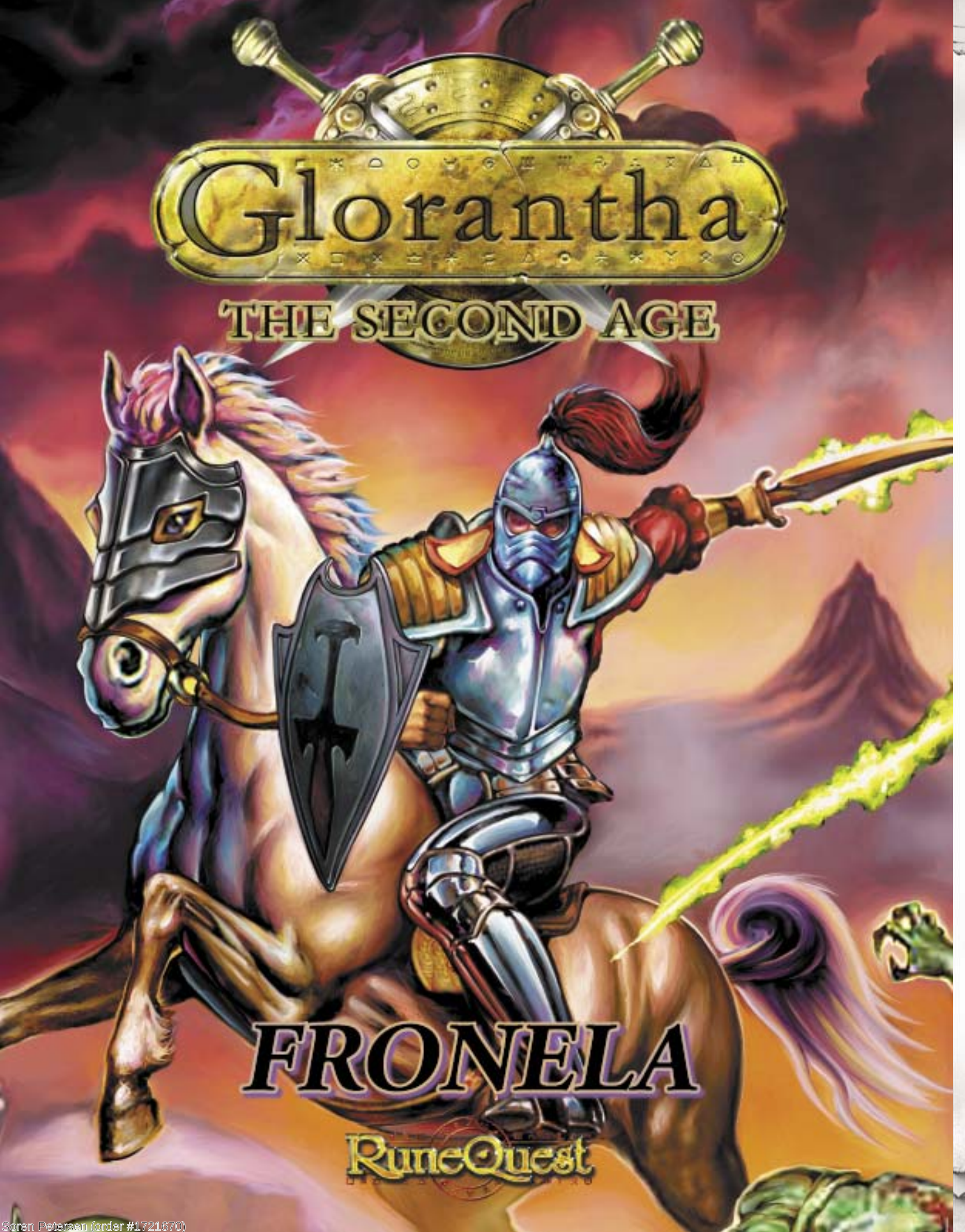




Glorantha

THE SECOND AGE

FRONELA

RuneQuest



FRONELA

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INTRODUCTION

It is quite something to encounter the peculiar ways of those who think all men are equal or should be made that way. A cursory perusal of the Abiding Book shows this to be a borderline heresy as it is quite clear that the Invisible God did not intend men to be equal, and nor does he seek for men to establish any kind of equilibrium under their own devices. Nature and myth exist because of hierarchies; because of superiorities. Some may delude themselves into believing that equality offers some form of divine state of being, but, ultimately, they are fools who will wreck themselves in pursuit of their own egalitarianism.

There is no such thing as equality. There is no such thing as perfect balance. If there was, we would have found it by now and, most likely, broken it.

Prince Ullmal of Jrustela: 'The Unorthodox Orthodoxies' (Sog City Edition)

This book describes the realm of Fronela, the lands north of Ralios and west of Peloria. This extensive region is home to Malkionist, Hrestolists, Wyrmfriends and Orlanthi and is contested to a lesser extent by all although none has the appetite to make Fronela a front for concerted warfare. These westerns lands are filled with city-states, isolated kingdoms, vast forests and peculiar ruins that harken back to the God Time. Fronela is, at once, divorced from and wedded to the greater imperial conflicts of Second Age Glorantha, yet caught in its own, strange, idealistic miasma.

An overview of the book's contents, chapter by chapter, follows.

Chapter One – A Brief History of Fronela
From the Dawn Age to The Closing – an overview of Fronelan history and timeline of its key events.

Chapter Two – Lands of the West
An overview of the major lands, peoples and cultures of Fronela. Essential information pertaining to the region.

Chapter Three – Loskalm and Junora

A gazetteer detailing the western region of Fronela; the kingdom of Loskalm and its semi-independent neighbour, Junora. This is the Fronelan heartland; civilised, sophisticated, but coming to terms with a new era after the God Learner retreat.

Chapter Four – The Janube City States

A gazetteer detailing the diverse city states of the Janube river valley, including Sog City and Galastar. The Janube City States are diverse and confused – a potential crucible for unrest as residual God Learner and EWF interests compete for this influential region.

Chapter Five – Charg and Golaros

The Orlanthi regions of Fronela, both Old Ways Traditionalist and Draconic are detailed in this chapter. The Orlanthi are relative newcomers to Fronela, and have faced their fair share of difficulties as a conquered people: first by the EWF, then by the Carmanians, and now with the threat of the Galininni Horse People from Ralios.

Chapter Six – The Hsunchen Lands

Rathorela, Tastolar and Winterwood, home to hsunchen tribes of Fronela, are detailed here. The beast people of the north are wild and reclusive; this chapter overviews their society and the tribes of the forests and tundra.

Chapter Seven – Fronelan Cults

New cults covering the Hrestoli religions, draconic mysticism and draconised Orlanthi.

Chapter Eight – All Thanks to the Martyr

In which the characters find themselves on a quest to retrieve the bones of the martyr, Galastar, but find themselves caught up in the agendas of the remaining God Learner factions of the Janube city states.

What Else Do I Need?

To make the most of *Fronela*, access to the following other RuneQuest books will be helpful:

Players Guide to Glorantha

Cults of Glorantha volumes I and II

Magic of Glorantha

RuneQuest Spell Book.

Fronela and Environs

Atlas of the Civilized Northwest
400 km



introduction

A HISTORY OF FRONELA

Loskalm is founded on heresy. When Hrestol was butchered in Sog City, the world was favoured that day. All those that revere his name should be similarly treated.

Fluilea Gencourt, Proselytizer of Dangk

In the Dawn Age, the land that came to be known as Fronela was in turmoil. Barbarians ruled from the forests of Winterwood and Rathorela, through the Janube Valley and down to the Nidan Mountains. The land was in a constant flux of war and murder, with hundreds of pagan gods driving their tribes to acts of mindless slaughter. Life was short; true belief was lacking. Civilisation? None that could be discerned. Fronela was a land of perpetual war. Pockets of civility existed; Agria in the north, Sog City at the mouth of the Janube, but elsewhere there was turmoil.

Things changed when Hrestol, a prince of the Seshneg, experienced the revelations of the Invisible God and decided to unite the western lands through union with the Invisible God. Hrestol's task was to teach Solace in Glory to the heathen masses and he undertook several great pilgrimages, undergoing further revelations along the way. His teachings invigorated the stale, static Malkionist cults that were scattered in the midst of the pagan gods, and they began to see order emerging from the disruption. As Hrestol preached, he was accepted as the Prince, the Judge and the Prophet. His ideas spread; idealism replaced stagnation; the word of the Invisible God challenged and replaced the pagan gods, who faltered and died. Hrestol's ideas of chivalry and unswerving devotion to the Law of the Invisible God replaced the chaos of unchecked war. Kingdoms coalesced and found direction; logic through worship replaced undirected political ambition. Steadily, Fronela became civilised.

Following Hrestol's martyrdom in Sog City, Hrestolism as a religion took hold across Fronela. The kingdom of

Akem was formed in the south of Fronela, arising from fragmented Junora and assimilating the small kingdoms around the Ozur Bay. Akem could have become the prevailing nation across Fronela, uniting all under its banner, and, for 265 years, it was a powerful seat of Malkionist and Hrestolic belief. However, sorcerous experiments opened the Gate of Banir in Akem, which allowed Gbaji to enter the kingdom, and, for almost two centuries his agents work tirelessly to establish Gbaji as the challenger to order and the Invisible God. Gbajists turn Akem's benevolent rule into a tyrannical power intent on subjugation along the Janube. Heroes working from outside and inside Akem, such as Varganthar and Talor, eventually closed the Gate of Banir and defeated the Gbajists, but at a terrible price: Akem ceases to exist as a kingdom and is absorbed into the relatively new kingdom of Loskalm.

Loskalm represented an alliance of small states who opposed the tyranny of Akem. As others joined its cause, its territories increased, coming to include Junora and, following the closing of the Gate of Banir, Akem. Following Akem's demise, Loskalm ruled peacefully for two hundred years but it eventually plunged into its own, introverted mess as the Wars of Succession threatened to wreck the kingdom completely. Noble families struggled for the throne of Loskalm and even though peace was reached, after 25 years of war, it was at considerable cost. One faction had accepted the support of the God Learners; this secured them power, but also cemented God Learner influence into western Fronela. Loskalm joined the Middle Sea Empire in 727, forcing some generals of the Wars of Succession out of Fronela completely. One such exile was Syranthir Forefront, a challenger for Loskalm's crown who was forced, by Jrusteli forces, across the Janube valley and out through Charg. Leaving Fronela forever, Syranthir eventually reached Peloria and formed Carmania, becoming its first Shah.

The God Learners ruled for 140 years, launching campaigns along the Janube and replacing Hrestolism with the True Malkioni Church. At first, Jrusteli influence was benign, but as the Middle Sea Empire consolidated its power across Glorantha, and prevailed

in battles against the EWF, its malevolence increased. Its rule in largely peaceful cities became heavy-handed, and, eventually, Loskalm could take no more. Rebellion against the God Learners was swift and brutal. Taken by surprise, the God Learners struggled to retain control and, one by one, the Loskalmi provinces and Janube city states, rose up against the Middle Sea Empire. By 865 the God Learners had been forced to abandon most (but not all) of their Fronelan colonies, the empire unable and unwilling to fund protracted warfare across such a huge area.

Fronela returned to independence. Loskalm remains dominant in the west, but the Janube city states, Golaros, Charg, Rathorela and Tastolar are free of the influence of empire. Hrestolism has returned, but is forced to sit beside entrenched Malkionist beliefs. The God Learners have pockets of influence here and there, but are largely isolated. In the east, the EWF has made inroads into Fronela, but has been checked at the Janube city states by the intervention of the Carmanians – Syranthir's descendents – who have placed themselves as custodians of Old Beliefs, keen to ensure that Wyrmfriendism does not spread across Fronela in the same way the Jrusteli spread, virus-like, across Loskalm.

Fronelan Timeline: Dawn Age to 920 ST

0 ST. The Dawn

01 ST. Divine revelations are made to Prince Hrestol by the Invisible God through His form as Irensteval. Hrestol's enlightenment is the trigger for his pilgrimage across the lands of the west, bringing the path of Joy and Solace to the world.

02 ST. Hrestol establishes New Malkionism in Seshnela. King Froalor of Seshnela has a son with a pagan goddess named Seshna Likita. Their son, Ylream, supercedes Hrestol as heir to the Seshnagi throne and founds the Serpent Kings dynasty.

05 ST. Hrestol begins his journeys across Fronela preaching the word of the Invisible God. His teachings

convert many and the first Hrestoli churches are founded in the wake of his passing.

13 ST. Hrestol writes the Book of Joy and Solace in Sog City. In this tome he codifies Ideal Society and the Code of Chivalry.

21 ST. Churches to the Invisible God and Hrestol are established within atheistic Sog City, which angers the Brithini founders. Hrestol leaves rapidly and resumes his travels, focusing on Loskalm and lands north of the Janube. The Brithini declare him an Enemy of Logic.

33 ST. For unknown reasons Hrestol returns to Sog, is arrested by the Brithini, placed on trial, and then martyred on Golotha Hill. Despite Brithini attempts to eradicate his memory, Golotha becomes a site of pilgrimage for thousands of Hrestoli, and a cathedral is erected in his name, where the Ball, the Stick and the Spell are the held as Hrestol's sacred relics. Hrestolism becomes the dominant faith across Fronela and the first Orders of Knighthood are formed.

94 ST. The Five Horrors are experienced for the first time, inflicting untold suffering across Loskalm and the Janube City States. The First Crusade is instigated to hunt them down and destroy them, but ends in tragedy for all involved.

128 ST. The Count of Northpoint is ennobled as the Prince of Norans.

375 ST. The Sunstop. Fronelan Wizards defeat a heathen god. Ikankos is entombed in Time and its people turned into ghosts by the Five Horrors.

385 ST. Fronela has become divided into many competing political and religious sects, all with differing interpretations of Hrestolism. Scattered holdings of Fronelan Monotheists begin the process of political integration which will eventually result in the creation of the kingdom of Akem, in the lands now occupied by southern Loskalm and Junora.

390 ST. Mostali destroy a troll centre at Oral-Ta in Tastolar. This marks the last substantial troll settlement and the mostali become ever more reclusive.

402 - 410 ST. The people of the Janube Valley unite into the Kingdom of Akem. Akem is based on pure

Hrestoli teachings and operates through many orders of chivalry. However its will is poorly enforced and the Janubian settlements that do not pledge allegiance to Akem are cruelly subjugated. Varganthar the Unconquerable Knight pledges rebellion against this religiously-driven tyranny. The corruption is attributed to Gbaji worshippers intent on perverting the Hrestoli.

414 ST. Varganthar the Unconquerable Knight unites the barbarians of Fronela against Akem. Lopasar and other settlements along the Janube are destroyed.

418 ST. Sir Talor leads the defence of Akem against the horde of Varganthar. The two knights meet in battle but neither can defeat the other. When the two warriors rest, it is clear to them that Gbaji is behind the tyranny Akem has inflicted and they unite to clear the Gbaji worshippers from Akem.

419 ST. Sir Talor begins his war against the Gbaji worshippers who infiltrated Akem.

420 ST. Sir Talor meets up with heroes from other lands. Great Oaths are sworn against the Gbaji Cult.

428 ST. Prince Fortiar of Northpoint marries Queen Karemli of Tarins uniting the Principalities and founding the Kingdom of Loskalm.

435 ST. Talor and his companions close the Gate of Banir which had allowed Gbaji to enter Akem. This cleanses Fronela of Gbaji's taint.

437 ST. The Kingdom of Akem sends emissaries to Brithos asking if the Empire of the Deceivers – the Gbajists - marked the Hero Wars. The Brithini refuse to answer the question.

475 ST. Agria and Tawars join the Kingdom of Loskalm.

525 ST. Easval joins the Kingdom of Loskalm.

534 ST. Jorri is conquered by the Kingdom of Loskalm.

650 ST. The Kingdom of Akem dissolves and Pomons joins the Kingdom of Loskalm.

690 ST. The Kingdom of Loskalm begins campaigns and settlements in Junora.

695 ST. Kyrmon's Scroll is written in Sog City, containing a prophecy about the coming Hero Age, but St Talor's question remains unanswered.

700 ST. Competing noble factions contest the overall rulership of Loskalm. The God Learners back one faction, leaving the faction led by Syranthir of Jorri to fight alone. The Loskalmi Wars of Succession begin.

719 ST. Syranthir of Jorri rebels against the God-learners in support of the Ecclesiarch. He is betrayed at Acrisan and forced out of Jorri. He and his army of 10,000 loyal supporters move east along the Janube, acting as mercenaries.

725 ST. The God Learners backed by the Jrusteli Confederation and the Nidan Decamony, and led by Lord Arim Adalla, gain control of the Kingdom of Loskalm. The last claimant, Syranthir is forced to migrate to Peloria with his army.

727 ST. Loskalm joins the Jrusteli Confederation and becomes part of the Middle Sea Empire. Jrusteli flock to Fronela and quickly establish themselves as controlling interests across Loskalm and the Janube City States. Hrestolism is replaced by the True Malkioni Church, and staunch Hrestolists are martyred. Some Jrusteli speak out against this practice, including Galastar, who is deemed a heretic and forced to flee to the east.

729 ST. Syranthir reaches Peloria and founds the Kingdom of Carmania.

735 ST. Galastar founds his City on the ruins of Lopasar.

750 ST. Galastar is murdered by the God Learners and his city comes under Jrusteli control, although his followers are allowed to remain.

758 ST. God Learners steal the bones of Galastar and prevent his saintly succession.

789 ST. The Empire of Land and Sea is created with King Svagad of Seshnela as Emperor.

790 ST. Under direction from Svagad, Loskalm begins a haphazard campaign of conquest up the Janube River.

826 ST. Loskalmi expansion reaches its greatest extent with the conquest of Eastpoint. This marks the beginning of a more aggressive Jrusteli approach, as heretics are rooted out by the Inquisition and burned. Even co-operative cities and regions are plunged into a nightmare of fear and betrayal.

852 ST. Riots in Morain are ruthlessly put down by the God Learners. The cruelty of the suppression sparks a rebellion against Jrustela.

855 ST. Loskalmi troops are withdrawn from the rest of Fronela in an attempt to restore order. The Soldiers refuse to attack their countrymen and join the rebellion. Soon the whole of Fronela rises in general revolt against the God Learners.

859 ST. The Confederation of Mortasor, formed to oppose God Learner tyranny in the east of Fronela, sacks Eastpoint's Low Quarter but fails to penetrate the City's sacred sites. The Confederation dissolves over arguments about shares of loot.

864 ST. A dragon is seen to fly across the length of the Janube valley. This is Isgangdrang. A variety of magics launched at it have no effect.

865 ST. The last strongholds of the God Learners in Fronela are cast down. Loskalm enters a period of internal debate, EWF incursion, and religious reform.

866 ST. First Hunting and Waltzing Bands enter Charg and Golaros and begin the conversion to the draconic religions of Ernalda the Snake and Orlanth the Scale.

868 ST. Conversion of Fronela Orlanthi is complete.

891 ST. Hrestolism is reinstituted throughout Loskalm with the crowning of Gwainric the Good.

897 ST. Carmanian expeditionary forces enter Charg and uncover Hunting and Waltzing Band influences. A two-year campaign of liberation begins, which drives the EWF into the Janube river valley.

908 ST. Galastari knights rescue the bones of their Founder from Eastpoint sorcerers.*

919 ST. Shah Nadar the Avenger of Carmania leads troops on an extensive raid of eastern Fronela, purging EWF and God Learner influence alike. He reaches as far as Eastpoint before the beginning of The Closing.

920 ST. The Closing radiates from Brithos, striking hundreds of merchant ships simultaneously and sending them out to sea. The few ships which escaped brought terrible news across the Neolimi sea. A Loskalmi Fleet confirmed that an invisible wall was slowly moving out from Brithos at 300 kilometres per year.

**The quest to liberate Galastar's bones forms one of the scenarios in this book; it may therefore happen in either 901 or 908, according to the needs of the campaign.*

LANDS OF THE WEST

Trapped between the mighty freeze of Valind's Glacier and the bleakness of the Nidan Mountains, Fronela is a cold and hungry land with long, hard winters and short, cool summers. Valind's realm exercises its power mercilessly, despite the God Learner's attempts to create The Wintermute, making Fronela frigid and snow-carpeted for long periods of the year.

Politically, Fronela is divided into seven large territories. Loskalm is the strongest, a land of staunch, idealist Hrestoli who exist in an uneasy truce with the God Learner presence; to the north of it lies Tastolar and Winterwood, a freezing expanse of forested tundra inhabited by hsunchen; to Loskalm's east is the expansive Janube Valley, sliced in two by the mighty river Janube, its flow choked with ice and treacherous currents during the winter months. To the south of Loskalm is Junora, once part of the ancient kingdom of Akem, but now a Loskalm dependency known as the Eight Counties. To the north east lies Rathorela, another hsunchen land protected by the great spirit of White Bear. To Rathorela's south is Charg – a hilly region occupied by draconised Orlanthi who worship Ernalda the Snake and were rapidly being drawn into the wider machinations of the EWF until liberation came in the form of Carmanian knights and mercenaries. To the south of the Janube valley and west of Charg, are the Golaros Lowlands, split between two fierce Orlanthi tribes, which seems to somehow evade the icy rasp of Valind's freezing breath.

Political Importance

Although the Middle Sea Empire had an extremely strong presence in Fronela, its desire to exploit it as fully as Ralios or Seshnela has waned. The God Learners were keen to ensure that the idealistic Hrestoli religion was made fully subservient to the ways of the Abiding Book, following the Loskalmi rebellion of the middle 800s, but it has no political ambitions to wrest eastern Fronela from the EWF's

influence, nor to impose monotheism in the cold, dark forests of Tastolar and Winterwood. Its ambitions are largely fulfilled: Loskalm is now an irrelevance and the Janube City States are as conquered as they need to be. Life is stable in Fronela, from a God Learner perspective. The EWF remains checked in Charg and, despite the odd skirmish, there is little reason to push eastwards and risk opening a new front.

For the EWF, the western territories of Loskalm and the Janube valley might seem like a worthwhile prize, but, to date, the EWF has shown no specific inclination to extend its influence along the Janube or into the old God Learner territories. The establishment of Ernalda the Snake, a draconic version of the Ernalda cult, seems to have slaked the EWF's immediate ambitions for the area, although the challenge of the Golaros Lowlands remains tantalising. The Spral tribe of the western Golaros have embraced Ernalda the Snake and Orlanth the Scale, but the Kerseni of the east still resist, claiming that the draconic versions of their revered gods are blasphemies. If the EWF has any sense of purpose it is to subsume the Kerseni into the Great Dragon Project; like the God Learners, there is no wish to create a full theatre of war across freezing Fronela.

Climate

Valind's insidious influence keeps Fronela cold. Only the Golaros Lowlands escape the effects of the great glacier.

Only during the eight weeks of Fire Season is it warm enough for Fronelans to do without furs and heavy cloaks and, even then, Valind drives miserable, chilly rains south to occasionally drench the thawing lands of Loskalm and the Janube Valley. In Tastolar and Winterwood, and much of Charg, snow lies year-round, with grey clouds preventing the warmth of the sun from melting the snow.

The Wintermute

A God Learner attempt at myth-breaking, the Wintermute saw an elite group of Jrusteli Myth Tamers enter the Hero Plane during Fire Season of 756, armed with corrupted Dara Happan myths, stolen from Yuthuppa, in an attempt to cause Valind to retreat further to the north, creating a thaw across Fronela. The power of the sun was to replace the power of the cold, forcing Valind into accepting Yelm as his emperor, whilst equipping Yelm and Dayzatar with powerful extracts of the Abiding Book, thereby reinforcing the true power of the Invisible God over both sun and ice deities.

The Wintermute failed. The Myth Tamers never returned from their quest. The fragments of the Abiding Book were lost, and Valind's influence over Fronela remains undiminished. Yet were those intrepid Myth Tamers killed or transformed? The hsunchen of Winterwood speak in grim tones of the Six Ice Ghosts, clad in garments similar to the Myth Taker trappings, which haunt the northern reaches of the Winterwood forests, transforming whatever life they can find into permanent ice. The hsunchen do not care to speculate on whether or not the Ice Ghosts are the lost Jrusteli, but they are certain that they are servants of retribution acting for Valind himself – and they go about their work with ruthless zeal.

In Dark, Earth, Sea and Storm Seasons, the land is frozen with heavy snowfalls during Sea and Storm Seasons. Temperatures drop below -20° and remain that way until late Sea Season and early Fire Season, when Valind is forced to rest.

Native Fronelans are inured to the cold and the snow; they use Sea and Fire Seasons to prepare for the long winter by cutting timber, curing meats and shoring-up their stores for the chill ahead of them. Rituals and prayers are offered to the Saints and Gods in the hope of a milder lash of Valind's tongue, but they are resigned to the great freeze. Preparations for it, and the coping with it, are instilled into every Fronelan. Preparations and rituals differ from place to place, but they cover the same things: working hard and quickly during Fire Season to make ready for the winter, and ensuring that everything usable from the crops, herds, woods, forests, rivers and valleys is put to essential, life-preserving use.

People

Culturally the Fronelans are diverse, but physically they derive from similar stock and have a stable of defining characteristics modified by geography.

All Fronelans have long, almost tapering faces with a fine and delicate bone structure that seems to be particularly pronounced in Fronelan females. The almost sculptured nature of Fronelan cheekbones is a defining characteristic, as is the wide, generously lipped mouth and thickly-lidded, slightly slanted eyes. Northern Fronelans (Tastolari) are more generously featured in this regard, whilst the southern Fronelans (Loskalmi, Janubites) tend to have softer, less pronounced features. In the north, hair colour tends towards light brown and, in some areas, such as Charg, straw blond. In southern Fronela, hair is dark brown, auburn and black. Everywhere across Fronela, hair is lustrous and shining: baldness a distinct rarity.

Fronelans tend to be tall and lithe with a regal bearing. Even in the colder north, where stockiness is more common, both sexes are tall and move with an uncommon grace. Naturally enough the southern Fronelans attribute this grace to the blessings of Hrestol, who achieved perfection and ensured it would be carried through all faithful to his ways; but the Tastolari put it down to the sheer need for survival in a hard world where clumsiness ensures a swift demise.

Language

Three main languages are spoken in Fronela.

Janubian – spoken throughout Loskalm, Junora and the Janube Valley. Loskalmi is derivative of Janubian and forms a distinct dialect, but Janubians and Loskalmi have little trouble understanding each other in their native tongues.

Charg Theyalan – a dialect of the Orlanthi Theyalan tongue, Charg Theyalan is spoken in Charg, the Golaros Lowlands and the easternmost of the Janube City States. It is a softer, more sibilant version of pure Theyalan, which has adopted certain Janubian colloquialisms.

Fronelan Hsunchen – distinct dialects for each hsunchen tribe, but based firmly on the overall hsunchen language found across Ralios and Seshnela.

Personality

First and foremost, Fronelans are pragmatic. At the mercy of Valind's incessant cold, they have no option. Fronelans do not complain about the extremes of weather, nor of the need for hard work; survival depends on getting on with things, and this is the prevalent Fronelan way. Idleness is not something that can be readily applied to any Fronelan.

However the different regions of Fronela have encouraged very different cultural outlooks based, clearly, on religious ideology.

- Loskalmi and Junorans are rooted in strict notions of equality and duty. It is the duty of every man, woman and child to understand and appreciate the role and contribution of all others. Everyone works so that everyone profits. No rank or role is above any person, no matter what their start in life. Through application and duty, the ideal state, as envisaged by Saint Hrestol, can be attained.
- The people of the Janube City States reflect the character of their rulers: God Learners, Carmanians, EWF apologists, and staunch Hrestoli of the old school. The Loskalmi work-ethic is there, but culturally, the city states are a diverse hotchpotch

of beliefs that frequently set the city states against each other. Therefore the predominant character of the Janubians is 'Our Way Is Best' – which is in marked contrast to the Loskalmi idealism, tempered by God Learner single-mindedness.

- In Charg the liberation from the EWF has resulted in bitter, long-standing feuds, being resurrected following the dissolution of draconic rule. The old Orlanthi doctrine that violence is always an option has been embraced and enhanced; the tribes, perverted by a century of draconic rule and the corruption of Ernalda the Snake, have lost perspective and restraint, and are now fierce and confused, turning their fury towards each other and anyone who dares to interfere – even Carmanians.
- The hsunchen of Tastolar and Winterwood cleave to their animal beliefs and have a barbarian culture that preaches survival and veneration of the animal spirits above all else. They have little time for the ways or beliefs of the southerners and prefer to remain in their forests and tundra, isolated from the corruption of the south.
- In Golaros the culture is fervently Orlanthi. The people work the land, venerate the Storm Tribe, and ignore the Invisible God of the west. They are blessed with easier lands to work, but cursed by the incursions of the Galininni Horse Folk who raid the Golaros crop and herd lands. The two tribes of Golaros are also divided in their approach to Orlanth: the Spral are heavily draconic, worshipping aspects of Orlanth the Scale and Ernalda the Snake. The Carmanians never broke this draconic influence, as they did in Charg, and the draconised Orlanthism is at complete odds with the purer faith of the Kerseni. Still, the two tribes are united against the Galininni and in pursuing fertility magic to keep Golaros prosperous.

Currency and Trade

In Loskalm and Junora the currency is the bronze *hrest*, which replaced the old Jrusteli silver piece as the main coin of exchange in 893. Jrusteli coins are still in circulation but it is considered impolite to use them for anything but the most essential of transactions.

The silver *gwan*, named for King Gwainric, and roughly equal to the God Learner silver, is growing in circulation although the hrest is still the main medium of exchange.

In the Janube City States, currency differs from state to state. In the God Learner-aligned city states the Jrusteli coinage still holds force, although it is created by local mints and so there are many variations. In Mahan, where God Learner dominance has been replaced by dangerous Wyrmfriendism, the coin is the silver Scale, fashioned into a fist-sized, thin, almond shape coin that bears either the semblance (in draconic form) of Isgangdrang or Lord Great Burin. The coins are interchangeable, but usable only in Mahan. Elsewhere Jrusteli silvers and bronze hrests are accepted equally.

In Charg, Golaros and northern Fronela, barter is the dominant form of trade. Any silver or bronze that comes into their hands is typically melted down and put to better use in jewellery or weapons. The cow, goat and hardy Charg sheep hold the most value, but clans and tribes barter dried fruits, berries, preserved vegetables and animal hides.

Throughout central Fronela trading guilds, organised along religious lines, control the trade in the cities and towns. The guilds are a Jrusteli invention but have been embraced even by the Loskalmi as they preserve equality and allow trade to regulate itself without much state interference. The guilds are powerful entities, and still harbour some God Learner pretensions, transformed from religious practices into esoteric oaths and rituals of membership.

Waterborne trade is central Fronela's lifeblood, with the bulk of trade following the Janube River. Barges and merchant vessels ply the Janube between Sog City in the west, through Perf, the ruins of Kaldal, Mahan, and thence to the major port of Galastar in the east. Similar vessels are found on the tributaries of the Janube and the southerly Tarn River, which flows through Tarnwal and south of Hadalin. The barges are wide, flat-bottomed vessels that can reach twenty metres in length. Some of the older barges are enhanced by sorcery, crafted into the hulls by Jrusteli enchantments

Men of the Janube

Ruddy-featured and noted for their wide, curling moustaches (of which there is much pride and competition), the river-men of the Janube fish the deep, plentiful waters, act as navigators for bargees and merchant cogs and as guides for land-bound caravans. The people of the river are lovers of news and gossip, sharing it with any who pause to listen. They favour heavily embroidered smocks of linen and thigh-length leather boots. In times past, they were staunch defenders of central Fronela, ready to lay-down their nets and lines and take up arms on behalf of their country.

and saintly blessings. Most barges built since King Gwainric's accession to the throne feature narrow prows with tapering figureheads commemorating Hrestoli saints or fallen Loskalmi knights. Barges built in the Janube city states often feature the crest of the city as the figurehead; and those built in Mahan are all draconic in style and decoration.

God Learner Dominance

The God Learners came to power in Fronela between 725 and 727, at the climax of the Loskalmi wars of succession, which had dominated the preceding quarter century. Joining the Middle Sea Empire in 727 solved the potential problem of God Learner attacks for the Loskalmi, but also invited the God Learners into their territory. At first the belief was that Hrestoli egalitarianism would be embraced by the God Learners; and, for a while, God Learner Revealer Groups spent time investigating the Hrestol doctrines in both Loskalm and Sog City. In 742 the empire declared Hrestoli doctrine to be utterly flawed in the eyes of the Abiding Book and began to make forced conversions to the Malkioni True Church. The Loskalmi, seeing how

they had been duped by the original, feigned interest in their beliefs, attempted to rebel but found the Rightness Army and Justeli sorcery too powerful to resist. The exploration of egalitarian belief was driven underground for several decades when the Justeli mounted the Rightness Inquisition. Many were tortured, physically, mentally and mythically, into renouncing the concepts of equality between all men. The Inquisition lasted well into the 800s but was eventually disbanded when the Justeli concluded that Hrestoli doctrine was now fully subservient to True Malkionism.

In 852 the Loskalmi rebelled against this subjugation, following riots in the Loskalmi city of Morain. By 855 the whole of Loskalm was in revolt against God Learner rule and the war of rebellion lasted for ten years, ending in 865 with the complete withdrawal of the overwhelmed Justeli forces. The God Learners had foolishly believed that Hrestolism had been conquered and with it the Loskalmi spirit; they were wrong. Their persecution had created a new order of chivalry amongst the knights who still held Hrestol in their hearts, and, as is the way of equality, these knights sought to restore balance to their lands. By 868 almost all traces of the Middle Sea Empire had been ejected from Loskalm, although the Janube City States of Einpor, Perfe and Salisor still remained as God Learner territories, their internal architecture restructured according to the *Justeli Pattern*, making them invincible to outside attack. With Loskalm free the rebellion ended, with the remnants of the Middle Sea Empire confined to these Janube City States.

By 891, Hrestolism had been fully reintroduced to Loskalm and some of the free city states of the Janube. King Gwainric, who rules Loskalm in 908, was raised from the peasantry as a symbol of the power of Hrestol's teaching. This simple act has established a tradition in Loskalm that will endure; the ability of a humble man to become the ruler of his country.

EWƒ Influence

In 862, Isgangdrang of the Eternal Dragon Ring slipped into eastern Fronela and watched the disintegration of

God Learner rule from afar. Once the God Learners had left, he watched the internal rifts between the various factions of the Loskalmi rebellion and, confident that the Loskalmi would be unconcerned with matters beyond their own borders, sent his Hunting and Waltzing bands into eastern Fronela, all experts in proselytizing the ways of Ernalda the Snake and Orlanth the Scale.

The Hunting and Waltzing bands concentrated on Charg, working their way through the clans one by one, creating converts and steadily perverting the Old Ways towards their draconic aspect. Isgangdrang withdrew, leaving his missionaries to do his work, and they were successful in many clans, but not all. Ernalda the Snake, powered by the advancing wings of the Great Dragon to Be, brought fertility to the frozen fields of Charg, but also brought with it dreadful nightmares. The Blinding Eye, one of Fronela's five ancient horrors, had been released from captivity by the fall of the Justeli and moved swiftly east and north, taking up residence in northern Charg and watching the work of the Hunting and Waltzing bands. The worship of Ernalda the Snake granted The Blinding Eye the ability to build her tower of Scale and Bone which sends men both blind and mad. This curse was seen as a warning by some of the Charg clans, who then rejected the draconic versions of their old cults and slew the Hunters and Waltzers who had come to live in their midst.

Those EWF agents who escaped fled into the Janube Valley and made their way to the city states of Mahan and Frastoreal, where they found many who still embraced the Malkioni True Church and resented the return of Hrestolism. The Hunting and Waltzing bands seized on this opportunity and managed to turn many of these disillusioned souls away from Malkionism and towards the veneration of Isgangdrang and Lord Great Burin, using God Learner myth-tampering tactics to show how certain Malkioni Saints had embraced their draconic aspect and attained a mystical power that transcends the mortal realm. Now, in Mahan, two dangerous cults venerating members of the Eternal Dragon Ring proliferate, and True Malkionism has been perverted in ways the God Learners find too difficult – and terrible – to comprehend. In Frastoreal,

an ancient Brithini logic experiment gone-wrong has been hijacked by the Hunting and Waltzing bands, and a dangerous new philosophy, mixing Malkionism and draconic dances has emerged – one that may lead to the birth of a new Inhuman King.

Orlanthi

Golaros and Charg are the Orlanthi domains, torn between the traditional cults and those twisted into the draconic ideal. Despite these divisions, the Fronelan Orlanthi still maintain the typical Orlanthi customs surrounding hospitality and run their settlements on Orlanthi lines, as found everywhere across Glorantha.

The Fronelan Orlanthi are ancient migrants from Kethaela who moved west in the early Dawn Age. Their stories remember Prince Hrestol, who came to study their ways and live amongst them for a time, whilst promoting the ways of the Invisible God. For all this ancient proselytizing, Hrestol never truly sought to convert the Orlanthi and what Hrestol learned was taken back to the west and put into practice in the doctrines developed before his martyrdom. The Orlanthi tales remember Hrestol with some affection, and, in some myths, he is portrayed as a cousin of Orlanth who misguidedly took the wrong path, glimpsing the newly restored sun for the first time, confusing the reborn Sun Emperor with a new, invisible god.

