

# SARTAR

KINGDOM OF HEROES



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By Greg Stafford  
and Jeff Richard







Many dangerous outlanders raid Sartar seeking booty, captives, or magical secrets. Only the doughty warriors, thanes, and holy folk of Sartar stand between them and their prey. From left to right: Black Horse Trooper and demonic steed, manticore of Beast Valley, Telmori hunter, and Praxian Bison Rider.



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# Sartar

## Kingdom of Heroes





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Would you like to know more about Glorantha? See the extensive website at [www.Glorantha.com](http://www.Glorantha.com)







## Foreword

### My tribe, my clan, my brothers and sisters

[Members gather, standing together, at the Crossline. The chief and the ring stand before them. Everyone is instructed to pick up a handful of dirt. Some of that dirt has been used in the making of this book.]

Here we are now, standing upon the edge of a new time for us and all our descendants, preparing for a new realm. What you are holding is the ground of the world we have sought, looked for, travelled for so long to reach—here it is. Here is Sartar.

This journey has been long. Thirty four years ago we began with old maps and rumors; all based on the maps and rumors of old times, and on the desires of the first brave souls who sent themselves into danger to discover what lay behind that map. Have you seen the results of that first foray? That map of ours, so difficult that everyone says it was hexed. So we sought more.

After that it was Rurik the Restless the plowed the way. Golden soldier he was, and an unlucky adventurer whose many great deeds are mocked by his own failures (surely the most humiliating being death by trollkin, twice.) But he, great explorer that he was, did not come here to the center of the world. No, he lived and adventured out there, in the wastelands, while this sacred land was ignored like some sideline.

But Sartar is no sideline! This is the center of the world, the center of adventure, the center of life and discovery that we all seek. Here it is now in your hands, like a book of knowledge with a thousand clues to the future.

This is what we have been waiting for—the knowledge both shallow and deep that will bring the world to life. Here is Sartar. Here are the fruits of years of labor, the feast presented by a generation of creators and co-creators delving into the unknown to bring the facts forth that will allow us to adventure, to quest, to seek the challenges and opportunities of danger and luck. Here in your hands, you have it now: the center of the world, the core of Glorantha, the seeds of epic and legend and myth. Sartar, the Kingdom of Heroes.

Enter it! Use it! Delve from this gloriously detailed basis into the deeper realms of imagination and experience. Turn its mysteries into fact. Scrutinize its facts and flaws. Enjoy it all. Have fun. Play.

--Greg Stafford, October 24, 2009

## Foreword

Welcome to *Sartar, the Kingdom of Heroes*! Contained within this mighty tome is everything you need to play a campaign set at Ground Zero of Greg Stafford's Glorantha. For thirty years, we've been promising this book. *King of Sartar* tantalized us with the possibilities that *Thunder Rebels* didn't quite deliver. Ladies and gentlemen, this book delivers the goods!

For those who don't know it well, Glorantha is the richest fantasy roleplaying setting ever created. If Middle Earth is the fantasy setting constructed by a linguist, Glorantha is the fantasy setting constructed by mythologist. In Glorantha, men interact with gods and myth, and we reconnect with something forgotten in our post-modern world. It is an unbelievably rich setting, beautiful and complex.

For those of us lucky enough to have known Glorantha for years, Sartar is the very heart of his Glorantha. We all know the tales of the tragic Prince Salinarg and his successor, the pathetic Prince Temertain. We told tales of Starbrow's Rebellion and the heroic deeds of Queen Kallyr Starbrow and King Hofstaring Treeleaper. Who hasn't haggled with Gringle Goodsale or sought information from that wily old sage Minaryth Purple. We all knew that Sartar suffered under the Lunar Empire and equally that one day Argrath the Liberator would free Sartar and start the Hero Wars.

I was first introduced to the Greg's World of Glorantha in 1981 by my good friend Michael Gibson. "Check this out; you can play a were-pig!" Many years of fun adventures in Pavis and Prax were had, but Sartar — the homeland of our characters — was always just out of reach. Years later, I rediscovered Sartar after spending a summer in old cyclopean hill forts in mainland Greece and Crete. I realized that those youthful adventures were infused with stories from the Illiad and Egil's Saga, from the Upanishads and the Epic of Gilgamesh. And I rediscovered the depth and the charm of Greg's Gloranthan stories.

With new material, unpublished material, updated old material, and a smattering of old tales to keep it rooted in classic Glorantha, Sartar is written to be equally accessible to old Gloranthaphiles (who want new insights into Glorantha) and the next generation of gamers (who want fun and exciting games in a cool and interesting setting). Run with it. Make your own tales, your own heroes, and your own Argrath. Keep the eternal Flame of Sartar ablaze!

-- Jeff Richard, November 9, 2009

### From the RQ 2nd Edition Rulebook (#79)

*The Sartar Campaign: Maps, personalities, histories, local cults and other material about the storm Kingdom of Sartar. Includes tribal specifics, extensive Road Encounters section, and a full explanation of the Orlanth cult. Based on the campaign led by Greg Stafford.*

### From the publisher:

*We pretty much made this all happen a mere 30 years later! We regret that the extensive "Road Encounters" section got cut in our scramble to meet the printer deadline. We'll see what we can do to get it into the Sartar Companion due out next year...*



# Introduction

## Using this Book

The Sartar Book, together with the 2nd Edition *HeroQuest* rules, provide a Narrator and Players with everything they need to play a HeroQuest game set in the Kingdom of Sartar in the magical world of Glorantha. A Narrator should read the entire book to really understand the people and gods of Sartar, but this chapter provides enough information to get a basic grasp of the setting.

The rest of this book is divided into four sections each called a “Book”. These sections will describe how to make characters and clans, how Orlanthi magic and religion work, and copious detail about the culture and history of the Sartarites. A campaign arc set in the Kingdom of Sartar is the final section of the book.

## Introduction to Glorantha

Glorantha is a world where everything is magical and myth is truth. At first, it seems much like our own world. The sun rises each morning in the east and sets each evening in the west. There are mountains and valleys, oceans and deserts. There is weather which changes season to season. People are born; work in the fields, wage wars, raise families and die, just as they do in our world.

Many human civilizations exist, functioning at levels roughly equivalent to our Neolithic to Bronze Age cultures. However, Glorantha is not our world and anachronisms exist; for example, the “Bronze Age” Orlanthi know how to make bronze chain mail even though in our world such technology only appeared in the Iron Age.

