several metal amulets depicting Pazuzu have been found. In all of these amulets, he is represented as appearing similar to the above description. Of these small (a few inches in height) amulets, an occasional magical one is found. The demon is aware whenever one of these amulets is handled. When this happens, an effective Mind Exchange spell is cast--usually it is the discoverer who is possessed, although not always. In cases of possession, Pazuzu's victims use the demon's STR, CON, INT, and POW.

Pazuzu's worship has died off, for the most part, although isolated groups of worshippers can still be found in the Middle East, particularly among the violently anti-Israeli Sons of al-Azrad, reputedly sponsored by the Karotechia. Worship remains strong among ghouls, particularly those of European and Asian areas surrounding the Middle East. Some more enlightened New World ghouls worship Pazuzu, although most do not.

The Utukku, a race serving Pazuzu, are believed to be relatives or possibly a subspecies of ghoul.

PAZUZU, The Eagle,

Unique Being

STR 40 CON 50 SIZ 19
 INT 25 POW 35 DEX 10
 Move 0 * HP 35
 Damage Bonus: +3D6.

Weapons: Claw 65%, damage 1D10+3D6; Bite 45%, damage 2D10.

Armor: 12-point rocky shell **.

Spells: Implant Fear, Shrivelling, Summon/Bind Ghoul, Summon/Bind Utukku, Wither Limb, Wrack.

Sanity Loss: 1/1D10.

* In living form, Pazuzu has a move rate of 8/12 fly.

** In living form, Pazuzu sheds his rocky shell (causing 1D6 damage within a 2 yard radius) and has 6 points of leathery hide.

UTUKKU, The Eagle's Children,

Lesser Servitor Race

Effectively identical to ghouls (in CoC5), except with a move rate of 6/20 fly.

"CUNEIFORM D"

A clay tablet in a bizarre form of cuneiform superficially resembling that of the Sumerian civilization (Sumerian Cuneiform or Atlantean Senzar rolls can translate the tablet), this tablet is a religious text/grimoire. It deals with the worship of the god of storms, Pazuzu, relegated to demonic status later in the Babylonian civilization. The unique tablet was discovered in 1936 in the ruins of Shikaara by Dr. Wilhelm Krieger, and can be found in the collection of the University of Heidelberg.

Spells: Calling Up of the Eagle (Call/Dismiss Pazuzu), Enchant the Eagle's Graven Image (Enchant Pazuzu Amulet), Strike Fear Into Your Enemies (Implant Fear), Calling Up of the Eagle's Children (Summon/Bind Utukku).

(-0/1D3 sanity; +1 Mythos; x3 spells; 17 weeks.)

TABLETS OF GILGAMESH

Another clay tablet, also in Sumerian-Senzar cuneiform, this is supposedly written by the god-hero Gilgamesh. The Tablets detail familiar events from most versions of the Gilgamesh epic (the encounter with the "hairy man" Enkidu, the slaying of the giant Khumbaba, etc.), as well as the history of the demon Pazuzu and Gilgamesh's battles with the demon.

Spells: Calling Up of the Eagle's Children (Summon/Bind Utukku).

(-0/1 sanity; +0 Mythos; x1 spells; 10 weeks.)

SHIKAARA

A ruined city in what is now Kuwait, Shikaara was the center of Pazuzu's cult in ages past, when he had organized worshippers. That time has long since passed, and now the city of Shikaara is nearly consumed by the sands. Images of Pazuzu, identical to those found in the metal amulets but carved of weathered sandstone, glower menacingly over the entire city. The city is still favored by Pazuzu, however. Shikaara remains the only place on earth where unsummoned, naturally-occurring Utukku can be found. In addition, if someone tries to summon Pazuzu in these ruins, he or she gains a +45% bonus. Summon/Bind Utukku spells are automatically successful at Shikaara.

NEW SPELLS

CALL/DISMISS PAZUZU: This spell functions identically to the Call/Dismiss spells outlined in CoC5. It must be cast, however, in a desert or otherwise arid region. If the caster is in close proximity to an image of Pazuzu, the spell's chance of success increases by +20%; if an enchanted amulet, +25%.

ENCHANT PAZUZU AMULET: Used to make an enchanted amulet for either summoning of the Utukku or Pazuzu himself, as well as possession attacks. Requires the sacrifice of an animal of at least SIZ 6, with whose blood an image of Pazuzu must be anointed. The caster loses 1D4 temporary magic points, 2 POW, and 7 Sanity.