The coming of the Hunting and Waltzing bands changed the Orlanthi ideal considerably, especially in Charg, which is colder than Golaros. Here, the traditional magics of Ernalda and Barntar have struggled against Valind's influence with crop yields low and the soil almost impossible to break. Isgangdrang's agents brought a new form of the goddess; Ernalda the Snake. These magics did not enhance the earth, but transformed it, just as the True Dragons and the dragonewts effected their own transformations (of the world and their own bodies). Ernalda the Snake's magic turned the earth into something different that was beyond Valind's control. Things grew, but were unlike normal crops; much was scaled, tasted slightly

of ash, but was highly nutritious. The draconised Orlanthi thrived, developing a taste for these new crops, and revelling in the bounty offered by the snake magic. The crops they grew could be sold to the dragonewt nests in Ralios and Dragon Pass, where they were considered delicacies, but, in turn, snakes began to infest the Charg hills, and the continuing strengthening of Ernalda the Snake as a cult, attracted the obscene attention of The Blinding Eye which, released from God Learner imprisonment, came to northern Charg to watch with malevolent interest.

The Carmanians came in 899 and drove out the Hunting and Waltzing bands, allowing the clans of Charg to return to their old ways of worship. The cults of Ernalda the Snake, Orlanth the Scale and Barntar the Claw were outlawed (although some clans still cling to the draconic practices in secret), but this allowed old tensions, quelled by the EWF influence, to emerge again with renewed vigour. Old scores are now being settled amongst the clans – both for grievances that preceded the EWF's arrival, and because of it. The Orlanthi, fearful of The Blinding Eye, damaged by the draconic influence, and confused by the abrupt shift in their culture, have become fractious, violent and highly resistant to outside meddling. The soil has returned to its old, barren state, and life is hard in the Charg hills and valleys. Down in Golaros, where the land is naturally free from Valind's grip, and where some remnants of the Snake, Scale and Claw cults remain, there is considerable envy and anger. Raiding is likely to resume, and the possibility of warfare between the Chargi, the Golarings and the Galininni Horse People is a very real threat.

The Carmanians have retained a presence in eastern Fronela, albeit low-key, and are intent on preventing increased influence by the EWF. It has loose garrisons in eastern Charg, principally in Kells Fort overlooking the Kell Valley, and at the mouth of the Insoliyan Pass which connects Charg with Carmania. For the most part the Carmanians keep their distance from the Orlanthi, but every now and again send their mercenary knights into the Charg hills to ensure that old EWF practices and rituals are being avoided, taking swift action

against those who might be thought to be lapsing into the outlawed, mystical ways.

The Five Horrors of Fronela

When parents want to scare their children into behaving; when brave young men gather around campfires to entertain each other with grim stories; when something bad happens that cannot be explained with any apparent ease, it is the Five Horrors that spring readily to the lips.

Throughout Fronela's long history the Five Horrors have been associated with every misfortune, whether in Loskalm or Charg; Rathorela or the Golaring Lowlands. Inherently evil, with unfathomable agendas, and a clear taste for human suffering, the Five Horrors haunt Fronela as readily as any of the terrible creatures of chaos that roamed the lands during the Great Darkness. Yet the Five Horrors clearly positioned themselves against the God Learners and were, most agree, instrumental to some degree in removing them from Fronela altogether. However, everyone agrees also that this was not some altruistic act, but simply because the God Learners interfered with whatever schemes the Five have involving the lands of the west. The Five Horrors care little for human life, whether native Fronelan or not.

The origins of the Five are unknown, but most agree that they were, once, human and were, once, sorcerers. The power they commanded during the Dawn Age was such that it corrupted their souls completely and placed them utterly at odds with the gods and saints. Prince Hrestol mentions them in the Companion Book, and references to them appear in other myths and legends of non-Malkioni cultures. The Five also share a common bond, whether blood or magic, none can say, but a bond exists between them even though, in the late Second Age, they work independently. Each has a unique power and even the mentioning of their real names is sufficient to call forth the Horrors to their evil ends. No one with any shred of sanity dares mention

them save through vague codewords: even sorcerers of fearsome talent and reputation refrain from speaking of them directly – that is the level of the terror the Five Horrors invoke in the hearts of stalwart men.

Most of the Five Horrors have no physical form. Whatever form they once had has been subsumed by the sorcery that has granted them their immortal, insidious power.

The Voice of Lies

The master of deception, falsehood and the sheer enemy of all truth, the Voice of Lies carries itself on the faintest of winds, a shallow, echoing voice that can command the strongest mind to deceive its own heart. The corruptions the Voice attempts to invoke are varied and subtle, but include the rejection of true gods and the worship of demons; random acts of murder and violence to no apparent purpose; incitement to rape and desecrate; to blaspheme and commit heresy to the most profound degree. The Voice of Lies has tempted, successfully, saints, kings, princes, dukes, bishops, knights and common men. Its delight is in perverting purity and the corruption of the innocent; once a victim is infected with the Voice, it never leaves them, whispering and gnawing at the back of the mind, attempting to corrupt each and every original thought the victim has, urging him on to greater and greater lies and deceptions until he believes that even life itself is a lie.

The Voice can be encountered anywhere in Fronela, but is weakest in those cities of Loskalm where the sense of purpose is strong and the dedication to the saints strongest. It is at its strongest in places that have already experienced some corruption of one form or another, be that God Learner, EWF or Stygian.

The Voice of Lies works in this way:

- Any character attempting a lie, deceit or deliberate falsehood makes himself known to the Voice and may be prone to an attack. Similarly any character may deliberately summon the Voice of Lies by calling its name and spending 2 Magic Points.

- The Voice has a base Persistence of 80%. Modify the base percentage by up to +/- 40% depending on the locale.
- Match the Voice's Persistence against the victim's in an Opposed test. If the victim wins, then the Voice is unable to infect its host and fades into the background. If the Voice critically succeeds, then the infection is permanent, and only powerful sorcery can exorcise it from the victim's soul. If it succeeds normally, then the victim is infected for 1D6 seasons.
- Every time the victim is called upon to make a major decision, or any decision that has a moral or cultural element, he must match his Persistence against that of the Voice of Lies. If he fails, then his actions are always contrary to his instincts, contrary to his beliefs, contrary to his teachings and contrary to the good of others. If he succeeds, then the Voice can be ignored on *this* occasion.
- When the Voice succeeds in perverting the character's original intentions, it offers a brief reward: the character gains 1D4+1 Magic Points which last for as long as the infection continues. However his Persistence is reduced by the same amount, making it easier for the Voice to corrupt the individual at a later opportunity.

The Hand That Takes

The Hand That Takes steals. It steals anything of cultural, spiritual, or moral value and whisks it away to who knows where. The Hand stole Akem forest; it took the crown of Xemela from Northpoint in Loskalm; it stole God Learner secrets and Wyrmfriend mantras. It is the patron of thieves and is the ultimate thief itself.

The Hand's nature is codified in the Great Steel Ledger of Akem, a volume bound in metal which is over a metre wide and 10cm deep. The Steel Ledger is currently held in the Forbidden Crypt of Southpoint Cathedral under staunch protection; to attempt to access the Steel Ledger of Akem is a capital crime.

Nothing is too large or small for the Hand to take; it knows no boundaries and can penetrate even the

strongest magics. But it cannot steal of its own volition; the Hand That Takes must be commanded; it must have specific instruction. Moreover, it only acts on those instructions when its price is paid – and that price is always in souls. The larger and more powerful the item to be stolen, the more souls the Hand That Steals requires. In the past, entire communities have been sacrificed to gain the Hand's co-operation, but with the Hand's nature now bound into the Great Steel Ledger of Akem, no one is able to call upon the Hand to make use of its terrible power.

In game terms, the Hand That Steals is an immensely powerful klepto-maniacal spirit. A simple theft requires a sacrifice of a sentient creature with a minimum POW of 9. More elaborate thefts require more souls and of greater overall POW.

The Hand can only be summoned if the spells that bind it to the Great Steel Ledger of Akem are broken, and this requires knowledge of the spell *Open What is Closed* (*RuneQuest Spellbook*, page 152) spell, cast at Magnitude 15, whilst reading the appropriate passages of the Great Steel Ledger. Once opened, the Hand That Takes manifests as a voice inside the mind and enquires what is needed and then states the price of the transaction. The sound of the voice, grating, insidious, can drive a man mad. A Persistence test is always needed and instant insanity always results if this is failed.

The Great Steel Ledger is protected both by knights of Southpoint and considerable amounts of sorcery. The last time the Hand That Takes was used, it was to close the Gate of Banir that had permitted Gbaji to corrupt Akem – but the cost in lives was horrific. From that day to this, it has been a capital offence to even gaze upon the Great Steel Ledger – and so the security surrounding it is, perhaps, the highest of any treasure anywhere in Glorantha.

The Unseen Face

The Unseen Face has no form of its own but wanders Fronela, unable to pass beyond the land's borders.

A vague mist in its natural form, it can take on the semblance of any living creature it encounters so perfectly, that even the strongest detection magics cannot penetrate the disguise. Even the soul of the target is replicated perfectly; and in this way the Unseen Face works dreadful mischief.

Like the Hand That Takes the Unseen Face must be deliberately engaged before it will contemplate an impersonation. It must be called upon through the spell Summon (Unseen Face) (RuneQuest Spellbook, page 155), and that spell's formula is encoded in only two books in the whole of Fronela: 'The Unclean Confessions', which is held in the Black Codex Library in Sog City's University of Pure Logic; and 'The Revelations of St Gerlant' which is held in the secret library of the king, in Northpoint.

The Blinding Eye

'A beauty to make the gods tremble and stutter! Within is an evil so dark that the very stones weep to see it.'

So wrote an anonymous God Learner monk in 774. The Blinding Eye is, indeed, a beauty of exquisite horror that existed in Fronela even before Hrestol had experienced the revelations of the Invisible God. Her preferred form is that of a radiantly beautiful woman with a face of such beauty it will drive men to war just to be rewarded with her gaze for a second. Should she wish it, her allure condemns those who gaze upon her to either madness or blindness – sometimes both.

The Blinding Eye retreated from central Fronela when St Xemela and her son, St Hrestol, confronted her. St Xemela's tears were too pure for the Blinding Eye to endure, and her eyes too sad to resist. Whilst the Blinding Eye was confounded, Hrestol used magic to banish her to the far north of Fronela, where she hides still. She has been released just once, when she was used as a slave by a prince of Eastpoint just before the fall of the God Learners. But the Eye escaped and caused the death of the entire town of Worlat's Mill, part of the Eastpoint hinterland, before Hrestoli knight-wizards compelled her to return to her tower.

The Blinding Eye's fortress is now hidden amongst the blizzards of the frozen north, where Valind's Glacier reaches its highest point. It is guarded by a legion of faceless men who serve the Blinding Eye fearlessly. Her beauty irradiates the tower, causing anyone who gazes directly upon it to fall blind for a season. Although the Blinding Eye is confined to her tower, she sends nightmares south, for some reason affecting the draconic Orlanthi of Charg: the worship of Ernalda the Snake intrigues her, and there may be some link between the Blinding Eye and certain draconic mystical tenets. Her nightmares encourage the Orlanthi to reject the Old Ways and rebel against the Carmanians. They gnaw away at the consciences of the innocent, exhorting them to terrible evils. One such evil is to enter the Cathedral of St Hrestol in Sog City and shatter the vial containing his final enchantment. This, quite possibly, might release the Blinding Eye from her exile, allowing her to roam freely across Fronela.

In game terms the Blinding Eye is a demoness with the following characteristics:

The Blinding Eye

STR 21
CON 30
DEX 21
SIZ 20
INT 30
POW 60
CHA 40

Hit Locations

D20	Hit Location	AP/HP
1-3	Right Leg	8/10
4-6	Left Leg	8/10
7-9	Abdomen	8/11
10-12	Chest	8/12
13-15	Right Arm	8/9
16-18	Left Arm	8/9
19-20	Head	8/10

Weapons

Type	Weapon skill	Damage / AP
Gaze	120%	Special
Claws	115%	1D8+1+1D8

Special Rules

Combat Actions: 4
Strike Rank: +25
Movement: 6m

Skills: Athletics 90%, Dodge 95%, Influence 99%,
Lore (World) 90%, Perception 52%,
Persistence 100%, Resilience 100%,
Unarmed 115%

Typical Armour: Enchanted skin, 8 points protection,
no armour penalty.



Magic:

Manipulation (Magnitude) 90%,
Manipulation (Target) 90%,
Manipulation (Duration) 80%,
Blind 100%*, Dominate (Humans)
100%, Flay 90%*, Holdfast 90%,
Ice Mastery 75%*, Ice Sword 70%*,
Mystic Sight 90%, Spell Resistance
90%,

* RuneQuest Spellbook Sorcery Spells

The Blinding Eye has access to almost any sorcery
spell found in the *RuneQuest Spellbook*. Those listed
above are the ones she favours.

The Unspeakable Name

The Unspeakable Name derives its power from
revelations found within certain Malkioni and Hrestoli
texts, such as the Companions' Book. It subverts the
truth and purity of Joy and Solace and renders them
into the unassailable power of death. In the future,
the Unspeakable Name will use it corruption to create
Lord Death On a Horse and to fuel the rise of the
Kingdom of War. The Unspeakable Name does not act
against individuals, but against life itself, reversing the
holy word and purity of the Invisible God to realise a
realm of hell upon the surface world.

The Unspeakable Name is the enemy of every saint and
every other lord that commands the Death rune, such as
Humakt and Shargash. The Unspeakable Name seeks
to challenge the compacts of the cosmos, realised by
the sun emperor's return from the underworld, and the
understanding that death and life are part of a balance
and a cycle. The Unspeakable Name seeks nothing
less than World Death – the death itself of Glorantha,
and permanent oblivion for the universe.

On occasion the Unspeakable Name uses its visions
of a brave, new future to corrupt the unwitting to its
agenda, but such attempts are rare. The Unspeakable
Name deals in corrupting the very essences of things,
and not their temporal natures.

LOSKALM

Loskalm occupies the western quarter of Fronela, sprawling across the Ullma and Hada peninsulas and stretching inland towards Sog City which, at the mouth of the Janube estuary, marks the start of the Janube Valley and its city states. It is a starkly beautiful landscape, especially when coated in the deep snows of winter. The Ozur Bay and Janube estuary separates Loskalm into two halves. Northern Loskalm is rugged country; hilly, craggy, and threaded with numerous small rivers flowing down to the sea from the central hills. Fierce sea-winds buffet the craggy coastline and the countless small towns and villages that sprawl along it, taking shelter in the many natural bays and coves.

Southern Loskalm is slightly warmer than the north and less prone to the chill sea winds. The land is rolling and pleasant with verdant valleys and low-lying pasture that, during Fire Season, provides excellent grazing for the stoic, long-horned Tawari cows, imported from the north, and the hardy, thick-fleeced sheep that are raised in the many villages and towns of the southern arable lands. The south is mild enough to be able to grow barley and wheat, which feeds the north as well as the south, but the winters are still long and harsh, with the Sea and Fire Season both seeing much rain across the southern half of the realm.

Northern Loskalm

Divided into five provinces, northern Loskalm is home to the national capital, Northpoint. Like all Loskalmi provinces, the five provinces of the north are identified with a heraldic emblem established during the Loskalmi wars of succession. The God Learners attempted to find some mythical significance behind each symbol but found the task to be pointless, boring and futile.

Agria

A coastal province, Agria is buffeted by the strong coastal winds and frequent storms that sweep in from

the ocean. The moorland that stretches inland from the coast is ideal for the tough Agrian sheep that are raised across the province and roam about the countryside. This makes Agria the centre of the wool-trade for Loskalm, with fleeces, yarn and cloth being sent to southern Loskalm and east along the Janube.



Agria's emblem is the Wyrms, a curious choice given the disruptive influence of the EWF in eastern Fronela, but a choice that is rooted in local mythology. The stories have it that a mighty sea-wyrm was vomited onto the shores of Agria, sent to devour Hrestol during one of his many sabbaticals away from Sog City. Hrestol tamed the wyrm and formed its rugged, spiny back into part of the coastline that is now the Wyrms Rocks lying just off the long, copper-coloured beach of Chain Strand.

Agria's capital is Hingswell, a small, sleepy city dominated by the Royal Guild of Shepherds and Woolmasters. Hingswell occupies the fertile Hing Valley just beyond the southern ridge of the northern Loskalmi highlands. Despite its small size, it has a burgeoning wool market and is a noted resting point for travellers moving between Northpoint and Easval. Of particular interest to visitors is the well around which all the city's important buildings are clustered. During the Dawn Age the waters of the well possessed healing powers, although these have been gradually failing over the centuries so that, now, only a mild hangover can be cured by sipping the brackish water from the deep, stone-lined well. The Jrusteli sorcerer, Lembek, attempted to invigorate the waters with a series of well-meaning but misguided spells which succeeded only in turning the water orange for several years and further diminishing its properties. During the rebellion against the God Learners, Lembek was dragged from his refuge and plunged, head-first, into

the well, where he drowned. The waters miraculously lost their orange tinge and, for a time, offered a small amount of healing. The rebellion is commemorated in Hingswell on the anniversary of Lembek's drowning with a street festival; the culmination of the festivities is when a paper effigy of the sorcerer, dyed orange, is ceremonially dumped into the well and pelted with rocks and stones by the enthusiastic populace.

Easval

Easval province marks Loskalm's northern frontier with Winterwood. Heavily forested and sparsely populated, almost everyone living in Easval is involved in the lumber trade: felling and moving trees to the Survival river which flows south east to eventually join with the Janube. Easval suffers the most of all the Loskalmi provinces in terms its winters, with towns, villages and even the provincial capital, Ease, being cut-off in the deepest parts of the winter. At these times of year the Easval settlements are prone to attacks by Winterwood hsunchen: Sabdari wolverine folk and the fierce, uncompromising Telmori wolf-brethren, both of which fear and loathe the encroachment of the Loskalmi into their ancestral territories.

Easval's symbol is the wolf, an emblem that epitomises the spirit of Easvali and antagonises the Telmori. Ease, the only city of the region, is nicknamed Wolfmane, and its knights wear wolfskins across their armour and wolf tails attached to their helmets. As a city, Easval is nothing much to behold: grey, low buildings clustered around the meagre Ease citadel which has been home to the Velense family for generations. The Velense, and, consequently, the rest of Ease, venerate Saint Eas who was martyred by the Telmori in the late Dawn Age. Saint Eas's bones are thought to form part of Telmori and Sabdari totems, and it is a continuing desire of the Velense family to retrieve all the bones so that Saint Eas can be laid to rest and join the Invisible God as a whole person. This overwhelming desire manifests in misguided piety amongst the Easvali and spurs annual crusades by the wolf knights deep into Winterwood in search of the bones, further provoking the Telmori.



Easval escaped the God Learner predations in the days of empire. It was considered too far and too cold for God Learner garrisons, and so the province escaped the ravages of Malkioni True Church inculcation. Hrestolism, and Easism, prevailed here whilst Northpoint and the rest of the Loskalm submitted to God Learner tyranny. For this reason, the Easvali consider themselves to be superior to all other Loskalmi and, especially, the weak southerners who submitted so easily to Jrusteli rule.

Hrestol egalitarianism has always flourished across Easval. Every nobleman learns to fell timber and walk the log rapids; every peasant and stickpicker is encouraged to visit the shrines of Saint Eas in Ease and receive the blessing of the bishop, alongside the venerated members of the Velense family.

Cholsel Palace

Cholsel Palace, sometimes called the Twin Palaces, is a strange, elegant structure in the north of Loskalm, lying in the northern highlands of Easval. Its creator, a secretive First Age sorcerer generally thought to be an émigré from Brithos, isle of immortals, constructed one of Glorantha's most unique dwellings to house his magical and mundane treasures and keep away prying eyes.

Cholsel is two palaces occupying the same physical space and separated by time. By day, Cholsel is golden and welcoming, glowing with a warm sourceless light. By night, it is a place of terrors and deep blue shadows, every bit as unnatural as the light and far more frightening.

Cholsel Palace is discussed in greater depth on page 78 of *Ruins of Glorantha*.

Nevs

Nevs occupies the bronze, silver, copper and lead producing central highlands and the few people who live here work the mines. Towns are small, clustered around the nearest mine, and at a high elevation, which makes the winters all the harder



to endure. Nevs people are amongst the hardest of the Loskalmi and their reputation goes before them. Experts in the mining, refining and working of metals, the finest Loskalmi jewellery and weapons come from Nevs, and the zealous peoples of the lowlands and southern provinces frequently despatch their offspring to Nevs so that they can both learn from the master craftsmen of the highland settlements and learn how harsh the winter can truly be.

Nevs' symbol is the tower around which Darcastle, the capital (and only city – though it is little better than a reasonably sized town) is built. The tower, fashioned from dark, hard basalt, was built to safeguard the western end of the highland pass between Agria and Tawars. It is an imposing edifice that sucks-in the light of the city, plunging it into a miserable gloom that is made all the more depressing during the long nights of the winter. Snow never falls on the tower, but instead heaps around it, the result of magic used in its construction centuries ago when the kingdom of Akem was still in competition with the fledgling kingdom of Loskalm. Darcastle is the centre of the metal trade with smiths and their forges of all kinds filling the cramped streets that lead in towards the tower, and, during Fire Season, the Black Market attracts merchants to the region in such numbers that Darcastle rapidly fills and traders are forced to create a separate tented city outside its walls.

Had Nevs not been blessed with metals, it might have escaped God Learner attention, but instead it suffered heavily. Hrestoli idealists were frequently taken to disused mines and tortured into recanting their beliefs, accepting the True Malkioni faith in the pitch-black cold of the torture tunnels. As a result, Nevs was, at the height of the God Learner's rule, a fervent proponent of Jrusteli Malkionism and its many converts went on to join the Inquisition which exported the brutal conversion methods developed in Nevs across the rest of the realm. When the God Learners were deposed, and Hrestolism began to reassert itself, Nevs was the very last place to embrace it. Hrestol, the Nevites said, had deserted them when he was needed most. The intervening years have softened this belief somewhat, but there are still some mining towns that cling to the True Faith Malkioni ways that were battered into them during the dark times of the God Learner occupation.

Norans

Being the home of Northpoint, the capital city of Loskalm, Norans is the most affluent and densely populated of all the provinces of the realm. It occupies the lowlands of northern Loskalm, stretching along the lower third of the Norans peninsular overlooking the Ozur Bay. The land here is relatively sheltered from the cold, northerly winds and, during Fire Season, it enjoys warm, calm summers (as much a product of God Learner sorcery as geographical location).



Norans is home to many farms, towns, villages and small cities, each connected by reasonable roads with Northpoint. The people of Norans are intensely proud of their province and nowhere is the Hrestoli ideal more fervently expressed. The province is at great pains to ensure equality and equilibrium in everything that it does, with Northpoint funding a constant programme of public works and improvements designed to bring all people together regardless of where or how modestly they live. The fields and farms support regular rotations of nobles and other wealthy people 'returning to the soil' so they can maintain contact with the common man, and a network of charities, supported by the Foundation of Saint Isctis (a martyr from Northpoint, broken on a Jrusteli Myth Wheel for promoting the Common Cause after it was declared heretical), offer food, drink and lodging to all citizens of Loskalm along the road network.

Norans is well patrolled by the knights of the Azure Guard, veterans of the rebellion against the God Learners and royally appointed by King Gwainric to bring safety to Norans' roads and highways. The knights ride resplendent on fine horses, bearing plumes of azure blue on the helmets, and the azure sash, touched by Gwainric's own hand, across their breastplates. They carry swords, spears and lances forged from the finest Nevs bronze and are noted for their particular code of chivalry. The Azure Guard does not just patrol the province; they are also responsible for the defence of Northpoint. The very best of the

Azure knights are appointed to the Cadre of the Azure Sword which is responsible for the safety and defence of the royal family. To be a knight of the Azure Guard is the deepest wish of any true Loskalmi warrior, and Norans warriors in particular.

The symbol of Norans is the phoenix, rising from a nest of flame. This design adorns the sashes and saddle cloths of the Azure Guard, and graces the countless flags and standards that flutter from Northpoint's spires.

Northpoint

Built to a complex magical pattern that pre-dates the God Learners' patterns found in the Janube City States, Northpoint is a city designed to reflect the glory, symmetry, elegance and solace of Hrestol and Irensavel, the Invisible mover. The major buildings reflect very different architectural styles but each blends and harmonises perfectly with its fellows, creating an impression that is both comforting and awe-inspiring.

Those faithful to a Loskalmi church (initiates and above) benefit from the intrinsic power of Northpoint's channelled magic in the following ways:

- Magic Points are regenerated at twice the usual rate
- Natural healing is increased by half again
- All characters faithful to the Loskalmi Saints are blessed with an enormous sense of harmony and well being whilst in Northpoint. They feel no need to argue and will not lose their temper.

The city is built to a pattern of concentric rings, alternating crystal clear, fish-filled moats with elegant, tree-lined avenues. Crossing the rings of moats and avenues are the roads, that lead from the four main gates, and boulevards, which lead into the districts. At the centre of it all, dominating the city, is the royal palace, which dwarfs every other building in terms of elegance, grandeur and beauty. The palace is built from pure white marble punctuated with countless stained-glass panes showing the lives of the saints

and the glory of Hrestol and Irensavel. Courtyards outside and inside the palace are paved with intricate mosaics reflecting the order of the cosmos as directed by the Invisible God and even the God Learners did not dare desecrate the palace during their occupation of Northpoint.

The network of roads, avenues, boulevards and moats form an enormous magical pattern that is designed to channel spiritual devotion and magical energy towards the palace which, via its own magical patterns built into the stone, radiates it out to the many churches, chapels and the Northpoint cathedral, which stands at the far end of the longest road leading through the city, the Royal Mall. The mall reaches out to the north gate, and becomes the North Bridge as it crosses the widest of the concentric moats. North Bridge is ten metres wide, tree-lined, and can be raised in the event of attack. All four of the road bridges can be raised in the same way, but North Bridge is by far the largest and grandest of them all.

Radiating out from the palace are the districts of Northpoint, and there are twelve in total. The districts are the homes of the wealthy, the rewarded and the influential of Loskalm. Houses are stately and complimentary to the overall architecture, but none is too grand nor too ostentatious. Living so close to the palace is a clear privilege, but the populace is a mixture of those who can afford to do so, those who have, through service and hard work, earned the right; and those who the king has rewarded for personal reasons – those who, irrespective of their station, assisted in ridding Loskalm of the God Learners.

Northpoint is both a self-contained barony and a single parish of the Hrestol Idealist Church. Amongst its important buildings are the residences of the archbishop of the church, various barons, state functionaries, the royal chancery, the treasury and the barracks for the provincial army. The headquarters and barracks of the army – the Order of the Golden Banner of Flame – occupies its own district, surrounded by a distinctive crenulated wall accessed by its own drawbridge. The headquarters for the Azure Guard is in a separate district close to the palace, with its own barracks and homes for the knights' families.

Northpoint exudes an atmosphere of civil gentility. There are no raised voices, even in the frequent district

markets, and the taverns and inns that cluster around the four main gates are subdued in comparison with establishments outside Northpoint. Drunkenness and rowdy behaviour within Northpoint's walls are disdained, earning those reprobates who engage in such behaviour a stern rebuke from the residents of the city and certainly from passing knights of the Azure Guard. Yet Northpoint is far from sombre. The city instils contentment and happiness in its residents and visitors, and they are hard-pressed to feel down or depressed about anything.

The king, Gwainric, makes frequent appearances in the city at large, accompanied by a relaxed (but vigilant) bodyguard, and his weekly address from the balcony of the palace is listened to attentively by thousands, with many coming in from the outlying settlements to hear his fine words. His name is honoured throughout Norans, but particularly so in Northpoint. He is living proof of the Hrestoli Ideal that any man, irrespective of station, can lead his country. Although Gwainric rules through the expected coteries of advisers, ministers and counsellors, he is noted for his own level-headedness and unswerving loyalty to the Hrestoli doctrines. Though he clearly is no friend of the God Learners, he does not pour invective upon them nor crow about Fronela's great victory against the Middle Sea Empire. Gwainric knows that, at some point in the future, Loskalm may need the empire's help and, if that proves so, it is better to establish the structures of accord through modesty rather than proclaiming outright superiority and incurring Emperor Ilotos's displeasure or wrath.

Tawars

Tawars is herd country. This province has the best grazing (when not obscured by snow) in northern Loskalm and the long-horned Tawars cows—black and white in colour—are famed across Loskalm for their hardiness and quality of produce: milk, beef and leather. The long, slender horns are used for fashioning drinking vessels, the best being adorned with gold and silver trappings.



The province is punctuated by many villages and farms, most engaged in the cattle-rearing business. The long winters do not seem to bother the Tawars cows and so the cattlemen are busy throughout the year. The emblem of Tawars is, naturally, the bull.

The Heflin river winds its way through Tawars and, on one of its largest bends, sits the city of Valsburg. Above it, on the massive granite steppe, is Valsburg Castle which is older than the city it watches over. Valsburg is large and vibrant, with neat, ordered houses, many churches to saints well known and obscure, and, of course, the famed Valsburg Market which is held twice a year and is where every cattleman brings his livestock for sale. The market is a week-long celebration which sees the city given over to revelry.

Valsburg Castle is an imposing edifice made from the same granite that supports it. It is a single, towering keep, its top reaching to a spire clad in copper and bronze. It is home to the seneschal of Valsburg and his family, but during the God Learner years was the residence of Ayns Goliof, a notorious, two-century old Seshnegi sorcerer. Goliof used the castle as a focus for his sorcerous studies and was a focal point for God Learner students and alumni throughout his occupation. Goliof's name is hated throughout Valsburg on account of the miseries he perpetrated in his attempt to capture, and harness, the power of the Five Horrors. Goliof's reign was brought to an end by the army of Sir Menekym of Salona, who brought his warband of brave knights and over a thousand loyal troops from southern Loskalm to besiege the castle. The siege lasted half a year, and through the most dreadful winter in recent history. In the final battle, Menekym called upon the divine spirit of Irensavel to aid his army, and a cleansing wind scoured the city, turning the God Learners to ice. When the knights entered Valsburg Castle, there was no sign of Goliof although evidence to suggest that the spells he had used to counter the scouring wind had drained his substance to the point that age had caught up with him and reduced him to dust.

Southern Loskalm

Southern Loskalm occupies the area south of the Ozur bay and includes the territories that once formed the

bulk of the ancient kingdom of Akem, which Loskalm subsumed early in the Second Age. Characterised by the rich alluvial plains, which make for good crops and grazing, southern Loskalm is slightly warmer than the lands north of the Ozur Bay and is less troubled by the onset of winter.

It has three provinces: Jorri, Pomons and Tarins, but its heritage is every bit as rich as its northern sister.

Jorri

Segmented by the Barflood River, this is prime agricultural land, given over to many small farms and settlements which work the land diligently. Quiet, peaceful, even bland, Jorri is, nevertheless, extremely important to the Loskalmi economy, producing good quality wheat, hardy root vegetables that are essential to the winter food stores of the entire country, and, in summer, soft, luscious coldberries that somehow derive their sweetness from the hard winter frosts. Coldberries are difficult to cultivate and do not fare well beyond the rich soils of Jorri, making the province the main source of this particular Loskalmi delicacy. Indeed, the coldberry farmers of Jorri offer subtle prayers of gratitude to Valind for his cold kiss that blesses the coldberries with their remarkable taste and appearance; when winters are mild, coldberries lose their flavour and size, and so most Jorrans hope for a hard winter so that their summer crop will be as luscious and extravagant as Loskalmis want and deserve.

Jorri's emblem is the unicorn – animals which, during the Dawn Age, thrived in the northern woods of the province.

The capital of Jorri is the city of Morain. Founded in the First Age, Morain is old, and its buildings display their age with venerable grace. The architecture of other Loskalmi cities is not in evidence in Morain; here the buildings are crowded, dowdy, and braced against each other so that the streets are narrow and haphazard, the ancient cobbles worn smooth through constant tramping, and with deep, immovable wheel-ruts marking the passage of countless wagons through Morain's tight, maze-like streets. Morain is prosperous for its markets, which, in Fire Season, dominate the city. All the wealth of the Jorri croplands are brought

here for sale, and the finest coldberries are to be found amidst the special Coldberry Quarter.

Morain surrounds an island in the middle of the Barflood River, and its ancient wooden bridge offers the best place to cross the river for miles in any direction, ensuring Morain's importance and prosperity. The wooden bridge is threatened by age, and despite the attempts of magic to keep it stable, Morain's ruler, Princess Agema, has personally declared that a new, stone bridge, twice as wide and ten times as strong, should replace it. To this end she has called upon the dwarves who inhabit the caves of the central highlands to come and build this new structure. Her actions have prompted the dismay of the elves who inhabit the forests north of Morain. The elves declare that the bridge was a gift from them to the founders of Morain, and that to replace it with a thing of stone is an insult to their honour. Furthermore, for dwarves to be involved compounds that insult, and, naturally enough, the Mostali architects and builders who have come to Morain in the past year have done nothing to counter any resentment. Princess Agema sent her finest knight, Sir Ecmern, to parlay with the elves and attempt to show them the good intentions of her plans, but the elves turned on the good knight and he was forced to flee their forests. Now, the elves have turned their hatred towards those who would trade in Morain, launching attacks upon their caravans and thus threatening the city's prosperity. Princess Agema is desperate to bring this dispute to a close, but is finding additional difficulties with the Mostali workmen who, recalcitrant in their pride, are working at a slow pace in protest against the Princess's attempts to placate the Aldryami. Meanwhile, the wooden bridge crumbles, and this threatens Morain's markets. Princess Agema is adamant that a peaceful solution is possible, but may be beginning to lose hope. Sir Ecmern counsels an attack against the elves whilst her other advisers counsel incentives for the dwarves. The princess is therefore in a difficult, and, perhaps, ultimately untenable, position.

Pomons

Largest of the southern provinces, Pomons is good agricultural land and famed for its mercantile expertise. Its merchants are experts at crossing Ozur Bay to engage in trade with northern Loskalm, and the provinces'

intrepid merchant-venturer tradition is the stuff of legend. When the God Learners came to Loskalm, even they found themselves in deep negotiations with the wily Pomonan mercantile guilds and were forced to accept their wisdom when it came to dealing with the Janube city states.

The emblem of Pomons is the griffin, which epitomises the no-nonsense, down to earth sensibilities of the people of this province. The merchants of Pomons are the drivers of hard bargains and have an uncanny understanding of both human and non-human nature when it comes to negotiation and trade. The Pomons merchant-venturer guilds have successfully traded with elves, trolls and dwarves in their long, illustrious history and are proud of their skills and heritage.

That heritage is partially that of old Akem, and the capital of the province, Pomona, has what is, unarguably, the oldest Hrestoli church in the whole of Loskalm. The church, central to Pomona, was founded by Saint Herigian, himself a merchant of the Dawn Age who accompanied Saint Hrestol on several journeys through Fronela, either acting as wise counsel or as a subtle agent for change, according to who is telling the story. Before Hrestolism was even conceived as a teaching, Herigian had settled in the small town of Pomona (as it was then) and used his considerable wealth in promoting the worship of the Invisible God and Hrestol in particular. That church, somewhat unassuming, is Herigian's legacy, and although it is overshadowed in terms of importance by many other churches and cathedrals, this is where Hrestolism was established in the old kingdom of Akem, and Herigian is venerated throughout Pomons as the deliverer of Hrestol's divine way.

Thus, the city of Pomona, a development of the Akem town of the same name, is a mixture of old Akemish structures and newer buildings reflecting the idealism of Hrestolism. Old, haphazard streets have been made symmetrical. Ancient structures have been integrated



with new ones, great care taken in the design, to ensure that the old and new blend seamlessly together. The old palace of the kings of Akem, in the centre of Pomona, have been incorporated into the palace of Prince Faverian, the city's ruler, and it is impossible to tell where the old palace ends and the new one starts. Faverian claims descent from Herigian, and is the most devout of the Herigian worshippers (almost to the point of fanaticism), and is an ardent sponsor of Pomons merchants, extending considerable patronage across the city, to include even the humblest, most basically skilled artisan. Faverian's father, Ferenthur, established the Herigian Collegiate of Industrious Commerce, which teaches the arts of trade and the subtleties of economics. The idea came from the God Learners, but Ferenthur made it his own, and now the college attracts thousands of students from across Loskalm and the Janube city states, eager to become successful and wealthy.

Whilst the Church of Saint Herigian is the spiritual base for Hrestolism in Pomona, the 7th Century cathedral of Equal Saints is the ecumenical base for Pomons Hrestolism. The seat of the archbishop of the province, it is an elegant, sweeping cathedral that survived a great deal of God Learner architectural meddling. Several saints of the early Second Age are buried here, their myths enshrined in the twelve, massive, stained glass windows arranged around the cathedral's walls. The God Learners did more than mess with the building's architecture, however; they meddled with the saints' myths, and were spectacularly unsuccessful. The aim was to create a single, unified saint that would incorporate all the Equal Saints into a single being that embodied the tenets of the Abiding Book. Instead, what the God Learners achieved was a jumbling of the myths that fractured the saints' identities and properties. This turmoil is reflected in the stained glass windows, which never depict the same scenes twice. Saints and their deeds migrate around the twelve sets of windows, often coming into conflict or displaying irrational behaviour. Saint Vonus, for instance, was a dedicated healer, but sometimes clambers into the war-gear of Saint Kalastrian and attacks those who should be healed. Saint Kalastrian, an ardent opponent of the Stygian empire of Arkat, finds himself acting as a proponent of the Stygians and not their enemy. Many other mythical contradictions are evident, and one of the key tasks of the priests of the cathedral is to

document each and every change in the stained glass displays in a bid to break whatever magic the Jrusteli imposed and return the myths to their rightful owners, and free the saints from the distressing confusion that besets them. The archbishop, Charandas, believes that, for all their righteous work in documenting the sorry state of the stained glass, a heroquest will be necessary to restore order and equality.