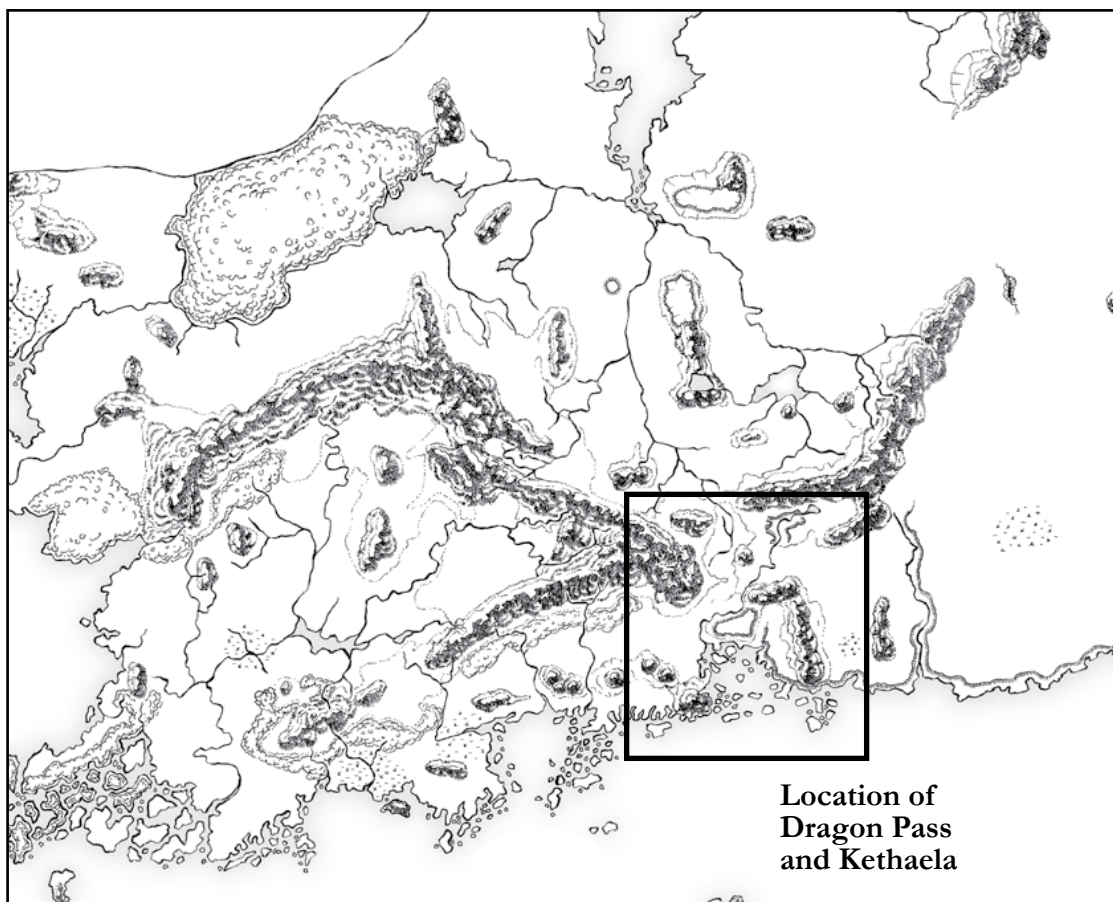
### This Book is from a Gloranthan Point of View!

*Most of the Sartar Book consists of Gloranthan documents compiled together. These documents are written from a Gloranthan perspective, usually Sartarite, and do not strive to be objective or impartial; instead they strive to detail Glorantha as the Sartarites understand it or as others understand the Sartarites.*

*Future source books will provide a different or even contradictory perspective on the peoples, gods and events described here. As always, Your Glorantha Will Vary!*

### Your Glorantha Will Vary!

*This book is a starting point, not the ending point. This is Your Glorantha. Whether you are a player or a narrator, if you need a solution, YOUR answer is the right one.*



Location of  
Dragon Pass  
and Kethaela





## A Bronze Age World

*Glorantha is largely a Bronze Age world. Armor and weapons are not the shiny steel of our Middle Ages but the reddish-orange of bronze. Bronze is the most commonly used metal; many people do not even have access to bronze, making use of substitutes such as stone and bone. Iron is exceedingly rare, a secret of the dwarfs that was stolen by a few human cults.*

*Existence is dangerous in Glorantha. Violence and war is a common means of settling disputes. Mankind must deal with frequent natural and chaotic disasters, constant wars of conquest and religion, quarrels with the Elder Races, feuds with neighbors, and raids by foreign tribes. Gods, demons, and spirits are omnipresent, interacting with men for good or ill.*

*It is impossible to overstate the traditionalism of most Gloranthan societies. New ideas and innovations are fiercely resisted. Human technology is simple, most people are illiterate, and priests are amongst the most important people in any Gloranthan society. The world beyond the next hill or local market-town is a mystery to most Gloranthans; many places in Glorantha have never been tread upon by the feet of men!*

And yet, when examined carefully, Glorantha is very different from our own world. Glorantha is a magical world, not a planet floating in space. Magical Runes define it, not the laws of Physics. The world of men is a flat, square mass of earth floating in a limitless sea of water. Two major continents, a northern continent called Genertela and a southern continent called Pamaltela, and a myriad of islands rise from this mass above the surface of the sea; in the center, a devouring whirlpool, Magasta's Pool, draws the world's waters down into the Underworld.

To understand Glorantha you must understand its magical nature. In Glorantha, the sun rises from the east each morning, and then passes over the air, and across the sky to set each evening in the west. It then travels beneath the seas and earth through the Underworld, and finally again up to the eastern lands of the dawn. In Glorantha, the sun is a living god, sometimes called Yelm or sometimes Elmal (which are two very different gods), not a star.

Above the dome of the sky is a realm of light and purity. At night the stars show where the magical denizens of the sky world peep through to guard their followers below. Similarly, the underworld is populated by immortal creatures, as well as by evil dreams and by the souls of the dead and unborn. Many other deities and spirits besides Yelm and Elmal exist, some more powerful, and all have the power to directly affect the regions where humanity lives.

Rulers and leaders in Glorantha use magical means rather than technological to achieve their ends and even the most humble persons may encounter magical manifestations.

Men are a very young species in Glorantha and gained sway only recently, in the Second Age (about 1000 years ago). Before this, they were only one species among many. The majority of sentient beings

of Glorantha are humans, but many other creatures and entities of ancient origin still exist and interact with humanity on occasion. The sentient non-humans of Glorantha are known collectively as the Elder Races. The most important Elder Races are the dragonewts, dwarfs, elves, merfolk, and trolls.

Men are divided into many nations and tribes. Most of mankind is still at a Neolithic or Bronze Age stage of civilization. Communication and trade between distant regions are rare in most of Glorantha and people rarely travel beyond their homeland. The mightiest empire of Men is the awesome and decadent Lunar Empire.