SUMMON/BIND UTUKKU: This spell functions as does a normal Summon/Bind spell. Like Call/Dismiss Pazuzu, an image of Pazuzu increases the chance of success by +20%.

Snakes

by Lucia Szachnowski

The fear of snakes is a common phobia. Few other creatures, with the possible exception of spiders, create such extreme reactions. At the root of the unease is the way they move so smoothly and silently, yet without limbs; the way the forked tongue darts in and out; and the staring unwavering eyes. Added to this is the fear of a bite which promises an agonising death. These are also reasons why snakes are perfect monsters to throw in the path of investigators, but it is worthwhile knowing why snakes behave the way they do.

The flickering tongue is actually used to smell. It picks up scent particles and passes them to a special organ in its mouth which is extremely sensitive. The snakes unwavering stare looks that way because snakes have no eyelids and limited eye movement. It is not an attempt to hypnotise prey - whatever it might say in 'The Jungle Book' or popular legend. The tendency people have to freeze when they see a snake is a reaction caused by fear and, in game terms, is far better simulated by a San roll.

Snakes' eyes are completely covered by a transparent plate which is shed every time the skin is shed. They tend to be short sighted but are good at detecting movement which is close to them. Heat detection is very advanced and many snakes have a natural infravision which allows them to sense warm-blooded prey. Pit vipers have a special organ known as the 'loreal pit' below their eyes which detect minute changes in temperature. Pythons and Boas have similar organs along their jaws. Snakes are also very perceptive to ground vibrations, which they pick up via their jaw bones, though they are deaf to airborne noise. Relying as they do on a mixture of smell, infravision and detection of ground vibrations they can find their prey even in complete darkness.

Snakes' bodies are ideally suited for travelling quickly through dense undergrowth. Most move by sending waves along their bodies which propel them forwards without disturbing the surrounding vegetation. This helps them sneak up on prey and also makes it difficult for humans to notice them in long grass. Many people who are bitten by snakes don't see them until after they have been struck. Some snakes are extremely fast. Someone with reasonably quick reactions should be able to move out of the way of a striking cobra, but not if they were surprised, and Spot Hidden rolls should be essential. There are stories of black mambas -

supposedly the world's fastest snake - outpacing a running man.

The fear of being bitten by a poisonous snake is probably the one factor most responsible for man's terror of snakes, though in fact only about 15% of the world's snakes are poisonous. Most people who get bitten are convinced of the worst and are likely to go into a state of shock. Doctors admit that people have died of purely psychosomatic symptoms after being bitten by a harmless snake. They sometimes give patients an anti-tetanus jab, pretending that it's antivenin, to reassure them while they wait to see if any real symptoms develop.

Only someone with knowledge of herpetology (the study of reptiles) would be able to identify a snake as being definitely non-poisonous - though even a layman could probably recognise one which was notoriously lethal! In game terms it is very reasonable to demand San roll followed by a Natural History check if a party member is bitten. Failure should certainly result in panic if not actual physical deterioration and Hit Point loss.

Treatment will obviously vary depending on the scenario era or setting. Antivenin was first produced 1895 at the Pasteur Institute in Paris, though it was not widely available until the 1920s, and even now is not found everywhere or for all types of snake bite. A commercial product for the treatment of Rattlesnake bite was not available in the USA until 1927.

Many earlier snake bite remedies were horror stories in themselves. Some 'cures' involving non-sterile knives or tourniquets were more likely to cause gangrene or blood poisoning than the snake venom itself. Some treatments that weren't actually dangerous may even so have done little more than line the pocket of the outback quack.

The most famous native cure was called zibiba and its ingredients were supposed to be the ground root of the inkwakivamuti bush mixed with the powdered spleen of a mamba. Whether this worked or not is unproved - though most witchdoctors know that a good percentage of snake bites are non-lethal anyway. They are probably also aware of the psychological benefits of placebo medicine.

Whether this cure does work is up to the keeper. However, it might a useful plot devise or extra encounter to send the party out into the jungle to

look for inkwaktivamuti bushes and mambas. After all, just how do you go about finding and catching this incredibly fast and lethal snake?

Types of Snake

Snakes are often divided into rear fanged and front fanged types. Of these, rear fanged snakes are least dangerous to man and front fanged snakes are most lethal. The front fanged snakes are themselves often divided into cobras and mambas on one hand and vipers on the other.

Snake venoms are amongst the most complex of all biological toxins and can be composed of more than 20 different poisonous enzymes. There are two main types of snake poison: neurotoxin which affects the central nervous system and haemotoxin which breaks down tissue and affects the blood.