North of Pomona is the city of Salona. Smaller than Pomona, but just as old, Salona was the fortified seat of a warlike Akem prince who sought to control both Sog City and the Janube river. His aggressive nature brought much conflict to the area around Salona, and the city withstood a three-year siege at the end of the First Age. During the God Learner occupation Salona was made the base of the Rightness Army general, Gamarasin, and he turned almost the entire city into a garrison, strengthening the city's defences considerably, and having the streets redesigned to a particular Jrusteli Pattern that enhances its already formidable defensive capabilities. When the God Learners left, Salona struggled to re-accept Hrestolism, mainly because the very design of the city is resistant to any form of thought or concepts that are not specifically warlike. Salona attracts those who enjoy conflict; mercenaries are frequently recruited in Salona, and the entire city embodies a militaristic ethic that is absent from other, Loskalmi cities. Those who spend any length of time in Salona find themselves becoming highly disciplined, rising at the same time, feeling a need for exercise and martial practice, and deriving great enjoyment from drills, marches and parades. In time, Salona will become an important military outpost crucial to Loskalm's defence against the insidious Kingdom of War, but, in the Second Age, its future importance is veiled, although the foundations have been clearly set, its Jrusteli Pattern gearing everyone within its walls towards the skilled practice of efficient warfare.

Tarins

Like Jorri, Tarins follows the Barflood River and benefits from the rich soils characterising this, the largest of the southern provinces, and the patterns of farms and settlements found in Jorri are



largely replicated in Tarins: the two provinces share a similar outlook and cultural base.

Tarins has two cities of note: Tarnwall and Southpoint. Both are old, and both are dynamically active religiously.

Tarnwall

Tarnwall was originally built just before the start of the Dawn Age, a period known as the Grey Age, and was the home to the Brithini colonists from whom almost all Loskalmi are descended. Then, Tarnwall was a fortified citadel surrounded by a thick, crude wall of stone that has long outlived the buildings within. Those buildings sprawled across the hill that is still the overall centre of Tarnwall, but are now overgrown ruins, home to ghosts, memories and the ghosts of memories. Few contemporary Loskalmi venture through the old walls either because they fear what might be contained, or because they follow Hrestol's doctrine of 'not interfering with what came before the dawn, for it is fearful.'

Outside the old wall the new city of Tarnwall sprawls in a circle around the ancient fortifications and the hill. Tarnwall has evolved steadily over the centuries, its buildings displaying a variety of architectural styles that are the rival of any of the edifices found in Northpoint. The streets are graceful arcs, tree-lined, with peaceful areas for contemplation set to one side, and many churches, large and small, venerating saints well-known and obscure. Around the new city is the New Wall which is adorned with towers and battlements in the typical, graceful style of Loskalm; statuesque spires and ornate, yet functional, guard towers set into and above the deep, angular crenulations of the wall itself.

The palaces of Prince and Princess Metheven (they deliberately share the same name) dominate the New city, one counterbalancing the other on opposite sides of the old hill, and identical in every architectural way. The prince and princess are twins and, according to all Tarnwall stories, born simultaneously from the womb of a semi-immortal princess and her husband, a lowly cattleherd from Jorri. The two children were whisked into hiding so that the God Learners could not exploit the immense magic simultaneous twins

possess and remained unaware of their heritage until the God Learners were deposed from Tarnwall and they could return. When they did, the Methevens were already devout Hrestoli and could cite the scriptures of Hrestol from memory even though they had never been to Sog City and read the sacred texts. It was clear, then, that Tarnwall was theirs' by right, and King Gwainric welcomed them as his surrogate children when he ascended to the throne. They now rule Tarnwall together, from their separate palaces. Prince Metheven is also the archbishop of Tarnwall and leads all important ceremonies at the cathedral (dedicated to Irensavel). It is common belief that he will become a saint, such is his wisdom and dedication to the Hrestoli way. His sister, the Princess Metheven, is the political force of Tarnwall and attends to the needs of the city. She has created her own order of chivalry, the Knights of Methen, named for her mother, who form the elite guard for the city. Clad in azure robes over gleaming silver armour, these are all devout Hrestoli men and women (an equal number of each) who have distinguished themselves in all manner of deeds and earned Princess Metheven's trust and love. The Knights of Methen are considered the bravest of the brave in southern Loskalm; chivalrous, intrepid, and utterly dedicated to preserving Tarnwall and Loskalm's freedom now that the God Learners have been removed.

Southpoint

On the southwest coast, Southpoint is smaller than Tarnwall but, spiritually, more powerful. The seat of the Hrestoli Ecclesiarch, Southpoint is said to be where Hrestol came ashore shortly after his enlightenment. The city is an important port with extensive dockyards (built to waertagi designs, but smaller in their scale) and has a thriving trade in fish from the abundant coastal stocks. For this reason, Southpoint supports an eclectic and cosmopolitan society – more so than anywhere else in Loskalm. Sailors and merchants from Ralios, Seshnela and even, occasionally, Jrustela and Pamaltela, congregate here for trade and business. The waertagi have their own, cloistered community around the docks, and their fanciful cityships occasionally anchor off the coast of Southpoint but are too large to berth at its docks. The waertagi living in Southpoint number only a few thousand and keep within their own kind, but sometimes venture outside the waertag enclave to act as pilots or navigators to other vessels if

the conditions and pay are tempting enough. Naturally enough the waertagi do not follow the doctrines of Hrestol, and have their own temples dedicated to Waertag and their war god, Wachaza.

The streets and markets or Southpoint are this vibrant and diverse. Despite its position as the ecumenical seat of Hrestolism, religion is very much side-by-side with commerce rather than front and centre. The temples of other religions are tolerated as long as they are not intrusive and not built in the shadow of the mighty Southpoint cathedral (which is difficult, given the cathedral's size), and the various communities of priests, monks and holy knights do not interfere with the necessary activities concerning trade and commerce.

Southpoint cathedral dominates the skyline of the city. A triangular mountain of stonework, six hundred feet on a side and with the roof of the main nave reaching three hundred feet above the floor, the cathedral is awe-inspiring, even to non-Malkioni. The central spire once rose to over a thousand feet, but the God Learners declared it should be shorter so that it would fit with certain mathematically pure doctrines of the Abiding Book. Now, the spire is just under six hundred feet high, but is still the tallest spire of its kind in the west, and the cathedral itself the most important. It is surrounded by over fifty churches, chapels and abbeys, home to a variety of devout knights, studious monks, religious sorcerers and the pious who have chosen to dedicate their lives to Hrestol, Irensavel, and the angel Ferbrith. This, the Pious Quarter as it is known, is surrounded by tree-lined parkland that buffers the cathedral and its satellites from the hubbub of the city proper. Enshrined magic emanating from the cathedral insulates the Pious Quarter from the noise of the docks, markets and residential neighbourhoods, creating a haven of solace and contemplation in the great cathedral's shadow.

Given its importance, Southpoint cathedral is the host of many important religious ceremonies, conclaves and conferences attended by the cardinals, archbishops and bishops of Loskalm. There is always someone of importance in the city, and always some form of official gathering demanding the attention of the priesthood. A great deal of this work concerns the various ecumenical committees established by the Ecclesiastical Councils; grand conclaves designed to

explore Malkionism in all its forms, align doctrines and sects, and analyse all manner of problems and issues that affect the worship of the Invisible God, no matter what approach is taken.

The doctrines of Prince Hrestol teach that Joy is the momentary contact with the divine, as Hrestol himself experienced when the angel, Ferbrith, revealed the true glory of the Invisible God through the visions of Irensavel. All people should seek to experience Joy in their lifetimes. The second teaching is that of Solace; the permanent state of Joy that can only be experienced after the death of the mortal body and the release of the immortal soul into the state of bliss conferred by the Invisible God. Solace is the name for the state of bliss and is the ultimate reward for those faithful to the ways of the Invisible God.

Following his enlightenment, Hrestol became a missionary, roaming Fronela far and wide. He knew he could introduce people to Joy, but he also knew that it would forever be a fleeting experience unless people were given true, just and idealistic leadership that had the strength to both challenge and defeat those who would corrupt the souls of the faithful and deny them Solace. This is why Hrestol founded the caste of warriors known as Knights, and why he created the Code of Idealistic Chivalry, which is the code all knights follow without exception (and even though there are scores of different orders of knights throughout Loskalm and the Janube city states).

Chivalry and the devotion to Hrestolism are irrevocably intertwined. They form separate paths that lead to the same destination: the experience of Joy and the ultimate salvation of Solace. Those who seek to defend the beliefs and teachings of Hrestol embark on the chivalric path in the bid to become a knight. Those who seek to understand and promote Hrestolism become priests and monks of the various Hrestoli cults, and thus learn wizardry rather than the martial ways of the knightly orders. But both are complementary, and are ultimately dedicated to the two ways of Joy and Solace.

To date, there have been five Councils, occurring in the years 88, 228, 453, 660 and 821. Of major importance to Loskalm, Fronela in general and Southpoint in particular was the Second Council held in 228. This was the first council held after the defeat of Gbaji and the disappearance of Arkat and it was concerned with purging every last trace of Gbaji's corruption and Arkat's Stygian Heresy. Much of that work fell to the members of the Sacrosanct Committee which was to be based in Southpoint. Knowing that its work would take centuries, the committee was charged with establishing the mechanisms necessary for a deep study of the Stygians' effects on pure-faith Malkioni. This took the form of the various monastic brotherhoods that formed around Southpoint cathedral: each is engaged in the long-term study and understanding of the Stygian legacy in an attempt to completely eradicate it from pure Malkioni belief. The God Learners were ardent participants in the work of the Sacrosanct Committee, and this led to a degree of fruitful co-operation between the Loskalmi and the Jrusteli that, had the God Learners not been expelled from Fronela, would have endured. Despite the loss of the God Learners from the project, the Sacrosanct Council continues its work, delving ever deeper into the esoteric, semi-mystical, and highly dangerous orthodoxies of the Stygians. The monks are trained for a decade in how to deal with the full horror their subsequent studies will reveal, and the solace pure Hrestolism provides acts as a kind of religious armour as they study individual Stygian concepts in the most forensic of degrees.

Loskalmi Society - the Four Castes

Loskalm recognises four social castes: the Lordly caste, which is landed and titled nobility; the Priestly caste, which is the religious class; the Knightly caste, which is the warrior caste of Loskalm; and the Peasantry, which encompasses everyone else.

Mobility through the castes is not only possible but a reality. Hrestol taught, through the True Hrestol Way, that every man should strive to reach Solace by

progression through the four castes. That being so, the social codes of Loskalm ensure that everyone, irrespective of their station of birth, can enter into, and prosper within, any of the other castes. Those born into the Lordly caste, for example, are compelled to spend a decent portion of their youth working alongside those of the Peasant caste, living life as all members of that caste experience it. Only once the Peasant caste has been experienced can one move into the Knightly caste, and so forth.

Those born to the Peasant caste gain the right, if they so choose, to enter the Knightly caste as warriors and work their way into the position of Knight, gaining the title of 'Sir'. This honour is by no means guaranteed, but neither does it signify failure if not attained: the Knightly caste includes all those who bear arms in the name of Loskalm and the king. Serving within it is the only way for one to be able to move into the Priestly caste.

The Priestly caste teaches the veneration of Hrestol, Malkion and the Invisible God. Those who remain within it may become bishops, archbishops or even the ecclesiarch; but only those who do serve in this caste have the right to be entitled and thus gain entry to the Lordly caste, wherein faithful and diligent progression is rewarded with land, privilege, and the dedicated recognition of the king.

Each of the castes has its own social hierarchy, as described below.

Peasant Caste

The peasants of Loskalm are all free peasants; that is, they are not owned or indentured to a particular lord and may enter and leave a lord's domain as they wish. The ranks of the Loskalmi peasantry are as follows:

Cottars

The lowest rank of the Peasant Caste and attributed to those who must rely solely on the charity of their lord for

their home and livelihood. If a cottar proves his worth to his lord, he may be rewarded and become a villein.

Villeins

Villeins receive a parcel of land that is theirs' to work as they see fit, plus land that is the property of their lord and all proceeds from it are surrendered to the lord. Villeins who serve well may be rewarded with all that land that they work, and thus become Journeymen

Journeymen

A Journeyman owns all the land he works, and pays a tithe to his lord. Journeymen may acquire land from elsewhere if they can afford it and can employ their own cottars, again, if they can afford it. Only Journeymen are eligible to move into the Knightly caste and must seek the permission of either their lord or a priest such as a bishop or suffragan bishop to do so.

Journeymen are not just farmers: the title includes all occupations that are not part of the Knightly or Priestly castes.

Knightly Caste

This is the martial caste of Loskalm, the pinnacle of which is the knights themselves. The ranks found in the Knightly caste are:

Man at Arms

Men at Arms form the defensive units of villages, towns and cities. They are entitled to bear arms and are obliged to conduct a minimum of three seasons of dedicated service in defence of their area, but may take other professions as well. In return they receive basic military training and are given a shortsword and a spear as a mark of their status; shields and armour must be bought personally or earned as part of the next rank.

Soldier

Soldiers are professional members of the Loskalmi army and serve full-time. As with any army there are ranks within it: private, corporal, sergeant, lieutenant,

The Hrestoli Code of Chivalry

As defined by Saint Hrestol and codified in the Companion Book (original copy held in Southpoint Cathedral)

- *To acknowledge that there is One True God, and Malkion and Hrestol are his prophets*
- *To fear and respect the Invisible God, his prophets Malkion and Hrestol and maintain their church*
- *To respect and serve the memory and miracles of the Saints, acknowledging their immortal place in Solace*
- *To pursue Joy and Solace through example and leadership*
- *To serve the liege lord in valour and faith*
- *To protect the weak and defenceless*
- *To give succour to widows and orphans*
- *To refrain from the wanton giving of offence*
- *To live by honour and for glory*
- *To despise pecuniary reward*
- *To fight for the welfare of Loskalm and all loyal to its ways and to Saint Hrestol*
- *To obey those placed in authority*
- *To guard the honour of fellow knights*
- *To eschew unfairness, meanness and deceit*
- *To keep faith*
- *At all times to speak the truth*
- *To respect the honour of women*
- *Never to refuse a challenge from an equal*
- *Never to turn one's back upon a foe*

captain, major, and so forth. Many are content to progress their careers within the army, confident that the quality of their service will attain them Solace.

Squire

Squires are chosen from soldiers by the Lordly caste and invited to take the Oath of Chivalry. Taking the oath places a soldier on the path to true knighthood, but requires diligent service to an existing knight or cadre of knights, usually lasting several years. In this period the squire undertakes knightly training, perfects his martial skills, and pursues the ideals of chivalry and the veneration of Hrestol (either directly or through another saintly sect). When the knight decides that a squire can be taught no more, and has demonstrated his dedication to all aspects of the chivalric code, he is recommended for knighthood to a member of the Lordly caste. If the recommendation is accepted, then the squire must perform a task of great import to show that he is both ready and capable of upholding the chivalric code as a true knight. If he fails, he may remain as a squire although many pass into the Priestly caste instead. If he succeeds, then he is knighted by the king himself and effectively becomes a minor noble.

Knights

Knights are the highest order of the Knightly caste. They are elite warriors dedicated to the chivalric code and devout servants of Hrestolism, either directly or through one of the many saintly cults. All knights are considered minor nobility although they do not own land. Their duties are dictated by the king and other members of the lordly caste, and all knights serve both the king and the lord who elevated them from their position as squire. Knights can move between lords and elite groups according to the wishes of the king or other nobles.

Priestly Caste

The Loskalmi Church maintains a specific structure of ranks that conforms with wider Malkioni practices. Each cult or sect within Loskalmi Hrestolism has its

own structure, to a greater or lesser degree, depending on the prominence of the saint, but the Hrestoli Idealist Church is *primus inter pares* – First Among Equals – and its officers always outrank their counterparts in other sects.

All officers in the Priestly caste are effectively wizards – students of sorcery, as is the Hrestoli/Malkioni way. The wizardry ranks within the church are as follows:

Monks

The easiest way to serve in the Priestly caste without committing one's entire life to the service of the church is as a monk. Monks spend a period of time in spiritual contemplation of a particular saint or saints, spending either one, three, six or nine years in cloisters. At the end of that period the abbot (equivalent to a canon in rank) will decide the worthiness of the monk to move into another area of the Priestly caste or his suitability to move into the Lordly caste if that seems a likely destination. Only the most devout monks (those serving nine years, or multiples of nine) are likely to be sent on this path – or the sons or daughters of nobles who are serving their required indenture in the Priestly caste.

Rector

Rectors serve a parish, the basic unit of both ecclesiastical and political organisation in Loskalm. As parishes can be quite large, Rectors frequently employ Journeymen to assist with liturgical duties and simple, everyday ceremonies.

Canons

Above the Rectors are the canons. A canon is responsible for overseeing the organisation and welfare of two or more parishes. Canons answer to bishops and are created by them from the ranks of the rectory.

Bishops

Bishops are appointed on merit from amongst the canons by the archbishops. The bishops are the equivalent of knights in status, and treated as minor nobles. In the case of the ecclesiastical hierarchy, bishops are the first of the Lords Spiritual, the community-wide spiritual

leaders of Loskalm. Bishops are entitled to practice at cathedrals, establishing shrines to particular saints if they so choose. They are also eligible to serve on ecumenical councils and are encouraged to conduct their own research into Hrestolism and Malkionism, publishing their findings and opening them up for wider debate.

Archbishops

Each province has an archbishop, and this is a full noble class. Archbishops are responsible for the ecumenical matters for the entire province, and are required at all conclaves held at either Northpoint or Southpoint, as well as at the cathedrals for their own province. An archbishop is allowed to own land and act as lord for the cottars, villeins and journeymen in that territory.

Ecclesiarch

The ecclesiarch is the head of the Lords Spiritual. Chosen from amongst the archbishops, but given appointment by the king, the position is both ecumenical and political. The ecclesiarch is responsible for the spiritual guidance of the whole of Loskalm in the same way that the king is responsible for the state guidance. In all ecclesiastical matters the ecclesiarch takes precedence over the king, but the precedent is for joint decisions to be taken and for neither to over-rule the other.

The Lordly Caste

The nobility of Loskalm is, like most civilised nobility, landed and therefore wealthy. Nobles are either from hereditary families or have risen through the caste system to become nobles, their position and domains conferred on them by the king in recognition for their services. The ranks are as follows:

Baronets

Baronets rank above knights and below barons; the title is effectively a hereditary knighthood but is not classed as either a rank of nobility or a serving knighthood. The title of baronet allows the holder the title of 'Sir' (or equivalent) but, as it is a hereditary

title, it does not necessarily mean that the holder of it has distinguished himself sufficiently to be classed as a true knight. Loskalmi baronets are generally gifted a small demesne from which they can derive a comfortable income, but are otherwise responsible for making their own way in life and have little influence at court unless it is especially earned.

Barons

Barons have typically distinguished themselves militarily and the title is the first rung of the noble ladder. A knight who has served well and worthily can be made a baron, thus ensuring continued loyalty and reward from the crown. A baron's territories are usually part of the administration of an earl or duke, and so the baron owes allegiance to these ranks in the same way he owes his allegiance to the king.

Earls

Like dukes, earls represent the king in a particular region and are responsible for that region's administration. They differ from dukes in their direct relationship with the crown; earls are not usually found in the king's counsel and are concerned, instead, with local affairs, even though their duties and entitlements may otherwise reflect those of a duke.

Dukes

The most senior noble below the monarch and the immediate royal family, there are eight dukes in Loskalm; one for each province. Dukes are considered to be the most loyal members of the nobility and form the counsel that informs King Gwainric. Dukedoms, being entire provinces, are substantial estates encompassing whole counties or shires and which are generally subdivided into smaller holdings that are administered by lower-ranking nobles. A duke is the representative of the realm within the dukedom, acting with the king's authority and therefore being responsible for the upholding of the state's laws at a local level.

Prince or Princess

Being the son or daughter of the king or queen of Loskalm is no guarantee of becoming king or queen: that position is determined through capability and the complex selection process undertaken by the nobility and the ecclesiarch, using arcane and esoteric direction from Hrestolic doctrine alongside ancient precedents dating from time of Akem. Loskalm has many who are entitled to the title of prince or princess,

Dukes of Loskalm, circa 908ST

<i>Agria</i>	<i>Duke Menesis of Hingswell</i>
<i>Easval</i>	<i>Duke Berenos a'Velense</i>
<i>Jorri</i>	<i>Duchess Analia</i>
<i>Nevs</i>	<i>Duke Rethelias</i>
<i>Norans</i>	<i>Duchess Fareena</i>
<i>Pomons</i>	<i>Duke Rhaun</i>
<i>Tarins</i>	<i>Duchess Hensirri</i>
<i>Tawars</i>	<i>Duke Genirys of Valsburg</i>

and most of them rule over some territory or a city, but that is no guarantee of the crown. The title is therefore ceremonial more often than it is a symbol of direct rank. A duke can countermand a prince and rules over greater territory. However, a prince or princess, through lineage, can command the respect of other nobles (usually those who are related) and certain elements of the populace who view the old ideas of the divine right to rule unassailable. Princes and princesses therefore co-exist on a rough par with dukes and earls, but are granted a handsome allowance from the royal coffers, as befits their title and station. This is the one noble title that can only be earned through birth; it cannot be attained through merit (although, paradoxically, one can attain the crown through personal merit, and thus create princes and princesses that way).

Entitlement

Every member of the Lordly caste is expected to spend time as part of the lower castes, learning their ways and effectively working their way back into their title – a process that begins in early adolescence and lasts anything up to twenty or thirty years. This period as known as Entitlement, and reflects the spiritual journey Prince Hrestol undertook after his enlightenment, divesting himself of his rank, and becoming a commoner so that he might better understand and know the word of the Invisible God. Entitlement is thus shrouded in mythic resonance as well as practical application: those nobles who fully embrace their period of Entitlement, applying themselves as devoutly and diligently as Hrestol, are, in effect, channelling his own spirituality and undertaking a very personal form of HeroQuest (albeit on the mundane plane).

Personalities of Loskalm

Loskalm is filled with strong, vibrant personalities and these sketches offer insights and ideas for adventure.



Begotha

When the Jrusteli and the Jrusteli-sponsored Loskalmi sacked the Janube city states of Ulichu, Perfe and Kaldal, dreadful sorcery was employed to achieve victory. The city states retaliated with ferocious intent and the rebel knight Begotha led an army to assault the Jrusteli war barges that anchored off the shores of Perf, delivering calculated, single-minded destruction in a single night of carnage that saw the God Learner forces taken by humiliating surprise. The assault Begotha led was glorious but not victorious: he and his knights were captured and delivered down river to the waiting barge of the Rightness Army sorcerers who decided to make an example of Begotha and his men.

The God Learners, aided by converted Loskalmi wizards, visited terrible experiments on Begotha and his knights, using devices perfected in Zistorwal but rejected even by the Zistorites as too atrocious for their purposes. The flesh was flayed, inch by inch, from Begotha and his men, and fashioned into bandages. Spells kept the rebels alive so they could watch every second of their fate, and other spells replayed the torments in waking dreams that broke the men's minds irrevocably. Limbs were severed and reattached to different bodies; perverted myths were introduced into the shattered minds of the defeated knights. Then, to keep all in place, the bandages were applied, mummifying the prisoners and condemning them to an eternal, half-living torment.

The God Learners took the mummified creatures deep into the hills north of Perf and forced them to dig and build their own tomb. When they were done, they were sealed within it, forced to live out an eternity in torment, every instant of their torture replaying through what remained of their minds. Then the God Learners left, and forgot about them.

Begotha and his companions would have remained entombed and forgotten had it not been for the Five Horrors of Fronela. The Hand That Takes stole the seals that kept the tomb closed and hidden, releasing the mummified knights into the hills overlooking northern Loskalm. The Voice That Lies planted cruel suggestions implicating Loskalmi into the knights' doom. The Blinding Eye showed them the way. Their path was clear: Begotha and his mummified gang would revisit the atrocities visited on Perf on the Loskalmi and the God Learners. Immortal, thanks to the Jrusteli Spell Machines; and almost unkillable, Begotha and his gang were set free to exact an unceasing vengeance on the Loskalmi that would continue even after the God Learners had left Fronela. In the twisted, broken, deceived mind of Begotha, all Loskalmi are guilty. No mercy must be shown. Every last bastard of Loskalm must be made to endure the ceaseless pain that still grips Begotha and his wretched retinue.

The undead bandit gang now roams Loskalm, preying on innocent travellers, unwary merchants, questing knights and isolated farms. They take their time: they are already dead, and have an eternity to punish the whole of Loskalm. Attacks are therefore separated by lengthy intervals as Begotha watches and plans. Some are opportunistic, but the undead knights prefer planned assaults that achieve the maximum impact. The gang never seeks to kill outright; its purpose is always to take living prisoners which are then dragged back to a secluded hiding place Begotha has prepared just for the purpose. These survivors then suffer long, lingering deaths as the undead repeat the ghastly acts visited on them by the God Learners. Lacking the Jrusteli machines, none of these poor, unfortunate victims survive for very long, which merely incenses Begotha and drives the creature to commit more atrocities. Lacking any form of compassion or mercy, and cursed with an eternity of null-life, Begotha and

his monstrous crew will not stop in their quest to visit vengeance on every Loskalmi they can find.

Begotha

Tall and malevolent, with night-black flesh wrapped in the cracked, greying skin-bandages of its own flesh, Begotha's eyes are deep red coals burning in a withered skull that are kept covered by a layer of skin-bandage until the undead knight is ready to reveal its fiery gaze to those it has chosen for torment. Exposed teeth and jaws, devoid of lips, chatter incessantly, the dreadful noise increasing in the hours before an attack as Begotha plans and relishes the atrocities to come.

Begotha, and all his kind, are incredibly strong and remarkably agile. He and his undead gang are resistant to damage, taking half damage from normal weapons. Fire inflicts standard damage, and iron weapons, or weapons blessed specifically at the shrine of Irensavel in Southpoint Cathedral, inflict double their rolled damage. Magical damage is at its normal levels.

Begotha and his kind are immortal. If they can be killed outright, then they remain dead, their souls freed but forever denied Solace. However, the creatures regenerate Hit Points at the rate of 1 point for every 5 elapsed Combat Rounds. If the creatures can return to their original, God Learner tomb (which they do on a regular basis), then regeneration increases to 1 Hit Point for every 3 Combat Actions.

Only Loskalmi are targeted for attack; non-Loskalmi are always ignored, but otherwise Begotha does not distinguish between men, women or children. All Loskalmi must pay.

Including Begotha, there are nine members of the undead bandit gang.

Begotha's Characteristics

STR	29
CON	26
DEX	15
SIZ	14
INT	17
POW	0 (Magic Points 10)
CHA	0

Hit Locations

D20	Hit Location	AP/HP
1-3	Right Leg	3/8
4-6	Left Leg	3/8
7-9	Abdomen	3/9
10-12	Chest	3/10
13-15	Right Arm	3/7
16-18	Left Arm	3/7
19-20	Head	3/8

Skills: Athletics 45%, Language (Janubian) 60%, Lore (Loskalm) 70%, Lore (Torture) 89%, Perception 78%, Persistence 56%, Resilience 90%

Typical Armour: Tough Skin (AP 3, no Skill Penalty)

Magic: Palsy 26%, Sense (Loskalmi) 90%, Tap (CON) 48%

Weapons

Type	Weapon skill	Damage / AP
Great Sword	94%	2D8+1D8 / 4
Long Spear	91%	1D10+1D8 / 2
Fist	76%	1D6+1D8

Special Rules

Combat Actions: 2

Strike Rank: +16

Movement: 3m

Traits: Disease Immunity, Poison Immunity, Regeneration



Mummified Knight Characteristics

STR 3D6+12 (23)
CON 3D6+12 (23)
DEX 2D6 (7)
SIZ 2D6+6 (13)
INT 2D6+6 (13)
POW 0 (0) (8 Magic Points)
CHA 1 (1)

Mummy Hit Locations

D20	Hit Location	AP/HP
1-3	Right Leg	3/7
4-6	Left Leg	3/7
7-9	Abdomen	3/8
10-12	Chest	3/9
13-15	Right Arm	3/6
16-18	Left Arm	3/6
19-20	Head	3/7

Weapons

Type	Weapon skill	Damage / AP
War Sword	65%	1D8+1D4/ 4
Long Spear	70%	1D10+1D4/ 2
Fist	70%	1D6+1D4

Special Rules

Combat Actions: 2

Strike Rank: +10

Movement: 3m

Traits: Disease Immunity, Poison Immunity, Regeneration

Skills: Athletics 45%, Language (Janubian) 60%, Lore (Loskalm) 70%, Lore (Torture) 80%, Perception 70%, Persistence 50%, Resilience 85%

Typical Armour: Tough Skin (AP 3, no Skill Penalty)

Magic: Palsy 20%, Sense (Loskalmi) 80%, Tap (CON) 35%

Hernies, The Ivory Knight

In the 860s Hernies, an ardent knight of Tarnwall, fought valiantly against the God Learners. The epitome of Hrestoli Idealism, he personified the Code of Chivalry before most knights active today had any concept of its existence. Hernies upheld the doctrines of Hrestol when all around

him were under the God Learner yoke and, for a decade, he was a renegade – banished from Tarnwall, distrusted by Princess Metheven, slandered by the Justeli. According to the lies he was a rapist and murderer who committed random atrocities in the name of Hrestol and was in league with all manner of vile insurgents. Little could be further from the truth. Hernies was a valiant servant of the True Hrestoli Way in a time when few dared admit their veneration of the saint. He endured persecution heroically and led the fight against the God Learners when few had the courage to unsheath their swords.

In the years that followed Hernies hoped that Hrestolism would quickly surface and the Code of Chivalry become a mandatory rite for all stout-hearted men of Loskalm. But change did not come quickly enough for him; it could not. Hernies, having weathered a decade of vile untruths and unjust ostracism, was finally betrayed but that most capricious of human frailties: impatience. He expected to be welcomed back into Loskalmi society as a shining hero – the epitome of knighthood, but that recognition and apology did not come swiftly enough. Around him, as Loskalm sought to rebuild, he did not see the shining new dedication to the prophet he had envisaged. Nothing could come as quickly as he believed it should. Hernies felt betrayed.

And so he wanders still, railing now against the society he fought to create. He views every knight now created under King Gwainric's rule as a pale and poor imitation of himself that must be challenged and exposed as the shallow corruption it is. The dukes he once so valiantly championed are now considered traitors and charlatans who have betrayed Loskalm's true legacy. Even his beloved Princess Metheven of Tarnwall is viewed as negligent - someone who could have used her influence to bring Hrestolism screaming into the centre of Loskalmi life, but chose to wait whilst others diluted the dream.

So Hernies roams on his white steed named Virtue. He is a scourge of the countryside, righting wrongs where none exist, administering beatings to those who strive to be true to Hrestol but, in his eyes, fall woefully short. His Code of Chivalry has become as warped as the lies of the God Learners would have had all believe: Hernies struggles to impose his righteousness on a land that is in no position to accept it. Those who refuse to listen to his rambling, incoherent lectures and sermons are either beaten or cut-down, depending on the state of Hernies' frail mood.

Hernies is old now, his hair white and his beard long and unkempt, but his eyes are bright with his zealotry and his tongue is as sharp as ever. His anger and righteousness keeps the rigours of old age at bay, for now.

Hernies Characteristics

STR	12
CON	14
DEX	12
SIZ	13
INT	16
POW	13
CHA	14

Hit Locations

D20	Hit Location	AP/HP
1-3	Right Leg	5/6
4-6	Left Leg	5/6
7-9	Abdomen	6/7
10-12	Chest	6/8
13-15	Right Arm	5/5
16-18	Left Arm	5/5
19-20	Head	5/6

Legendary Abilities: Born to the Saddle, Duellist

Skills: Athletics 51%, Dodge 64%, Evaluate 36%, Influence 66%, Language (Loskalm) 70%, Lore (Chivalry) 90%, Lore (Hrestolism) 105%, Perception 48%, Persistence 51%, Resilience 49%, Throwing 56%, Unarmed 48%

Typical Armour: Chainmail trews, shirt and coif; platemail breastplate. -37% armour penalty.

Magic: Manipulation (Magnitude) 32%, Spell Resistance 34%, Treat Wounds 38%,



Weapons

Type	Weapon skill	Damage / AP
War Sword	90%	1D8 / 4
Lance	82%	1D10+2 / 2
Dagger	70%	1D4+1 / 4

Special Rules

Combat Actions: 2
Strike Rank: +14
Movement: 4m

Merasch

Not all the God Learners went home. Some remained behind; some like Merasch the Collector. Hermetic wizards who found a secluded place for themselves, far away from the civilised places of Loskalm where they could pursue their activities in peace and in secret.

Merasch the Collector inhabits a slender, slightly lopsided tower in a valley of north-west of Agria where he works diligently on his Ultimate Thesis. This opus intends to categorise every living creature and entity on Glorantha, establishing the Unified Tree of Relationships, linking each to the Invisible God through a mathematically pure relationship that will form the Ultimate Equation of All Things and unlock the mysteries of creation. This enormous work is sanctioned by the Emperor Ilotos himself, who perceives that the equation will also unlock some of the deeper truths of HeroQuesting and will form a vital part of the Jrusteli monomyth.

To manifest his studies, Merasch collects creatures. Beneath his tower is a huge, labyrinthine menagerie, excavated by sorcery, that houses his collection. It is far from complete; Merasch has many rare and unique specimens from all across Glorantha, but there are certain, crucial creatures he does not possess: a dream dragon; an Inhuman King; certain chaos entities such as a krashkid; a whole genus from Pamaltela; several species of keets... his work will continue until he is certain he has a sample of everything, safely stored and catalogued.

To this end Merasch hires those intrepid enough to go on the hunt for him, always paying in gold, and always paying substantial sums. His agent is his servant, Ithionius, a southern Loskalmi who has served Merasch faithfully for over twenty years. Ithionius ventures out to the various cities of Loskalm annually, armed

with a list of creatures his master wants capturing, and attempts to hire adventurers to undertake the task. Similarly, Merasch is always interested in unsolicited finds that are brought to his tower – as long as they are not already part of his collection, which Ithionius diligently checks against the vast register of all the creatures held in the menagerie below their feet, their cries, howls, snarls and threats echoing up through the rock. Merasch sleeps during the day, preferring to work at night, when the creatures in his collection are at their most vocally active. Occasionally he releases one or two of his collection to see how they interact with their immediate environment, searching for additional clues to his grand theory. Sometimes the creatures escape: Merasch has lost several servants in this way, their bones, charred remains or eviscerated bodies being found scattered around the lonely, steep sided valley that surrounds his tower.

And when his theory is complete? Why, his work will be done and Merasch will return to Jrustela to present his work, leaving the cage doors open, and his collection free to spill out into an unsuspecting Loskalm that is most likely quite incapable of dealing with all the horrors he has assembled.

Ithionius

A thin, nervous looking man with tightly curled hair worn in the God Learner fashion, his goatee bird waxed to a point. Despite his nervous manner, Ithionius is quietly confident and an arch negotiator. He has been quietly fleecing Merasch ever since he started working for the sorcerer and has accumulated a small fortune of his own, hidden in an old cave halfway up the side of the valley on the east side of the tower. For now he is happy to continue looking after the God Learner but is preparing to leave him completely, aiming to use his fortune to escape to some far-off corner of Glorantha, far from prying God Learner eyes...

Merasch Characteristics

STR 9
CON 11
DEX 10
SIZ 8
INT 19
POW 19
CHA 6

Hit Locations

D20	Hit Location	AP/HP
1-3	Right Leg	-/4
4-6	Left Leg	-/4
7-9	Abdomen	-/5
10-12	Chest	-/6
13-15	Right Arm	-/3
16-18	Left Arm	-/3
19-20	Head	-/4

Skills: Evaluate 76%, Influence 41%, Language (Jrusteli) 90%, Lore (Animal) 110%, Lore (Anthropology) 90%, Lore (Geography) 83%, Lore (Biology) 62%, Lore (Malkionism) 105%, Perception 44%, Persistence 76%, Resilience 30%

Typical Armour: None

Magic: Manipulation(Magnitude)55%,Manipulation (Target) 74%, Diminish (SIZ) 75%, Dominate (Reptiles) 37%, Dominate (Chaos Creatures) 31%, Dominate (Trolls) 38%, Form/Set (Stone) 40%, Form/Set (Metal) 38%, Hinder 52%, Neutralise Magic 28%



Weapons

Type	Weapon skill	Damage / AP
Shortsword	21%	1D8 / 3

Special Rules

Combat Actions: 1

Strike Rank: +15

Movement: 4m

Legendary Abilities: Loremaster

Ichionius Characteristics

STR 11
CON 9
DEX 12
SIZ 15
INT 13
POW 10
CHA 10

Hit Locations

D20	Hit Location	AP/HP
1-3	Right Leg	-/6
4-6	Left Leg	-/6
7-9	Abdomen	2/7
10-12	Chest	2/8
13-15	Right Arm	-/5
16-18	Left Arm	-/5
19-20	Head	2/6

Skills: Athletics 40%, Dodge 24%, Evaluate 76%, Influence 36%, Language (Loskalm) 80%, Lore (Animal) 70%, Lore (Loskalm) 44%, Perception 52%, Persistence 28%, Resilience 31%, Unarmed 48%

Typical Armour: Leather jerkin, trows and skullcap, -6% armour penalty

Magic: Manipulation (Magnitude) 21%, Spell Resistance 25%, Treat Wounds 22%,



Loskalm

Weapons

Type	Weapon skill	Damage / AP
Quarterstaff	35%	1D8+1D2 / 3
Dagger	39%	1D4+1+1D2 / 4

Special Rules

Combat Actions: 2
Strike Rank: +13
Movement: 4m

Junora

Junora is essentially an independent kingdom predating Loskalm and being part of the kingdom of Akem. In the Second Age it is considered a separate, self-governing province of Loskalm that pays tribute to King Gwainric but otherwise determines its own direction.