The Elder Races are at various stages of development. Most agree that the trolls are at a lower stage of civilization, and place the dragonewts and dwarfs at the top (assuming that anyone can evaluate the dragonewts' ancient, almost inexplicable civilization).

## Magic and Religion

Glorantha's central theme is the relationship between man and the gods, between the mythical and mundane worlds. Glorantha religion and magic are basic to existence, acknowledged by everyone. The gods are accepted, encountered, and exert powerful influence on the world.

The presence of magic in Glorantha means that daily life is different in many ways from that which we experience. Life centers around one's cult and religion. Magic is a source of both life and protection, and yet is also a source of conflict and even terror.

## Mythical Background

Glorantha was created out of the Primal Void of Chaos by the Old Gods of the Celestial Court. At first, there was no history, for the initial creation formed the period of magic and timeless simultaneity called the God Time. The birth into this world of Umath, the Primal Air, shattered the period of peace with crowding, confusion and fear. This escalated into the Gods War, resulting in the killing of Yelm by Umath's son Orlanth.

Orlanth's success in bringing freedom and change led to two world-changing events: his marriage with the Great Goddess Ernalda and his acclamation as King of the Gods. However, three evil gods let Chaos loose on the world. The gods and most of the world were killed during the Great Darkness. Total Destruction seemed near.

But Glorantha was not destroyed. Spurred on by Hope and Chance, Orlanth led the Seven Lightbringers through the Chaos-ridden Cosmos and liberated the life giving gods. The sun leapt to his

### ☉ The Red Moon ☉

*The Red Moon first appeared in the sky some four centuries ago. The moon hangs motionless and ominous, the crimson light endlessly sweeping her domain as she turns slowly counter-clockwise; the phases of the moon cycle once each week. Lunar magic is most powerful on those days the Full Red Moon is visible, and weakest when the Dark Black Moon is present.*

*The Red Moon is the body of Shepelkirt, the Red Goddess, the ruling goddess of the Lunar Empire. The Orlanths believe She is Chaos-Returned and Her ascent portends a new Gods War that could destroy Glorantha.*



rightful place in the sky and the Great Darkness was banished. To keep Chaos from coming to their realm again, the gods swore great oaths and compacts resulting in the Great Compromise, constraining their ability to intercede in the mundane world. Men call this Time. By altering the world, the gods saved it, and History began.

## Dragon Pass

The setting for this book is an area called Dragon Pass, probably the most important place in Glorantha. Dragon Pass is the crossroads of the northern continent of Genertela and is the only passage for large armies through the Rockwood Mountains, which extend unbroken for more than a thousand miles to the west and another thousand miles to the east. This alone makes Dragon Pass an extremely strategic location.

More important is the fact that Dragon Pass is an extremely magical region. It is the ancestral home of the dragons and center of the world for many Gloranthan myths. The greatest mountain in Glorantha, Kero Fin – the home of the gods – rises an impossible 40,000 feet and can be seen for hundreds of miles. Here the storm god Orlanth was born and it is the homeland of the culture bearing his name: the Orlanthi. However, a greater proportion of the region's population is non-human than almost any other area in Glorantha.

Dragon Pass contains many forests, hills, mountains and other easily defended terrain. Its warlike population and many magical entities make it a daunting region for any one political entity to conquer and for more than a century, two Orlanthi kingdoms divided Dragon Pass: Tarsh in the north and Sartar in the south.

North of Dragon Pass, in the region called Peloria, arose the Red Moon Goddess. In her were balanced Stagnation and Change, Life and Death, Love and Apathy, and all the dichotomies of the Universe, including Chaos. Her arrival violated the Great Compromise and changed the face of Glorantha. After living in Glorantha a short time, the Red Moon Goddess ascended to the heavens where she remains, viewing the Empire which she left to her family below. The immortal Red Emperor of the Lunar Empire is her son and her pride.

The Lunar Empire expanded greatly from its founding four centuries ago. When defeated it rebounded stronger than ever. It went north to the icy wastes, east to the bounds of the horse barbarians, and west until halted by powerful sorcery. But in the south, the Empire continued to grow and grow.

When the Lunar Empire reached Dragon Pass they found it ruled by the kingdoms of Tarsh and Sartar. After many years of resistance, those kingdoms fell one-by-one to the growing power of the Lunar Empire. The Red Moon sent one of her daughters to seduce and conquer the Tarshites. The kingdom of Sartar, ruled by a wise dynasty cautious to maintain the great and magical laws which gave it its strength, resisted far longer. But despite many defeats at the hands of House of Sartar, the Red Emperor eventually marched into the Sartar capitol of Boldhome. He defiled the Temple of Orlanth and ravaged the city. That was in 1602 ST, sixteen years ago. It is now the year 1618 ST.

Despite the Lunar Conquest, great events, magical and religious, are occurring in Dragon Pass. Many prophets and scholars predict that the Hero Wars that threaten to again plunge Glorantha into Darkness will begin in Dragon Pass.

## What is Heroquesting?

*Heroquesting is the most important source of powerful magic in Glorantha and the means by which individuals can interact directly with mythology acquiring magical powers for the benefit of themselves and their community. The participants leave the mundane world of men and enter the realm of legend and myth to interact with heroes and god.*



*A noble Sartarite couple display their wealth and power. By his equipment, the husband is athane or even a chieftain or king. His wife's dress is of a style traditionally popular amongst wealthier women.*















*"We call upon Mother Ernalda to bless our community."*



The first half of this Book describes how to make your character and provides keywords and other useful information. The Orlanthi cults

The second half of the Book describes the communities to which your character will belong and provides details on how to create a richly detailed Orlanthi clan. If you plan to run or play in a clan-based game, we suggest you use the Clan Generator Questionnaire first, along with the other players, as part of the character creation process.

**Above**



## 12



You are independent and proud; your honor is vital and you respond with violence if provoked. You know how to fight with weapons or with your fists, with the *fyrð* or in close combat using your spear and shield.

Life in Dragon Pass is hard and much of the land is wilderness. You have to know how to find shelter from the storms, make a fire in a howling gale, and trap small game, all just to stay alive. Winters can be bitterly cold, especially in the mountains and high hills, and during the cold, you walk in snowshoes, or skate along the frozen rivers to move about. Your folk are farmers and herders; you know how to herd livestock and have worked in the fields since you were a child.

You worship the Orlanthi gods and your initiation into that religion made you an adult member of your clan. Orlanth is king of the gods, and his wife Ernalda the source of life. You know their myths and stories, and you have experienced many of them in the holy day ceremonies at your temple.