The symptoms of each type are different. With neurotoxins the symptoms don't appear until between fifteen minutes and six hours after the bite. The first indication that the bite is serious is often drooping eyelids, difficulty in swallowing and slurred speech. This is followed by breathing difficulties, giddiness and loss of bodily coordination.

Bites by haemotoxin producing snakes are very painful. There is an immediate burning sensation followed by numbness and frequently results in gangrene. The stricken limb usually swells up severely and the venom may cause kidney pains, extensive skin discolouration and vomiting.

As a rule of thumb, the first type of poison tends to be the type produced by mambas and cobras and the second type is more commonly produced by vipers. This is only a generalisation, however, as all snake poisons are very complex, many containing both haemotoxic and neurotoxic factions among other things.

The venom itself is a sticky fluid which can be yellowish, amber or even colourless. It is generally odourless and tasteless and can be kept for years without losing any of its potency. Dried poison kept for 32 years and then reconstituted with water or glycerin has been found to be as lethal as the fresh product. Only a tiny amount is needed to kill a man - 10 milligrams of venom from a black mamba, 20 milligrams from a cobra or 5 milligrams from a saw-scale viper. It would seem to be the perfect assassins' weapon. However, in order to work it needs to actually enter the blood stream. If swallowed it would only affect someone who had cuts on their lips or mouth.

Snake poison rarely kills even a small animal instantly, but snakes which kill by this means don't

want to get into a fight with their prey. They rely on their quickness to get the first strike and then slide off again into the concealment of the undergrowth. Once bitten, their dinner isn't going to get very far. All the snake needs to do is wait around and then follow the trail to the corpse.

This tactic is not only sensible as far as the creature is concerned, it is also a useful Keeper's device for adding suspense and horror to a scenario. It is more unnerving to know that there is a dangerous creature lurking somewhere in the shadows, waiting to pounce, than to face the same creature in an even fight.

Constrictor snakes, stars of many Action Adventure stories, have to subdue their prey by a physical fight. They kill by tightening their coils around the ribs of their prey and causing suffocation or heart failure. However, they normally only attack humans if they are grabbed or trodden on. The throwing of their coils is an instinctive and automatic reaction, but once they have done so they will not let go. Although someone could probably free themselves from a small snake (on a resisted Strength roll) it is unlikely that they could do so without help if gripped by one of the largest anacondas.

Snakes swallow their victims whole. Their jaws are connected by an elastic ligament allowing them to consume animals up three times their own girth. Although the snake's prey is usually dead before it is swallowed it has been known for animals to be swallowed when only unconscious. According to one naturalist, victims are stored in the snakes gullet before passing through to the stomach. Supposedly; "A snake's gullet is a kind of waiting room for the chamber of horrors behind". The highly acidic digestive juices in a snakes stomach are the most potent in the animal kingdom. They have to be able to digest whole animals - bones, skin and hair.

In game terms, the party would have to be very quick to rescue someone who was swallowed by a snake before they were dissolved by stomach juices a bit at a time. The idea of being trapped inside a snake while your legs are being slowly dissolved is particularly horrific.

Snakes are found in nearly every climate and terrain. They are found on land as burrowers and tree dwellers. They live in swamps, rivers and seas as well as in deserts. Snakes can even be found up to the arctic circle.

As cold blooded creatures, they regulate their temperature by basking in the sun or hiding in the shade. Snakes which live in temperate and cold climates hibernate during cold weather.

Mythology

Man's fear of snakes has meant that they appeared in myths and legends all over the world. These have, of course, been transported into RPGs.

The Naga comes from Indian mythology and, in Call of Cthulhu terms, could well be Serpent Men. The Nagas were supposedly a fabulous and dangerous race of snakes who could take human form. The Snake-King Takshaka was the most powerful of the Naga. He ruled the glittering capital city of a vast underground kingdom but frequently ventured into the world of men in human form where he got what he wanted by stealth and trickery.

In one story a Brahmin student was entrusted with taking a gift of jewels from his queen to his tutor's wife. He was warned that the king of snakes, Takshaka, had long coveted the jewels. On his journey he noticed a beggar who seemed to be taking the same route. When the student stopped to perform a natural bodily function the beggar stole the jewels. The thief then turned into a snake and disappeared into a cleft in the ground. With some difficulty the student gained passage into the world of snakes. Inside, he found a fabulous city with gaming houses, porticoes, turrets, palaces and temples. He praised the Nagas, hoping that they would then return the jewels. They were flattered, and let him stay there, but refused to return anything until the student forced them - with a little divine intervention!