Junorans are fiercely independent, but are as close to Loskalmi as it is possible to be. Junorans fought for Akem's freedom and rebelled against the God Learners; however its own fractious nature has prevented Junora from ever reaching the heights Loskalm and Akem reached – hence its position as a province, rather than a true state. Junorans refer to their land as 'the eight counties'; since the Dawn Age Junora has been divided thus although the precise borders and status of the counties have changed down the centuries. The counties are ruled by dukes and administered by barons and knights

Barroch

Barroch is the capitol of Yering, the smallest of Junora's eight counties. It is a small city standing in the foothills of Oranor in southern Junora. It was founded in the Dawn Age as a refuge from the advancing Brithini sorcerers further north, and the city survived in relative isolation for decades. The original Barrochians soon descended into pagan worship, summoning demons that were worshipped as gods. When the God Learners occupied Loskalm, the Inquisition tortured every member of Barroch in a bid to break the paganism and create Malkioni converts. Such brutality was successful but helped pave the way for the subsequent rebellion. However, the moat surrounding Barroch is home to a powerful water demon, which actively defends the city.

Caranwal

Caranwal began life as a shrine to Saint Xemela. The city grew around it during the Dawn Age, but blossomed considerably during the Second Age. During the wars that accompanied the kingdom of Akem's tyranny, Caranwal, which had been a peaceful haven for knights and wizards, became increasingly militaristic, having to defend itself from pagan barbarians and Gbajists alike. By the time of the God Learner consolidation of Loskalm, Caranwal had become a raiding city in its right, prepared to strike before being struck. Its militaristic outlook was curbed when the Jrusteli placed Caranwal under the rule of the Duke of Junora, who sought to return it to a more peaceful footing. This lasted until the Jrusteli exodus, when Caranwal, now de-armed, was left vulnerable to pagan attack. Caranwal's Malkionists have been forced to flee, leaving the city in the hands of those who either refuse to accept the Invisible God or who worship other gods, such as the Storm Tribe and the Pelorian Solar Pantheon. Caranwal is now a mixture of faiths, but with Malkionism a distinct minority, despite its powerful heritage.

Einpor

Einpor has always been a pleasant, thriving city. It emulates the great Loskalmi cities such as Northpoint and Southpoint, but is smaller than either, and so retains considerable, local charm. Its ruler, Earl Flandyth, considers himself a progressive ruler and invests heavily in landscaping, civic architecture and concepts such as central, underground drainage. He is a patron of the arts but also a shrewd warrior: as much has been spent on the city's walls as they have on the artworks that adorn its boulevards and tree-lined streets.

Einpor was also quick to embrace the restoration of Hrestolism and the city's cathedral is part of the Immaculate Church.

Molene

Molene stands at the trade crossroads for northern and southern Fronela. Built on the remains of a much older hill fort, it stands on high ground overlooking the agricultural plains below, meaning that it has rarely fallen to invading armies.

All trade flowing across Fronela passes through Molene or close to it. It is therefore filled with inns, taverns, coach houses, impromptu markets and a fabulous selection of goods. It is also renowned as a gathering place for mercenaries who seek employment either in Junora or the Janube city states. Molene has several training schools specialising in a variety of combat techniques, and the large amount of through-trade guarantees work for sell-swords as caravan guards or bodyguards for wealthy merchants.

Pale Lake

Before Time, Pale Lake was created when a True Dragon, during the Third Action, rose up from the ground where it had slumbered, and left a gash in the ground 65 kilometres in length. The lake was formed from the gash when water filled it, but the dragon's residual powers haunt the lake, making all life within it dangerous to eat, although the water itself is safe to drink. Mists frequently roll across the lake, appearing suddenly and disappearing just as swiftly. Traversing the lake by boat is therefore risky as the mist quickly disorients, leading sailors into a panic that results in boats capsizing and a watery death.

Pale Lake is also the home to a dragon-like creature that inhabits the very depths of the lake, or slumbers

in the Otherworld, close by. The creature rarely shows itself, and, when it does, is a ghostly shape cutting through the water, but remaining away from land and keeping itself hidden from prying eyes. The Janubian cities of Frastoreal and Mahan are, of course, intensely interested in the presence of a dragon in Fronela, and send secret study groups to watch for the creature's passing. On the lonelier stretches of Pale Lake's coast, isolated EWF groups undergo a series of draconic dances to bring the creature to the surface so that it might be communed with. Their actions, naturally, would not be tolerated by local Junorans and so they operate incognito, going to any lengths necessary to preserve their identities and true natures.

Salisor

Salisor is an unremarkable city that serves as the capital for the Salops, the most populous of the eight counties. It is an unremarkable, walled city that is divided into seven districts. Each district is controlled by one of the wealthy and powerful Salisan noble families; the families are old, in-bred and entrenched. All are dynastic; some are murderers; others are the most corrupt institutions in Fronela. All of them scheme, meddle, politick, lie, cheat and vie for greater power at the expense of their rivals. Of course, all this is done under a veneer of courtesy, politeness and respect, but the seven districts of Salisor are states at war. The war is subtle and is not waged with soldiers. It is waged with rumour, strategically and surgically engineered lies, slanders and smears. Character assassination is far more effective than any assassin's garrotte, and the families derive huge pleasure from belittling their rivals and gaining prestige before their allies.

JANUBE CITY STATES

The Janube River winds down from the Sweet Sea to the Ozur Bay, slicing a majestic course through the central Fronelan plains, a wide, stately, artery for trade with the city states strung along its length like pearls. In the early Second Age, before the God Learners came, each city state was fully independent and possessed a strong cultural identity that, whilst always Malkioni in nature, was true to itself and the contained beliefs of its populace. The city states competed against each other as they always have, but the Janube provided a thread of continuity and relatively peaceful existence. Some of the city states, like Sog, rose to marvellous prominence and committed their fair share of atrocities, but most continued, like the Janube, along a stately course.

The God Learners changed all that. With no single, central culture to bind them together and make them strong, they were ripe for conquest. Jrusteli, and Jrusteli-sponsored Loskalmi, systematically annexed the most westerly city states in a series of campaigns that saw some occupied and some razed to rubble. Resistance was mercilessly quashed and there is no doubt that the God Learners committed numerous atrocities in seeking to subjugate the river valley states. The campaign of conquest began in 790ST and ended within 5 years: the God Learners and loyal Loskalmi had only ventured a third of the way upriver and the campaign was halted due to a combination of labyrinthine Jrusteli politics and competing agendas within the God Learner forces. Key cities, like Galastar, remain unmolested.

The Three Atrocities

This is the name given by the people of the Janube Valley to the total destruction of three of their city-states: Ulichō, Kadal and Paval. When God Learners wonder why the people of the surviving city-states, many of whom are fairly orthodox Malkioni, resist the Middle Sea Empire, they need look no further than the fall of these cities to God Learner-backed Loskalmi.

God Learner domination in Fronela did not endure of course; by 865 the last Jrusteli strongholds were overthrown and the God Learners retreated to Seshnela, Ralios and Jrustela. However, the conquered Janube city states remained that way. Insulated from the politics of Loskalmi to a very large, very deliberate degree, Jrusteli domination continued and remains in force to the present day. Naturally these God Learner enclaves are isolated and bitter, but thus far Loskalmi has had no appetite for purging the remaining God Learners from along the Janube, and the empire has similarly lacked the will to either liberate them from isolation or reinstate the Janube campaign. Thus, in 908, the Janube city states represent a patchwork series of self contained communities, each with their own character and values, each competing against the others for trade and prominence. It is this isolationism that has allowed the EWF to gain its first footholds in the eastern city state of Mahan, and for Hrestolism to challenge Malkionism in other city states, but without the interference of the God Learners.

City States of the Janube Valley

Eastpoint
Frastoreal (Southbank)
Galastar
Ikankos
Kaldal (Riverjoin)
Mahan
Paval
Perf
Sogolotha Mambrola (Sog City)
Ulichō

Loskalmi names are given in parentheses.
Cities in *italics* are ruined.

The River Janube

Almost 1,000km in length, the Janube wends a steady course through central Fronela, with its source in the Sweet Sea, bordering Carmania, and ending at the Ozur Bay where the mighty Sog City stands guard. The river passes through craggy ravines in its central section but otherwise flows over gently undulating countryside and is joined at several points by smaller tributaries.

The city states dominate the Janube's course, but there are many towns along its length. Some are satellites of the city states, and some are independent backwater estates that will never grow larger than a few hundred people. Some were powerful centuries before, but are no longer so; and some, like Zoria, will become powerful in the future, when the strange and powerful Syndics Ban of the Third Age causes a complete separation of all the individual kingdoms of Fronela, preventing communal development.

The Janube is navigable along almost its entire length, making it a perfect trading river, and the merchants of Loskalm and the city states ply the waters in their trade barges moving cargo and passengers up and down the river constantly. The Janube is never quiet; there is always some form of vessel upon the wide, steady waters, its warning bells tolling as its heavy prow cuts through the waters, powered either by sail, oar or sorcery.

The City States

Eastpoint

Only 30km south of Galastar, Eastpoint is the most successful of the God Learner-influenced city states in that Jrusteli-influenced Loskalmi have managed to maintain a Malkionist grip on the city state's fortunes despite the Jrusteli retreat and the subsequent reversion to Hrestolism.

Blessed with good, productive fields beyond the walls of the city, tended by many small farms and steads, Eastpoint is self-sufficient and able to export grain, leather, vegetables and meats both north to Galastar (its biggest market) and downriver to Sog and into the Loskalmi heartlands. The city is prosperous in spite of its high-level politicking. Local sorceries have ensured that the lands surrounding Eastpoint are fertile despite

the cold of the winter and its people, all good Malkioni, are diligent and industrious. The major Malkioni saints – Rokan, Gerlant, Talor, Onokos and Xemela – are venerated across the city and out into the hinterland with hundreds of small shrines, chapels and churches dedicated to their blessed names.

Eastpoint is ruled by Junoura, a self-styled queen of shared Jrusteli and Loskalmi heritage and an ardent Malkionist. She is served by the Grand East Council, a circle of fawning courtiers, incompetent nobles, opportunistic Malkionist priests and, conducting it all like an orchestra, Earl Wulz of Svalwal, the disgraced son of a Jrusteli duke exiled from Jrustela and forbidden, on pain of death, to return to the empire's seat. Wulz is an arch-schemer; his hatred of Hrestolism matched only by his infatuation with Queen Junoura and his jealousy of Earl Ernathus of Galastar who has, on several occasions, courted the queen. Wulz makes it his business to know everything that is going in both in Eastpoint and the rest of the Janube city states. He has spies and wag-tongues everywhere, dipping into the royal exchequer with abandon to finance his intelligence network. What is happening in Frastoreal troubles him deeply; what is happening in Mahan terrifies him; but what keeps him awake at night, fretting, is the possibility of Ernathus and Junoura marrying, thereby severing his own power at a stroke. Wulz knows the movements, activities and, hence, secrets, of every member of Junoura's Grand East Council and deploys this intelligence with great skill to maintain his own position as the queen's most trusted and indispensable adviser.

As is common with God Learner cities, Eastpoint has been adapted so that its architecture and streets fit the Jrusteli pattern. Gates are placed to channel worshipful energies at the centre of the city; the streets conform to mathematically complex dimensions and patterns that ensure harmony amongst Malkionists, and discomfort to those who do not share the same beliefs, ensuring that only the faithful linger in the city. The focus of the pattern is the cathedral to St Talor the Laughing Warrior; an imposing building of black stone and gleaming white marble imported from Seshnela. Two orders of wizardry serve the cathedral: the Sevenfold Conclave specialises in the sorcerous arts of species domination, whilst the Manifest Truth Perceptionists specialise in spiritual projection and sensory perfection. It is the former order of wizardry

How the Janube Came to Be – a Hrestoli Myth

In the Dawn, Prince Hrestol was allowed to gaze into the eyes of Irensavel and glimpse the truth that was Joy and Solace, and he perceived the word of God. His enlightenment told him that he must cross Fronela from end to end and width to width to bring Joy and Solace to all within, for they had lost their way and turned to heathen gods. So Hrestol surveyed the land and so its enormity. To the north was Valind the Ice God and he would not listen to the Word. To the south were the mountains and they could not be moved. Before him was The Land of Fronela and it was a vast tract that could not be easily walked. Hrestol spoke to Irensavel of this dilemma: 'I wish to bring Your Word to the world, but the world is too large and I will not complete the task if I have to walk. If I fly I will not have my feet on the ground and so will not understand the common man. I will need to help to bring Your Word to all who must hear it.

And for a long time there was no answer, and so Hrestol began to walk east, through the old kingdom of Akem, where he brought The Word of the Invisible God to the people of that realm. He walked many, many miles and his feet bled, because he would wear no shoes so that his feet were always grounded. When he could walk no more he sat on a stone and gazed to the east, beginning to despair at the enormity of the task ahead and the lands still to be trudged.

Then the clouds broke and a light, blinding to all eyes save Hrestol's, came down from the sky and struck the ground far, far to the east, where Hrestol knew a sweet inland ocean lay. The light moved towards him, wavering as Valind's freezing winds tried to deflect it, and as it moved it carved a deep, wide channel in the land. In one day that channel was carved from the Sweet Sea to the Ozur Bay, and that evening Hrestol began to build a boat from the wood and reeds near to the channel. At dawn the next day the Invisible God caused the Sweet Sea to open its banks and flow into the channel. The waters became a river, and all watched as the river flowed down to the Neleomi Sea, bringing with it all the sweetness of the Sweet Sea.

Hrestol placed his boat upon the new river, used his cloak for a sail, and proceeded up river to bring The Word to the rest of the land. The river had no name then, but in time, as Hrestol navigated its length, it gained the name 'Janube', which means 'sweet current' in the old tongue of the Dawn Age. And such was the magic inherent in the Janube, that even Valind's cold gasp could not fully cross it, meaning that all on the south side of the river did not suffer to the same extent the terrible winters endured by the north.

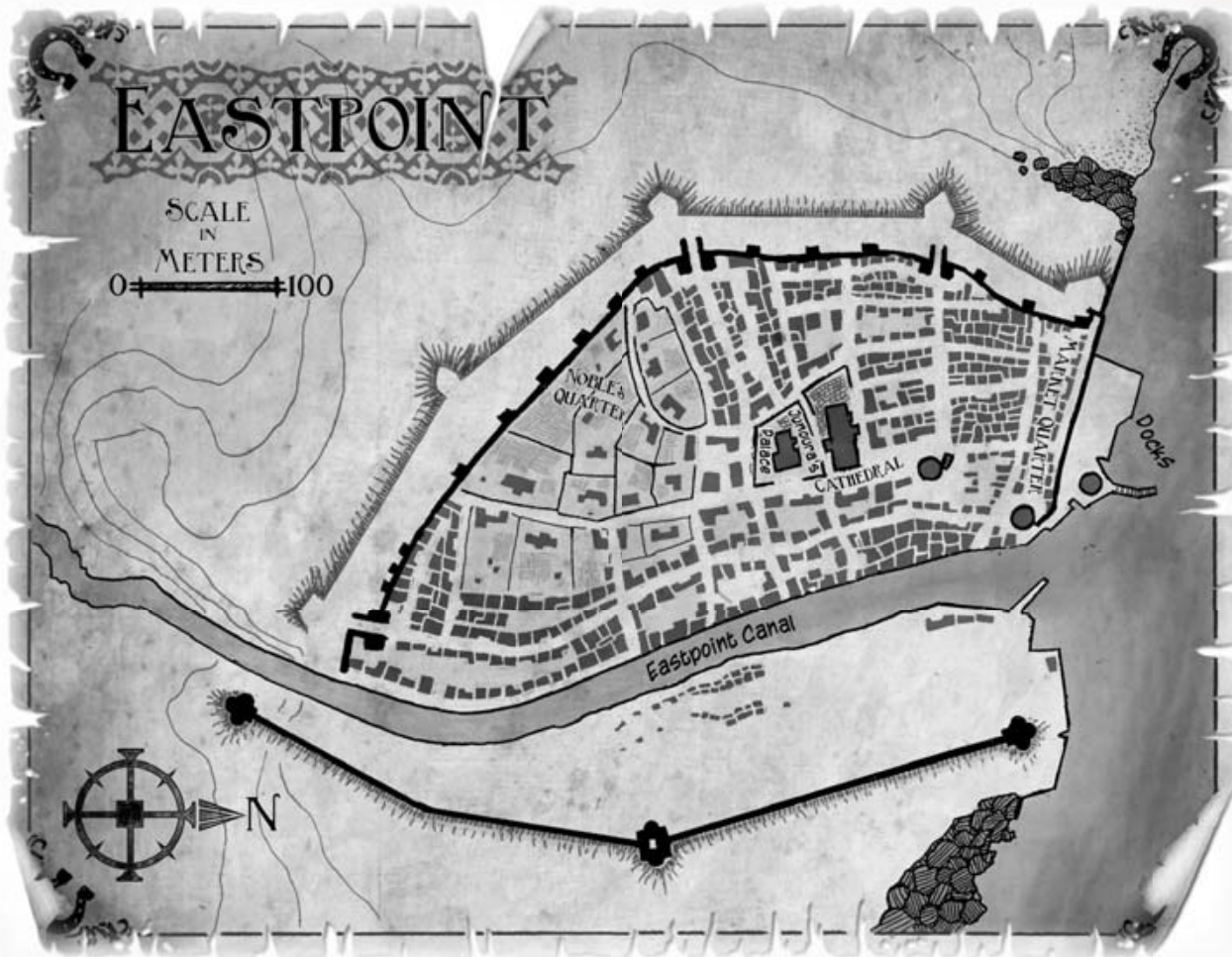
that is the custodian of the bones of Galastar, although it keeps this a secret from all but its highest members. The bones are hidden in a narrow, damp crypt below the St Talor cathedral and guarded by seven animated warriors of bronze, each warrior resembling St Talor himself, head thrown back in a riotous laugh, hair wild and tossed by an unseen wind. These enchanted statues are inscribed with an animation matrix that activates if the seven secret symbols are not made, and

they fight with no mercy to protect Galastar's bones. Naturally enough Earl Wulz knows the seven secret symbols and occasionally visits the bones, wondering if it might not be a bad idea to engineer their return so that Ernathus's power in the city of Galastar might be permanently broken.

Whilst the commoners of Eastpoint contentedly go about their business, the nobles (who congregate in the north

and west quarters of the city) engage in a seemingly endless circuit of balls, banquets, masques and soirees. The prime concern of this decadent elite is to out-do their peers in every respect, be it the setting of fashions, the size and opulence of their balls and banquets, or the patronage of Earl Wulz and Queen Junoura. The nobles of Eastpoint live off inheritances skimmed from the Loskalmi when the God Learners first conquered Fronela, and the tithes levied against the commoners who work the productive lands beyond the city walls. As these private funds dwindle, the nobles begin to wonder how they will support their extravagant lifestyles. Some agitate for war against one of the 'heretic city states', such as Frastoreal or Mahan, hoping that the plunder will replenish their failing coffers. Others hope for a miracle, praying to St Talor for an unexpected legacy to fall into their laps from some long-lost Jrusteli relative.

Queen Junoura is above the petty decadence of her nobles. Her private concern is Eastpoint's isolation from the empire and how to restore the much needed link. Defeating either, or both, Frastoreal and Mahan, might encourage Jrustela's interest in its forgotten colonies of the Janube, but Junoura is no fool. She knows that Mahan, with its veneration of the Eternal Dragon Ring, would be a foe too powerful for her small army to tackle. This is why she considers Earl Ernathus's proposal of marriage: Eastpoint, united with Galastar, would make an effective force which could, conceivably, move swiftly against introverted, perverted Frastoreal and then attack blasphemous Mahan. If she could rid the Janube of the EWF's insidious influence, then Emperor Ilotos might once more look to the lands of the west and bring an end to Eastpoint's exile.



Frastoreal (Southbank)

Overlooking the southern bank of the Janube and only 60km from Mahan, Frastoreal (known as Southbank to the Loskalmi) was never reached by the God Learners as part of their Janube Valley campaign and so has continued in its strange, sealed existence since its establishment during the Dawn Age.

Frastoreal began as a Brithini experiment in Reversed Logic. Its founder, Nehu-Frast, came to Fronela at the instruction of the zzaburi of Brithos, to specifically see what would happen when Brithini ideals were fully reversed and all accepted principles made into their opposites. This required quarantine from Brithos, lest an uncontrollable corruption develop, and so Nehu-Frast chose this stretch of the Janube as the centre for the experiment. Nehu-Frast brought with him dronars, holars, talars and a handful of fellow, willing, zzaburs from Brithini and raised the high, granite walls of Frastoreal overnight. The next morning, the experiment began: all traditional Brithini roles and ideals were reversed. Dronars, the farmers and artisans, became the officers; the talars became the makers and growers of things; the holar soldiers became the sorcerers and the zzaburs took-up arms to guard the city.

The experiment did not stop there. The laws governing crime were also reversed. Murder would be punishable by a fine, and trifling crimes, such as public insults or other, minor infractions, received the harshest punishments, including death. To the Brithini, who have a crime-free society, the reversal of these laws meant little, but as word spread up the Janube, those attracted to crime flocked to Frastoreal: and, because all traditional Brithini rules had been reversed, they were welcomed into the city and given free reign.

The experiment was disastrous for the Brithini. Deliberately reversing their logic imposed mortality upon them. The immortal Brithini began to die – either from natural causes, brought about by the suddenly accelerated ageing process that now caught-up with centuries-old bodies, or through murder, which, as an offence punishable by only a meagre fine, became commonplace. Nor could the Brithini halt the experiment and save themselves. The zzaburs found their sorcerous knowledge had deserted them and the dronars, who now had power in their enclosed society, did not want to relinquish it. The Brithini were doomed. By the 7th Century they had all but died-

out, leaving Frastoreal to those who had flocked to it: thieves, murderers, rapists, heretics, apostates and all manner of villainy in between. Nehu-Frast retired to his tomb-womb which lies below the central palace and sealed himself within with what remained of his sorcery. Frastoreal was left to the devices of the scum who now dominated it.

Curiously, the result was not complete anarchy. The inheritors of Frastoreal – Janubians, Loskalmi, Seshnelans and even some Orlanthi – simply maintained the laws of the experiment, but otherwise prevailed. A strange equilibrium was attained; despite the reversal of criminal punishments, murder did not run rampant in the streets although petty crimes did come to a complete halt. A certain social awareness asserted itself and, freed from the grand Brithini experiment, the new residents of Frastoreal, settled into a typical city-state life – albeit one where the codes of punishment run contrary to the usual social norms.

Since the mid-800s, and following the death of the last of the Brithini, Frastoreal attracted another group of interested migrants: EWF Hunting and Waltzing Bands. Drawn by the curious history of the city, the Wyrmfriends wondered if Frastoreal could be converted into part of the Great Dragon Project. The failed Brithini experiment had parallels with certain dragonewt experiments in the city Dragons' Eye, which had resulted in greater draconic enlightenment for those who has taken part. Sarandar the Immaculate, a fervent Hunter and Waltzer and involved in the dragonewt experiment, took her fifty strong band of draconic proselytizers into Frastoreal in a bid to investigate the possibility of draconic Malkionism. The results were astounding. Sarandar discovered that one of the outcomes of the Brithini experiment in caste and philosophical reversal was a heightened propensity to embrace mysticism. The residents of the city state embraced the draconic dances her followers conducted in the market squares and developed their own, similar waltzes that celebrated the lives of certain Malkioni saints and unlocked a mystical understanding of the nature of martyrdom: after all, had not the Brithini ensured their own martyrdom by reversing the very things that made them immortal? Sarandar's teachings demonstrated that draconic immortality was achievable through philosophical transfiguration and the acceptance that all laws are lies – something

Frastoreal had already proved to itself as a result of the Brithini Reverse Logic experiment. Wyrmfriendism was fully embraced, and Sarandar proclaimed Lady Scaled Protector of the city.

Frastoreal is now a semi-draconic enclave. The slow process of reconciling Malkionism with draconic mysticism is well underway. The philosophy of Ouromalkionism – that the Invisible God is a manifestation of the Cosmic Dragon's will – is popular. The saints are still revered, but a draconic aspect accompanies every ceremony. Lady Scale Sarandar watches over the city state through her vastly grown Hunting and Waltzing Band, the Ouromancers, and decks herself in Malkioni regalia decorated with potent draconic motifs. It is her belief that, in the next few years, Ouromalkionism will be complete. She has already ventured down to the tomb-womb of Nehu-Frast and noted that it resembles nothing less than a dragonewt egg. Once the entire populace of Frastoreal has undergone a full conversion, she believes that Nehu-Frast will hatch as an Inhuman King and create a new order of mystical enlightenment.

Physically, Frastoreal conforms to the Brithini pattern of walled cities being built as a series of concentric circles, one for each Brithini caste, with the palace of sorcery at the centre. When the Reverse Logic experiment was abandoned, the structure of the city fell into a certain chaos for a time as various non-Brithini factions claimed parts of the city as their own, demolished old divisions and created new ones. Whole streets were left as rubble, and some districts were uninhabitable. Now, however, under Lady Scale Sarandar's guidance, the streets have been rebuilt. There are no caste divisions, and the streets have been fashioned into a spiral pattern mimicking the Ouroboros Mantra that is at the heart of draconic mysticism. Malkioni chapels and shrines dot the spiral-patterned streets, and next to each is a separate draconic version of the shrine displaying the saint as part of the Cosmic Dragon's struggle against Orxili, the monster that destroyed infinity before the birth of the world. Murder is still only punishable by a light fine, and petty crimes are still capital offences, but, for the Frastorealites, law is a lie and crime an illusion anyhow, so it does not matter. All trade takes place in the Exchange Quarter by the harbour, a congested, noisy area where the walls of the city meet the Janube. Those visiting

Frastoreal seem to prefer to confine themselves to the Exchange because venturing into the main city is to expose oneself to the uncomfortable Ouromalkionist philosophy. Members of the Ouromancers regularly enter the Exchange Quarter to gain new converts but wrap their attempts in light-hearted 'dance lessons for complete beginners' – the same way they introduced draconic mysticism to the Frastorealites when they first arrived in the city.

Galastar

Built on the confluence of the Janube and the North Dona rivers, Galastar is a major trading port founded by Saint Galastar in 735ST, but it is not the first city to exist on this site. The Dawn Age city of Lopasar, a pagan settlement that fervently rejected Malkionism in favour of its crude, heathen gods, was razed by the hero Varganthar, the Unconquerable Knight, who drove the heathens into the depths of Rathorela. Lopasar was then fired and its ruins lay dormant and forgotten until Galastar, a renegade Jrusteli baron, fleeing the advancing God Learners, arrived here with his followers and resolved to found a city free from oppressive God Learner doctrine.

The site of ruined Lopasar had commanding views over the river and was close to granite quarries to the northeast. Declaring the new city would be an independent Malkioni enclave, welcoming all who worshipped the Invisible God, irrespective of personal beliefs, he attracted disenchanted Loskalmi, curious Janubians and even some Orlanthi displaced after the sacking of Kaldal. Galastar's openness worked, attracting incredible loyalty from a diverse workforce, and the city was rapidly established and named for its founder. The God Learners watched the building of Galastar with a mixture of hatred and jealousy but were ordered not to interfere by the Emperor: despite being a political exile Galastar still carried influence in Jrustela and had powerful friends at court. No one was to touch him, or his city.

To govern the city, Galastar instituted free elections – one of the notions that had resulted in his exile from the Middle Sea Empire. The elections created the Free Council, and this eclectic mixture of cultures and religious beliefs required Galastar's constant adjudication but, nevertheless, provided the society



with sound governance and a strong reputation for fair trade, which soon reached all the way along the Janube to attract merchants from across Fronela.

A change in the political climate in Jrustela eroded the support Galastar had commanded at court, and the ban on his persecution was lifted. God Learner agents infiltrated the city around 745 and began to work against him. Subtle machinations were brought to bear and this eroded the stable relationships Galastar had managed to create since the city's founding. Galastar was, eventually, arrested by the Rightness Army in 750 and a show trial was staged in Galastar's own courtrooms. Galastar was found guilty of High Treason, despite the lack of any confession and evidence of only the flimsiest nature, and was burned at the stake in the area where Saint Galastar's cathedral now stands.

Galastar's bones were salvaged by his followers and interred in a bronze box which soon became a

powerful relic attracting pilgrims from far and wide. This was tolerated for a while by the God Learners but, in 756, riots broke out when the God Learners (who had now fully occupied the city) attempted to curb viewings. Galastar's bones were thus taken from the city and moved secretly to Eastpoint, where they still remain. This has prevented the cathedral from being sanctified, much to the dismay of those who venerate Galastar as a progressive saint and still limits the founder's protective magic over the city bearing his name.

The God Learners still occupy Galastar, having successfully avoided the general exodus from Fronela. Galastar's worship is tolerated, because, without the relics in situ and an unsanctified cathedral, the Jrusteli renegade's magic has no influence. A new cathedral, dedicated to Saint Xemela, has been built next to Galastar's and deliberately overshadows it. The symbolic intent is for Xemela to heal Galastar's

treachery, as the God Learners view it, and curb, through faith, the continuing pilgrims who view Galastar – man and city – as a wondrous hero.

The City

Galastar sits on three steep hills overlooking both the Janube and North Dona. A pair of Jrusteli defence towers, some 55 metres high, rise above the streets. The first is close to Galastar's cathedral and is also the residence of Earl Ernathus, the Jrusteli military governor of the city, whilst the second overlooks the Pagan Quarter and is the residence of Aeshaeni, the sorceress. The Rightness Army garrison is attached to Aeshaeni's tower and regular patrols are mounted through Galastar's streets.

The city is divided into five areas. Founders' Quarter is where the descendents of Galastar's original followers live, and is the oldest part of the city, built on top of the Lopasar ruins. Next to it is Free Quarter, which is open to any Malkioni and is where most pilgrims, here to visit either Galastar's cathedral or St Xemela's, find lodging at the various inns surrounding Malkion's market. The Pagan Quarter is where the heathen Orlanthi are allowed to live and worship. The God Learners despise the presence of Orlanthi in what is, now, a Jrusteli city-state, but, with the Orlanthi of Charg close by, and little hope of Jrusteli reinforcements being available, they are allowed to remain. Market Quarter is where the main market is held, four times each year, and is surrounded by several merchants' inns that see thriving business whenever the markets are in session.

The fifth area is the Sacred Area, where the cathedrals to Saint Galastar and Saint Xemela are located. The area is walled and St Galastar's cathedral is patrolled by Jrusteli soldiers night and day. Access is permitted only with a license signed by either Aeshaeni or Ernathus and the waiting list for these permits stretches into months. Only two or three Galastar pilgrims are permitted into the cathedral per day, but that does not prevent the faithful from coming to the city and taking residence in either the Free Quarter or Market Quarter.

The cathedral itself is modest by Malkioni standards. It is made of the same, grey stone as the city walls, mined from the local quarry, and adorned with only a few flourishes. It has but one priest, who is also the

bishop of St Galastar's parish; Bedrin, a descendent of Galastar's original followers who founded the city and no lover of Jrusteli heavy-handedness. He is a good Malkioni, however, and reveres as many saints as possible, but retains St Galastar foremost in his heart. His greatest wish is to see the bones returned to the city so the cathedral can be sanctified and Galastar brought back to watch over the residents. He knows, however, this will never happen whilst the God Learners are in charge of the city, and he believes it will be centuries before Galastar's remains are truly laid to rest.

Casting a long shadow over Galastar's cathedral is that of Saint Xemela. The cathedral is opulently decorated with stained glass and fine friezes that run around the exterior stonework. These depict Saint Xemela's self-sacrifice and her subsequent healing of Galastar, bringing him into the true Malkioni fold. The bishop is Megwayn, a scarred, bitter woman from Seshnela who, for reasons unknown, prefers to remain as far from her homeland as she can manage. Megwayn is a student of Aeshaeni and the two are engaged in the founding of an order of wizardry together based in sequestered buildings opposite the garrison. The order is based on the teachings of both Xemela and St Talor the Mad – a surprising combination. Word is spreading about the order, attracting Loskalmi and Janubians keen to study such an interesting blend of sorcery styles.

Atmosphere in Galastar

The God Learners view Galastar as theirs'. Despite its curious history it was, after all, founded by a Jrusteli nobleman, albeit one with strange ideals at odds with the political climate of the time. They do not govern the city as an occupying force, but as its natural inheritors. The city bears all the hallmarks of a Jrusteli city, such as Frowal, but on a much smaller scale. True Church Malkionism is the city's official religion and the founding of Aeshaeni's sorcery order a typical Jrusteli approach.

Yet the city was founded in spite of God Learner principles and not because of them. Galastar had a vision of diversity and refuge; he demonstrated this by accepting, nay *welcoming*, the displaced Orlanthi of Kaldal. Loskalmi Hrestolism was similarly embraced, and with it, but supplanting neither, were Malkionist principles and reverence of the Abiding Book. This multiculturalism is accepted more by the

descendents of the Galastarings and the Orlanthi who believe that separate religions can co-exist, despite God Learner intolerance.

The result is a city in constant tension. It is not built to a Jrusteli Pattern and so does not channel Malkioni energy to soothe and assuage tensions; the God Learner rulers are forced into a compromise and know it. The Galastarings and the Orlanthi pagans know it too, but seemingly know better than to exploit that tension for now. The key to Galastar's continued existence is trade. It is far from Loskalm and a long trek for Janube merchants. Without trade, Galastar will shudder and die, and so the separate factions of the city are forced to work together, creating a city vitality in a walled, garrison town with a displaced, unsanctified saint.

Galastar stands on the edge of Orlanthi wildlands which the EWF infiltrated and the Carmanians have reclaimed. Everyone in Galastar knows this. Those outside know it too, and sense opportunities for adventure with Galastar as a base. Galastar is a true frontier city, in much the same way that Pavis is a frontier city, many thousands of miles away. Galastar crackles with magical potential – something that will be realised if Galastar's bones are returned to the cathedral. The God Learners work to prevent this and the Galastarings, and even some Orlanthi, work, secretly, to make it happen.

Ikankos

The most bizarre of the Janube city states, Ikankos is feared and shunned its neighbours for it is a city of the dead. It has been this way since the year 374 when the pagans of Ikankos created a new god to challenge the Invisible God, and sent their troops downriver to attack Sog City and other important Malkioni sites. The wizards of western Fronela banded together, calling, even, upon the Five Horrors to halt the new god in its tracks. The resulting magical energies caused the sun to stop, and this very act terrified the Ikankosi invasion force, allowing the wizards to make a direct attack against the petrified army.

With their invented god dead, the would-be invaders fled back to Ikankos, pursued by the Five Horrors. They believed they would find sanctuary in their city's walls, but were wrong. The Hand That Takes

stole their bodies, leaving only their souls behind; the Blinding Eye scoured all hope from them; the Voice of Lies seized the truth of their purpose and left only falsehoods; and the Unseen Face revealed itself in all its unholy glory, ensuring they could never leave Ikankos.

The city is not ruined. Its tall, thick walls rise up from behind the low hills on the north bank of the Janube, its buildings stark against the skyline. Those who do not know of Ikankos's history would take the city for being a thriving, living community, unaware that the city is trapped within its own bubble of time, that being precisely the time of the sun stop, when the pagan god was sundered. Ikankos does not age, does not decay, does not crumble. Its walls cannot be injured by any mortal weapon, nor does magic of any kind work within its walls: the Hand That Takes stole all power from the city, along with the bodies of its heretic residents, leaving behind nothing but ghosts.

The ghosts of Ikankosites cannot leave their city; nor do they wish to. The Hand That Takes stole ambition and awareness of the outside world. The ghosts remain trapped in their bubble of time, forever understanding it to be the year 374 but not questioning why, for them, nothing changes, nothing alters and time does not progress. The ghosts meander through the city streets, going about their daily pattern, but with fearful, confused expressions on their faces. Every ghost is compelled to perform the same rituals every twenty four hours – a result of gazing upon the Unseen face. Traders sell the same things over and over again; soldiers perform the same parades; in the great parliament building in the north of the city, the politician and clerics meet and conduct the same ghostly debates, their arguments and raised voices echoing around an otherwise silent city. As the ghosts walk their repetitive paths, they pass through all solid objects in their way, pausing, occasionally to wonder why the obstructions did not bar their progress but otherwise oblivious to their true existence. This is the lie in their hearts, placed there by the Voice of Lies.

Outsiders can enter Ikankos: its gates are not barred and the ghostly soldiers that patrol the walls pay no heed to visitors. Inside the city, the ghosts ignore intruders, going about their eternal compulsions without being able to register any incursion by the outside world.

But entering Ikankos is a dangerous business. For every hour spent within the city walls, a small part of the will to leave is lost. After a full day, the intruder feels compelled to stay. He feels his body beginning to ebb and lose form; solid objects begin to pass through him with little or no resistance. Within a week he has joined the ghosts of Ikankos and is doomed to remain within Ikankos until the very end of time itself.