You speak Sartarite (a dialect of the ancient tongue spoken by Men since the Gods War). You are familiar with the customs and traditions of the Sartarite people; at least enough to avoid being killed by unintentionally offending or insulting other clanspeople.

Your clan has enemies who you hate, allies who you trust, and bonds of friendship with elder races. Most likely, you hold these same prejudices. If you do not, your kin may distrust you! Your clan is better than all the others, and your people have skills of survival and making that you have inherited. Your clan has secrets that make you better than other people. As a member of the clan, your hero knows these secrets; they are part of him. Your hero would never tell anyone these secrets, although he might say, "That is just the way my clan is." He probably never even thinks about it, but rather knows that it is just a part of him, like seeing and running. Your clan profile tells you what makes people from your clan different.

*Ian tells everyone to write the keyword "Member of the Orlmarth Clan" on their character sheet. The players can use this ability to do the things that all members of the Orlmarth clan know how to do. They can use this ability to build a stead, plow a field, fight in the fyrð, or survive in the wild. They can also use this ability to show Orlmarth clan values such as Courage, talk to friends like the Ernaldori clan, or allies like the Black Spear clan. They can also use it to augment working with livestock. Ian can use this ability as a flaw if they try going against clan values, such as breaking their oaths, or befriending the Greydogs.*



## Creating your character using the List Method

*If you are using the List Method to generate your character, you should complete the following steps as described in HeroQuest:*

1. Chose a character concept. Your character concept will usually include a personality trait ability and a background occupation keyword as described in this chapter.
2. Chose a clan cultural keyword. If most of the players are from the same clan, we recommend using the Clan Generation Questionnaire to develop a detailed background for your clan.
3. Chose your three runes as described on page 22 of this chapter and in the "Rune Magic" Chapter. One of these Runes will be assigned an initial rating of 17.
4. Chose up to 3 Charms, Spells, and/or Natural Magic Talents.
5. Pick 9 additional abilities that can include specialized "breakout" abilities from a keyword or Rune Affinity, describing them however you want. One of these should be a Distinguishing Characteristic. A breakout ability starts at +1 from the keyword or Rune.
6. Described up to 3 flaws. One flaw can be a Distinguishing Characteristic if you choose.
7. Assign one keyword, Rune, or ability a starting rating of 17 (thus potentially allowing you to start with two Runes with a rating of 17). All of your other abilities start with a rating of 13.
8. Spend up to 20 points to boost any of your various ratings. Each point spent increases the rating of any ability (including a keyword or Rune) by 1 point (keep in mind that raising a keyword or Rune later in play costs 2 points). You cannot spend more than 10 points on any single ability.
9. Give your character a name.

*You can similarly create your character using the Prose Method or the As-You-Go Method. Abilities gained in steps 2 through 4 do not count against your 100 words in the Prose Method or against your 11 abilities in the As-You-Go Method.*







It can be assumed that your character will have equipment and possessions appropriate to his or her occupation and background. For example, a free farmer will have his plow and livestock, a crafter will possess the tools of his or her craft, a mercenary will own his weapons, and so on.

## Wealth

Wealth in *HeroQuest* is just another ability you use to overcome obstacles. Your wealth is not an objective measure of the size of your fortune, but instead indicates how well you solve problems using your wealth.

Your Background or Clan Member Keyword can be used as a broad ability for most contests involving wealth; better is to have specific abilities such as Herd of Sheep or Chest of Coins (which can be a specialized ability under the keyword). Status matters: a thane should always be given a Situational Modifier when dealing with a carl, and a carl should always be given a situational modifier when dealing with a cottar.

Individual named items with their own ability ratings can also be used as one-shot specific bonuses for Wealth contests. You get to add the rating of your item to your pertinent Wealth ability (so giving the tribal King your sword Legbiter with a rating of 17 would give you a +17 bonus to your Wealth), but you lose the item after the contest (you give the tribal king your sword, or give the clan elders your magic flying bull). You can also use Wealth as an ability to influence others through gifts. Anyone who knows he will have difficult Wealth obstacles would be wise to try to draw on the Clan's Wealth Resource (see *HeroQuest* Community Resources and Support chapter).

Set the resistance for a Wealth contest the way any other contest resistance is set: according to the needs of the story or the Pass/Fail cycle. It is entirely possible that in your story, providing a suitable gift to a thane might be more difficult than for the clan to pay its taxes to the Lunar Empire!

## Gaining and Losing Wealth

Where a hero gains or loses wealth because of a particular story, the Narrator should decide how much any wealth-reflecting abilities increase, and whether or not the increase benefits an individual or the entire group. One option is to rely on the lingering benefit rules. Successes in contests that result in an increase in fortunes result in a lingering benefit to wealth. Like all lingering benefits, this increase lasts until the next contest that impacts wealth, when the new result replaces the old.

The Narrator may want to decide that Wealth is temporarily Depleted after its use, as with Community Resources (see *HeroQuest* Community Resources and Support chapter). The resource is Depleted until the heroes take actions to replenish their Wealth.

*Sora Goodseller has the Merchant keyword at 18 and added the specific ability of Exotic Trade Goods at +3, giving her an effective Wealth of 1W. David wants Sora to acquire Illig Blackbrow as a client, offering him Trade Goods in exchange for his support. Sora gets a Major Victory. The Narrator decides that she gets a +6 Lingering Benefit on any future exchange involving Illig, but her Wealth is down -3 until she takes actions to replenish it. David decides that Sora better go trading in Heortland for the next season.*

## Rural Occupations

The vast majority of Sartarites live in rural communities that are inextricably linked to the rhythms and requirements of agricultural life. They live in the fields and with the herds; even proud chieftains herd sheep and cattle in their youth and haughty Ernalda priestesses still help bring in the harvest.

## Farmer

**Quick Summary:** A free farmer who raises grain and livestock

**Gods:** Orlanth (Barntar subcult), Ernalda

**Runes:** ☯ (male), ☰ (female)

**Wergild:** Carl or Cottar

### Living Standard: Minimal to Prosperous

You are the backbone of society, a free farmer who provides food for the clan. You know the land. You know the seasons and you feel the weather in your bones. In addition to working the fields, you own a small herd of sheep or, if you are wealthy, cattle, as well as lesser animals like pigs and poultry.

If you are a man, you plow the fields. Plowmen work the soil with a team of four to eight oxen. It is hard work. You goad your ox team to drive your plow – a simple wooden ard with a bronze plowshare – through the soil. You must be strong to lift the rocks and boulders. You may have to work without rest. There is always a lot of work on the farm from fencing and dry stone walls to barn building, wood chopping, and haymaking. You are part of the clan militia – the fyrd. You do your duty, turning out for practice with your strong hat, sharp spear and stout shield. Maybe you have a sling, a bow or throwing javelins. If you are wealthy, you might own a sword and even metal armor.