Apparently the Nagas could also breed with humans and some royal families claimed to have them as ancestors. As a protection from their harm statues and shrines were erected in uncultivated areas of jungle. These were left alone in the belief that if the snakes have their domain left unmolested they would leave human beings alone in return.

In many legends snakes are associated with the underworld, underground cities and with treasure. In Incan mythology Urcaguary was the snake-god of underground treasures. In Egyptian mythology Mertseger was the name of a snake goddess who guarded the Theban necropolis. She appeared as a human headed snake or a snake with three heads.

In Japan the snake was thought to be the god of thunder. In one Japanese legend a man with eight daughters was plagued by an eight-headed snake which returned each year demanding to devour one of his daughters. When the snake was eventually slain, by being cut into pieces, a magical sword was found inside its body.

In the English story of the Lampton Worm a huge, regenerating snake was finally killed when it coiled itself around a man wearing spiky armour.

There are plenty of myths surrounding the displays put on by snake charmers. Charmers wearing Indian robes can be found throughout India and Africa as well as other parts of the world. Nearly all are charlatans. They use harmless snakes and claim that they are cobras. They get away with it because few people would recognise the difference.

However, there were apparently a few genuine and dedicated snake charmers. As recently as the middle of this century these snake charmers were described as being really snake worshippers. They would only perform with the king cobra and would make a rite of collecting the snake from the jungle. They supposedly made a pact with it, agreeing that they would set it free after a certain time. If they failed to do so they knew that they would suffer a fatal bite.

Often this performance took the form of a dance and was frequently performed by young girls. They would jerk their hands and feet away at the very last minute, avoiding death by a hairs breadth. As a finale, when the snake was tired out, the girl would grab the cobra and kiss the top of its head.

It is also worth noting that snakes are deaf to airborne noise and it is unlikely that piped tunes played by charmers have any effect. What the snakes are attracted to is nearby movement. This is why they sway their pipes slowly from side to side.

Statistics for Specific Snakes

Here are the descriptions of a selection of common and notorious snakes.

Cobras

The common cobra is hooded and has the famous 'spectacles' mark. Cobras have fangs at the front of their mouths which act a bit like hypodermic needles.

Temperament: Normally inoffensive, aggressive when aroused

Poison: All cobras are extremely poisonous to man. Most cobras produce a neurotoxic venom, though a bite from the spitting cobras also causes local tissue destruction often leading to gangrene

STATS

STR	1D3	AVERAGE	2
CON	1D6+3	AVERAGE	6-7
SIZ	1D2	AVERAGE	1-2
POW	1D6	AVERAGE	3-4
DEX	2D6+6	AVERAGE	13
HIT POINTS			4
MOVE		3/3 SWIMMING	
BITE ATTACK	40%	DAMAGE	-
		POISON ONLY	
VENOM POTENCY			12

King Cobra (also called Hamadryad)

The King Cobra is the longest venomous snake and sometimes reaches 5.75 metres (18 feet).

Habitat: Forests and rural areas

Size: up to 5.75 metres (18 feet)

Poison: nerve suppressant

STATS

STR	2D6+2	AVERAGE	9
CON	2D6	AVERAGE	7
SIZ	3D6	AVERAGE	10-11
POW	3D6	AVERAGE	10-11
DEX	2D6+6	AVERAGE	13
HIT POINTS			9
MOVE		6/6 SWIMMING	
BITE ATTACK	40%	DAMAGE	1D3 +
		POISON	
VENOM POTENCY			15

Egyptian Cobra

Description: Pale brown or grey colour with yellow underbelly. Has a characteristic hood which it spreads if agitated.

Habitat: Savannah & dry places. Found throughout Africa and the Middle East.

Size: 2.5 metres

Poison: nerve suppressant

STATS: These are virtually identical to the common cobra. Specific stats can be found in various Call of Cthulhu supplements including The Masks of Nyarlathotep.

Black Mamba

Description: Dark olive brown or grey (rather than black). This snake is extremely poisonous, very fast moving and aggressive.

Habitat: Bush country & rocky terrain

Size: 4.0 metres

Temperament: Very aggressive

Poison: nerve suppressant, venom also promotes histamine production in tissue and contains enzymes which cause shock.