The Lure of Ikankos

It was great wealth that caused the heretics of Ikankos to create a new, heathen god. Beneath their city they found vast reserves of gold, silver and iron that were unprotected by the Mostali. They dug out these riches and suddenly had the wealth to command the Janube valley. Wealth brought arrogance and intolerance of the accepted ways. The Ikankosites did not feel any need to worship the Invisible God. With their money they could learn the sorcery necessary to shape their own god – and, in those young times, all things were possible.

But they paid with their lives and souls. Yet the money is still there, entire treasuries heaped with coin, jewels and fabulous items of magical power, enchanted to please their heathen, blasphemous god. Certain rooms are filled, floor to ceiling, with wealth beyond reckoning. Had they not been destroyed, Ikankos could have challenged Jrustela and won, bringing their lurid ways to a wider world at the expense of the glory of the Invisible God.

It was good they became ghosts.

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Kaldal (Riverjoin)

Before it was sacked and became one of the Three Atrocities, Kaldal – or Riverjoin, as it is known to the Loskalmi – was a trade city like most of its brethren and one of the westernmost bastions of Orlanthi culture. The land around Kaldal was wracked by storms but they rarely affected the city and as a result it was said to have Orlanth's favour. The merchants of Kaldal were often cursed by their neighbours, especially the Loskalmi, for their mercurial prices, which were said to reflect their opinion of the buyer more than the value of their goods.

Kaldal was founded by Orlanthi wanderers early in the First Age. Its builders often clashed with, and later converted, those of vanished Ulichos. At first, it was a typical Orlanthi settlement but as more and more people, including citified Malkioni and even occasionally Dara Happans, came to trade, it eventually grew into a proper, if unwallled, city. When the Loskalmi invaded the Janube Valley under God Learner direction, Kaldal refused to submit and openly mocked their formerly idealistic neighbours – and became the first victim of their rapacity.

Kaldal is essentially an Orlanthi settlement on a much larger scale than normal. Six massive meeting and drinking halls along the riverbank served as its government buildings, where six, mostly allied, clans held sway. The structures built out from these are smaller and more conventional, many built by Malkioni who settled in the region and designed them with western tastes in mind.

Unlike the other parts of The Three Atrocities, Kaldal is mostly intact, although one of its great meeting halls was burned down. The city is abandoned because the Loskalmi promised to kill any man, woman or child found within, even unto the present day, and demonstrated the seriousness of this promise. As most of the structures are predominantly wood, however, Kaldal has decayed considerably since its fall.

Since the city's fall, lightning, always fierce in the region, has struck within its boundaries as well as without. In gameplay terms, this is an energy discharge. Treat this as a Magnitude 1d4+2 magical attack which deals 1d4 damage per Magnitude to a single location on any creature struck, ignoring armour. The lightning will not strike characters who venerate Orlanth within the city limits.

Some believe that Janube Valley rebels, especially Orlanthi from Charg, gather in Kaldal at night, entering through an underground branch of the river. The Loskalmi still keep their promise regarding Kaldal; a small garrison resides in the highland above the ruin, sallying forth to kill anyone found within its limits. God Learner sorcerers from the downriver city states sometimes visit to study the unnatural weather and some, apparently, place great importance on the city.

Mahan

When Carmania drove out the Snake Dancers of Charg, the draconised Orlanthi fled west and found a refuge in Mahan. In the dawn age Mahan had veered between Malkionism and various pagan gods, never deciding in which direction it would settle. Its people, a mixture of cultures from across western Glorantha, had seen benefits of worshipping both the Invisible God and a range of pagan deities, and had, for centuries, managed to resist Loskalmi, Junoran and Jrusteli attempts to enforce either Malkionism or Hrestolism completely. Pagan deities, limited in power, rubbed shoulders with shrines to saints, similarly disenfranchised, their worshippers often converting from one to another and then back again within days and as whim or fortune took them.

Around 860, as the revolt against the God Learners took hold in western Fronela, EWF agents crept into the Janube valley and assessed the potential. Frastoreal and Mahan were the two city states where their beliefs could be extolled to the greatest effect, and the Charg Snake Dancer Diaspora enhanced that opportunity.

Two Hunting and Waltzing Bands descended on Mahan in particular. The first were supporters of Lord Great Burin: The Musicians of Unstruck Sound; dangerous proselytizers who worship Burin almost as a god and are celibate adherents of Lord Great Burin's Ten Step Path, which eradicates all carnal desire. The second were followers of Isgangdrang's Way of the Dragon, draconic cultists worshipping Isgangdrang in her aspect as Drang, the Diamond Storm dragon.

These two sects entered Mahan and, within a year, had completely subjugated the incumbent gods, pagan and Malkioni saints, replacing them with their own forms of draconic worship, and re-establishing the worship of Ernalda the Snake (epitomised in the mighty form of the Janube itself).

Mahan is, therefore, a draconised city state. The north half of the city is ruled by the Way of the Dragon cultists, worshipping Isgangdrang. The south is ruled by the Musicians of Unstruck Sound, worshipping Lord Great Burin. Everywhere in Mahan the buildings and streets have been altered to create mystical harmony, with the streets forming the complex mystical mantras as found in dragonewt cities. Buildings are adorned with draconic accoutrements and regalia. Statues to Isgangdrang and Burin in their draconic aspects dominate the skylines. The worship of the saints is permitted, as long as the worshippers accept the draconic aspect of those saints, and understand they are scales on the Great Dragon's hide. Mass ceremonies, led by the Isgangdrang and Burin mystics, take place daily, at the setting of the sun and its rising, with each sect following its particular draconic path in order to achieve spiritual purity and mystical enlightenment.

In the southern half of the city, where Lord Great Burin is revered, celibacy is violently enforced. The daily rituals promote the exclusion of carnal thought from the mind and soul, and any who stray from the path are stoned to death in the main square. At the evening ceremonies Burin's worshippers re-enact their Lord's greatest victories by gorging themselves and then vomiting, en-masse, into specially formed channels that flow into the Janube. This purges the body of unclean thoughts and desires, and imitates how Lord Great Burin regurgitated the swallowed spells of the God Learners, restoring the dead warriors of the EWF to life.

In the north, where Isgangdrang's power is resolute, the mass ceremonies focus on the Right Left-Hand Path – complex dances that require months to master but which channel the twin paths of righteous spirituality into a central core. In this way the Way of the Dragon cultists perfect their magics whilst the cult's mystics intone Isgangdrang's Right Left-Hand Path, concentrating magical energies.

Mahan is dangerous for the non-draconised. Newcomers have but one chance to accept draconic power and must then choose either the northern path or the southern, determining which of the two sects they will embrace. Those who refuse are driven out of the city with violence and magic. Those who accept are assimilated into the draconic way and forced to become EWF adherents, rejecting forever whatever faiths they once held true.

Paval

Paval made the mistake of betraying the God Learners rather than simply opposing them. Its punishment made it the last of The Three Atrocities so famous in the Janube Valley. One of the earliest bastions of Malkionism in the region, Paval did not prosper as many Janube city-states later would. Its cathedrals and even the palace of its line of self-proclaimed Oligarchs are small, shabby affairs and the goods it shipped out were known more for their low prices than their high quality.

Always one of the least important city-states of the Janube Valley, Paval consistently tried to better itself by subterfuge when its goods and swords proved insufficient. When the Loskalmi invaded, the Oligarch of Paval welcomed them with open arms. Citing their shared worship of the Invisible God, he supplied and cheered their wars against pagan Kadal and Ulichö – and then launched a surprise attack on their over-extended supply lines. Unfortunately for Paval, the rest of Janube Valley had no interest in joining the coalition the Oligarch hoped to create and the Loskalmi fell on his city as viciously as it had on his rivals.

Paval is smaller than most Janube Valley city-states and even before its destruction was much more run down. Its role as a haven for smugglers and layabouts, many of them foreigners from the south and west who

Lord Great Burin and Isgangdrang – The Eternal Dragon Ring

Lord Great Burin is the Destroyer of Evil and Sorrow. His Ten Step Path - the Path of the Unstruck Sound - eradicates carnal desire, material desire and mundane thoughts from his devotees' minds. He spent many years in meditation but returned to defeat an invasion of massed armies and sorcerers from the Middle Sea Empire when he devoured the God Learners' spells and vomited out the dead soldiers of the EWF, now returned to life. He is again an active member of the Eternal Dragon Ring and considered second only to Isgangdrang. The invaders were crushed decisively. All their borderlands were plundered mercilessly and destroyed, whole tribes made slaves to the EWF. Huge tribute was exacted to cease the invasion, and was collected annually afterwards from them.

Great Isgangdrang is the Perfect Uprising. Her life charts the Right Left-Hand Path, which is the perfect draconic method for every human accepting draconic enlightenment to become a True Dragon. Isgangdrang is human in form but has proved to many that she is a true bearer of draconic power. She destroyed the last Orlanthing king some two centuries ago and now leads the Eternal Dragon Ring in the absence of its transcended founder, Obduran the Flyer. Her draconic aspect is Drang, the Diamond Storm dragon, and that is the focus of her cult.

had no other place in the Malkioni world, enhanced neither its reputation nor its architecture. Individual estates within the city are walled as if to repel assault and the windows of many shops are barred – the only decoration they have.

Because it had little in the way of organized or effective defences against the furious Loskalmi army, Paval fell quickly and without much damage to its

structures. Only the Oligarch's palace suffered serious damage and is crumbling; the rest of the city is only marginally more dilapidated than it was before the invasion, although it is far less busy.

Although the ruin at large is easy to enter, individual estates are walled and many of the freestanding buildings fortified.

When the blood of Paval's slaughtered citizens sank into the marshy ground, it seems to have either formed or awakened some sort of demon. This creature somewhat resembles a cross between gnome and undine elementals and is made of soggy, gory dirt and mud. Its attacks are mindless and random and it does not range far from the ruin.

Perfe

Perfe has always been The City of Arts, even under God Learner, and then Junoran domination. Its low walls are made of gleaming marble; its wide streets are tree-lined and fountains gurgle in the many small squares and private parks. Like the walls, the fine buildings, following the early Loskalmi style, are made from white and green-veined marble, and the city is, itself, a work of art.

Naturally enough the God Learners, when they conquered Perfe, imposed the Jrusteli Pattern upon it, erasing the old streets and creating new ones, but somehow its spirit always remained intact. A haven for philosophers, poets, painters and sculptors, Perfe was – and is – famed for its delicate porcelain, much in demand in the wider Middle Sea Empire, and it was with reluctance that the God Learners left it when their retreat began.

Since then a mixture of Loskalmi and Junorans have moved in, returning some of the streets to their old ways, but never fully erasing the Jrusteli Pattern. Therefore all arts that venerate the saints and give glory to the Invisible God are of the greatest quality and deepest beauty. Those that do not are still worthy pieces, but are dull in comparison.

Many schools of art flourish in Perfe. Those who reject war find a home here, creating and shaping, bringing peaceful ideas to fruition in ways that would be denied to them in the cities of Loskalm or the eastern Janube.



Perfe has no single ruler and no ruling council; the residents govern themselves, working communally to maintain their haven and preserve their artworks. The various art schools might vie to produce the best pieces – which are exhibited and recited in the Grand Exhibition in Sea Season each year – but the rivalry is honest, friendly competition. Not even the God Learners could break that spirit, and the spirit of creativity will endure long into Perfe's future until the Syndics Ban creates true isolation and the Kingdom of War brings terror to Perfe's streets.

All the schools of art are famed, but the most prestigious is the Guild of Poetry, founded in 791. Here, in the delicately spired, glass-lined Hall of Verse, poetry is elevated above the norm, becoming haunting reflections on truth, illusion and experience. Every poet who joins the guild is tutored by an expert. Works are analysed, dissected, reconstructed and given new meaning. Listening to a Perfe-composed poem is like listening to the finest music or beholding the most wondrous, beautiful face: tears are frequent, collected in small silver chalices and added to the fountains in the square outside the guild hall. The poets who take up residence

here learn truths, personal and spiritual, deepening their sense and appreciation of all the saints. Most stay, and the grand subterranean libraries are filled with countless volumes and scrolls of the most moving, exquisite works. Those who leave often take to holy orders, entering the church or an abbey, where their talents, honed by the Guild of Poetry, contribute to Hrestol's Glory and the Joy that is the veneration of Irensavel.

Sogolotha Mambrola (Sog City)

At the mouth of the Janube, where the river widens and slows as it flows into Ozur Bay, is Sogolotha Mambrola, or Sogjanzo Malakumb, or, as it is almost always known, Sog City.

The Brithini claim it was Zzabur who founded it; but the waertagi also make a claim of their own and there has been a waertagi presence in Sog for as long as anyone can recall (although, now, they are an oppressed minority, forbidden to leave their ghetto). Sog City is the largest of the Janube city states, the most vibrant, the most learned, the most magically intense, and the most forceful. Being anchored close to Loskalm it enjoys superb trade with King Gwainric's kingdom and many of its inhabitants are Loskalmi or claim Loskalmi descent, but Sog is truly cosmopolitan, due to the presence of the University of Pure Logic.

The University of Pure Logic

No one doubts that the university was founded by the Brithini: its campus, on the north side of Sog, is the finest seat of sorcerous learning anywhere in Glorantha. Zzabur and his two sons founded it as a base for their studies, and the eldest son, Edemter, was its first chancellor. Hosting a dozen faculties, the University of Pure Logic is designed to ground sorcerers and wizards in the logical, unassailable principles in the magical manipulation of the universe. The Brithini founded it purely as an intellectual experiment to enhance their own learning outside the caste divisions of Brithos, and for centuries it accepted none but Brithini students. That was during Zzabur's tenure, but when that great wizard returned to Brithos, leaving Edemter to control the university's fortunes, it was opened to non-Brithini and soon attracted Malkionists and atheists alike – anyone keen to study the sorcerous arts and sciences.

Whilst under Edemter's chancellorship, the university maintained a devoutly atheist course, which was

reflected in Sog as a whole. Churches to the Invisible (or any) god were forbidden. That was challenged when Hrestol arrived. Hrestol had spent years wandering Seshnela and Fronela, ardently proselytizing the ways of Joy and Solace. He did not come to Sog to preach, but to learn, and was, for a decade, a diligent student at the University of Pure Logic and contributed much to the study of sorcery. He may or may not have codified the class of the knight and the code of chivalry here; but what is certain is that converts to Hrestolism flocked into Sog to learn from Hrestol, ignoring the ban on religion and challenging the supreme rule of the Brithini. When students began forsaking their sorcerous studies to pursue courses in Hrestol's teachings, it was time to act, and so Hrestol was banished from the university and forced to wander once more. In this period of wandering, Hrestol's following grew stronger, and became entrenched in Sog City. A church – the first and only church – was erected in his name a stone's throw from the Chancellor's Gardens and worshippers flocked to it. Religion had arrived in a city of atheists.

Hrestol returned to Sog in 33ST, intending to write a new work that would bring together all his teachings and sorcerous knowledge. Instead, he was arrested and imprisoned within the university. The church was fired and Hrestol was placed on trial, accused of wilfully perverting Zzabur's founding precepts. Edemter presided over the trial and listened to countless testimonies from Brithini and non-Brithini sorcerers alike who swore that Hrestolism had wrecked their studies and destabilised important research projects. Hrestol sat through the entire trial peacefully, answering questions succinctly and politely, but otherwise scribbling in the vast ledgers provided for him. At the conclusion of the trial it was agreed that Hrestol was guilty of a wide range of crimes and Hrestol did not attempt to plead his innocence. He was sentenced to death, under Brithini law, and was crucified on the Goloth hill, close to the Wall of Brass.

The university, and Sog, returned to its atheistic ways and the university prospered, becoming the sprawling, intense seat of sorcerous study it is today. That is largely thanks to the God Learners. Wealthy families sent their sons to study at Sog, and bestowed generous grants on the faculties. When the Middle Sea empire dominated the west, Sog remained largely independent: the God Learners would not dare directly challenge the city Zzabur founded, nor annex the university he built. But

the God Learners did supplant all other students at the University of Pure Logic, and they still come here in their droves to study and perfect their sorcerous knowledge.

The Waertagi

Did the waertagi come to Sog because Zzabur had founded it? Or did Zzabur found Sog because the waertagi were here? The waertagi vehemently argue the latter, and, because of that, they are denied the city.

There is no doubt that the Sog peninsula has been important to the waertagi for a great deal of time. Where Sog slopes down to meet the sea, in Ozur Bay, the waertagi built the immense docks, large enough to accommodate two of their city-sized Dragonships, created from the bodies of sea dragons. For much of the Dawn Age the waertagi co-existed in Sog with the Brithini, using their dock for ship maintenance whilst the Brithini developed the University of Pure Logic. Waertagi drifted into the city proper, establishing an enclave close to the docks but separate from the city itself, and the co-existence was a happy one.

As the God Learners came into ascendancy, and waertagi dominance of the sea was challenged, so was the waertagi presence in Sog. As the city grew and God Learners came to dominate the politics of both the university and the city, the waertagi presence became less and less tolerated. Eventually fewer and fewer waertagi dragonships were prepared to use Sog as a base, and the waertagi who had chosen to remain on dry land became isolated the persecuted by the Jrusteli. The docks fell into disrepair and it has been over a century since a dragonship docked at Sog. A sorcerous wall of scalding brass separates the dockside enclave from the rest the city, and the waertagi remain behind it – inured to their fate and still fearful of oppression that pervades in the city at large. The people of the Dock Quarter hope that a dragonship will come to rescue them from their plight; prayers are offered to Magasta and other watery gods for this salvation, but so far they wait in vain. A dragonship will come, but this will be to escape the Closing which will seal Glorantha seas and prevent even the waertagi ocean lords from crossing the seas which are their home.



Sog Gazeteer

Sog occupies a peninsula at the mouth of the Janube, where the river empties into the Neleomi Sea at Ozur Bay. At the eastern edge, where the peninsula starts, the imposing Wall of Brass marks the beginning of Sog. Sorcerously raised by the Brithini, the Wall of Brass is an unbroken line of metal, surmounted by watch towers and punctuated by huge gates of brass that slide open on silent runners. The districts of Golotha and Vadelot are on the north and south edges of the wall, respectively, and the central gate opens onto the Mese, the grand processional way leading from the wall and all the way down to the waertagi dragonship dock.

Golotha. Golotha is a community of staunch Loskalmi, Junoran and Seshnelan Hrestolists. This is where Hrestol was martyred, on the grassy Goloth hill. The hill is surrounded by shrines and chapels dedicated to St Hrestol and the township community south of the hill is a magnet for Hrestoli pilgrims and dutiful knights. Its narrow streets are cramped and lead towards the Mese and the Cathedral of St Hrestol Lord



Martyr. The cathedral is an impressive, pyramidal structure with a central spire rising needle-like to scrape the sky. Within thousands of votive candles line the walls, shedding an eerie light, and it is always crammed with pilgrims and worshippers who queue for days to see and touch the Hrestol relics, preserved in a chamber directly below the spire. Three relics are of prime importance: the Ball, the Stick and the Last Spell. The Ball and the Stick are the components of Hrestol's mace, which he symbolically broke to show the division between his own path and that of orthodox Malkionism. The Last Spell is the final sorcerous enchantment Hrestol created before his martyrdom; no one knows what power lies in this magic, but the spell burns bright and hard, contained in a crystal flask set between the Ball and the Stick.

Outside Edge. On the southern edge of the wall is Outside Edge, an enclave of foreign merchants, traders, ne'er-do-wells, lowlifes, fugitives and criminals. More cramped, dark streets are home to various gangs of unpleasant youths, the diseased, and down-at-heel merchants. A whole host of cultures congregate in this lawless section of the city, and it maintains the atheism of the Brithini even though no Brithini would ever set foot in the warren of alleys and mud pits forming the core of the district. Most things, legal and illegal, are available in Outside Edge, but life is cheap and often the price for wandering into it unprepared or for angering its rulers. Currently, the head of the pile is Gubbra the Host, a merciless Seshnelan who is a fugitive from the God Learners, the EWF and the Orlanthi, having committed crimes against all three. Gubbra skulks in his cellar maze protected by his Heavy Crew, which includes a cave troll and a grotaron. He controls most of the illegal trade in Outside Edge and has the power of life and death over all its residents.

The Milion. Bounded by the Mese and the bank of the Janube, The Milion is a residential and trade district distinguished by the huge central obelisk on which all distances in the west are marked. Around it is the vast Pedestal Market which attracts traders from all across Fronela and Seshnela. A thriving trade hub, Pedestal

Market operates year-round and gathers together goods and produce from some of the furthest-flung reaches of Genertela: even EWF delicacies can be purchased here, and there is a fashion for some of the less overt draconic clothes and symbols amongst the university's more adventurous students.

The Mese. Laid by Zzabur, the Mese runs uphill from the Wall of Brass to the Brithini citadel at the heart of the city. To its north, and close to the Pedestal Market, is the Street of Women, a famed region of the city entirely populated by women who offer themselves as prostitutes, courtesans, temporary companions, high-class escorts or 'For Rent Concubines' and all services in between. The lower-class (and hence cheapest) women flaunt themselves brazenly on street corners, using narrow alleys between buildings as their boudoir. The better purveyors of services occupy rooms and floors in the tenements of the district, some by appointment only and in exchange for a hefty payment of silver. Males are forbidden any trade in the Street of Women although as customers they are most welcome. Those stupid enough to think they might take advantage of the Street of Women's workers, and get away with it, are in for a shock: the Street looks after its own. The punishment for abusing a woman, such as refusing to pay, is castration, carried out swiftly and with no room for appeal. More heinous crimes have more gruesome punishments, and some miscreants have simply vanished, only for selected body parts to turn up in various areas of the city, each tattooed with the slogan 'Don't mess with us...'.

Rokarlot. Mostly a residential district, Rokarlot is dominated by Rokari from Seshnela, and it practices Rokari Malkionism to the exclusion of other beliefs. Here, impoverished nobles from Arolanit, Tanisor, Laurmal and other Seshnelan duchies, can act as lords and powerbrokers. Many are students who have dropped out of studies at the university, and so have a different set of expectations when it comes to scholarly matters. Others are nobles who would be minor players in their homelands but can pretend to be Somebody in the rarefied Sog City air. Rokarlot hosts an atmosphere of shabby gentility, with a high degree of snobbery and a disdain for the student class. The waertagi,

in particular, are viewed with hatred and there are moves amongst some of the Rokari to have the entire enclave of waertagi expunged from Sog City.

Pamelot. An enclave of Pamaltelans who either came across with waertagi, or made their way here independently and decided not to leave. Pamelot has its own sect of worship focused on Bolongo the Fool (because only fools would come to Fronela) and Earthmaker. The Pamaltelans actively trade in the Milion market quarter and a few have enrolled at the university, but mostly this enclave keeps to itself and has some sympathy with the waertagi and the Bolongo priests are investigating how to counteract the spell that creates the wall of scalding brass.

University Quarter. The domain of the University of Pure Logic. A dozen grand faculty buildings congregate around the Brithini Citadel, enjoying wide boulevards and pleasant views out over the Ozur Bay. The quarter is walled and accessible only by the Serendost Gate, which is guarded magically and physically by the Logicians, a small cadre of Loskalmi knights who are devoted to reconciling logic and chivalry. The university quarter is separated into faculty regions, or colleges, each based on a separate school of sorcery. A college has residential accommodation for its students (although many choose to live outside the campus), administration buildings, and then the faculty hall where lessons, practice and research are conducted. Every area of sorcerous study is represented in the university, and it has expanded greatly under God Learner patronage. As the focus is on scholarly pursuit, rather than religious doctrine, tensions between Jrusteli, Seshnelans, Ralians and Fronelans can be set aside. Instead, rivalries exist between colleges with each attempting to gain the greatest results, the most effective spells and develop the heaviest, densest, most potent grimoires. Minor wars have broken out between colleges, with battles being fought in terms of logic, mathematical prowess and, sometimes, the judicious flinging of spells from high towers. The lecturers, tutors and deans are every bit as competitive as the students, and encourage loyalty

The Boat Race

The annual university boat race began as a waertagi ceremony, in which the waertagi carried a ceremonial boat through the streets of the city as a reminder of the ancient pacts between land and sea. With the ostracism of the waertagi the boat race has been hijacked by the university and it is staged to help settle (or create) rivalries between colleges.

Held in Sea Season on the quiet, slow-moving stretch of the Janube above the opening of the bay, teams compete over a kilometre-long course. A great deal of ceremony is attached to the race: teams paint their faces either blue or green, mimicking the waertagi, and spend all year building and perfecting a dragonboat which can have up to 50 oarsmen. Although primarily a university event, teams from outside the university can also enter, as long as they bring their own boat and paint their faces. Boats and crew can be magically augmented in a fifteen minute period prior to the start of the race, and marshals check each boat to make sure it is not under permanent enchantments. Direct magical attacks between boats are forbidden, but physical attacks, as long as they are directed against the boat and not the crew, and do not involve missile weapons, are perfectly legal. The winner is whoever crosses the finish line first, and in some years every boat has sunk, so a winner is not necessarily guaranteed. The winner of the competition must, by tradition, burn their boat on the banks of the river close to the Milion district.

The waertagi are banned from entering the race they created – much to their anger. There is no doubt that any true, waertagi-built boat would outclass any other vessel on the river, and the fractious colleges of the university consider the race a purely human preserve that should remain unpolluted by waertagi heresy.

to the college above national or religious affiliations. Each college sees itself as embodying the true spirit of the university and cannot bear for a rival to gain any form of ascendancy.

The Citadel. Dominating the hill, looking out and down on the rest of the city, the Brithini Citadel is where the immortal, atheistic Brithini, secret themselves. The citadel is protected by a wall of red-hot brass, similar to the one that separates the waertagi from the rest of Sog. The wall has no gate; the Brithini have spells that allow them to pass through the wall without harm, although their appearances are rare indeed. Inside, the citadel is a marvel: palaces and halls gleam and glitter with domes, minarets, spires, towers and sweeping elevated walkways joining the buildings together. The highest of the towers, built by Zzabur, is home to the Seeing Stones, which the immortal sorcerers of Brithos use to observe over great distances of both space and time.

The Citadel conforms to the caste and logical traditions of Brithos; without these, the sorcerers within could not maintain their immortality. The Brithini rarely mingle with the normal people of Sog, and even when they do, confine themselves to brief meetings with the faculty vice chancellors (who have reached such a crusty state of educational superiority that they can properly comprehend the incredible, logic-driven intellects of the Brithini). The vast bulk of students will never see a Brithini sorcerer, but everyone knows they are there, engaged in their own studies, isolated and aloof from the city they created.

Sog Port. The port is on the south-side of the peninsular and comprises of human docks for standard shipping – not like the immense dragonship docks of the waertagi. A vibrant place of warehouses, stores, taverns and inns, it is the disembarking point for all sea-bound visitors and tradesmen.

Dragonbone and Driftwood. In the shadow of the dragonship dry dock, a network of immense, curving struts, platforms, rigs, jigs, trenches, and other paraphernalia essential to equipping and repairing city-sized ships, is Dragonbone and Driftwood, the waertagi ghetto. The two districts, which flow together, are highly impoverished and separated from the rest of Sog by a further wall of scalding brass emulating the one which separates the Brithini from the university. However this wall was raised by God Learner sorcery and not Brithini. The Jrusteli have always resented the oppressed the waertagi and determined to keep them in one place when the Middle Sea Empire came to dominance in Fronela. The Scalding Wall has a single gate, guarded by Loskalmi Logicians, and the waertagi rarely attempt to come through it. Their banishment is not complete; permits can be applied for from the administration faculty of the university which allow limited movement around the city (the university is out of bounds, as is Rokarlot and the Street of Women), but it is rare for the waertagi to stray from their enclave.

Both waertagi areas suffer from great poverty. Decent building materials are tough to come by, and a great deal of foraging from the estuary mouth is done. What little trade exists is usually through crooked Outside Edge merchants who sail around the Driftwood and anchor just off the main quay, selling goods at a hefty mark-up. Naturally enough, in an area with such poverty there is drunkenness and crime. The waertagi of Sog, cheated of their inheritance, ostracised by the city's inheritors, are bitter and angered. Drink is the one commodity most can afford, and drinking is done to excess. Violence is never far from the surface in Driftwood, fuelled by poor quality, but very strong, very cheap, alcohol – much of it brewed in Outside Edge. Non-waertagi do not enter the enclave without an exceedingly good reason, and do not remain any longer than necessary. The waertagi do not appreciate intruders and intruders cannot, normally, bear to be in the depressing, sombre, conditions the waertagi are forced to occupy.

Ulich

The largest of the three cities sacked by the Loskalmi in what have become known as The Three Atrocities. Ironically, Ulich is only much mourned because doing so focuses Janube Valley opposition to the Middle Sea Empire, as it often dreamed of empire itself and sparked wars among the city-states. Founded by mercenary Malkioni soldiers who sought work among the more fractious Orlanthi, Ulich had the rare distinction of being one of only a handful of cities to convert *from* Malkionism when its rulers embraced the worship of the Storm Tribe.

Ulich was an extremely powerful and militant city-state, in the late First Age nearly half the city-states fell under the sway of its armies. It suffered terribly during the Gbaji War because those armies became the Janube Valley's first and often only line of defence. Ulich was not conquered by the Stygian Empire, first out of gratitude for its assistance against Gbaji, later because its soldiers were more than the Stygians could overcome. God Learner sorcery, however, turned its mighty granite walls to wood, which the Loskalmi burned to the ground along with most of the city.

Ulich was once called the 'stone city' because it had a rare encircling wall and much of its construction was built of sturdy granite. When the God Learners transformed its wall, it lost not just its existence but this distinction. Inside the city, only those buildings still made of stone – mostly keeps, garrisons and temples – remain.

The outer wall of Ulich was completely burned to the ground. Most of the buildings within also burned, with fires said to be so hot they melted some of the stone. It is now difficult to find more than foundations where this city stood, with only broken keeps, temples and ash serving as reminders of its prior existence.

CHARG AND GOLAROS— LANDS OF THE ORLANTHI

The Fronelan Orlanthi are the heirs of the First Age Talsardian Kingdom and of the bull-riding Tawari people that preceded them. They embraced the Orlanthi religion when the Lightbringers came to them after the Dawn, but they long fought against the High Council of Genertela. Cut off from their eastern brethren in Brolia, after the Gbaji Wars the Fronelan Orlanthi developed into two separate tribes: the highlanders of the Charg uplands, and the lowlanders of Golaros. Tribal divisions arose in time meaning that neither had much to do with the other, and the two tribes split into their own, separate tribes – although populations of both highlanders and lowlanders have remained roughly stable throughout their history.

Given the disconnection with the Orlanthi heartlands of eastern Genertela, it was inevitable that new beliefs and practices would arise, old ones be forgotten, and a certain warping of Old Ways ideals take place. The Orlanthi of Fronela still follow the pattern of clan/tribe organisation, believe in the Orlanthi All (that is, 85% of a thing is considered 'all' of it), maintain the clan ring in emulation of Orlanth's own clan circle, and worship the core deities of the Storm Tribe. In these respects, they are identical to Orlanthi anywhere.

Fronelan Orlanthi differ in the way they accept conquest. EWF missionaries, arriving in Fronela for the first time, found that the various tribes of both highlands and lowlands had fallen into bitter infighting, mostly centred on territory. The warring tribes were keen to accept any help that would offer two things: greater prosperity from the frigid land, and superiority over their enemies. This made the task of the EWF much easier; conversion to draconised forms of the Storm Tribe cults were readily accepted, particularly the new cult of Ernalda the Snake which combined

both fertility and protection into a series of mystical spells known as Snake Dances.

Later, when the EWF was forced out of both the highlands and lowlands by the Carmanians, the Orlanthi were quick to welcome these new masters who brought with them their own Malkionistic practices. Whilst the Carmanians were not seeking converts, and actively encouraged the Orlanthi to reject all draconic notions, many of the Orlanthi in Charg readily accept the existence of an Invisible God as an aspect of Orlanth: Orlanth the Cleansing Wind.

Charg

Charg is a land of startling landscapes: rugged hills, secret forests, bleak moorland and steep-sided valleys. In the winter the snow is deep and persistent; in the summer, clouds of midges and mosquitoes crowd over the warm-blooded in search of a meal. There is little pasture in Charg, and so the Orlanthi tradition of rearing cattle is replaced with one of rearing the hardy mountain sheep, with their straight, blunt horns: mutton is the favoured meat of the Charg Orlanthi.

Two tribes, divided into numerous clans, hold sway in Charg. The north is controlled by the Karnisi tribe, which clings to the draconic Storm Tribe cults. The lowlands of the south are controlled by the Vosi which have rejected the draconic cults but are now saddled with a close-knit relationship with the Carmanians.

The Karnisi Tribe

Numbering thirteen clans, scattered across the moorlands, the peaks and the ragged vales, the Karnisi

resisted the lure of the draconic Storm Tribe cults for longer than their rivals in the south, but, when they eventually came to accept them, did so vociferously and a mighty embrace. Now, long after the EWF's influence has been broken, they stubbornly refuse to return to the Old Ways. Not all clans share this view, but the prevailing attitude of the tribal chief, Brast the Thrush, the entire tribe will perish if it does not continue to engage in the veneration of Ernalda the Snake and Orlanth the Scale. He reasons that the Old Ways cults lack the power to tame the tough Fronelan earth and Valind's hard breath, being so far from the ancestral home of the Orlanthi, in the shadow of Kero Fin. A tough, far-flung place needs tough, far-flung magic, and Ernalda the Snake and Orlanth the Scale offer precisely that. Those clans loyal to Brast – and they form the majority – pour scorn on those keen to revert to the old versions of the cults. This exacerbates tribal tensions and there are even rumours that the dissenting clans will break away and form a new tribe that will make war on the Karnisi – something Brast would welcome so that he can display the power inherent in the draconic cults once and for all, and, simultaneously, sends a powerful message to the Carmanians and Vosi tribe in the south.

The dissenting clans, numbering no more than four or five, figure that the draconic cults were a temporary aberration. The EWF sang a compelling song when it was present in Charg, but now it is no longer there, the draconic magic is unreliable. They reason that, by returning to the Old Ways cults, Orlanth and Ernalda will return in their true forms stronger than before and will bring the riches the EWF promised but never delivered.

The Vosi Tribe

Numbering fourteen clans, the Vosi tribe of southern, lowland Charg have managed to fully reject all draconic influence thanks to the purging influence of the Carmanians. The Vosi had been the first to accept the draconic versions of their cults and saw many immediate benefits; but, like the dissenting clans of the Karnisi, soon discovered this was a law of diminishing returns. Their dissatisfaction with draconic magic steadily grew and, by the time the Carmanian knights of Idovanus came, they needed little persuading that

draconic magic was failing and it was time to re-embrace the Old Ways. The Carmanians brought Lhankor Mhy Law Speakers from the Talastar Orlanthi to re-educate the Vosi clans and, suddenly, the land became more fertile and the crop yields improved. The Carmanians were lauded for their foresight and some of the Talastari brethren invited to remain.

The chief of the Vosi is Manoros the Old. He is not a warlike chief, but concerned for the safety of his people. He fears attacks from the Karnisi and the Galinini horse people that plague the Golaros Orlanthi. To this end he has relied heavily on the Carmanians to help shore-up defences on the northern and southern borders of his territory. The Carmanians oblige by sending patrols of Idovanus knights into the wilds but, in return, Manoros must provide them with food and other supplies, as well as sending a tribute to the Carmanian outpost, the value of which seems to increase each year. This reliance on the Carmanians displeases many of the clans who now begin to question Manoros's sanity and ability to lead the tribe successfully.

One particular incident has exacerbated these tensions. The daughter of one of Manoros's weaponthanes fell in love with a dashing Carmanian knight. Clan tradition held that all Vosi women marry within the tribe but Manoros, hoping to offer reduced tribute, agreed to the marriage on the condition that the Carmanian come to live amongst the Orlanthi. The Carmanian readily agreed and was given land and sheep, but he swiftly grew tired of clan life and whisked his bride away in the depths of night. The girl's clan, the Arranites, blame the loss of their daughter squarely on Manoros for not being forceful enough in opposing the marriage: Manoros argues that if he had opposed it, they would have lost their daughter anyway, such was her strong headedness. The Lhankor Mhy priest of the Arranites has reminded Manoros that, when the tribe followed Ernalda the Snake and Orlanth the Scale, Eurmäl was banished forever; returning to the Old Ways has allowed Eurmäl back into the fold, and this is surely a Trickster testing of Old Ways fate. Tricksters or not, the Arranites are angry at the Carmanian betrayal and secretly planning to take their revenge – something that could well prove decisive in challenging the rule of the ageing Manoros.