If you are a woman, you sow the open-fields with seeds and coordinate the efforts to bring in the harvest. You spin wool and flax on the spindle

## Wergild

*Wergild follows a general pattern across all Orlanthi clans, though variations always exist. It is based upon status, wealth, importance, and other measures of social status.*

*Nobles have the highest  
wergild. A Clan  
Chieftain, selected by  
his folk, a Priest or  
Priestess dedicated to the  
gods; worth 100 cattle; a  
Tribal King, whose tribe  
has a ring and a wyter  
of its own, worth 200  
cattle; and a High King,  
who rules all peoples and  
withstands divine scrutiny,  
worth 2000 cattle.*

*Thanes have the next highest wergild, worth 50 cattle. A Thane who lives in a noble's household and is sworn to fight for the noble; the Head of any bloodline recognized by the clan; a God-Talker, chosen by the gods; the Lawspeaker, who can recite the clan's law.*







shepherd or herder; you guard the herds, track strays, ease the birthing pains, and treat minor illnesses. You have to be self-sufficient for you are often alone in the hills. You need to be skilled with your sling to ward off predators and raiders; you have a thrusting spear to fight more determined foes. You are hardy and fleet of foot; you can climb and scramble the rock slopes and find your way through the wilderness. You have trained an alynx – a unique species of large cat - to help you watch over the flocks and help to herd them. Your alynx can respond to your whistles and calls.

## Hunter

**Quick Summary:** Catches and provides food

**Gods:** Orlanth, [Odalya], Yinkin

Runes: 𐀀 𐀃 𐀇

**Wergild:** Carl or Cottar

**Living Standard:** Minimal to Common

You are a hunter who makes his living from stalking and trapping game. You work with a pride of alynxes that you have trained to help you in the hunt. You set nets and then flush small quarry such as rabbits into them, or use the alynxes to chase down larger game such as deer or boar and then spear them with your thrusting spear. Some hunters prefer to stalk their prey; you search for signs of their prey, and then track them, camouflaging yourself for a stealthy approach. Once you have spotted your prey, you strike with bow and arrow to bring it down. You know how to mimic your prey's calls to signal your companions. You might work with birds, usually the red-tailed hawk, which you train to fly from your hand to catch small game. You also use a sling, line, and nets to catch small birds for the table. All hunters know how to skin and butcher animals and then tan their hides or prepare their furs. You also know how to turn bone, fat, oil, and sinew into tools. These by-products of the catch are an important source of income.

If you live near a river or lake, you might be a fisherman. You will have a boat, perhaps a coracle or a rowboat. You fish with nets and wicker baskets filled with bait. Sometimes you build a weir and spear fish, especially at a salmon run.

## Lawspeaker

## Quick Summary: An expert legal advisor

**Gods:** Lhankor Mhy, Orlanth

Runes: W Y Δ

**Wergild:** Thane

**Living Standard:** Prosperous

You are knowledgeable in the law and traditions of your clan. You can recite the law codes from memory. You can interpret the codes and understand how they apply to any case. People seek you out to ask your advice on matters of the law. Your wisdom in such matters carries great weight. Only fools would pursue a court case without your support.

You are a talented public speaker. You are a skilled debater and know the tricks of rhetoric. If you are especially talented, people may travel for miles to hear you argue and dispute your points.

You know the history and lore of your clan and tribe, and can recite the genealogies of the important people in the region. You witness many aspects of day-to-day life such as cattle loans and reports of injuries. People may ask you about the legality of them. You take oaths and memorize them. People may ask you to recall those promises. You are a trustworthy and upright member of the community.

It is most likely that you are a juror, a respected member of the local community, instead of a full-time lawyer. While you earn respect and gifts for your legal services, you have some other occupation from which you make a living. A lawspeaker is a full-time lawyer for the clan or tribe. The chieftain or king respects your advice. You must be a skilled diplomat as well as a good lawyer.



# Sartar



## Mercenary

**Quick Summary:** A professional fighter

**Gods:** Orlanth, Humakt

**Runes:** 6 2 †

**Wergild:** Cottar to Carl

**Living Standard:** Common

You make your living from fighting, and sell your sword to whoever pays best. You know how to use a sword or axe as well as the commoner's weapon, the spear. You can use a javelin, sling or bow and arrow to kill your enemies at a distance. Whilst most men quake with fear at battle, you are brave enough to stand your ground in the shield wall. Your war cry intimidates your enemies when you charge across the battlefield. You have fought in enough battles to understand tactics. You know how to set an ambush and can lead others in battle. You can ride a horse but likely dismount to fight, although a few clans have a tradition of fighting from horseback. If you must, you can march long distances on foot.

Most likely you are a retainer of a chief or thane and called a "huscarl" (meaning "hall man"). He feeds and clothes you. You defend him and his property from enemies. You work for your lord because he is generous to you with gifts of gold and silver arm-rings, horses, and fine weapons. Earning wealth through your skill at war will make you the envy of other men. Perhaps you hope to be appointed a thane of a chief or king.

You might fight for the love of coin. A mercenary might be a huscarl, or might fight for a wealthy merchant or caravan. Or you might be a soldier in a mercenary company that fights in the many conflicts that rage through Dragon Pass. Or perhaps you fought in foreign lands and know their languages and customs. In that case you know how to survive in large battles and the tactics of foreign enemies. You know how to maneuver to the call of horn and pipe. You understand how to fight as a disciplined unit. You might have been a foot soldier

wielding a two-handed axe or long spear, or you might have been an archer or slinger. Rarely, you are a cavalryman who learned to fight with a mounted spear or bow from horseback.

*Orlmarkt Braveheart is a Mercenary. His player decides that he is in the service of the thane of one of the clan's bloodlines, the Vasmarrings. Orlmarkt can use his Mercenary keyword as a relationship with his employer and with members of his bloodline when he is acting on his boss's business. He can also use his Mercenary ability to flash his arm-rings, tokens of his wealth. Orlmarkt's player decides he is particularly skilled with a sword, so he spends an extra couple of points to increase that ability under his keyword. His player writes the following on his character sheet: Vengeful 13, Mercenary of the Vasmarring bloodline 17, Sword and Shield Fighting +2.*

## Priest

**Quick Summary:** Holy person who leads magical activities full-time

**Gods:** Orlanth or Ernalda (unless a minor god is dominant in your clan); any god for a tribal priest. Must be at least an initiate.