STATS

STR	2D6	AVERAGE	7
CON	2D6	AVERAGE	7
SIZ	2D6+1	AVERAGE	8
POW	2D6+2	AVERAGE	9
DEX	3D6+3	AVERAGE	13-14
HIT POINTS			7
MOVE		8/6 SWIMMING	
BITE ATTACK	50%	DAMAGE	1D2 +
		POISON	
VENOM POTENCY			16

Vipers

Description: typically have a triangular or spade shaped head. All vipers possess folding front fangs which lie on the roof of the mouth when it is closed. Prior to striking, vipers adopt an 'S' shaped position before striking quickly and then withdrawing, often before the victim realises what has happened. This type of snake includes the adders.

Poison: In general vipers produce a haemotoxic venom, though tropical rattlesnakes have positive neurotoxic factions in their venom.

European Adder

Description: Males are white, grey or yellow in colour, females are reddish or olive. Both have dark zig-zag markings along their backs and V or X shaped markings on the back of the head.

Temperament: Inoffensive but quick to strike when angered

Habitat: Heathlands & moors throughout Europe. It is tolerant to low temperatures and has the widest distribution of all the world's snakes.

Size: 65cm - 90cm

Poison: destroys tissue.

STATS

STR	1D3	AVERAGE	2
CON	2D6+3	AVERAGE	9-10
SIZ	1D2	AVERAGE	1-2
POW	1D6	AVERAGE	3-4
DEX	2D6+6	AVERAGE	13
HIT POINTS			5
MOVE		3/3	SWIMMING
BITE ATTACK	40%	DAMAGE:	POISON ONLY
VENOM POTENCY			10

Saw scaled viper

This species kills more people per year than any other. Its poison is very complex containing both nuerotoxic and haemotoxic elements.

Description: Variable colour, can be brown, reddish, grey, buff or olive. Patterned with light blotches edged with black and cross-shaped head markings.

Habitat: Very widespread, found across Africa, Asia and India

Size: 60 - 80cm

Temperament: Short tempered and belligerent

Poison: Very painful bite. Bleeding gums are a typical symptom of saw-scale viper bites.

STATS

STR	1D3	AVERAGE	2
CON	1D6+3	AVERAGE	6-7
SIZ	1D2	AVERAGE	1-2
POW	1D6	AVERAGE	3-4
DEX	2D6+6	AVERAGE	13
HIT POINTS			4
MOVE		4/4	SWIMMING
BITE ATTACK	50%	DAMAGE	POISON ONLY
VENOM POTENCY			16

Diamondback Rattlesnake

Description: best known for its "rattle" which consists of loosely jointed horny segments. It is patterned with large brown or black diamonds on a body colour of olive or brown. The diamond back rattlesnake is one of the heaviest poisonous snakes. The rattlesnake is a 'pit viper' which means it has heat sensing organs to detect warm blooded prey.

Habitat: Found in America and Mexico. Some types prefer arid and dry country, others are found in woodland.

Size: 1.5 metres - 2.4 metres

Temperament: Alert and vicious

Poison: Venom is rapidly absorbed, it dissolves and breaks down tissue and causes gangrene.

STATS

STR	1D6+3	AVERAGE	6
CON	2D6	AVERAGE	7
SIZ	1D6+3	AVERAGE	6
POW	2D6+2	AVERAGE	9
DEX	2D6+3	AVERAGE	9-10
HIT POINTS			6
MOVE		5/5	SWIMMING
BITE ATTACK	40%	DAMAGE	1D2 + POISON
VENOM POTENCY			13

Anaconda

Description: Grey with dark circular markings. This has the reputation of being the world's longest snake. It is not a poisonous snake and kills by wrapping its coils around a victim causing suffocation.

Habitat: America, often found near pools or streams.

Size: can reach 11 metres (37.5 feet)

STATS

STR	3D6+12	AVERAGE	22-23
CON	2D6+6	AVERAGE	13
SIZ	5D6	AVERAGE	17-18
POW	3D6	AVERAGE	10-11
DEX	2D6+6	AVERAGE	13
BITE	40%	DAMAGE	1D6
ENCOIL	60%	DAMAGE	2D6 PER ROUND UNTIL VICTIM IS FREED

References

Natural World, Poole
The Reptile House, London Zoo
Poisonous Snakes by Tony Phelps
The Snake by John Crompton

Γεολογψ - Geology

A Scientific Skill in 1920's Call of Cthulhu

By Jennifer Piatek

The Geology Skill

The rulebook states that the geology skill allows the user to tell the approximate age of rocks, to recognize fossil types, to distinguish mineral types, to locate promising drilling sites, evaluate soil and anticipate volcanism/seismic events. This allows the investigator with a good Geology skill to gather lots of interesting information.