Tribes and Clans of Charg

Clan	Tribe	Allegiance
Arranite	Vosi	Old Ways
Beldrayn	Vosi	Old Ways
Chul-Khail	Karnisi	Old Ways
Chul-Vrai	Vosi	Old Ways
Garumos	Karnisi	Draconic
Grey Vale	Vosi	Old Ways
Harnethi	Karnisi	Draconic
Herensi	Vosi	Old Ways
Kandari	Karnisi	Draconic
Leandii	Vosi	Old Ways
Muhandiri	Karnisi	Draconic
Near Hills	Vosi	Old Ways
Orumi	Karnisi	Old Ways
Rengassi	Vosi	Old Ways
Rock River	Karnisi	Draconic
Sapel	Vosi	Old Ways
Sarandar	Karnisi	Draconic
Sarandael	Vosi	Old Ways
Saughro	Karnisi	Draconic
Scoured Eyes	Vosi	Old Ways
Snow Stealer	Karnisi	Old Ways
Sussairii	Vosi	Old Ways
Tuther	Karnisi	Draconic
Vendari	Vosi	Old Ways
Venrassi	Karnisi	Draconic
Vorhath	Vosi	Old Ways
White Vale	Karnisi	Old Ways

Places of Note in Charg

Ular Moor

A wide, bleak, rain-lashed moor of south eastern Charg, War Moor is the site of ancient clashes between the Vosi and Karnisi clans, long before the arrival of the EWF. Countless cairns of stone mark the glorious fallen, built by the survivors of the battles that took place in the land's grim past. No battle has been fought here for centuries, but it remains sacred

territory for all Orlanthi who know it as a place of both ghosts and glory, haunted by the restless spirits of those who died

On certain nights, when the wind howls through the mountains to the north, it is as though the cries and moans of the fallen prevail still, and the Orlanthi believe that, beneath the cairns, trapped in some limbo, the warriors maintain a peculiar half-life, denied Orlanth's mead-hall whilst they await the final battle where all

Charg's enemies will be gathered in the Battle Lands of the Otherworld. At that time the dead shall erupt from beneath the cairns and come to the aid of the clans in the Last Battle where all enemies will be slain once and for all, releasing the souls of the fallen to serve Orlanth in death and feast for eternity.

The Charg Orlanthi are fearful of entering or crossing War Moor; not because the spirits will seek retribution, but because the land itself is a sacred place of death. To enter the moor is to issue a challenge that will call forth one's enemies, and only Orlanth, or the fallen warriors themselves, can issue such a challenge, and no true Orlanthi wishes to bring about the dark gathering of enemies that will see the Last Battle wash the rain-soaked plain in more blood.

Sullen Hills

Forming a natural barrier with the Golaros Lowlands, the Sullen Hills rear in the south west of Charg, a range of jagged, dark, mist-shrouded summits threaded by deep valleys, dense forests, surging rivers, and perilous gorges. Crossing the Sullen Hills is hazardous at the best of times, but almost impossible in the winter when snow chokes the valleys and turns the black peaks into the jagged white teeth of a slumbering dragon. Avalanches are a constant threat in the winter months, and the crack and thunderous rumble of cascading snow and debris is frequently heard across the lands north of the foothills.

The eastern slopes of the Sullen Hills shelve to form a forested plateau which is home to the Venrassi clan. The Venrassi are fierce, tenacious fighters who loathe the Vosi tribe with a greater passion than any other Charg Orlanthi. They know the Sullen Hills intimately, consider the landscape sacred, and scar their cheeks, chests and upper arms to demonstrate their identity with the landscape. In Fire Season the Venrassi warriors take up swords, spears and supplies and spread themselves into the craggy interior of the Black Mountain lands, waiting for the incursions of any raiding parties, spending weeks in vigilant watch. The Venrassi warriors divide themselves into war bands of

twenty-one, watching, waiting and killing invaders of their lands. They live off the land, sleep under open skies, and become part of the mountain landscape. The Venrassi knowledge of the Sullen Hills is formidable and, whilst they are still prone to the natural hazards of the region, the Venrassi know all the danger signs and tread carefully and with respect.

Wyrhel Forest

Located in the east of Charg, in the shadow of the eastern hills, and following the rise in the land Wyrhel is dense, ancient woodland that becomes thicker and more difficult to penetrate the deeper one presses into it.

The outer stretches of the forest are home to Clan Herensi, experts in woodland survival and crafts. The clan occupies permanent crofts, which are collections of wood and stone roundhouses built in clearings around a central meeting hall. Herensi is hostile to outsiders and its ghost fences and Warning Trees are clear enough for all to see on the approach to Wyrhel. Its warriors are especially adept at blending with the woodland and using its trees to gain maximum advantage over enemies.

Yet even Clan Herensi fears what lies deeper in the forest. Beyond the Wyr river, which cuts laterally across the forest about three kilometres from the last of the Herensi crofts, the woodland becomes almost impenetrably dense; a disturbing tangle of twisted oak, sycamore, horse chestnut, layers of thick, sharp-branched bracken and black-tinged ferns. This deep in, and the forest is quiet; no birds call and no animals shuffle. The forest encloses and absorbs.

The Herensi know that in the deepest reaches of Wyrhel, spirits and apparitions dwell, ghosts of aldryami slain by a terrible curse of the Dawn Age. Tied to their trees, even in death, these cursed spirits seek vengeance on those mistakenly blamed for their plight: humans. Humans caught unawares by the elf spirits are attacked and overpowered. Tethered by spirit bonds to a tree, the elf spirits open wounds in

the victim's skin and take their time inserting seeds of varying sizes in complex patterns. The wounds heal magically once the spirit assault has finished, and the elves, content with their work withdraw. The victim, left reeling by the assault, finds it difficult to move and impossible to leave the forest; all desire to escape flees them. Then, in a number of days equal to the victim's POW, their body begins to undergo the hideous transformation the elf spirits desire to effect. The seeds sprout and roots follow nerves and blood vessels, coursing through the victim's body.

The transformation is a symphony of agony. As the roots reach the brain, all human will is lost and the victim becomes motionless. Now the transformation is almost complete: the legs and feet of the victim fuse, and the toes become roots themselves, breaking the soil and burrowing downwards. Within a month, a new tree has joined Wyrhel forest, its bark a peculiar fleshy colour that will, with time, fully blend with its surroundings. The bark retains distinctly human features for several months and, occasionally, a moan will be emitted, joining the winds echoing through the forest.

The elf spirits believe that, at some stage in the future, the world will be plunged into a new series of wars: when that time comes, Wyrhel forest will be ready – and an army of demi-human trees, commanded by the spirit generals, will uproot and have full vengeance on the enemies of Father Flamal.

Camp Nuvarus

Straddling the territories of the Karnisi and Vosi clans, on the eastern edge of both lands, is the Carmanian tent outpost of Camp Nuvarus. A hundred knights and their supporting retinues are commanded by Menekeyil of Kitor, a veteran crusader who successfully crushed a vicious EWF Hunting and Waltzing band working out of Dara Happa, and was instrumental in driving out the residual EWF forces from Charg.

The camp is a collection of some three hundred campaign tents occupying a sheltered valley that leads into both Karnisi and Vosi lands. Menekeyil sends patrols along the border to limit the raiding between the two warring tribes, but his primary concern is to restrict God Learner and EWF intrusions into Charg,



and to put-down residual wyrmish practices amongst the Orlanthi – an easy enough task with the Vosi, but trickier where the Karnisi are concerned. He knows that Brast the Thrush has successfully shrugged-off the wyrmish influence but the man is volatile and prepared to tolerate the pockets of draconic cultism prevailing in some of the clans. The knights of Carmania have to tread a light path in northern Charg.

And things are potentially troublesome with the Vosi. One of his knights, Avulinus, fell for a delightful Arranite girl and made a rash agreement to live with the clan if marriage was permitted. He was homesick within days and decided to bring his new bride back to Camp Nuvarus rather than live amongst the Arranites, as had been promised. Menekeyil secretly blames his own poor judgement for allowing the marriage in the first place, but he saw the potential for a meaningful alliance between his men and Vosi, and he likes the ageing chief, Manoros. This situation, though, is good for no one. The Arranites feel betrayed and are now resentful of the Carmanians: they are pressing for hefty reparations. The Karnisi tribe are also aware of the issue, and Menekeyil has no doubt that Brast will use it to rally his clans against continued Carmanian influence in the region. He is in no doubt that things will get worse before they get better.

Ernalda the Snake and Orlanth the Scale

The EWF believes that every god in the Storm Tribe has a draconic aspect, as proved when Orlanth split his tongue and spoke with True Dragons following his slaying of Aroka and Sh'kaharzeel, during the God Time. The draconic aspect of a Storm Tribe god takes many forms depending on the magic required and the cults of Ernalda the Snake and Orlanth the Scale reflect the need for a specific draconic influence over the land and the application of violence.

Both cults are described in more detail in the Cults chapter, but the gist is thus:

When Orlanth learned to speak Auld Wymish he grew scales about his body. By kissing his wife, Ernalda, her tongue was split too, and she also grew scales, becoming serpent-like in her being. Orlanth found his scales would repel any weapon, and his forked tongue crackled like lightning. Ernalda found that in her serpent form she could move like a river over the land, making the earth moist and irrigating even the hardest, driest areas. She could split into several smaller rivers if she so wished and thus bring fertility to even the most inaccessible areas.

Those who follow the cults of Ernalda the Snake and Orlanth the Scale learn the Snake Dances that channel the gods' magic. These dances vary according to the magic needed but are undulating, hissing, writhing dances that are mystically powerful and erotically charged. Furthermore, males can become a part of the Ernalda cult and females a part of Orlanth's – which is forbidden under Storm Tribe law, but is a necessity for the full mystical significance of the cult to be channelled. If male and female members mate during the performance of the Snake Dance, then the magical potency is significantly enhanced.

Old Ways Traditionalists consider these cults and practices to be blasphemous aberrations, but the EWF understands, through dragonewt interpretations, that it is Right Action, because the Cosmic Dragon is, at once, both male and female. By allowing the sexes to worship in either cult the true duality of the psyche is expressed and not repressed – which is why Old Ways Traditionalists will never attain enlightenment as they chained irrevocably to their genders.

Whilst worshipping Ernalda the Snake certainly brings fertility to the Charg and Golaros croplands, it changes the soil and the crops grown upon it. Everything raised under the influence of Ernalda the Snake has a burned, ashy taste to it, which is to the palate of dragonewts and other draconised peoples, but is unpalatable to outsiders. Furthermore, snakes thrive in the croplands, feeding on rodents and other small creatures, put posing a risk to humans and animals as they work the fields that become the serpents' lair.

Golaros

The Golaros lowlands form an expansive, fertile plain between Charg and the Janube, in the shadow of the Nidan Mountains. The rich, dark fields are shielded from the driving cold of the north and have provided a plentiful resource for the two tribes who live here: the Kerseni and the Spral. Cattle can be grazed, the fields worked to produce wheat, barley, oats and corn.

When they first came here, the Kerseni and Spral tribes feuded over the best pastures, but in time their differences have healed and each has concentrated on strengthening the lands they have tamed, finding both to be of equal bounty. The Kerseni occupy the western half of the Golaros plain, and the Spral the eastern. Across the rolling countryside the Orlanthi tulas laze, in the vales of low hills, alongside streams and small

rivers that flow down to the Janube (strands of Ernalda's serpent aspect, the Spral believe), and the fields are filled with carefully tended and guarded livestock.

The tribes are divided in their ways. The Kerseni never adopted the draconic cults brought by the EWF Hunter Waltzers, but the Spral did. Tribal differences based on property claims may no longer exist but differences based on worship do. They are united only when it comes to defending themselves against the Galininni Horse People, who have taken to raiding the lands of both tribes.

The Kerseni Tribe

Staunch, traditional Orlanthi, the Kerseni tribe consists of six clans, each centred on a sprawling tula. The way of life in the tulas is not dissimilar to that found in the Orlanthi homelands of Hendrikiland and parts of Dragon Pass; the gods are worshipped diligently and the holy days observed. The Lightbringers are represented on the clan ring and every year the moot is held at the clan tula of the chieftain.

The current chieftain is Enpor the Youth. He is middle-aged now, but was young when he became chieftain and retains his youthful looks and pragmatic attitude. He commands much loyalty, particularly after his first battle, eighteen years ago, when the Galininni made their first raids. Using cunning and guile, many Galininni fell that day, and the horse skulls are displayed as warnings on the gates of all the tulas for the tribe. Enpor seeks accord with both the Spral, who he believes can return to traditional Orlanthi beliefs, and the Carmanians, who may be needed if the Galininni raids increase in intensity, as they have done in the past three years. He has ventured to the Nuvarus camp in Charg and broken bread with Menekeyil, but the Carmanians complain that their forces are stretched and, until the Spral return to traditional Orlanthi practices, he is reluctant to help. Menekeyil suggested that Enpor allow his knights to force traditionalism upon the Spral, but Enpor knows that would simply create another enemy to fight, and so he has declined.

The Kerseni are enterprising. They grow and raise more than they can consume and sell surplus stock to the Janube city states, especially Galastar and Eastpoint,

which are good markets. Enpor has visited Galastar and seen for himself that the Orlanthi can co-exist with the Malkioni, if only the God Learners would let them, and so sees hope for the future of his people. He refuses to trade with Frastoreal and Mahan, both of which are EWF-entrenched: he has no wish to see the Hunting and Waltzing bands return to Golaros.

The Spral Tribe

Like the Charg tribes, Spral allowed the EWF Hunting and Waltzing bands into its tulas and converted to the draconic way. Results were immediate and the Spralites have been ardent proponents of the draconic way ever since, much to the consternation of their neighbours, the Kerseni.

Despite the differences in religion, the structure of the tribe is similar. Five clans make up the Spral and they raise similar animals and crops. Their tulas, however, are decorated with substantial draconic imagery and their warriors tattoo snake scales and draconic motifs onto their bodies in addition to the traditional runes of their Orlanthi gods. Ernalda the Snake and Orlanth the Scale predominate, but to combat the Galininni the Jharst clan has created a new strand: Humakt the Fang. The EWF proselytizers explained that, when Humakt discovered Death, he seized a black serpent that was terrorising the world and it was changed into a sword. At his word, Death could be either a blade or a venom-dipped fang. The Jharstings have adopted this variation on the Humakti myth, and their Humakti Swords are known as Fangs, battling with swords coated in poison, and hissing curses at their foes as they charge, naked, into battle.

In the same way that the Kerseni trade with Galastar and Eastpoint, so the Spral trade with Mahan and Frastoreal. The Spral's chieftain, Serekos, has spent time with the worshippers of Lord Great Burin in Mahan and discovered much in common between their faiths. As a Humakti Fang he would never forsake the Lord of Death, but it has been suggested to him that Lord Great Burin is Humakt's draconic aspect, and Serekos is beginning to accept this point of view. As the ties between Mahan and the Spral strengthen, there is the possibility of the Musicians of Unstruck Sound coming to Spral's aid against the Galininni

and, with them, Lord Great Burin himself, if he can be stirred from his meditations and the impending war in Dara Happa. With such a force behind him, Serekos believes that the Galininni threat, and then the Carmanians, could be blasted from the land altogether, leaving the way clear for a draconic renewal across eastern Fronela.

Clans of the Kerseni and Spral

Kerseni	Spral
Aanan	Jharst
Cenesh	Nechkta
Galard	Oonos
Kersen	Serenj
Khuul	Uyst
Suulii	

The Galininni

Raiding through the High Llama Pass of the Nidan Mountains, the Galininni Horse People hail from far-off Galin in Ralios and have taken it upon themselves to carve-out a new enclave of Galin-Orlanthi amongst the fertile plains of the Golaring Lowlands. The horsemen are fierce spear-warriors, riding their fast, strong, pale horses bareback and wearing plumes and manes woven into their wild hair. They raid isolated steads and settlements, driving away livestock so their horses have pasture. Those who resist perish, being crushed in the sickening Hoof Ritual which sees the individual pounded to death by eight braying horses forming a circle around the poor soul who has incurred the Galininni wrath.

The Galininni have been disowned by the rulers of Galin, who are at a loss to explain why these marauders have taken it upon themselves to persecute the Golarings; but whilst they disown, they do nothing to help defend the Golarings from the Galininni attacks, which simply promotes hatred of all Ralians amongst the southern Fronelans.

The Galininni worship a strange, pagan horse deity that belongs to none of the established pantheons of Gloranthan myth. This god commands the hoof rune and may have some link to centaurs, but the Galininni

worship the god's aspect of the Bloody Stallion, a fierce, warlike god that is a blood-red horse with a scorpion's tail and the burning eyes of a hell-born demon. The Bloody Stallion drives its worshippers to commit dreadful atrocities in its name, revelling in death and suffering.

Horse People raids have intensified in recent years, concentrating during Fire Season when the thundering hooves of the Bloody Stallion's worshippers pound the ground in the dead of night, signalling a raid just before the dawn. Some Golarings have been taken as slaves, never to be seen again, but most are murdered. If the Galininni are met head-on with equal ferocity, then they can be vanquished, but it takes a stout heart to face-down their powerfully built stallions.

Places of Note in Golaros

Khuul Forest

To the south of the Kulan Valley, Khuul Forest spreads out in a tangled web of stunted trees and dense undergrowth, cut here and there by wide, slow moving



streams feeding the Janube. Quicksands and foetid marshes pock mark the forest, making any journey through it a hazardous, slow-going experience.

The forest is home to an array of wildlife and game. It is too tangled and dense for human habitation and little attempt has been made to clear it for settlements. Whilst it shares its name with the Khuul clan, this is not their home although the Khuul people claim to have been founded here when the hero, Khuul, killed a demon that was spewed from the swamps, its body becoming the forest.

Grand Hunting

Located almost in the middle of the Golaros Lowlands, the Grand Hunting is a collection of narrow, U-shaped valleys flanked by steep, wooded hills and through which the narrow, deep, Cold Snake River presses its course. The land is too steep and too rugged to support settlements, but the woodlands and valley floor, choked with boulders and the debris of landslides, teems with wildlife and game. The Grand Hunting is thus a popular hunting haunt for the Kerseni and Spral tribes and marks the territorial border between them.

Neither tribe lays claim to the Grand Hunting, but a code of conduct dictates that tacit control of the hunting trails in the Grand Hunting alternates between the Kerseni and Spral with each holding dominion for one year. Dominion over the Grand Hunting means that the controlling tribe has prior claim to all game within the valleys, and any members of the opposing tribe must yield to the controlling tribe's decisions. This does not preclude either from entering and hunting in the Grand Hunting when not in control of them, but it does mean that all snares, traps and hunting parties of the controlling tribe must be respected and left alone.

This relationship has served both the Kerseni and the Spral well for six decades. Before Guthalch, chief of the Kerseni, reached agreement with Mochal of the Spral, the Grand Hunting was contested ground with many warriors from both sides losing their lives in a series of ultimately pointless clashes. Guthalch and Mochal met at the Great Step Boulder, a huge, pitted lump of rock said to mark the rough centre of the valleys, and there wrestled for three days and nights in a bid to determine who should control the Grand Hunting. Finally, exhausted and with no clear victor determined, the two chiefs slumped against the Great Step Boulder causing it to sunder in two. The chiefs, weary as they were, pondered this turn of events and discussed it rationally. As dawn of the fourth day seeped into the Grand Hunting they reached the conclusion that it was the will of Orlanth that the Grand Hunting be shared, with each controlling it for a single year.

So was the tradition established, and so it has endured, even though Kerseni and Spral have battled each other on other matters over the years since Guthalch and Mochal reached their agreement over the pieces of the Great Step Boulder.

Within the confines of the Grand Hunting live deer, beaver, otter, rabbit, sable and many other species essential to the Orlanthi way of life. Wild berries, herbs and roots are found in the steep forests, and the Cold Snake River produces plump, tasty fish in the many deep pools and reed beds found at the base of the valleys. Both tribes husband the game in the Grand Hunting well, to ensure a plentiful and constant supply for all, but even at the leanest times, the most bitter winters, it is noted with some curiosity that the Grand Hunting always seem to be prosperous and untouched by any of the harsh conditions wider Fronela endures.

THE HSUNCHEN LANDS

In the northern third of Fronela are the lands of the hsunchen: Rathorela, Tastolar and Winterwood. Here in the frozen north there are no cities, nothing that can be called towns, and little in the way of villages. What can be found in quantity are the animal-venerating hsunchen, their shrines, totems and sacred places. The hsunchen want little to do with the south: they prefer the seclusion of their forests, and intruders are dealt with according to the laws of the beasts they worship – which is to say, swiftly and with a predator's lack of mercy.

The Hsunchen Revealer Project

A continuing project for the God Learners throughout the Second Age is a detailed taxonomical study of the hsunchen peoples of Glorantha – from the far east to the far west, and the far north to the far south. The God Learners discovered all hsunchen of a given totem, regardless of separation, speak the same language. Even when apparently related hsunchen peoples spoke different languages, it could be proven the peoples were unrelated. This long-term project, like all such undertakings, was placed in the hands of a Revealer Group, and the Hsunchen Revealers, based in Sog City (where they still maintain a faculty), determined hsunchen differ little from other humans, but possess an innate, empathic and spiritual relationship with their ancestral animal. Their hsunchen shamans ensure the connection with their animal heritage, restoring the part of

their animal soul that has been lost, and thereby imbuing hsunchen with the very powers and instincts of their ancestral animal. All adult hsunchen are able to assume at least some physical features of their ancestral beast, and their heroes are able to fully transform themselves into the animal they are connected with.

The Hsunchen Revealer Group also discovered, much to their alarm, every hsunchen shares in the Korgatsu Tradition. The name Korgatsu is the hsunchen name for the Cosmic Dragon, and deep hsunchen creation myths closely mirror the creation myths of the dragonewts in this regard. When Death was introduced to the world, and the universe shook to the battles of the gods, those who were faithful and moral rediscovered Korgatsu in the spirit world and learned how to help their descendents to regain their ancient links with the beasts and become one with the universe. This, the kernel of the Korgatsu Tradition, is at the heart of hsunchen shamanism. More importantly, from a God Learner perspective, the Korgatsu Tradition is an inherently dangerous area of knowledge should it ever fall into the hands of the EWF and the Eternal Dragon Ring in particular. So far, the EWF has ignored the hsunchen; but if it established any form of prolonged contact, the parallels between draconic and hsunchen myth would soon surface, enabling the EWF to easily convert the hsunchen to the Great Dragon Project. The God Learners are therefore adamant to keep the Korgatsu Tradition a secret for as long as possible, and the ledgers where it is explained fully are held under the tightest of security in the Revealer Faculty in the University of Pure Logic.

Hsunchen Peoples of Fronela

Revealer Groups

Revealer Groups are highly organised, tightly focused research teams. Revealers are always formed to research a single subject, and are always disbanded when the task is complete. Some Revealers have been operating for a hundred years or more, whilst others might only last days. They are hot-houses of intellectual and magical activity, intensely private, and operating to the detailed Study Codes drawn-up by St. Serezos the Revealer which he condensed from certain obscure passages of the Abiding Book.

Revealers, depending on what is being studied, can number in the hundreds, but the structure is always the same. At the head is the Chancellor, responsible for directing the study methodologies and outcomes. The Chancellor carries the Revealers' reputation, and the most experienced and successful Chancellors lead the largest or most prestigious study projects. The body of the group is arranged into Faculties. Typical faculties are History, Magic, Myth Interpretation, Engineering, Security and Accounting. Each faculty has its own head (even in small groups, where the entire faculty is but one person), and they direct the study according to the programme outlined by the Chancellor. Beneath the Faculty Head are the Revealer Fellows, who carry out the vast bulk of the research, according to the Faculty's programme. Reports are made daily to the Head, who in turn reports to the Chancellor. Methodologies, findings, conclusions and recommendations are written into the Faculty Ledgers so an exhaustive record of every aspect of the Revealers is maintained. The Chancellor reviews the Faculty Ledgers and cross-references the findings across the Faculties, ensuring each has precisely the right information for their particular task

Ten separate hsunchen totems exist in Fronela, scattered across Rathorela, Tastolar and Winterwood. Some are more numerous than others, but they are the dominant culture of northern Fronela.

All hsunchen shun technology save for the simplest of tools. They do not work the land and they do not press animals into service; they do not occupy anything but the simplest structures, and many are seasonally nomadic (some even hibernating). Clothing is the locally available leather and hides, always based on the ancestral animal, and includes furs and a variety of accoutrements (bones, teeth, horns, claws and so on) to act as foci for their magic.

All hsunchen are matrilineal; family bonds are determined through the females of the clan rather than the males. When hsunchen marry – and it is always outside the clan – then the male goes to live with the female's clan. Certain tasks are divided between males and females; men hunt and women forage, for instance, but when it comes to war, both sexes fight with equal standing, and hsunchen warbands are often led by women or have a large female contingent. All men are expected to learn how to sew and tend hearth, and all women are required to know the hunting trails and locations of snares and traps.

Hsunchen law is based on the law of survival. The habits of the ancestral animal dictate how individual hsunchen tribes organise themselves, and determine the rough size of clans and tribes, but essentially the hsunchen have no written codes and laws – only those keeping them alive, and those bringing them close to their revered ancestral beast.

The basic social unit is the family. Families are small; parents and two or three children. Families bond together into clans, which roam a loosely defined territory within the wider territory of the tribe to which they belong. The tribe is a congregation of allied clans who share a common matrilineal ancestry which can, in itself, be traced back to the ancestral animal and the

spirit world. A single ancestral animal may therefore have a single tribe or many, depending on ancient actions which established the hsunchen communities in the world.

Leadership is based on whoever does the job best and who can command the most followers. Strong, decisive, charismatic individuals excel in this regard; it is not necessarily the best fighter, although war is a constant fact of life amongst the hsunchen tribes.

Hsunchen Magic

The hsunchen despise sorcery and rune magic. Their magic is the spirit magic of the ancestral spirits, each an animal as beget by Hykim and Mikyh. Hsunchen shaman are responsible for ensuring the links with the ancestral spirits are never broken and never forgotten, as the Kogatsu Tradition demands.

Hsunchen Tribes and Distribution

Rathori (Bear People)

Population: circa 900,000

Homeland: Rathorela

The Rathori bear people are the single largest hsunchen group on Genertela, and perhaps across the whole of Glorantha. The Rathori venerate Rathor, the Great White Bear, and sometimes known as Grandfather Bear, Grandfather White or just Grandfather. However all bears are venerated, and so there are many related tribes, all revering the Great White Bear but also holding another species of bear sacred also. The majority are Irgari, who revere the grizzly bear as their totem. Within the Irgari are the Irdagi, kin to black

bears, and they form a significant minority. The Orenrar are children of the Blue Bear, and are reclusive, even amongst the Rathori, and little is known of them. The Rathori tribes live in peace and share a single culture.

The Rathori are populous and have established small villages throughout the extensive pine forests of Rathorela, which borders Charg, the Janube valley and Tastolar. Their communities are simple; their homes basic, and often dug-out of the ground and covered with bracken, branches and pine-moss. The Rathori share their forest with a small community of pine aldryami, and have learned the skill of longbow use from them, which marks them as the only non-elven longbow users in Glorantha.

Uncolings (Reindeer People)

Population: circa 50,000.

Homeland: Tastolar (Fronela).

The Uncolings are nomadic and range across the tundra region of Tastolar in the shadow of Valind's Glacier. The reindeer herds are everything to the Uncolings, providing milk, meat and antlers for tools. In the forests it is the custom for each clan to carve the likeness of a clan hero into the trunk of a tree, so she can watch over the ancestral lands without needing to move or sleep.

Despite a low-level of technological sophistication, the Uncolings are socially advanced amongst the hsunchen culture. Each spring the Tastolar clans and tribes come together in their Sacred Herd in order to perform complex magical and veneration ceremonies requiring thousands of participants to be effective. This is their time for Heroquests, which, given the vast community support, are usually productive, leading to continued prosperity amongst the Uncolings. The Sacred Herd selects new leaders, settles disputes and climaxes in a great feast, complete with mock battles between antler-equipped stag warriors, and recreations of the migration of the spiritual herd during the God Time.

Kloisari (Badger People)

Population: circa 20,000

Homeland: Rathorela

Immediately distinguishable by the pair of white streaks flowing through their dark hair, and the strong stench of musk and urine (daubed ritually onto the body and clothes), the Kloisari have a reputation for being grouchy and anti-social, even with other hsunchen. The Kloisari inhabit the southern region of Rathorela, close to the Janube, in order to avoid straying into Rathori lands. The two have never warred, but the Kloisari maintain an ancestral need to separate themselves from the bear kin.

Despite their reclusive natures, Kloisari sometimes place themselves for hire as mercenaries along the Janube River. Regular Kloisari contingents arrive at Galastar to offer their services as paid warriors, but never enter the city itself, always remaining at a discreet distance outside the city's gates.



Zonati (Yellow Quill Porcupine People)

Population: circa 25,000

Homeland: Rathorela, Tastolar and Winterwood

The Zonati revere the semi-arboreal porcupines of northern Fronela, and are hunter-gatherers, living deep in the forest. In Rathorela that have strong ties with the Rathori, but in Tastolar and Winterwood they are more solitary. They are generally friendly towards their neighbours, and are a peaceful folk when compared with other hsunchen. The Zonati are even prepared to trade with foreign merchants on occasion, particularly in northern Loskalm around the provinces of Agria and Easeval. Civilised humans throughout Fronela believe that Zonati men are prodigiously endowed by comparison with other humans.

Sabadari (Wolverine People)

Population: circa 5,000.

Homeland: Rathorela and Tastolar

Considered a scourge by the Janubians, the Sabadari are fearless, berserk warriors, raiding civilised communities north of the Janube and even land-based trade caravans straying too close to the tree line of the Rathori and Tastolari forests. They fight for the love of fighting and leave a trail of destruction, but no theft, in their wake. Scalps are prized, and are stitched into their own furs and leathers, worn as symbols of their courage and ruthlessness. Women have been taken by Sabadari men and used in obscene ways before being hung from high trees; there are even tales of Sabadari women goading the men into these acts during their vicious raids.

They are feared even amongst their hsunchen kin. The Rathori frequently war with them, and the Sabadari have a fondness for driving other hsunchen out of their ancestral lands and away from their game trails. Many wars against the Sabadari are therefore revenge attacks for these acts of unforgivable violence. The Sabadari are unrepentant: this is who they are, and this is how their ancestral spirits dictate they must behave. They are simply acting according to their natures.

Rinkoni (Bobcat People)

Population: circa 5,000.

Homeland: Southern Fronela.

The Rinkoni inhabit the southern fringes of Fronela, along the edge of Erontree and the foothills of the Nidan Mountains. Fierce, like the Sabadari, they travel in small war-bands and exact tribute from the less defended settlements of the region, targeting isolated Loskalmi logging communities, and some of the isolated Orlanthi clan steads of the Golaros lowlands. Despite their ferocity, their reputation for brutality is generally exaggerated. They know the mountains and terrain exceedingly well and, if paid sufficiently, sometimes act as guides through the Nidan passes.

Lotari (Fronelan Raccoon People)

Population: 5,000.

Homeland: Rathorela

The Lotari inhabit the western forests of Rathorela, staying in the shadow of the Rathori. They have little respect for their bear kin neighbours, although they stop short of outright conflict, preferring the occasional theft under cover of darkness, and sly tricks played on individual families that can, over time, degenerate into sadistic torments.

The Lotari are masters of concealment, and infamous for their deviousness. Outsiders say that Lotara, the great raccoon spirit, was once a lover of Trickster, which may explain his children's propensities.

Akkari (Skunk People)

Population: circa 3,000.

Homeland: Rathorela and Tastolar

Highly primitive hunter-gatherers, the Akkari pose little serious threat, and prefer to live in isolation from

the civilised world and other hsunchen. Stories tell of ghastly, smelly creatures, but this belies the truth. Akkari are possessed of great physical beauty – both males and females – and have an exceedingly well developed sensuality manifesting in deep affections and elaborate courtship rituals. Some Akkari possess the ability to exude a hideous smelling musk which can be sprayed in a similar manner to their animal counterparts, but the ability is rare. Those who have it are revered within their own communities, for they have forged that essential link with the ancestral spirit and been blessed with a true gift.

Flari (Black Owl People)

Population: circa 1,400.

Homeland: Rathorela

The Flari are a small tribe of Fronelan savages worshipping the Black Owl. Largely nocturnal, with excellent night-sight, they engage in daring nocturnal raids against the Rathori and Sabadari. The heroes of the Flari can turn into owls of different kinds, with the most potent heroes assuming the form of an eagle owl. Like their ancestral animal, Flari like to eat rodents and other small mammals but will steal anything they can lay their hands on.

Hogari (Mammoth People)

Population: 1,300.

Homeland: Rathorela and Tastolar

In the farthest, most isolated reaches of Rathorela, the hulking Hogari mammoth people roam. One of the most ancient of the hsunchen, and the most reclusive, the Hogari are scattered among the perpetually frozen forests and snow fields, rarely wandering into warmer climes. In the Dawn Age, they ranged as far north as Valind's Glacier, but were driven out by fierce Uz and were forced to migrate east and south, to the areas they now occupy.

The Hogari are huge, bulky humans, standing over two and half metres tall. Their lower teeth curve out over the lower lip, in the manner of tusks, and their noses are prominent beneath vast, bushy eyebrows. Slow and deliberate in their movements, they are also long-lived: a strong male can live for two centuries with ease. They have little to do with the other, more southerly inhabitants of the forest, but trade peacefully with the Uncoling when the migrations of both peoples bring them together.

Non-Humans of Fronela

The vast majority of non-humans in Fronela are located in Rathorela, Tastolar and Winterwood. Elfs, uz, mostali and grotarons are the main creatures of concern.

Aldryami

The largest Fronelan concentration of elfs is found in Winterwood, in the shadow of the glacier. Tied to their pine forests and displaying little interest in humans, the elfs are highly reclusive, deeply unsociable and hostile to all but the hsunchen. The concentration is not large; the aldryami communities are dispersed across Winterwood in a narrow band that mirrors the southern edge of the glacier.

One tribe of elfs, the Unselthen, is more sociable than most. These elfs, tied to the spruce groves, agreed to provide the wood that was used in the creation of the bridge of Morain and a community migrated to the woods north of this Loskalmi city centuries ago. The reasons for this migration and the agreement reached with Morain is unclear, but it was an enduring arrangement. Now that Morain seeks to replace the wooden bridge with one of stone has angered the Unselthen immensely and in recent years, with Mostali



engineers being drafted in to build the stone bridge, the Morain aldryami have called upon fellows from Winterwood to come south and harry the construction process. Most attacks are magical in nature and designed to delay and frustrate, although physical attacks, launched at night, have damaged crucial sections of the bridge and injured the dwarf engineers. This is a tense time for Morain. The elven attacks are fierce but sporadic. The only reasonable course of action is negotiation – and this means venturing into Winterwood itself to parley with the Unselthen elders. The dwarves are refusing to work whilst the situation remains unchecked, but complain the World Machine

requires a stone bridge to function correctly and so remain in the area despite the difficulties.

Elsewhere the elves keep to themselves. Intruders into their communities are attacked with longbows, slings and spells. The aim is to drive out rather than kill, but this does not make their defences any less threatening.

Mostali

The dwarves of Fronela are confined to the hills in the north of Easeval, separating Winterwood from Loskalm. Every bit as solitary as the aldryami they work the deep mines beneath the hills, content to let humans work the upper levels. The faction of dwarves that work on the Morain bridge come from this region and will return there as soon as their project has reached completion. Otherwise dwarves are rarely seen, and then only by the Easeval miners. These encounters are curt, short affairs, but it is clear that the mostali regard Fronela as a key component in the World Machine and are engaged in a complex, long-term project to repair the whole of Fronela so that it will become an efficient cog in Mostal's essential plan. This suggests that the mostali most likely have settlements all across Fronela but buried deep beneath it, with the Easeval enclaves being just the most visible of a huge community. The Faculty of Deep, Deep Studies at Sog City University is engaged on a project of its own to understand mostali distribution and gain insights into their long-term plan, defining precisely how Fronela fits into the World Machine architecture. Adventurers are frequently hired to try to penetrate the deep tunnels of southern Winterwood in a bid to engage the mostali or simply learn more about their plans.

Uz

The trolls are no longer a substantial force in Fronela. In the Dawn Age they were more common, occupying the northern stretches of the region from west to east, bordering Valind's Glacier where the night lasts for far longer. In the Second Age the Uz are reduced to a handful of clans that dwell in the mountainous areas in the far north of eastern Fronela, north of Charg and the Janube. A few uz occasionally venture as far south as Galastar, but mostly they remain above Rathorela, sometimes warring with the Rathori and harrying the Hogari, but otherwise remaining well away from human affairs.

Grotarons

In north central Winterwood are the Maidstone Mountains, home to the semi-mythical Grotarons, known also as the Maidstone Archers. These bizarre creatures, with their three-armed, headless bodies, remain the subject of tales and rumours rather than hard fact. They certainly do not venture out of their mountains unless there is a pressing reason, although there are stories of lone grotarons being employed as mercenaries in Loskalm and Sog. These tales stem from the Dawn Age rather than the present, but some claim to have witnessed grotarons fleetingly.

In truth the grotarons are a substantial community but feel deeply uncomfortable away from their mountain homes. The flat, warm south is strange to them, and they do not enjoy being out of the freezing winds or rocky terrain of their homeland. It is not necessarily a wish to distance themselves from humans, but simply a case of environmental preference.

CULTS OF FRONELA

This chapter details several new cults for Fronelan characters, covering each of the major powers: those worshipping the Invisible God, draconic cults for the EWF and Orlanthi cults for the Storm Tribes of Charg and Golaros.

Cults are described in the standard nomenclature used in *Cults of Glorantha*. Where a spell is listed in italics, its description can be found in the *RuneQuest Spellbook*.

Cults of the Invisible God

Immaculate Hrestoli Church

Prince Hrestol was the son of Saint Xemela and fought against the Brolian barbarians in defence of his home, Seshneg. His enlightenment came when the light of Irensavel was revealed to him, showing the clear way to Solace through Joy. To articulate this revelation, Hrestol went abroad into Fronela to spread Irensavel's word and, in so doing, revealed Malkion to be the demiurge of the Invisible God and not its true prophet.