**Runes:** any (but see above)

**Wergild:** Noble

**Living Standard:** Prosperous

You are a full-time leader of divine and magical activities. You have learned all the myths of the gods, their sacred stories and teachings. You know how to call upon the appropriate sacred story as suggested by the gods. You know the sacrifices to please the gods and to bring blessings and atone for guilt. You know how to perform divinations to determine the god's will. You know how to cross to the other side and reach your god's house on his holy days. If you fail in your responsibilities, your people will likely suffer terribly.

Your community chose you as a priest and they fully support you with lands, herds and a portion of all sacrifices given to the gods.

## Poetry

*The Orlanthi hold poetry in high esteem. Poetry comes in several different forms, distinguished by meter and purpose. Depending on form, poems can be spoken, sung, or chanted.*



## Sartar

### Kingdom of Heroes



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You know the skills associated with their trade and, if you live in a city, you belong to a guild as well as a clan. You may be an apprentice who labors for a master of the craft, learning your trade while performing the menial chores of the workshop. Or you might already be a master, a skilled artificer who knows how to produce the staples of your trade, and train apprentices of your own.

You know how to haggle over prices and find the supplies needed to practice the craft. You most likely have a cottar's wergild, but, specific trades, such as redsmiths, have a carl's wergild. You know how to fight as well and are often required to train for the city or clan militia.

## Entertainer

**Quick Summary:** A professional urban entertainer

**Gods:** Ernalda, Orlanth, Issaries, Ernalda, [Donandar]

**Runes:** III :: G #

**Wergild:** Carl or Cottar

**Living Standard:** Minimal to Common

You might be a puppeteer, juggler, fire-eater, sleight-of-hand artist, sword-swallower, whistler, shout-singer, animal trainer, acrobat, ropewalker, contortionist, clown, puppeteer, or play the small pipe or ox-bones. In that case, you frequent the towns and cities, because there are more opportunities to earn coin for your work. You are a member of a troupe. Your troupe looks after and supports each other. It also means your show has multiple acts. You may even perform as a group. You might travel around over the seasons and years, but most of the time you eke out a hand-to-mouth existence playing street corners and town squares. You know how to cadge meals off innkeepers, play the audience for their coin, and spot trouble before it starts. Of course, sometimes you cannot escape trouble, so you have to know how to defend yourself, with a knife hidden in your boot, or dirty street brawling.

## Merchant

**Quick Summary:** A buyer and seller of goods

**Gods:** Issaries

**Runes:** #

**Wergild:** Cottar or Carl

**Living Standard:** Common to Prosperous

You make your living buying and selling goods. When one clan has too much grain, too many pigs or cows, cloth beyond its needs, more pots, pans, or spearheads than it can use, you trade them with those who need those goods. Your contacts in nearby clans and cities help you know what people need. Your contacts within your own clan let you know what your people have.

You might be a wandering trader. With a train of mules, or shouldering a heavy pack, you wander from clan to clan, and city to city. You buy local goods cheaply and selling them for a profit in distant markets. Even in a caravan the roads are dangerous, filled with thieves. You need to know how to spot an ambush and crack bandits' skulls; you hire mercenaries if you have enough wealth. You know the hardships of the trail, and how to survive in the wild. You may have been to foreign lands and be familiar with their ways and customs. You will need friends all over if you are to survive.

Whatever kind of merchant you are, your ability to assess value you helps you know a fair price for what you have. Your ability to entice buyers with your sales pitch draws in the customers. Once you have them, your skill at bargain helps you drive out a good profit from your goods. Your charm and wit disarm the defensive and diffuse tension. Wherever you go you make new friends and win influence.

*Sora Sweetvoiced is a Trader who wanders from clan-to-clan, trading trinkets and stories. Her player can use her keyword to carry loads on her mules, buy and sell goods, spot an ambush on the road, and fight with a heavy staff. She writes the following on her character sheet: Gabby 13, Trader 17*



## Sartar

### Kingdom of Heroes



## Sage

**Quick Summary:** A learned scribe

**Gods:** Lhankor Mhy

**Runes:** Y Δ

**Wergild:** Carl or Thane

**Living Standard:** Common to Prosperous

You are a worshipper of Lhankor Mhy the Knowing God. You served your apprenticeship in one of the temple-libraries of that god. There you learned how to read and write the three sacred scripts of Lhankor Mhy, gaining access to the world of books. You spent much of your apprenticeship as a scribe, recording, cataloguing and listing. You learned history and lore long-forgotten by others. You know much about Sartar and the lands beyond such as Esrolia and the Lunar Empire. You read and write a foreign script or two, and likely speak a foreign tongue or three.

Perhaps you studied trolls or dwarves, the kings of Sartar, or the history of the Lunar Empire. Whatever the field, you now earn payment for your knowledge. Even kings come to your door if you have the knowledge they seek. You have access to your temple library where the wealth of knowledge your cult has hoarded over the centuries is stored. Your temple is rife with the politics of learned jealousy. You need skills of influence, intrigue, and cunning if you want to rise in the temple.

You might be a learned librarian, content to explore the world through the writings of the ancients, or you might be a wild sage who explores inaccessible lands and ancient ruins in the hope of wresting from them the secrets of the past. Either way you can look after yourself.

*Heortarl Finriksson is a sage. In an illiterate nation, his knowledge of the written word sets him apart. His player can use his abilities not only for literacy, but to know facts about the world, its people and cultures. Heortarl is a wild sage whose explorations into ruins have led him into danger repeatedly. His player decides that Heortarl has to rely on his crossbow to*

*get him out of trouble and spends an extra point to raise that ability under his keyword. His player writes on his character sheet: Wild Sage 17, Crossbow + 1, Wily 13*

## Thief

**Quick Summary:** A criminal who steals others belongings

**Gods:** Orlanth, [Lanbril], spirits or petty gods

**Runes:** 2 X 3

**Wergild:** Cottar

**Living Standard:** Minimal to Common

Theft amongst kin is a crime. Sartar made it a crime to steal from people on his roads and in his cities too. But you flout that law and steal other's property for a living. If caught you will be an outlaw. You live in the city; it is the only place a lowlife like you can practice his trade without discovery. You may well be a beggar, who has no kin to support him. You may be disabled or disfigured by injury, or you may feign that you do. You may be a pick-pocket who cuts the purses of the rich in the crowded market place. Perhaps you are a mugger, who intimidates money from his victims with a knife or strikes them from behind with a sap. You could be a skilled burglar who specializes in climbing in a second story window, picking locks, and stealing from strongboxes. Maybe you are a con-man whose quick patter, mastery of disguise and ability to lie convince your victims to fall for your elaborate schemes.

Whatever your skills, you will need to be streetwise and have eyes in the back of your head to survive in the city. You will need contacts in the underworld and among corrupt members of the city watch. You will need to be accustomed to moving in the shadows and hiding in dark places. You may have a gang, but just as commonly could work alone.