Most importantly, the Geology skill allows a character to identify the particular rock or mineral he/she is looking at (a rock being just an assemblage of minerals). The sample must be big enough to be easily viewed: about the size of a deck of cards. The geologist can then use several tools to determine the rock type: comparing the hardness to glass, powdering a small bit of the sample, or testing it with weak acid. Rare rock or mineral types would be more difficult to identify (and easy to mis-identify), but a good mineral guide can help: or the investigator can simply say that the rock is „weird, and probably rare“. If the character has time and access to a good laboratory, the rock can be cut into a slab and ground into a thin section (thinner than a piece of paper). This thin section can be viewed through a polarized-light microscope in order to further aid in mineral identification. This process would take about a week, assuming the character had access to all the necessary equipment (which would be found in any good geology lab: a large university would probably have one).

The age of rock layers („units“) in relation to each other can be determined by a couple of simple rules: in general, rock units that are on top of other units are younger than the rocks below. Any rock unit or event (fracture or fault, for example) that modifies another rock unit is younger than the unit it modifies. These rock layers can be centimeters thick or kilometers thick: it may be difficult for the geologist to find a boundary without hiking around. In addition, the layers can be tilted, requiring extensive mapping to figure out which end is up. Absolute dating of rocks by radioactive decay methods allows a geologist to put an exact age on a rock, but is a new science during the 1920s: it would be difficult to find a lab capable of doing it, and the results would be suspect.

If the rock units are the right type (old sand dunes, an old river channel, or a lava flow), then the rock might preserve structures that show which way was up when the rock was deposited. While this sounds

somewhat trivial, it is very odd to find a rock layer that is upside down: perhaps a strange event occurred that flipped it over?

Another clue to rock unit's age is the fossils it contains (if any). Only sedimentary rocks contain good fossils: these are rocks deposited by water and wind erosion. A fossil of particular type can place the rock in a geologic time period: another measure of relative age. Or perhaps there is a fossil that doesn't belong, or a fossil that cannot be identified? More in depth studies of fossils (identifying very similar species or determining habitats, for example) require a background in Paleontology (a combination of geology and biology, basically).

Beyond identifying rocks, the geology skill can be used to look for potential drilling or mining sites. This requires knowledge of the local area: a geologic map made by someone else, or perhaps a map made by the character. Maps are usually made by universities or government agencies (The United States Geological Survey (U.S.G.S.) is a good example: it was founded in the late nineteenth century), or by local interests (mining companies, perhaps). Often, the types of minerals exposed at the surface are clues to possible ore veins below. A skilled geologist with a good map could pinpoint possible areas to drill for oil/gas or water, as well as identify possible ore rocks.

Soil evaluation goes back to identifying rock types: soils are formed from the underlying rocks. If the geology of the area is known, then the soil types can be traced to possible sources. Igneous rocks (formed from molten rock: like granite) form different soils than sedimentary rocks (formed by deposition of rock by water and wind: like sandstone) and different soils than metamorphic rocks (formed by heating and squeezing other rocks: like schist or marble). An igneous soil might contain whole mineral crystals, a sedimentary soil fossils, and a metamorphic soil large pieces of micas or garnet. Or it could be as simple as the soil color: a granite might form a pink or brownish soil: a basalt (another igneous rock) would form a black soil. The best tool for evaluating soils is a hand lens: basically a pocket magnifying glass!

The typical geologist's field kit includes a compass (the best are made by the Brunton Company: these are fairly indestructible, but cost 10 times more

than a normal compass. In addition to determining direction, Bruntons can be used to determine the attitude of a rock layer: how different from horizontal it is), a rock hammer (a small version of a miner's pick, capable of breaking off small pieces of rock), a hand lens, an ink bottle of weak acid (HCl: might eat through leather in enough quantity, will cause minor itching if dropped on skin: the acid reacts with certain rocks and minerals, specifically calcite, limestone and marble.), a field notebook and writing implements (and a hard surface to write on, like a clipboard), mineral identifying implements (a glass square to test hardness, a porcelain square to powder part of the mineral, and perhaps a magnet), and sample bags to haul home those precious rocks in.

Geology in the 1920s

There have been quite a few new theories in geology since the 1920s. Most notably, the Theory of Plate Tectonics was not developed until the 1960s (this theory states that the crust of the Earth is broken up into tectonic plates that move around and interact with each other). In the 20s, the general belief was that volcanoes and earthquakes were caused by contraction of the Earth. This assumed that the Earth was a ball of molten rock when it formed, and that as it cooled, the rocks contracted. Volcanoes and earthquakes would be concentrated along areas where the rocks had cracked to accommodate the contraction.