The basis of the Immaculate Hrestoli Church are the five doctrines of Hrestol, as distilled from Hrestol's many scrolls and documents. Saint Hrestol is the saint of the church, but any saint who was loyal to Hrestol, or martyred for their adherence to Hrestolic beliefs, is included in the Immaculate Church.

The five doctrines are:

Equality – all are born equal in the eyes of the Invisible God, and achieve greatness and worth through personal merit.

The Hidden Mover – the identity of the Invisible God is Irensavel, who is completely separate from the world. Irensavel precedes creation and the birth of all other gods. Irensavel is the Pure Voice, the Single Ideal, the Equal and Balanced, the Hidden Mover.

Personal God – Irensavel is not an impersonal god. By exercising one's will and attuning to the ways of the Hidden Mover, god will become personal and work through the individual to reveal Joy and Solace. Embracing this doctrine involves self-discipline and a strong code of ethics. It is at the heart of Hrestolic chivalry, which all knights swear to uphold.

Malkion's Divinity – Hrestolism does not deny that Malkion is a prophet of the Invisible God, but Malkion is himself a manifestation of Irensavel, thereby being more than a prophet or philosopher.

Saintliness – Saints are mortals who have achieved Solace through allowing Irensavel to work through them. In their lives they have embodied Irensavel's ideals and taught others to do the same. Many have died for their beliefs. Everyone has the opportunity to become a saint, and the purpose of the Immaculate Church is to facilitate that opportunity.

Followers of Hrestolism are members of the Immaculate Hrestoli Church, with the vast majority of Loskalmi, Junoran and Janubian Hrestolists worshipping in this way. Saint Hrestol is the arch saint of the church, but others, according to personal preference, are venerated. The key churches are the cathedrals of Northpoint, Southpoint and Golotha in Sog City. The church teaches sorcery as the natural expression of Irensavel's magic, as realised by the saints, but runic affinities are also maintained. By following the five doctrines worshippers attain Joy – the state of earthly enlightenment that paves the way towards Solace: both the afterlife promised by the Invisible God and the state of otherworldly enlightenment that Irensavel grants to those who come to him, after death, having prepared their souls through Joy.

Runes: Magic, Mastery.

Members of the Immaculate Church do not need to find and integrate separate Magic and Mastery runes. Every church member of Orderly and above is given the holy symbol of Hrestol; a triangular amulet that contains integrated Mastery and Magic runes. The symbol is bronze at the Orderly level, and Orderlies receive automatic training in one of the runes at the base percentage +10%, and the second at the base percentage.

At the Liturgist and Apprentice levels, the bronze symbol is replaced by one made of silver. A further 10% training in each rune is given.

At the Wizard level the bronze symbol is replaced by one of iron. A further 10% training in each rune is given.

Worshippers: Believers in the egalitarian ideal; reformers; devout knights; enemies of the God Learner versions of Malkionism.

Worshippers' Duties: Fully restore the Five Doctrines throughout Fronela; establish and maintain equality.

Orderly Membership

Requirements: Standard. Most knights remain as orderlies within the church. Knights must take the Oath of Chivalry (see page 29).

School Skills: Influence, Lore, (Chivalry), Lore (Hrestolism), Weapon skills: 1H Sword, 2H Sword, Shield

Rune Spells: *Beams of Brilliance*, Countermagic, *Replicate Spell*

Sorcery Spells: *Adept (1H Sword, Influence, Perception)*, Damage Resistance, *Danger Sense*, Ease, Jousting Strike, Wintering Shield

Liturgist Membership

Requirements: Standard. Those who choose a career within the Immaculate Church become either

Liturgists or Apprentices before graduating to wizard status. Liturgists serve the dedicated priests of the Immaculate Church.

School Skills: Evaluate, Influence, Lore (Hrestolism), Manipulate (Duration, Magnitude)

Rune Spells: *Oasis*, *Quill Enchanted*

Sorcery Spells: Mystic Vision, Spell Resistance

Apprentice Membership

Requirements: Standard. Those who choose a career within the Immaculate Church become either Liturgists or Apprentices before graduating to wizard status. Apprentices serve the wizards of the Immaculate Church directly.

School Skills: Manipulate (Duration, Magnitude, Target)

Rune Spells: Countermagic Shield, *Pacifist's Warding*, *Refraction*, *Replicate Spell*

Sorcery Spells: *Familiarity*, *Imperviousness*, *Privacy*

Wizard Membership

Requirements: Standard, plus the wizard must have at least 50% in two Manipulation skills.

School Skills: Manipulate (Combine, Duration, Magnitude, Target)

Rune Spells: All rune spells taught to lower members of the church.

Special Rune Spells: *Ruinous Blast*, *Veil of Midnight*, *Wild Magic Surge*

Sorcery Spells: All sorcery spells taught to lower orders.

Special Sorcery Spells: *Adjust (STR, DEX, INT, POW)*, *Bewitch*, *Divinity Ward*, *Mount Summons*

Saint Galastar the Martyr

In life, Galastar was a Malkionist, but faced exile by the God Learners for daring to seek Hrestolic truth and translate those truths into a separate, but parallel, ideal permitting the existence of other faiths outside of Malkionism. Upon founding his city, Galastar permitted pagan faiths to exist without fear of sanction within the city walls, but always on the understanding that Malkionism was foremost and purest.

Following his martyrdom, the cult of Saint Galastar emerged. This cult maintains Galastar was an unrealised apostle of Saint Hrestol and would, had he survived, have achieved the enlightenment of Irenstavel. The cult believes in upholding the values of equality and tolerance, but is prepared to fight for these values with arms: it is therefore a cult which appeals to active knights and those seeking to fight for justice and honour.

The cult's powers are limited, as Galastar's cathedral in the city he founded remains unsanctified until the martyr's bones are returned to it. The God Learner rulers of Galastar, fearing the realisation of this power, keep the martyr's bones hidden and guarded at Eastpoint.

Should the cathedral become sanctified, all its followers will gain access to the following sorcery spells. These are considered divine gifts, which manifest at the moment of the cathedral's sanctification. The number of spells a worshipper receives depends on his Lore (Galastar) skill:

01	–	24	1 Spell
25	–	74	2 Spells
75	–	90	3 Spells
91+	–		4 Spells

The spells gained are determined randomly. When gained, the spell starts at its base percentage.

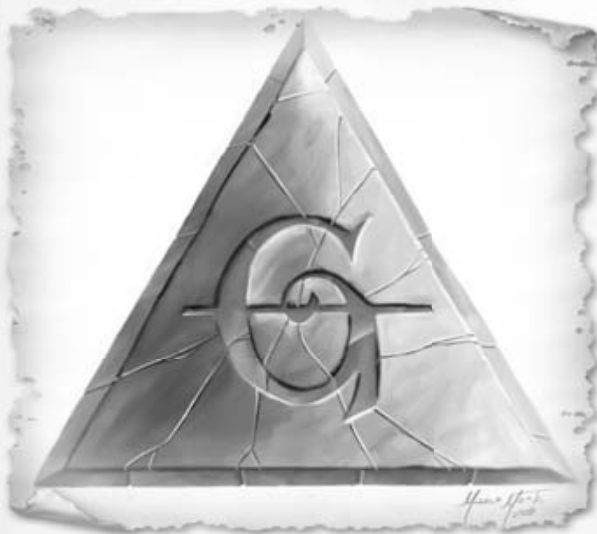
Galastar Sanctification Gifts

1D10	Spell
1	Abort
2	Dark Foreboding
3	Enhance (STR)
4	Fly
5	Hide
6	Mount Summons
7	Otherworld Sight
8	Recall Spell
9	Silencing the Spoken
10	Spiritual Projection



Runes: Harmony, Man

The cult has no lay members. When joining the cult, the member must choose which way he will venerate Saint Galastar; either through the Path of Harmony, or through the Path of Man. The path he chooses is fixed and many not be altered later. The worshipper gains a holy symbol, bearing Galastar's rune on one side, and the Harmony or Man rune on the other. Galastar's rune is thus:



Taking a path is equivalent to integrating the rune, and the worshipper gains Runecasting in the rune at the basic percentage.

Worshippers: Knights, idealists, descendents of Galastar's followers living in the city of Galastar

Worshipper Duties: Make at least one pilgrimage to Galastar and offer prayers at the Galastar cathedral. Quest to find and return Galastar's bones to their rightful place of resting. Oppose God Learner interference.

Orderly Membership

Requirements: Standard. This is the lowest level of membership of the cult. Those who are *not* residents of Galastar city *must* be knights. Galastar residents must be able to claim descent from one of Galastar's followers who helped found his city.

Skills: Lore (Galastar), Perception, Resilience, Survival, 1H Sword

Rune Spells: Befuddle, Glamour, Versatility

Sorcery Spells: Damage Boosting, Damage Resistance

Knight of Galastar Membership (Runelord)
Knights of Galastar are those who spread Galastar's ideals through the world via their actions. They are questers and seekers after truth. They subscribe to the ideals of Hrestoli chivalry but are not required to swear such an oath.

Requirements: Standard, plus 1H or 2H Sword at 90% or higher. Dedicate 50% of all wealth to the Cathedral of Galastar at Galastar City.

Skills: Influence, Persistence, Runecasting (Harmony or Man), Manipulation (Target, Duration)

Rune Spells: *Armistice, Becalm, Breath of Life, Demagogue*

Sorcery Spells: Agile Reflexes, Danger Sense

Priest of Galastar Membership (Runepriest)

Priests of Galastar serve his memory spiritually, either studying his legacy at one of the many shrines found in Luskalm, or more directly (although with more danger) at Galastar city. Priests of Galastar treat all religious beliefs, even pagan beliefs, equally, but maintain the notion worship of the Invisible God is *primus inter pares*.

Requirements: Standard, plus Lore (Galastar) at 90% or higher. Dedicate 90% of all wealth to the Cathedral of Galastar at Galastar City. Found and maintain a shrine to Galastar somewhere in Fronela and spread Galastar's word.

Skills: Persistence, Lore (Malkionism), Lore (Hrestolism), Manipulation (Combine, Duration, Magnitude, Target)

Rune Spells: *Imaginary Friend, Weather Ward, Yoke the Beast*

Sorcery Spells: *Displace, Ease, Halt*

Draconic Cults

These are mystical cults as found in the cities of Frastoreal and Mahan in the Janube valley. Both venerate living figures in the form of Isgangdrang and Lord Great Burin and are therefore not divine cults. Both are paths to a certain form of enlightenment which their practitioners believe will result in transformation into a Great Dragon – that is, the attainment of a draconic form preceding the full draconic state (which is complete transcendence from the physical world).

Ouromalkion

When the Cosmic Dragon created All Things it needed to protect them from the predations of the enemy, Orxili. The True Dragons were the draconic protectors but, as the frailties of human kind were exposed, it was clear that less imposing gods would be required. The world was therefore divided into two: the True Dragons would shepherd draconic kind, including the dragonewts and those humans who accepted and could attempt the draconic path; and the Invisible Protector which was a human who had transubstantiated and is known by a variety of names including Obduran - but is most often called the Invisible Protector or the Invisible God.

The Invisible Protector created many teachers who walked the Dawn Age and brought humans into enlightenment. First of these teachers was Malkion, who learned the Ouroboros song and the True Dragon dances. He guided those who sought enlightenment towards the ideals realised by the Invisible Protector, but did so through veiled secrets so that his enemies would be unable to harm him. Other teachers came in Malkion's wake, including Xemela and her son, Hrestol. Whilst lesser teachers than Malkion they did, nonetheless, tread the draconic path but lightly, so their footsteps would not be traced by their enemies. Hrestol, however, did not succeed and was cruelly martyred by those who falsely claimed descent from Malkion, but were, in fact, manifestations of Orxili, the enemy who broke infinity.

Ouromalkionism therefore teaches that all saints of Malkionism are expressions of the Cosmic Dragon's will, serving the Invisible Protector. Accepting their

draconic aspect presents an alternative path to eternal life which can be witnessed in the transfiguration of Obduran the Flyer and his apostles, Isgangdrang, Burin, Lorenkarten and others. Malkioni teachings all have a draconic aspect that must be understood as part of the Great Dragon Project, but the paths of Joy and Solace are simply euphemisms for transfiguration and the reconnection with infinity. The insistence the Invisible God is a separate god above the Cosmic Dragon is a necessary lie. Those who accept Ouromalkionism are on the path of truth.

Followers of Ouromalkionism are either followers of draconic cults (see *Magic of Glorantha*) or are converts from the Malkioni and Hrestoli faiths (see *Cults of Glorantha volume II* and this chapter). Converts may retain and use sorcery as long as they serve the greater truth of the Cosmic Dragon and the Great Dragon Project, but they can instead learn draconic mysticism and its associated magics.

Runes: None

Worshippers: Malkioni and Hrestoli Converts living in Frastoreal.

Worshipper Duties: Serve the Great Dragon Project; understand the Invisible God is a manifestation of the Cosmic Dragon's will. Obey Sarandar, Lady Scaled Protector of Frastoreal and assist her path to transfiguration, which, once complete, will transfigure all who follow her way.

The cult has three ranks: Scaled Apostles, Scaled Enlightened and Scaled Protector. Lady Scaled Protector Sarandar occupies the latter position, and all adherents to Ouromalkionism the former two.

Scaled Apostles

Scaled Apostles are first taught Draconic Illumination to its basic level (see *Magic of Glorantha* page 27). Before this can happen, they must renounce the belief the Invisible God is separate and above the Cosmic Dragon, and accept he is a part of the Cosmic Dragon's plan to restore infinity. Malkion and Hrestol are his earthly manifestations as teachers.

Requirements: Standard, plus the rejection of previous teachings and beliefs, abstracted through the learning of Draconic Illumination.

Skills: Artistic Expression, Dance, Martial Arts, Sing

Draconic Spells: Cold-Blooded, Disease Resistance, Deafening Cry, Draconic Regeneration, Draconic Strength, Earthquake, Eye Membranes, Flamesight, Inspiration, Mystic Sight, Scaled Skin.

Scaled Enlightened

The Scaled Enlightened have fully accepted the precepts of Ouromalkionism and rejected the old beliefs. They are taught, once the Lady Scaled Protector has transfigured, one of their number will become the new Scaled Protector and thus be on a path to personal transcendence.

Requirements: POW 16 or more, plus Draconic Mysticism at 70% or higher. Scaled Enlightened voluntarily reject sorcery as a polluting element of the cosmos.

Skills: Influence, Perception, Stealth, Survival

Draconic Spells: Bone Ridges, Bone Singing, Combat Meditation, Draconic Prophecy, Dragon Claws, Dragon Teeth, Lesser Fire Resistance, Royal Grace

Scaled Protector

There is only one Scaled Protector in the cult, Lady Scaled Protector Sarandar. Until she transfigures (which will not be any time soon), the position is aspirational and cannot be achieved unless she vacates it. The next Scaled Protector will be chosen from amongst those who fulfil the necessary requirements.

Requirements: POW 17 or more, plus Draconic Mysticism at 95% or higher.

Draconic Spells: Any four Draconic Spells with a Magnitude of 4 or higher.

Musicians of Unstruck Sound

The Musicians of Unstruck Sound revere Lord Great Burin and follow his Ten Step Path. The cult believes

Lord Great Burin will lead the Great Dragon Project to completion through the destruction of the Cosmic Dragon's enemies – which is to say, all who do not accept the draconic ideal.

The Unstruck Sound is the infinite silence broken when the Cosmic Dragon was forced to create the universe when Orxili interfered with its meditations. The aim of the cult is therefore a return to the purity of the cosmos; or, to put it bluntly, the unmaking of all physicality, replacing it with the perfection of the voice, occupied only by the Cosmic Dragon. The only way to achieve this is through purity and the absence of the further creation, which only works against the ideals of true purity.

Members of the cult are therefore ardent celibates, engaging in purity of mind, body and soul, and working towards the Ten Steps of Perfection:

1. Absence of impure thought
2. Absence of impure deed
3. Abstinence from procreation
4. Acceptance of the Null; infinity through a return to the O – the unbroken will of the Dragon
5. Denial of the physicality: creation is a necessary lie that must be unsung
6. Coalescing of all physicality into the O
7. Cleansing of the cosmos through the purging of the material
8. Perfect transformation into a single state of nothingness
9. Mystical purity attained through physical denial
10. Embracing the Null. Becoming nothing. Attaining the Void

This is a lengthy process that requires denial of all pleasure, and especially the physical pleasures derived from the lie that is the world. Once the world is unmade, the Cosmic Dragon will swallow its tail once more and perfect infinity, with perfect silence, will result.

Followers of the Ten Step Path are therefore destructive denialists. They see no extended purpose in existence but do not seek death. Instead they seek transfiguration, which Lord Great Burin is attaining, and can only be attained through a life of denial. This is a reactionary cult, based completely on disassembling the world which will be realised in the raising of the Great Dragon to Be. Musicians of the Unstruck

Sound are deeply committed mystics who serve Lord Great Burin unwaveringly. They are patient, calm, but opposed to the continuation of existence as it denies the universe its original purity. Following the Ten Step Path involves lengthy periods of meditation, denial of all but the most essential physical requirements (food of the plainest kind, water and sleep – though some deny themselves even that) as the Musicians seek to realise internal purity and transcend the prison of physical mortality.

The cult has no ranks. All Musicians of the Unstruck Sound are equal. Lord Great Burin is their paradigm, for he has perfected the Ten Step Path and achieved all its principles; his eleventh step will be transfigure completely and join the Cosmic Dragon in eternally pure silence.

Runes: None, although the Ouroboros symbol, a dragon swallowing its own tail, is sometimes used as a symbol of the Musicians' pursuit of purity.

Worshippers: Fanatical draconic mystics; those frustrated by the illusion of reality; those seeking eternity through pure silence.

Worshippers' Duties: Perfect the Ten Step Path one step at a time. Unmake the world. Become a dragon.

Musician Requirements: Dance or Martial Arts at 30%, minimum. Prove dedication to the Ten Step Path by taking a vow of celibacy. Spend one full week in complete meditation. Reject all physical possessions and renounce the existence of individual will. Exist only to serve the cause of the Unstruck Sound.

At the end of the week of meditation, which involves abstinence from food and water, the candidate makes a Persistence test at –30%. If successful he gains Draconic Illumination at the base percentage (*Magic of Glorantha*, page 27).

Skills: Artistic Expression (Meditation), Dance, Lore (Cosmic Dragon), Lore (Lord Great Burin), Martial Arts

Draconic Spells: Become Draconic Wurm, Cold-Blooded, Combat Meditation, Deafening Cry, Dragon

Flight, Mystic Sight, Sense Surface Thoughts, Unseen Presence

Special Notes: Musicians of Unstruck Sound gain 2 draconic spells when they are accepted into the cult. They gain another draconic spell for every 30% attained in Lore (Cosmic Dragon), and/or Lore (Lord Great Burin).

Musicians must meditate for at least 4 hours per day. They must reject all physical possessions, including clothes, armour and weapons, and pursue a life of purity through training in the cult's skills. Any lapses from this path result in the loss of all draconic powers.

Way of the Dragon

The Way of the Dragon promotes the Right Left-Hand Path. This philosophy promotes the rejection of all human thought and replaces it with draconic thought, which, in the human frame, attempts to replicate the patterns of dragonewt behaviour.

Its architect is Isgangdrang, the Diamond Storm Dragon. She can assume male or female form but often prefers the latter, hence the feminine article. Since Obduran the Flyer transcended mortality, she has become the most powerful of the senior draconic mystics and leads the Eternal Dragon Ring.

Members of the cult revere Isgangdrang as the epitome of transfiguration. Sexual identity is rejected in favour of androgyny, and cultists engage in complex dances that reflect the strange behaviour dragonewts. It is a condition of the cult that the left hand becomes the dominant hand, and the consideration of Right Action dominates the thought processes. Members of the cult therefore adopt the principle of Right Action before making any crucial decision. This involves a test against the Draconic Illumination skill; if it succeeds, the decision reached is considered Right Action. If the test fails, then the decision chosen is necessarily Wrong Action, causing a deviation from the draconic path. The mystic is unable to act one way or another. If he chooses to consciously follow the path of Wrong Action, then his Draconic Illumination skill decreases by 1D4%.



Way of the Dragon cultists learn, as a matter of course, the Right Left-Hand dances which are integral to the cultivation of draconic thought. These dances trace not only the history of dragons from a mythical perspective, but also inculcate a presence in the overarching mind of the Cosmic Dragon.

Runes: Dragon

Worshippers: Fanatical draconic mystics; worshippers seek to emulate dragonewts

Worshiper Duties: Revere Isgangdrang; promote draconic ideals; reject the human condition.

Way of the Dragon Membership: Dance or Martial Arts 30% or higher. Candidates must also prove their ability to shed human thought by making a successful Persistence test and a successful Dance test as part of the cult initiation process.

Once accepted into the cult, Draconic Illumination is taught to the starting percentage.

The cult has no ranks. Its leaders are those with the highest Draconic Illumination scores.

Skills: Artistic Expression, Dance, Lore (Draconic Ideals), Lore (Isgangdrang), Martial Arts

Draconic Spells: Become Draconic Wurm, Blood Alchemy, Combat Meditation, Draconic Regeneration, Flay Soul, Sight from the Marked Palms, Universal Deflection

Special Notes: *Mythic Resonance:* During any contest with an opponent, a Way of the Dragon cultist may use his Draconic Illumination skill in an Opposed Test against the opponent's Lore (Specific Theology) to try and establish both himself and his opponent in a mythic role. Normally this would be a myth of a dragon fighting and overcoming its foes. For the target of the spell it is an experience akin to partaking in a holy day ceremony.

Mythic Resonance results are determined on the table below. The result is applied to all further contestable rolls (such as attacks and defences) against the opponent.

Critical Success	+30% modifier	Cultist visualizes a core myth
Normal Success	+15% modifier	Cultist visualizes an appropriate myth
Failure or a draw	No effect	
Fumble	-30% modifier	Cultist visualizes a myth that puts him at a disadvantage

Orlanthi Cults

The cults here are the draconised Storm Tribe cults of Ernalda the Snake and Orlanth the Scale, as practiced by some of the Charg and Golaros Orlanthi. Those Orlanthi who maintain the Old Ways follow the Storm pantheon cults as they are described in *Cults of Glorantha* volume I.

Ernalda the Snake

When Orlanth learned how to speak the tongue of the dragon he kissed Ernalda and passed the ability onto his wife. Not only did Ernalda learn how to speak as a dragon speaks, she also learned how to move as a dragon moves and interact with the earth in the way a dragon interacts with it. She discovered how to shape the earth with her body, make her body into a flow of water giving life to parched lands, and preserve the earth's body through the natural cycles the dragons imparted when the earth was newly formed. In this way the dead body of Genert was granted fluidity and immortality, and Ernalda's new form as the Serpent of Life offered gifts to the Storm Tribe and its worshippers.

When Time was established the people forgot Ernalda's form as the Serpent of Life, which was a mistake, because she forgot it also. This forgetfulness allowed Valind the Ice God to freeze the world solid and Yelm the Sun God to scorch it black. The world lacked protection and the Old Gods took vengeance upon it because they were naive and inadequate.

With the realisation that all things in time and space emanate from the Cosmic Dragon, those who had adopted draconic ways remembered Ernalda's form as the Snake and realised the ways of the naive, untrustworthy, senile old gods could, and should, be challenged. The dragon, Aroka, had been slain by Orlanth, and was not inclined to use its own immortal powers to help a world in such need; had Orlanth not been so petulant, then the world would not be in this state of affairs. When Orlanth came on bended knee to Aroka, the dragon said 'No. You did this. You must make it right. Only you know how, and you must realise your draconic nature to do so.'

And so Orlanth persuaded Ernalda to resume her serpent form so the world could heal and the earth give plenty to those who needed it.

Through the worship of Ernalda the Snake, even the most frozen lands wriggle free of Valind's grasp. The earth can be broken and its riches revealed. Ernalda's many daughters, the rivers and streams, might be caught in the grip of ice or drought, but this is an impermanence; the snake cannot be halted in its progress towards renewal.

The Orlanthi of Charg and Golaros accepted this draconic interpretation of Ernalda and found the magic it granted made the working of their lands easier, and the yields excellent, despite their proximity to Valind's Glacier. Of deeper concern was the notion males and females could worship Ernalda the Snake, thereby accepting the duality of existence. This idea runs contrary to the usual division of roles within the Storm Tribe, but, as the magic worked, it gained strength in the minds of the worshippers. Those tribes and clans who worship Ernalda the Snake have male and female members within the cult.

The traditional representations of Ernalda are maintained by worshippers; however icons depicting her show her adorned with scales and, sometimes, emerging from an egg. She is venerated as the source of all food, clothing and shelter, and the source of the feminine virtues of fertility and peace. Yet she is also seen as the challenger of those who freeze or bake the earth, and so has a warlike aspect, in keeping with the aggressive nature of the serpent. The symbolism of the egg reminds all things emerge from a shelter and must return to them.

Runes: Earth, Fertility, Water

Pantheon: Draconised Orlanthi

Worshippers: Farmers, draconised Orlanthi of Fronela

Worshipper Duties: Farm, challenge Valind

Initiate Membership

Requirements: Standard, plus the acceptance of the draconic aspect of all deities in the Storm Tribe.

Skills: Any farming related Craft, Lore (Animal, Ernalda the Snake Theology, Snakes)

Rune Spells: Second Sight, Shimmer, Strength, Vigour

Common Divine Magic: All

Special Divine Magic: Bless Crops, Command (Snake), Command (Goat/Cattle), Ease Childbirth, Antidote, Aphrodisiac

Acolyte Membership

Requirements: Standard, plus the candidate must learn the Ernalda Snake Dance (DEX+POW) as a new skill.

Special Magic: The Ernalda Snake Dance is a draconic dance that channels the specific properties of Ernalda's draconic aspect. Performing the Snake Dance creates an effect similar to the Scaled Skin or Snake Fangs draconic spells (*Magic of Glorantha*, pages 40 and 41) without the need for the Draconic Illumination skill. The dance must be performed for 2 minutes for each point of Magnitude invested in the spell.

Snake Priestess (Rune Priestess)
Membership

Requirements: Standard, plus Ernalda Snake Dance at 60% or higher

Special Magic: The Snake Dance can be used to create effects identical to the Command Reptile and Dominate the Reptilian Mind draconic spells (*Magic of Glorantha*, page 35) without the need for the Draconic Illumination skill. The dance must be performed for 2 minutes for each point of Magnitude invested in the spell.

Orlanth the Scale

When Orlanth split his tongue to learn the dragon's language, he found he saw his place, and the place of all the other gods, in the cosmos. Every god is but a scale of the Cosmic Dragon; a part of its armour. When Orxili disturbed the Cosmic Dragon's meditations and broke infinity, scales fell from the Cosmic Dragon's hide and, in time, became the gods of Glorantha.

Of course, most gods, being sundered from the Cosmic Dragon, and not speaking Auld Wyrnish, do not realise or understand their true nature, so in that



respect, Orlanth was privileged. In protecting the Storm Tribe Orlanth protects the Cosmic Dragon, acting as a crucial part of its armour. In fighting against Chaos and the Darkness, Orlanth battled Orxili which was trying to keep infinity from being repaired. Orlanth, and all others like him, is a scale in the Cosmic Dragon's hide. This is the nature of the cult of Orlanth the Scale.

Worshippers of the cult see Orlanth's importance in protecting the world and hence the fabric of the cosmos which is the Cosmic Dragon. They accept the storm god is the lightning crackling from the Cosmic Dragon's claws, and the thunder is the beat of the dragon's wings. Orlanth is the shield and the protector; he is the chief of all scales and his role is to prevent the fabric of the universe from being broken asunder. Worshippers of the cult protect their kin and understand each man, woman and child is a scale of the Cosmic Dragon. Their enemies are the creations of Orxili, sent to test humankind as Orlanth and the Cosmic Dragon were tested. This is a warrior's cult;

a protective cult. It promotes the belief violence is always an option and, sometimes, the only option. It depicts Orlanth as a fierce warrior clad in dragonhide armour, his shield an enormous dragon scale, his sword curved like a dragon's talon.

The cult's myths tell how Orlanth slew Sh'kaharzeel but was mortally wounded by it, and how, his blood being caught by Ernalda the Snake, he was revived with the ability to speak the wyrmish tongue and understand his true nature in the cosmos. The warrior protectors of Orlanth the Scale believe in noble sacrifice and the protection of the family, the clan, the tribe and the Cosmic Dragon.

The cult is also the enemy of Orlanth the Dragonslayer, for its teachings run counter to the falsehoods that the Dragonslayer cult has been inculcated to believe.

Runes: Air, Dragon, Motion

Pantheon: Draconised Orlanthi

Worshippers: Warriors, Farmers, draconised Orlanthi of Fronela

Worshipper Duties: Defend homes, clans and tribes. Defeat those who worship Orlanth Dragonslayer

Initiate Membership

Requirements: Standard, plus initiates must learn the Dance of Protection (see below)

Skills: Athletics, Dodge, Lore (Orlanth the Scale, Dragons), Stealth, Weapon (1H Sword, 2H Sword, Spear, Shield)

Rune Spells: Bladesharp, Mobility, Pierce, *Unshakeable Belief*

Common Divine Magic: Lightning Strike, Shield

Special Divine Magic: *Hailstrike*

Special Notes: All initiates learn the Dance of Protection to its base level (DEX+POW). When enacted successfully, the skin assumes a light covering of scales adding a natural 1 point of armour (no skill penalty) to all locations. This costs no Magic Points, but the dance must be performed for 1 combat round to take effect.

Scaled Protector (Acolyte) Membership

Requirements: Standard, plus Dance of Protection must be 60% or greater.

Special Notes: Scaled Protectors gain 2 points of scale armour when performing Dance of Protection.

Scaled Warrior (RuneLord) Membership

Requirements: The candidate must have 90% or greater in two weapons, and have learned Dance of Protection to 90% or greater. He must also have slain a major enemy of his clan or tribe and have sustained a wound in the course of the battle.

Special Notes: Scaled Protectors gain 3 points of scale armour when performing Dance of Protection. The dance can also be used to initiate an effect similar to Dragon Claws (*Magic of Glorantha*, page 36) by expending 3 Magic Points.

ALL THANKS TO THE MARTYR

To prevent the cathedral of Galastar from being sanctified, the God Learners of Galastar city hid the founder's bones in the city of Eastpoint, deterring his followers from realising Galastar's martyrdom and consecrating his power in the Galastar city state. This scenario is the quest for Galastar's bones; to return them to their rightful home and sanctify the cathedral, thereby restoring Galastar's power.

It can be run as straightforward find and return adventure; alternatively it can form part of the plans of Eastpoint's Earl Wulz to prevent the marriage of Queen Junoura of Eastpoint and Earl Ernathus of Galastar. Wulz covets the queen and will go to extreme lengths to prevent Ernathus from forming a crucial alliance of marriage between the two Janube city states.

This scenario makes use of the city states of Galastar and Eastpoint from the Janube City States chapter beginning on page 42. It is also a noted part of Fronelan history, and so the characters have the opportunity to take part in events with profound repercussions for the remaining God Learners in eastern Fronela.

Background

Following his martyrdom, Galastar's remains were interred in a heavy bronze casket and sealed. The casket was secretly taken to Eastpoint where they were placed in the crypt of the cathedral of St Talor the Laughing Warrior, under the custodianship of the Sevenfold Enclave, an order of wizardry specialising in the sorcery of domination. Galastar's remains have been protected by magic for 158 years: various attempts by his followers to find them have failed.

Earl Wulz of Eastpoint, wanting to discredit Earl Ernathus of Galastar, knows how to circumvent the magic keeping the bones hidden. Through his extensive network of spies and agents Wulz knows if the remains find their way back to Galastar, Ernathus's



position as governor of the city will be seriously weakened making it untenable for him to marry Queen Junoura of Eastpoint. Wulz wants to make sure that his machinations cannot be traced and so needs the unwitting help of outsiders. There are plenty of people in the Janube, Loskalm and, obviously, the city of Galastar, who would readily work towards returning the remains to the Galastar Cathedral and so Wulz has spent many seasons preparing a trail of clues that will lead others to the cathedral of St Talor the Laughing Warrior and give them the means to steal Galastar's bones. Clearly the task should not be easy: only a handful of people know how to circumvent the protective magics and it would not take much to

link Wulz with the plot. The theft of the bones must therefore carry risk. The Sevenfold Enclave must have every opportunity to defend their position making it appear as though Galastar's apologists have stumbled upon the secret hiding place and somehow learned how to break through the defences.

The defences have eight parts. The first is the location of the casket itself; a closely guarded secret within the Sevenfold Enclave and the highest ranking members of Queen Junoura's council. The remaining parts are the seven secret symbols that deactivate the magically animated guardians of the crypt which will slay anyone approaching the casket. Over the course of a year, Earl Wulz has put the following things into effect...

- Using a counterfeiter from Sog City, Wulz has had fabricated a series of scrolls outlining the protection for Galastar's bones. The scrolls, eight in all, are meant to be records of the original Sevenfold Enclave sorcerers who took and hid the bronze casket, over 150 years ago.
- Wulz has used his wide ranging contacts to get the counterfeit scrolls into the hands of Galastar apologists: either in Galastar city itself, or wherever else is appropriate for this scenario to start.
- The counterfeiter and the agents used to distribute the scrolls have all been murdered, a discrete period between each death, and with each death being made to look like an unfortunate accident. Wulz is highly confident that nothing can be traced directly to him.
- Wulz's agents in Galastar, posing as merchant pilgrims visiting the Cathedral of Galastar, have made veiled hints about 'a time of great change, all thanks to the martyr.' The aim here is to link the appearance of the counterfeit scrolls with Galastar's enduring myth of attaining his rightful power over the city he founded.

And so Wulz now waits. He cannot be sure when people will come to steal Galastar's bones, but he knows that the lure to do so will be too great for Galastar's faithful – or those who simply detest God Learners - to resist.

Eight Scrolls of Revelation

Galastar's story is known beyond the city he founded, although it is, of course, most powerful in Galastar city itself. In Loskalm, particularly Southpoint, Galastar is remembered as a God Learner who received Hrestoli enlightenment and created a city of ideals challenging Jrusteli doctrine. There are therefore shrines venerating Galastar scattered around Fronela and many who venerate him as a saint. In Galastar itself, veneration of the martyr is actively discouraged, but this does not prevent many from flocking to the city to view the cathedral erected when he was burned at the stake for heresy. Thus, the scenario, for the characters, can begin anywhere there is some form of Galastari veneration: within Galastar itself or further afield. Wulz's agents have managed to get the scrolls to wherever the adventure needs to begin, and get them into the hands of a patron who will recruit the brave adventurers needed to return Galastar's remains to their rightful home. Some options for play:



All thanks to the martyr

- The shrine to St Galastar in Southpoint, where a small band of monks study Galastar's history in a bid to reconcile Hrestolism with True Faith Malkionism. The abbot of this enclave, Father Arolstus, is an ardent God Learner hater who seeks to make his mark in the world by helping to extinguish the memory of the God Learner occupation altogether.
- The Order of Unknown Truths in Morain seeks to expose all God Learner secrets. It does not venerate Galastar as such, but is keen to show Jrusteli sorcery is of an impure kind, and can be broken through diligent study of the arcane. It frequently employs adventurers to seek out and expose Jruesteli secrets.
- Bishop Bedrin of Galastar frequently experiences visions of the martyr, although he keeps these experiences quiet, for fear of being persecuted by the God Learners of the city. However his life's ambition is to see Galastar triumph over the Jrusteli and return the city state to its original rulership: those who followed Galastar upriver and helped build the city state. Bedrin has plenty of friends in the Founders Quarter who will help realise this ambition, and they are skilled in keeping their affairs concealed from the God Learners.

The eight scrolls find their way into the hands of someone who contacts the characters. This patron has spent time studying and, perhaps, authenticating the scrolls, but is now excited at the prospect of locating Galastar's casket and finding a way to retrieve it from the Eastpoint crypt. The characters are shown the scrolls. Each is old, very worn, and made from good-quality Jrusetli velum. The scrolls are not ordered, but the first describes, in a God Learner code popular at the time of Galastar's martyrdom, how the casket containing the martyr's bones are to be: *'Removed at once to Eastpoint where the Sevenfold Brothers have prepared the ground. The grimoires of Eternal Holy Exile have yielded the sigils which will keep the casket safe from the prying eyes of the heretics forever more.'*

The subsequent scrolls are descriptions of the protective sigils, outlining the physical and emotional gestures that will *'Set in place or lift the protection, as is deemed necessary'*. The sigils are clearly of Malkioni sorcerous origin and, if any character has an appropriate Lore skill to determine it, of a kind perfected in Sog City at the time of the God Learner's dominance. Each sigil requires a particular sequence of hand gestures, physical postures and a required emotional state. The scrolls also seem to suggest that these sigils must be performed in a particular order for them to be effective, but the order itself is not described, or even alluded to, anywhere in the scrolls. Indeed, the scrolls have been written in such a way as to suggest there is a *ninth* scroll that contains the required order – all part of Wulz's deception.

Searching for the Ninth Scroll

No ninth scroll exists, but the characters or their patron may decide it needs to be found before the quest to steal Galastar's remains can be undertaken. The patron is only available to reveal he came into the possession of the scrolls at great expense through a man who named himself 'The Martyr's Friend'. He was dressed in drab travelling clothes of a Janubian cut, and had a Janubian accent, but his features were non-descript and he disappeared shortly after the scrolls were transferred to the patron.