# HEROQUEST

SARTAR

CREATION POINTS

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## RUNES

CHARACTER NAME

PLAYER NAME

SAGA

CHARACTER DESCRIPTION

## ABILITIES

DIVINE RUNE AFFINITY:  
CULT(S):

TRIBE:

CLAN:

LINGERING BENEFITS/PENALTIES

FEATURES AND MARKINGS

## FLAWS



HERO POINTS

UNASSIGNED ABILITIES



# HEROQUEST

SARTAR

CREATION POINTS

Creation Points: 100

## RUNES

CHARACTER NAME

PLAYER NAME

SAGA

CHARACTER DESCRIPTION

## ABILITIES

DIVINE RUNE AFFINITY:  
CULT(S):

TRIBE:

CLAN:

LINGERING BENEFITS/PENALTIES

FEATURES AND MARKINGS

## FLAWS

HERO POINTS

UNASSIGNED ABILITIES





SARTAR HERO

IDENTIFICATION

AGE: BORN:

LEGAL STATUS:

INITIATION:

OCCUPATION:

KINSHIP

FATHER:

MOTHER:

SIBLINGS:

BLOODLINE:

NOTABLE ANCESTORS:

CLAN:

SPOUSE:

CHILDREN:

APPEARANCE

DISTINCTIVE FEATURES:

POSSESSIONS

CLOTHING:

WEAPONS:

OTHER POSSESSIONS OF NOTE:

SIDEKICKS AND FOLLOWERS

CHARACTER HISTORY

DATE

IMPORTANT EVENT







## 27



# HeroQuest

**HEROQUEST** CREATION POINTS

CHARACTER NAME: Sora Goodseller  
 PLAYER NAME: David  
 SAGA: Colymar Campaign  
 CHARACTER DESCRIPTION: Garrulous Trader

**RUNES**  
 H  
 □

DIVINE RUNE AFFINITY: H  
 CULT(S): Issaries Initiate

TRIBE: Colymar  
 CLAN: Orlmarrh  
 LINGERING BENEFITS/PENALTIES

**ABILITIES**  
 Name Affinities  
 □ Earth 13  
 # Movement 1W  
 # Communication 1W  
 Befriend Stranger +1  
 Tell Story +1  
 Bargain +1  
 Mystical Voice +1  
 Trader 1W  
 Exotic Trade Goods +1  
 Network of Trade Contacts +1  
 Member of Orlmarrh clan 13  
 Garrulous 13  
 Knows Hidden Paths of Sartar 15  
 Retainer:  
 Faithful Male 13  
 Read Marnalvethan Script 13  
 Ride Horse Fast Charm 13  
 Keep Woods Dry Spell 13  
 Disrespectful of Authority 2W  
 Easily Angered 2W  
 Provokes Conflict 2W

**FLAWS**  
 ✓

**HERO POINTS**

**FEATURES AND MARKINGS**  


## The Garrulous Trader

David decides to go in a different direction and makes a Garrulous Trader who wanders from clan-to-clan, trading trinkets and stories. David wants his character to be a normal woman, so takes the Earth Rune, but wants her to be good at speaking and traveling and so chooses affinities with the Movement and Communication Runes then raises Communication and Change to 1W to be an initiate of Issaries. David decides that he wants Sora to be able to read, an unusual ability, and picks charms and spells that will help her on her travels.

## The Haughty Priestesses

Pam has a character already in mind: a haughty priestess of Ernalda with powerful Earth Magic. She chooses the Life Rune, but takes the Mastery Rune instead of the Harmony Rune. She wants to be a member of the Talosa Subcult and summon Talosi Earth Snakes, powerful elementals that dig through the earth.

## The Wild Sage

Ian decides he wants a "wild sage" whose explorations into the ruins have led him into danger repeatedly. He raises his affinities to the Truth and Law Runes to 1W and decides he belongs to a Lhankor Mhy temple that permits the use of sorcerous grimoires through the Alien Combination Machine. His temple has access to the *Torvalds Fragments Grimoire*, and he chooses 4 spells.

**HEROQUEST** CREATION POINTS

CHARACTER NAME: Theyl Two-Mothers  
 PLAYER NAME: Pam  
 SAGA: Colymar Campaign  
 CHARACTER DESCRIPTION: Haughty Priestess

**RUNES**  
 □  
 X W

DIVINE RUNE AFFINITY: □  
 CULT(S): Initiate of Ernalda

TRIBE: Colymar  
 CLAN: Orlmarrh  
 LINGERING BENEFITS/PENALTIES

**ABILITIES**  
 Name Affinities  
 □ Earth (Lifest) 4W  
 Summon Talosi Snake +1  
 Command Wild Boar +1  
 X Life 17  
 W Mastery 13  
 Ernalda Priestess 13  
 Manipulate Others +1  
 Scurry Little Things to Ernalda +1  
 Rush Men Around +1  
 Member of the Orlmarrh clan 13  
 Loyal to Family +1  
 Ernalda's clan (relationship) 15  
 Piercing Glare 13  
 Corner Axe 13  
 Blind Enemy Charm 13  
 Protection Against Spirits Charm 13  
 Curse Enemy Spell 13  
 Never Forgive a Slight 5W  
 Haughty 5W  
 Vengeful 20

**FLAWS**  
 ✓

**HERO POINTS**

**FEATURES AND MARKINGS**  


**HEROQUEST** CREATION POINTS

CHARACTER NAME: Heortarl Furrikson  
 PLAYER NAME: Ian  
 SAGA: Colymar Campaign  
 CHARACTER DESCRIPTION: Wild Sage

**RUNES**  
 Δ  
 Y G

DIVINE RUNE AFFINITY: Δ  
 CULT(S): Lhankor Mhy Initiate

TRIBE: Colymar  
 CLAN: Orlmarrh  
 LINGERING BENEFITS/PENALTIES

**ABILITIES**  
 Name Affinities  
 Δ Truth 1W  
 Δ Law 1W  
 Read Wild Wormish Script +1  
 Remember Writing +1  
 Torvalds Fragments Grimoire  
 (spell listed under 13 Law Affinity rating)  
 Recognize Otherworld  
 Read Wormish Script +1  
 Summon Otherworld Being  
 Wild Sage  
 Crossbow +1  
 Ferret out trap +1  
 Locate Boon +1  
 Member of the Orlmarrh clan 15  
 Know Orlmarrh Laws +2  
 Clever 14  
 Long and Impressive Beard 13  
 Sense Wormish Charm 13  
 Speak with Machines (natural talent) 11  
 Open Lock Spell 13  
 Oblivious to Danger 2W  
 Secures Forbidden Knowledge 2W  
 Fear of Snakes 2W

**FLAWS**  
 ✓

**HERO POINTS**

**FEATURES AND MARKINGS**  












than cattle, if just as important. Sheep are typically grazed in the hills, while cattle are more typically grazed in the lowlands. Bulls and rams have great religious significance for the Orlanthi: both animals are associated with manifestations of Orlanth. Sheep and cattle are targets for raiders, although a cattle raid is generally more prestigious and lucrative than a sheep raid.