Earthquakes were measured using the Mercalli Intensity Scale (most textbooks list a version of the Mercalli scale that was published in 1930). This scale rates the strength of an earthquake based on how much damage it does to buildings and how it is felt by witnesses: I is the lowest (barely felt), and XII is the highest (complete destruction, waves observed in ground surface): a VII earthquake is the lowest intensity that causes damage to buildings. This scale is easy to use, but requires that a city or town be affected by the earthquake in order to properly measure it. Mercalli scale measurements are given in Roman numerals.

The idea that meteorites or comets might impact the Earth is not well accepted in the early twentieth century. Events like shooting stars, or the Tunguska explosion (June, 1908 in Siberia: currently thought to be a comet or meteorite impact), or structures like Meteor Crater, Arizona are difficult to explain. Especially difficult to explain are structures like the overturned rocks at the rim of Meteor Crater: how exactly did the older rocks suddenly end up on top of the younger ones? Perhaps a strange underground explosion?

The understanding of volcanoes and earthquakes is limited in the 1920s. The instruments required to measure the gases coming out of a volcano are not

available: the only clue to an imminent eruption is strong earthquakes and smaller precursor eruptions. Earthquakes are unpredictable (even today), although past earthquake history and geologic maps make it possible to predict where an earthquake might occur.

Geologic Events

These are in addition to those listed in the rulebook. 1811-12: Series of large earthquakes in mid-southern United States (Missouri, Tennessee): intensity XI on the Mercalli scale

1815: Eruption of Tambora (Indonesia). Eruption is large enough to cause significant climate change: 1816 is the „Year Without a Summer“: snow falls in New England and northern Europe during July. Cold temperatures cause crop failure (estimated 80,000 people die due to starvation).

1883: Eruption of Krakatoa (Indonesia). Eruption destroys the entire island of Krakatoa: remaining crater is 300 feet below sea level. Tsunami kills 10,000 on nearby island of Java. Eruption is heard hundreds of miles away: loudest noise in recorded history.

1906, 1929: Explosive eruptions at Mt. Vesuvius (Italy).

1908: „Tunguska event“: a large explosion levels 100 square mile area of forest in Siberia. Eye witnesses report a fireball in the sky prior to the explosion. Some say it might have had a long, whitish tail.

1912: Eruption of Katmai volcano, southern Alaska (U.S.). Largest volcanic eruption of the twentieth century. First expedition to Katmai will be launched by the National Geographic Society in 1916: they discover a valley near the volcano filled with volcanic ash that is belching forth steam plumes. They call it the Valley of Ten Thousand Smokes.

1930: Discovery of Yugg...er...Pluto by Clyde Tombaugh (Lowell Observatory, Flagstaff, Arizona).

Name-Dropping:

Some famous geologists of the time and their contributions:

N.L. Bowen: formulated Bowen's Reaction Series, telling in what order minerals form out of molten rock.

James W. Dana: Professor at Yale University. Originated the „contracting earth“ theory

Eduard Suess: Professor at the University of Vienna. Proposed supercontinents (Gondwanaland and Atlantis), suggested that the crust of the Earth sinks into the mantle during contraction

Melchior Neumayr: Austrian Paleontologist. Examined worldwide distribution of fossils and postulated three supercontinents existed at one time.

Bailey Willis: Professor at Stanford University, worked for the U.S.G.S.. Suggested mountains are

created by pockets of magma pushing up from below. Magma is created by heat generated by radioactive decay of materials deep inside the earth. Sir George Airy: British Astronomer Royal. Suggested that mountain ranges have deep roots, and that they float on denser rock below them („Airy Isostasy“)

John Wesley Powell: American geologist. First to do a detailed study of the Grand Canyon in Arizona while on a rafting trip through it.

Alfred Wegener: German meteorologist. Proposed the theory of continental drift in 1912: stating that the continents have drifted over time. Theory is not well accepted. Wegener disappears while on an expedition in Greenland in 1921. This idea is later revised and included in the Theory of Plate Tectonics in the 1960s and 70s.

Scenario Ideas:

These ideas require an investigator with some interest in geology, of course!

- One investigator is involved with the National Geographic Expedition to Mt. Katmai in 1916: not a bad way to get to the frozen north, and with a strange valley where the ground belches steam to boot.