Enquiries will discover that a man called Gorfalz, who fits the description provided by the patron, was killed in a tragic accident, a runaway cart crushed him beneath its wheels on the streets of the city. The owner of the cart was questioned but there were no charges brought against him, it appears Gorfalz somehow did not hear the warning cries and stepped into the cart's path. There were a number of witnesses who saw this and there were no suspicious circumstances.

The first of the scrolls also reveals that for any of the sigils to work correctly, a shred of the white linen robe Galastar was forced to wear throughout his trial for heresy must be clasped by whoever enacts the sigils. This is an accurate part of the God Learner magic, and some, but not all, of the robe was taken to Eastpoint and given to the Sevenfold Enclave. The rest of the robe is in Galastar, in the keeping of the secretive society of Galastar worshippers, The Founding Brothers. Before the characters can consider entering Eastpoint, they need to obtain a fragment of this relic from the Founding Brothers; if the characters are not already there, a trip to Galastar is essential.

The Founding Brothers

The Founding Brothers are based in the Founders Quarter of Galastar. Each of the six members can trace his lineage back to the six original companions of Galastar the Martyr and so they consider themselves foremost of Galastar's faithful. Forbidden to venerate their martyr publicly, the Founding Brothers meet sporadically but otherwise maintain a low profile, going about their routine occupations. Bishop Bedrin knows their identities, of course, as does Governor Eranthus, but, as long as the Founding Brothers remain inconspicuous and largely idle, a blind eye is turned to their activities.

Galastar's robe is their one relic of the martyr and it is most prized. It is held by Surundus the Smith and is kept wrapped in oilskins and hidden beneath the floor of his smithy in the Founders Quarter. It has not been disturbed for many years, in case Eranthus and his God Learners will seize it and destroy it. The Founding Brothers are highly reluctant to even speak of the robe and will take some convincing to let the characters take even a stitch from its hem.

Bishop Bedrin can put the characters in touch with Surundus, but he warns them that they must act with utter discretion and must not, under any circumstances, do anything to raise the suspicion of the God Learners. 'We have a kind of peace with them. We do not speak of Saint Galastar openly and they do not trouble us. The Founding Brothers want to keep it that way.'

Bedrin introduces the characters to either Apatos or Karados rather than any of the others, and they will need to convince either man of their credentials and genuine reasons for seeking their help before the rest of the Founding Brothers will be consulted. It will take 1D4+2 days before the entire brotherhood decides to meet together and question the characters on their intentions. Naturally enough, they demand to see the eight scrolls which are given much scrutiny before Thukal and Surundus grudgingly accept they *could* be genuine and the character *could* be telling the truth and are not God Learner spies working some kind of sting operation.

There is the possibility that the Founding Brothers, and hence the characters, are observed by the agents of Earl Eranthus or the sorceress, Aeshaeni. Any outsiders interacting with the Founding Brotherhood as a group is likely to court suspicion resulting in a discreet watch being placed. The Founding Brotherhood is equally suspicious and, if it become apparent their discussions are being monitored, they cease all contact with the characters and resume their daily activities, offering no explanation for the sudden cessation of communication. The God Learners, though, will not act unless direct action is taken by any of the group, or the characters, to promote Galastaring veneration above what is already tolerated. The characters, however, may be apprehended and escorted to see either Aeshaeni or Eranthus where they are questioned, politely on:

- Where they come from
- Who they serve
- What they want in the city
- Who they have spoken with
- What they spoke about
- When they will be leaving Galastar

If they carry the scrolls with them, or have not taken measures to hide or protect them, then Aeshaeni or Eranthus may find them. If so, these form incriminating evidence serious enough to have the characters arrested, thrown into jail in the barracks of the Galastar garrison and further interrogated by Aeshaeni. If this discovery is made, it is considered an attempt to overthrow the legitimate rule of Galastar. The cathedral is immediately sealed and placed under heavy guard; the Founding Brotherhood is arrested, jailed and, most likely, sorcerously tortured. Additionally, Eranthus

The Six Members of the Founding Brothers

Surundus the Smith – blacksmith and owner of the Sur Forge opposite the Tasrensar Stables. Taciturn, stubborn, and utterly dedicated to St Galastar. *Key Skills: Craft (Blacksmith) 90%, Influence 60%, Lore (Galastar City) 80%, Lore (Galastar the Martyr) 78%, Perception 78%, Persistence 44%, Resilience 71%*

Apatus the Innkeeper – owner of The Two Rivers inn, opposite Shrine Market square. Outwardly voluble but a shrewd judge of character and knows when to remain tight-lipped. *Key Skills: Craft (Keep Customers Happy) 75%, Influence 49%, Lore (Galastar City) 76%, Lore (Galastar the Martyr) 63%, Perception 80%, Persistence 47%, Resilience 33%*

Lonora – Apatus's sister and co-owner of The Two Rivers Inn. Flirtatious and buxom, but loyal to her brother. Occasionally sleeps with Surundus - something she has kept a secret for ten years. *Key Skills: Craft (Keep Customers Happy) 79%, Influence 36%, Lore (Galastar City) 66%, Lore (Galastar the Martyr) 58%, Perception 34%, Persistence 30%, Resilience 35%*

Thukal the Trader – a merchant who trades between Galastar, Eastpoint and Mahan. Thukal is gaining an interest in Wyrmfriending, something he was exposed to in Mahan but keeps this secret from his fellow Founding Brothers. *Key Skills: Craft (Commerce) 76%, Influence 66%, Lore (Galastar City) 60%, Lore (Galastar the Martyr) 63%, Lore (Janube River Trade) 72%, Lore (EWF) 21%, Perception 68%, Persistence 39%, Resilience 41%*

Norlens the Stone Merchant – has a house and office in Founders Quarter but spends much of his time at work in the quarries north of the city. Unfriendly to those he does not know, suspecting everyone, save his closest friends, of being God Learner sympathisers somehow. Especially Loskalmi. *Key Skills: Craft (Mason) 84%, Influence 55%, Lore (Galastar City) 72%, Lore (Galastar the Martyr) 59%, Perception 56%, Persistence 45%, Resilience 38%*

Karados the Carpenter – purveyor of quality wooden goods and a master craftsman. Most outwardly hopeful of all the Founding Brothers; a natural optimist and the one most likely to aid the characters. *Key Skills: Craft (Carpentry) 104%, Influence 74%, Lore (Galastar City) 70%, Lore (Galastar the Martyr) 63%, Perception 51%, Persistence 68%, Resilience 52%*

alerts Queen Jonoura of a plot to liberate Galastar's bones, which immediately results in the bones being moved to somewhere else in Eastpoint and placed under a completely different sorcerous guard – the details of which should be defined by the Games Master. Wulz's scheme is foiled and the relations between Eranthus and Junoura strengthened all the more.

The fate of the characters, if captured, depends on their position in society. Nobles are ransomed. Eranthus and

Aeshaeni will not risk incurring Loskalm's wrath by executing members of the nobility. Commoners and chancers, however, are tried under Jrusteli law under the crime of sedition and sentenced to execution. This turn of events is likely to have certain consequences:

- The Galastarings of Founders' Quarter rise up in protest, leading to civil war in the streets of the city. The Orlanthi of the Pagan Quarter ally themselves with the Galastarings and the God Learners

suddenly have a real fight on their hands. Eastpoint will send reinforcements, but it will take two days for troops to arrive.

- Aeshaeni may well investigate the scrolls in more detail: if so, she soon determines their lack of authenticity. She also suspects subtle treachery at work here – and nothing to do with the Founding Brothers or the characters. She knows a plan of this nature takes time, money and guile; something Wulz has in abundance. She may well offer the characters their freedom in return for exposing Wulz as a traitor to his own culture.
- The opportunity arises for a daring rescue of their characters by any members of the Founding Brothers who have not been caught by the God Learners, and a pursuit-fuelled chase as they flee the city, attempting to get as far away as possible from Galastar, pursued by both Eranthus's men, and warriors despatched from Eastpoint. Wulz will be placed in charge of arranging the latter's involvement, and he may take the opportunity to thwart Galastar's pursuit in a bid to further scupper Eranthus's image in the eyes of his beloved Queen Junoura.

Assuming the characters meet with, and successfully convince the Founding Brothers to help them, with the God Learners remaining none the wiser. After much debate, Surundus agrees that here is an opportunity for Galastar's relics to be recovered and returned to their rightful place – a day they have long dreamed of. The characters have clearly been chosen by the holy saints to act as the agents in this enterprise, and if all that stands between them and success is a shred of Galastar's robe, then it is a small price to pay. Surundus fetches the robe – a shabby, stained, frayed length of greying linen – and a small length is cut from it with a sharp knife and given to the characters. Until Galastar's relics are returned, and his true power realised, the Founding Brothers tell the characters they will deny all knowledge of this plan and will offer no further aid: much has been risked already. If they succeed, they will have the gratitude of all those in Galastar who value freedom and the founder's teachings. They will be heroes and commemorated as such.

The one final piece of help the Founding Brothers provide is passage to Eastpoint. Thukal has a barge and

trades there often; he can get the characters into the city easily and has trading contacts there who owe him favours – they will be able to help get the characters out of Eastpoint when their mission is accomplished.

Eastpoint

Travelling from Galastar to Eastpoint takes two days. If the characters have not secured transportation with Thukal, they need to make their own way down to the river and secure passage down river and across it to the city. Several small towns are found on the north bank of the Janube and for a fee of 3 silver the characters can buy ferry passage to the southern bank, or even down to the Eastpoint docks if they pay 8 silver.

Eastpoint dock is usually busy with cargo barges loading food brought in from the hinterlands. Janubian traders of all persuasions congregate around the docks, negotiating prices and loading their cargos. It is thus busy and if the characters remain inconspicuous no questions will be asked. However, if they are expected in any way, then Queen Junoura's guard, the White Ravens, are patrolling the docks, looking for anyone matching the characters' descriptions. The White Ravens are dutiful servants of the queen, armed with slightly curved swords, shields of gleaming bronze, and white cloaks draped extravagantly over their bronze and leather armour.



Typical White Raven Guard

Characteristics: STR 11 CON 13 DEX 12 SIZ 15 INT 12 POW 14 CHA 12

Skills: Athletics 22% Dodge 31% Driving 29% Influence 27% Persistence 24% Resilience 57%
1H Sword 57% 2H Sword 57% Dagger 26% Shield 57% Streetwise 31%

Location	Arm Pts	Range	One	Two	Three	Four	Five	Six	Seven	Eight	Nine
Right Leg	2	1-3	6	6	6	6	6	6	6	6	6
Left Leg	2	4-6	6	6	6	6	6	6	6	6	6
Abdomen	2	7-9	7	7	7	7	7	7	7	7	7
Chest	6	10-12	8	8	8	8	8	8	8	8	8
Right Arm	2	13-15	5	5	5	5	5	5	5	5	5
Left Arm	2	16-18	5	5	5	5	5	5	5	5	5
Head	6	19-20	6	6	6	6	6	6	6	6	6

Weapons

Type	Weapon skill	Damage / AP
Broadsword	57%	1D8+1D2 4/
Target shield	57%	1D6+1D2 8
Longspear	50%	1D10+1D2 2

Magic (Sorcery)

Damage Boosting 30%, Haste 35%

Armour: Leather and Bronze -22% skill penalty

Special Rules

Combat Actions:	2	Strike Rank:	12
Damage Modifier:	+1D2	Move:	4m

The Cathedral of St Talor, the Laughing Warrior

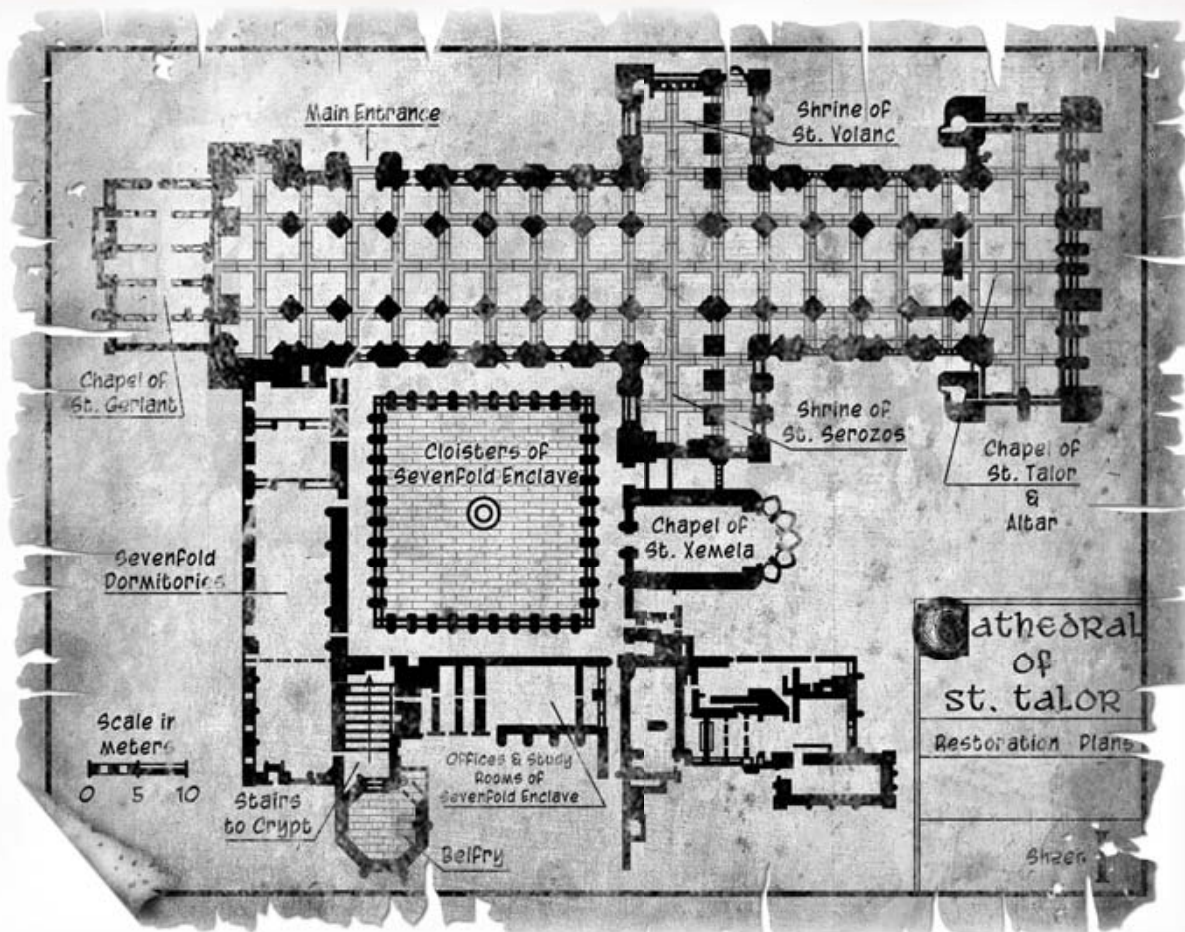
As St Talor is a saint revered in both Malkioni and Hrestoli cultures, many journey into the main city to offer prayers and veneration at the cathedral. During the day people are always to be found visiting the main St Talor shrine, or the smaller shrines dedicated a number of different saints common to both Malkioni and Hrestoli cultures, including St Xemela and St Gerlant.

The cathedral is an imposing building designed to typical God Learner architectural ideals. Various shrines and chapels are included in the upper floor, with vast, vaulted ceilings supporting the roof, marble-tiled floors that clatter under the fall of heavy boots and even the lightest footstep, and many statues, large and small, depicting saints major and minor. The

priests of the various chapels and shrines move about reverentially, conducting their own worship or leading small groups of the faithful.

The Sevenfold Enclave

To the east of the main cathedral edifice are the quarters of the Sevenfold Enclave, a group of monastic sorcerers who have dedicated their lives to the study of the domination of both spirits and species in the Furlandan sorcery tradition of the Justeli. They remain apart from the routine of the cathedral, preferring to study and practice in the privacy of their own chambers and the cloisters. There are thirty seven members of the Sevenfold, headed by Abbot-Wizard Dedenkir, a master of animation and species manipulation. Serving him are the six Master Abbots who tutor five Sevenfold monks apiece in the sorcerous arts of



domination of humans, mostali, aldryami, uz, spirits, gotarans and dragonewts. The least successful of these areas of domination are the aldryami and dragonewts; the magic of both defy and elude the monks, meaning that their domination magic is relatively ineffective, but this does not prevent the continued study.

Only the six Master Abbots and Abbot-Wizard Dedenkir know of the importance of the bones hidden in the crypt beneath their quarters, and only they (and Wulz) know of the sigils of guardianship protecting the bones from theft. The rest of the monks concentrate on their studies, but can be mobilised into fighting by any of the Master Abbots.

The quarters of the Sevenfold are meant to be off-limits to the worshippers and clergy of the cathedral, but the monks are used to a few priests using the cloisters as a short-cut to their own quarters, and the

odd worshipper who decides to explore further than he should. Intruders therefore get scowled at and told to vacate quietly but, unless they are clearly intent on violating the Sevenfold's work, are rarely challenged forcefully. During the day there is usually one tutor group, with a Master Abbot in the cloisters, one performing domestic duties in the dormitory, and the rest studying in the dedicated library, study and practice area. Overt displays of sorcery are kept to a minimum; the bulk of their work is theoretical with the intention being a single great thesis will be shipped, one day, to Jrustela, to serve the empire's greater glory.

The Abbot-Wizard, Dedenkir, has little to do with the day to day running of the order. He spends most of his time in his cell-like room in the study area. The only visitors he receives are the Master Abbots, who report weekly, and, occasionally, visiting sorcerers from elsewhere in Fronela keen to seek some scrap

of information he might have access to. If alerted to someone attempting to gain entry to the crypt, he sends, first, the Master Abbots to investigate, only rousing himself if a very real threat is underway (and there has never been one in his lifetime).

Dedenkir, Abbot Wizard of the Sevenfold Enclave

A thin, reedy man suffering from dreadful alopecia that has reduced a once-fine head of hair to ghastly, unsightly clumps. His nose is flat and broad, his eyes sunken and rheumy and his fingernails bitten to the quick.

Characteristics: STR 8, CON 13, SIZ 11, INT 16, POW 23, DEX 17, CHA 16

Skills: Athletics 25%, Dodge 38%, Evaluate 53%, Influence 65%, Lore (Animal) 28%, Lore (Jrustedli) 67%, Lore (Malkion) 95%, Lore (Plant) 37%, Lore (World) 52%, Perception 74%, Persistence 85%, Resilience 29%, Stealth 29%, Throwing 30%, Unarmed 25%

ARMOUR & HIT POINTS

D20	Hit Location	AP/HP
1-3	Right Leg	-5
4-6	Left Leg	-5
7-9	Abdomen	-6
10-12	Chest	-7
13-15	Right Arm	-4
16-18	Left Arm	-4
19-20	Head	-5

Dedenkir wears no armour. If required to fight, he casts Damage Resistance at Magnitude 8 upon himself.

Weapons

Type	Weapon skill	Damage / AP
Dagger	49%	1d4+1 4

Special Rules

Combat Actions: 3

Strike Rank: +17

Damage Modifier: -1D2

Movement: 4m

Magic (Sorcery)

Manipulation (Magnitude) 45%, Manipulation (Duration) 49%, Manipulation (Targets) 37%
Animate (Bronze) 44%, Animate (Stone) 61%, Damage



Resistance 44%, Dominate (Human) 56%, Dominate (Uz) 30%, Dominate (Spirit) 55%, Mystic Vision 44%

Typical Master Abbot

The Master Abbots are all weary scholar-sorcerers who are completely out of touch with the outside world. They are pale, drawn and hollow-eyed, used to spending their time with their noses in books than in communicating with real people. There are six Master Abbots in total.

Characteristics: STR 12, CON 14, SIZ 15, INT 9, POW 14, DEX 8, CHA 8

Skills: Athletics 20%, Dodge 28%, Evaluate 46%, Influence 38%, Lore (Animal) 26%, Lore (Jrustedli) 71%, Lore (Malkion) 70%, Lore (Plant) 32%, Lore (World) 30%, Perception 36%, Persistence 45%, Resilience 28%, Stealth 16%, Throwing 20%, Unarmed 20%

ARMOUR & HIT POINTS

D20	Hit Location	AP/HP
1-3	Right Leg	-6
4-6	Left Leg	-6
7-9	Abdomen	-7
10-12	Chest	-8
13-15	Right Arm	-5
16-18	Left Arm	-5
19-20	Head	-4

If required to fight, the Master Abbots cast Damage Resistance at Magnitude 5 upon themselves.

Weapons

Type	Weapon skill	Damage / AP
Dagger	35%	1D4+1 4

Special Rules

Combat Actions: 2
Strike Rank: +9
Damage Modifier: +1D2
Movement: 4m

Magic (Sorcery)

Manipulation (Magnitude) 30%, Manipulation (Duration) 35%, Manipulation (Targets) 25%
Damage Resistance 30%, Diminish (INT) 25%, Dominate (Human) 30%, Dominate (Spirits) 25%, Dominate (Select a non-human species) 28%, Spell Resistance 35%

Typical Sevenfold Monks

Sorcery students, not fighters, but sworn by their vows to serve the Invisible God and the Sevenfold Order whatever the circumstances.

Characteristics: STR 10 CON 8 DEX 12 SIZ 13 INT 10 POW 12 CHA 13

Skills: Athletics 30% , Dodge 9%, Perception 34%, Persistence 22%, Resilience 25%, Stealth 17% Throwing 24% Unarmed 15% Staff 44%

Armour & Hit Points

Location	Armour Points	Range	One	Two	Three	Four	Five
Right Leg	0	1-3	5	5	5	5	5
Left Leg	0	4-6	5	5	5	5	5
Abdomen	0	7-9	6	6	6	6	6
Chest	0	10-12	7	7	7	7	7
Right Arm	0	13-15	4	4	4	4	4
Left Arm	0	16-18	4	4	4	4	4
Head	0	19-20	5	5	5	5	5

Special Rules

Combat Actions: 2
Strike Rank: 11
Damage Modifier +0

Move: 4m

Weapons

Type	Weapon skill	Damage / AP
Staff	44%	1D8+0 / 3

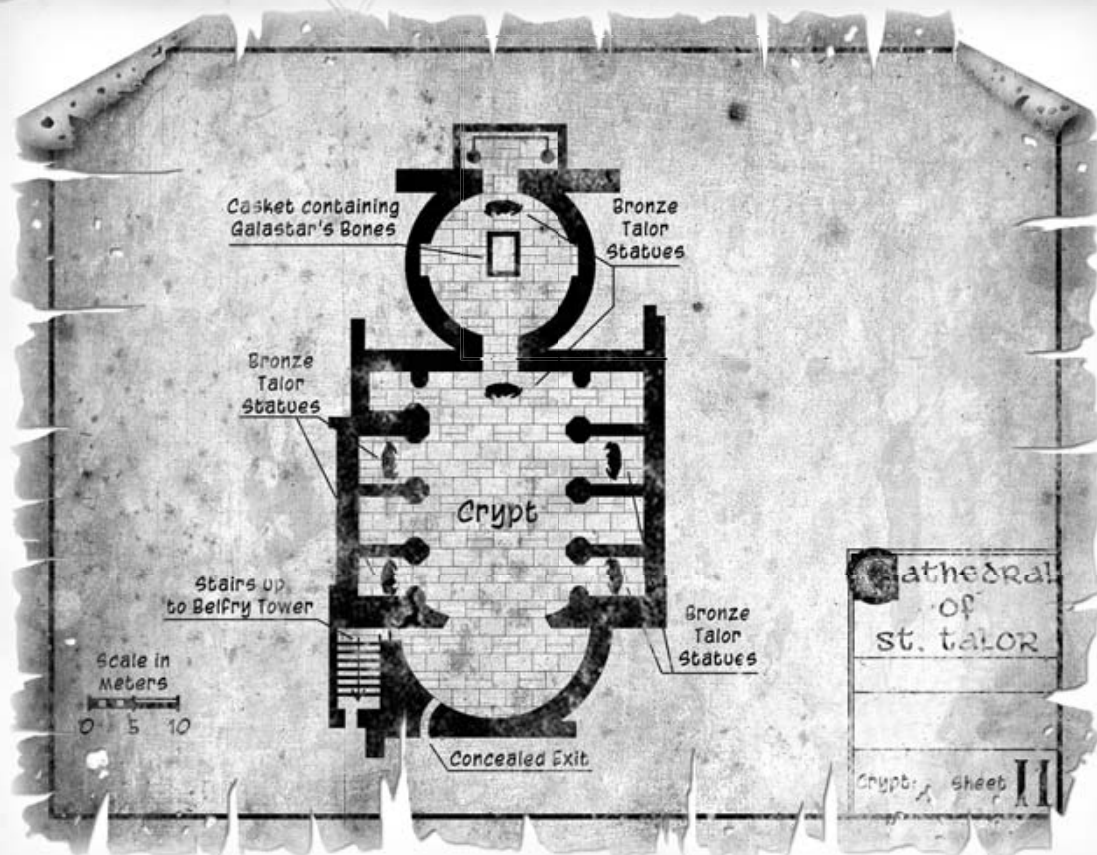
Magic (Sorcery)

Manipulate (Target) 29%, Dominate (Human) 29%, Dominate (Select a non-human species) 20%

The Crypt

The crypt is accessed by a flight of worn, stone stairs in the atrium to the belfry. Before the stairs is a heavy wooden and bronze door (STR 18, AP 6, HP 18) that is locked; Dedenkir has the only key. Furthermore the door is magically sealed with a Holdfast spell binding the lock into a single piece of metal with a STR of 18; the key to the lock is enchanted and temporarily releases the spell and then re-forges it once the door has been locked again.

Beyond the door, the crypt is unlit. It is damp, cold, dark and is divided into three areas. The semi-circular area at the western end holds a statue to St Talor and the stone tombs of previous rulers of the city, their remains interred in stone coffins, each decorated with



a frieze of the owner, carved in marble. The middle section is bordered by a number of alcoves, with half containing a further statue of Talor. At the far end, the circular area is seemingly empty, but beneath the thick (STR 17) flagstones of the floor, dead-centre, is the bronze casket containing Galastar's bones. The casket is a metre and a half long and heavy, requiring two people of average STR to carry it. The casket can be opened, and, wrapped within it in linen and muslin, are the bones of Galastar, charred, chipped (the skull is in fragments), but otherwise the complete skeleton.

Before descending the stairs to the crypt, the seven sigils need to be enacted to prevent the statues from animating. There is, in reality, no particular order for the sigils to be performed, but each sigil deactivates one of the statues, beginning with the most westerly and working through the crypt one at a time, deactivating the north wall first, then the south. Enacting the sigil correctly requires a number of elements:

- The correct *emotional state*. This requires a successful Persistence test.
- The correct *stance and posture*. This requires a successful Acrobatics test
- The correct *hand gestures*. This requires a successful Athletics test
- *An expenditure of Magic Points*. This requires 3MP for each statue – so 21 in total. Magic Points can be pooled from amongst the characters if necessary.

Whoever is enacting the sigil must complete each skill test. If any skill test is failed, then the sigil itself fails and the statue animates. It takes 2 Combat Rounds to complete each sigil.

If activated the statues attack anything entering the crypt and continue attacking until the intruders are driven out of it. Each statue resembles St Talor the Laughing Warrior in a typical pose with its head thrown back in a riotous laugh. When animated the statues laugh as they fight, their insane chuckles echoing through the

crypt as they throw themselves into the combat. Every successful hit causes the statue to emit a huge, joyful whoop or guffaw as blood is drawn or bones broken. Their mirth intensifies with the fight.

The statues can be halted at any time if a sigil is correctly cast, or if some other form of sorcery is used to halt them (such as Holdfast, Dominate, or Neutralise Magic). Each statue has an effective Magical Magnitude of 6 for the purposes of rendering them inert.

Characteristics: STR 18, CON 16, SIZ 16, INT 0, POW 6, DEX 9, CHA 10

Skills: Athletics 25%, Dodge 15%, Persistence 30%, Resilience 80%, Unarmed 25%

ARMOUR & HIT POINTS

D20	Hit Location	AP/HP
1-3	Right Leg	6/7
4-6	Left Leg	6/7
7-9	Abdomen	6/8
10-12	Chest	6/9
13-15	Right Arm	6/6
16-18	Left Arm	6/6
19-20	Head	6/7

Natural bronze – no skill penalty. The statues sustain normal rolled damage from critical hits and are only rendered unable to fight when three or more locations sustain a Major Wound. At this point the statue must make a Resilience test or fall the ground, shattering.

TRAITS

Dark Sight, Fire Immunity, Formidable Natural Weapons, Life Sense

Weapons

Type	Weapon skill	Damage / AP
Greatsword	65%	2D8+4+1D4 4

The statues' greatswords are imbued with a Magnitude 4 Bladesharp matrix.

Special Rules

Combat Actions: 2

Strike Rank: +5

Damage Modifier: +1D4

Movement: 3m

Concealed Exit

At the western end of the crypt, hidden behind a layer of moss, cobwebs and matted dust is a grille-covered passageway that leads out of the crypt through the cathedral grounds and emerges, some 100 metres to the south of the cathedral in the shadow of Junoura's palace. The passage is wide enough to admit people if hunched or crawling in single file, but, owing to its uneven nature and continual climb (not to mention its slippery inner cobbles), reduces movement to half the normal rate. The passage is well-concealed behind its detritus, and with the absence of light (and deep shadow even when a light source is present) can only be located on a Perception test at -30%. Removing the grill, which is poor quality bronze, requires a Brute Force Athletics test at +15%, to pull it away from its moorings. The statues cannot follow intruders once they get into the passage, although this will not prevent them trying to grab legs or ankles as they disappear into it, dragging the slowest back to a laughter-accompanied death.

Dedenkir is also aware of the passage's existence. If necessary he can summon members of the White Ravens to guard the far end, waiting for any thieves to emerge.

Escaping Eastpoint

The degree of difficulty the characters have in getting out of Eastpoint should depend on two things: how much preparation they have done prior to stealing Galastar's bones, and how much (and to what degree) Earl Wulz knows of the characters' presence in the city. Wulz wants Earl Ernathus discredited and so he wants the bones to be returned to the cathedral; however he does not want this to be easy for the characters as this could allow suspicion to fall upon him in the long run.

If the characters have made preparations for an escape then the ease of their exit should be scaled accordingly. White Ravens may or may not be alerted; the Sevenfold Enclave may or may not be in pursuit themselves. And the Sevenfold will pursue, using Dominate spells to try to capture the characters and seize back the bones. If the characters succeed, then the Sevenfold Enclave will be held responsible for the escapade. Wulz will not interfere directly with either the White Ravens

or the Sevenfold's attempts to capture the characters; however some of his many agents in the city have been briefed, and they will provide aid. To this end adventurers this aid manifests in the following ways.

- Pursuing White Ravens or Sevenfold monks are suddenly obstructed by careless locals who get in the way and have trouble extricating themselves from the fracas.
- Carts or wagons suddenly lose their loads as the pursuers approach, with much cursing by the vehicle's owner and even more by the guards or monks giving chase.
- An unknown Eastpoint local gives unexpected directions, in hushed tones, to the characters: 'This way to the docks – not that way. This way is *faster...*' the characters may take such assistance for the help of Thukal's contacts – which, of course, they *might* be.
- A helpful informant diverts the pursuers down the wrong street or in the wrong direction when the characters have momentarily evaded them.

And so on...

But the escape should not be easy. This should be a thrilling pursuit. Of course, none of the Eastpointers know that Galastar's bones are in their city: the White Ravens do not know it, and neither do most of the Sevenfold's monks. Exactly why they are pursuing the characters is unclear, save that the characters have stolen something from the cathedral and need to be apprehended.

If the characters are caught they are imprisoned in the White Raven's garrison and charged with Grand Larceny. Earl Wulz is summoned (it is routine for him to make such crimes his business) and he interviews the characters personally but privately. They are solidly interrogated, but, after several days of interviews, Earl Wulz concludes that they are but innocent pawns in a wider, anti-God Learner scheme. He promises retribution against the likes of the Founding Brothers, fines the characters substantially, but then lets them go on the condition that they never set foot in Eastpoint again. Galastar's bones are interred in the cathedral

crypt: Wulz will have to find some other way to discredit Ernathus.

Return of the Martyr

A successful conclusion to this scenario is the return of the bones to Galastar city, with them being delivered either to the Founding Brothers or Bishop Bedrin. How this fares depends on how things went when the characters were last in Galastar, and circumstances should be judged accordingly.

Assuming success, the Founding Brothers and Bishop Bedrin are overwhelmed with delight. The bones, once brought into Galastar's Cathedral, and with a simple, secretive, sanctification ceremony (which Bedrin performs) restores Galastar's powers as a true saint. As the ceremony reaches its conclusion, in the cathedral, the bones lowered into the specially prepared tomb and the lid of the ornate casket lowered, the following things happen.

- The cathedral is struck by a shaft of intense light that lances down from the heavens and illuminates Galastar's new tomb.
- Within the light all present see Galastar himself, in spirit form, appear above the tomb. He is a tall, handsome man with thick, curled hair and a neatly trimmed beard. He smiles, stretches out his arms, and then gradually fades from view.
- Outside, the city begins to rumble and shake. The God Learner defensive towers begin to crumble and fall. Terror grips the streets, but all those faithful to Galastar, including the Orlanthi of Pagan Quarter, are strangely untroubled by the rumbling.
- The God Learners are gripped with intense pain that causes them to fall, gasping to their knees. They are powerless at this moment, but no one feels any compulsion to induce a massacre.
- When the rumbling has stopped, and the dust clears, all the structures erected by the God Learners have suffered damage – not complete, but bad enough.

Furthermore, the God Learners are unable to use their sorcery: Galastar has rendered it inert. His power, not that of the Jrusteli, rules here now. The God Learners are powerless.

- Some move for a massacre, but the Founding Brothers and Bishop Bedrin call for peace. Galastar himself would not want more blood to cake the city's streets. The God Learners will leave of their own accord, now their power is broken.
- Galastar's cathedral is bathed in a brilliant luminescence that will continue from now until the mysterious Syndics Ban cuts Galastar off from the rest of Fronela – but this is far in the city's future.
- The God Learners, despondent and finally overthrown, all thanks to the martyr, trudge out of the city to jeers and missiles consisting of

rocks, rotten fruit and excrement. They go to seek sanctuary in Eastpoint.

- The characters are declared heroes. There is no monetary reward, but they will be able to join the cult of Saint Galastar without any hindrance and progress within the cult as honoured members.

Perhaps the Jrusteli of Eastpoint, which offers sanctuary to the displaced Galastar God Learners, will try to retake the city: if so, there is a continued role for the characters in Galastar's defence. Wulz's background scheme to prevent Junoura from marrying Ernathus fails; the two marry anyway – although that does not stop Wulz's scheming, and perhaps he will involve the characters again, somehow. And Ernathus and Aeshaeni are not about to let the characters get away with what they have brought about; the Jrusteli will have their vengeance...

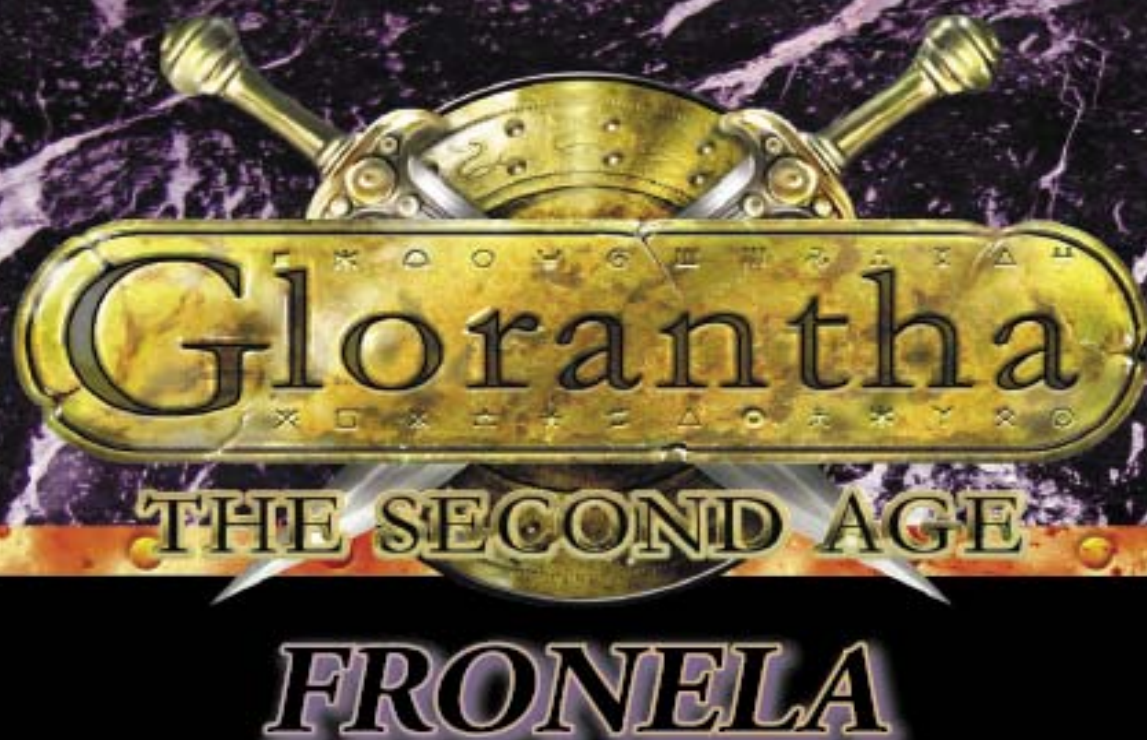


All thanks to the martyr

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Glorantha

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