- An investigator is a colleague of Alfred Wegener. Wegener and a guide disappear while on an expedition in Greenland: another trek to the frozen north.

- Krakatoa is rumbling again: maybe there is something besides a volcanic crater 300 feet below sea level?

- A colleague brings back a sample of strange ore and then disappears: can the investigator find the source of the ore? Who, or what, might be mining the stuff?

- A strange series of rock units and fossils is discovered: is this a new challenge for geology, or something Man was not meant to know?

(Editor's note: See below for an example!)

- Along the same line, earthquakes are occurring in an area they aren't expected: more information about the interior of the Earth, or a hint to something odd?

- A cult that is hidden along a river in a place where the soil is odd. Use your Geology skill to identify the soil and find its location.

- A strange explosion leveled part of a forest in Siberia. Natural causes? Or something worse?

More Sources of Information:

Much of the information mentioned above (most theories, the Mercalli intensity scale, the Geologic Time Scale and names of geologic time periods) can be found in introductory geology texts or encyclopedias, as well as explanations about the three basic types of rocks and how they form. Some of the older theories may not be explained in newer texts, however. Field guides to rocks and minerals are good at explaining the different types of rocks and where they would form; a field guide to fossils would be useful for paleontologists.



Famous Last Words From Great Gloranthans

compiled and assembeld by Greg Stafford, Micheal o'Brien and Fabian Küchler

"Rumors of my death have been greatly exaggerated" - Delecti.

"It's so tame you can put your head in its mouth" - Rubinius, former Chief Feeder of the Crimson Bat.

"Don't wait up for me darling, I'll be back by dawn" - Coldblood, vampire lord of the Elder Wilds.

"It's only a trollkin." - Ruric Runespear

"Hey there, just wait a min..." - Flesh Man

"Rest, again." - Jaldon

"This ain't nothin'." - Humakt

"Ha ha ha hee hee hee, got my brother but you can't get me." - Vivamort

"Where is my top hair wig?" - Rubius Topless, Thanatari Chief Head, former Lankhor Mhy High Priest

"Relax, we will have a smooth landing." - Aeorsius Undercloud, Wind Lord

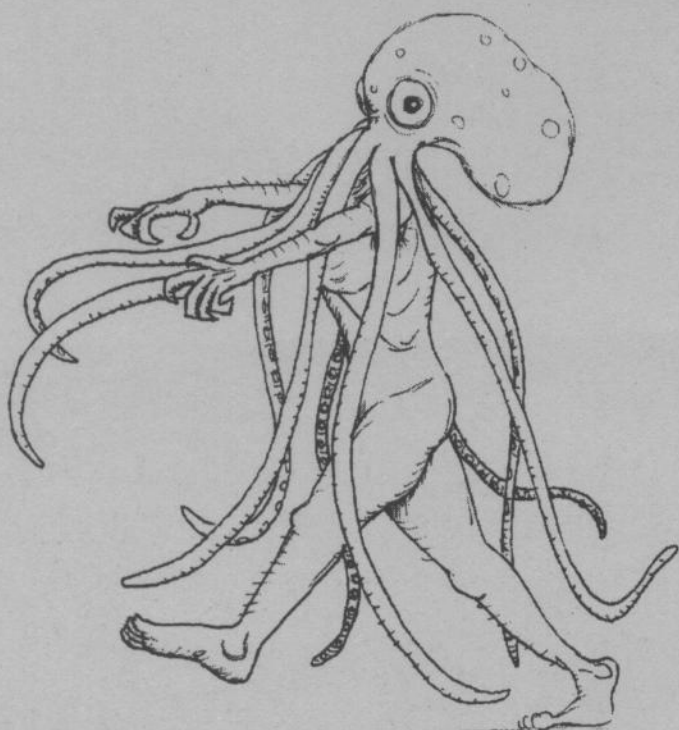
"I 'll be back." - Zistor, the Machine God

"- Burp -" - Hungry Jack

"Ha, ha, ha - aah!" - Talor the Laughing Warrior

"Bring me another porcupine, this one has split!" - Zorak Zoran.

„I didn't know Ralzakark could take on THAT form!“ – Hawthorn, Riskland-Campaign-Hero



**May you now all walk in peace
under the protection of Chalana
Arroy and the Elder Sign.**

**We hope you enjoyed *Ye Booke
of Tentacles*, and that we will
see you all again at next year's
Con!**



One randomly chosen member of
Ye Booke of Tentacles' staff,
drawn directly after finishing his work...

1998 stehen die Sterne richtig

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