The Orlanthi raise other animals as well: horses, pigs, and poultry. Horses are highly valued but not as useful; the rough, rocky terrain of Sartar is treacherous for all but their sure-footed Galana ponies. Pigs are widely raised and are the second most important source of meat. Poultry is commonplace and most families keep a small brood on their stead to supplement their larder.

## Alynxes

The Orlanthi make use of a domesticated feline called an “alynx” for tasks that are given elsewhere to dogs – especially herding and hunting. They vary from the size of a housecat to that of a large dog. Sacred to the god Yinkin, alynxes are noted for their silent movement. Domesticated alynxes come in distinct colors and patterns, but wild alynxes are usually dark in color, occasionally with darker spots or stripes. They mate seasonally; both parents tend the young, and separate afterwards. Alynxes are very intelligent animals, with an unbreakable alliance with the people of Orlanth. Although they are easily trained, alynxes always remain somewhat willful, and will do much as they please, regardless of the inconvenience to nearby humans.

## Bones of the Gods: Gloranthan Runic Metals

*All metal is from the bones of gods, some dead and some still living. Bronze is the most common metal, mined right from the earth in many places, which is why most of Glorantha remains in a Bronze Age. Glorantha is not Earth, and the metals called “bronze,” “iron,” “gold,” and so forth, are analogs, not duplicates, of earthly metals.*

Pure metals except for bronze are usually soft and unsuitable for weapons, armor, or useful tools. Many magical organizations know the secrets to purify and forge runic metals so that they gain their full magical abilities and a hardness equal to bronze. Dwarves know the secrets of purifying metals, and are the only beings in Glorantha with easy access to iron. Pure metal items should always be given a rating. Since the world is made of everything, however, most metal is not pure (including bronze), and even a metal that is almost pure loses its magical properties.

☉ **Bronze:** The most common metal in Glorantha is bronze (hu-metal or Umath’s metal). Bronze originates from the bones of Storm gods slain in the Gods War. On rare occasions, a piece of bronze is still found that retains its former bone-like shape. It is a heavy and dependable metal, and is suited well for weapons. Bronze is the standard metal; you can safely assume that all metal items are bronze unless otherwise specified.

~ **Aluminum/Quicksilver:** The metal of the Water Rune exists in two forms: liquid green quicksilver (called sa-metal) and solid red aluminum (called lo-metal). When refined, this metal does not sink in water.

☉ **Brass:** (also called hu-metal) is the metal of the Air Rune, and is almost identical to bronze. It is rarely refined, since doing so has no effect other than to allow a weapon to wound creatures that can only be harmed by magic.

☐ **Copper:** (also called ga-metal) is a shiny brown metal of the Earth Rune. It is the second most common used metal after bronze.

☉ **Gold:** (also called el-metal) is the yellow metal of the Fire Rune, and is favored by solar worshippers. Refined gold glows softly, and gives a situational augment to any Fire Rune magic cast upon it.

● **Lead:** Lead (also called na-metal) is a black to grey metal of the Darkness Rune, common among trolls. Refined lead armor does not reflect or clank, and so will not reduce the user’s chances of sneaking or hiding.

**Silver:** (also called ul-metal) is the white metal of the Old Gods. It has no special powers when refined other than to allow a weapon to wound creatures that can only be harmed by magic.

☉ **Tin:** (also called ze-metal) is a blue-silver metal of the Sky World, and is rarely refined, since it has no effect other than to allow a weapon to wound creatures that can only be harmed by magic.

## † Iron, the Death Metal

Iron (also called ur-metal), the metal of death, is a rare metal created by the alchemy of the dwarves to kill elves and trolls. Iron is superior to bronze, protecting better and keeping a sharper edge. Properly refined, iron usually provides a situational augment against any non-iron weapon. Iron items should always be a named and rated ability.

Elves and trolls are especially vulnerable to iron, and their opponent gets a plot augment when fighting against them with iron weapons.

Iron (whether refined or not) dampens magic. Anyone holding iron receives a situational penalty when they cast magic (or a bonus when they resist it) unless that piece of iron has been enchanted for their use. Narrators should be extremely careful about allowing such a precious and powerful material loose on their campaign. It is much sought after, and once out of dwarf hands changes owners frequently, for almost everyone desires it.



## What is a cow worth?

*Under Orlanthi law, "cow" is a milk cow that has successfully given birth to at least two calves.*

*Although the laws specify payment in cattle, people commonly accept other things of equivalent value, especially when they know the other party does not have the cows to give. This is never required, however, and a plaintiff may demand actual cows. He might do this because he gains status from owning cows, or simply so he has an excuse to not accept vergild.*

*Certain items are worth more than a single cow, such as a trained ox being worth 1 1/2 cows and a horse being worth 4 cows. The exact ratio of trade goods to cattle varies depending on craftsmanship, materials, and scarcity. The following equivalencies are average for most Sartarite clans: 1 milk cow = 20 bushels of barley = 5 bogs = 7 ewes = 20 silver coins.*

*Tribute paid to a tribe is set when the clan joins. It is usually set in cows, but often includes other things based on the clan's agreement with its fellows, including sheep, grain, horses, defense, and even magic.*

## Clothing

The common Orlanthi has both everyday, practical clothing and some special clothes for important events. Everyday clothing is usually leather or wool to resist the rugged daily tasks of farming, herding and hunting. Dress clothes are usually made of fine leather and linen decorated with furs and, occasionally, feathers. Linings, exotic cloth or furs, and fancy stitching or brightly dyed cloth indicate wealthier clothing. The Orlanthi normally use thong ties or metal clasps (fibulae) to hold things closed; they do not have buttons.

Commonly, men wear trousers and a long tunic. Over this is customarily worn a leather or quilted-wool jerkin and a wool cloak to resist cold and wet. Some powerful Orlanthi holy men go "skyclad" (no clothes) or wearing only blue woad body paint.

Women typically wear a long tunic to the ankles with a double apron dress pinned at the shoulders by a pair of brooches. A woman of authority wears the keys of the household on her belt. As with men, a wool cloak is worn to resist cold and wet.

Most people wear heavy-soled leather sandals with a long lace that is wound up the wearer's leg.

The poor go barefoot and wear no footwear, as do members of certain cults and religious societies.

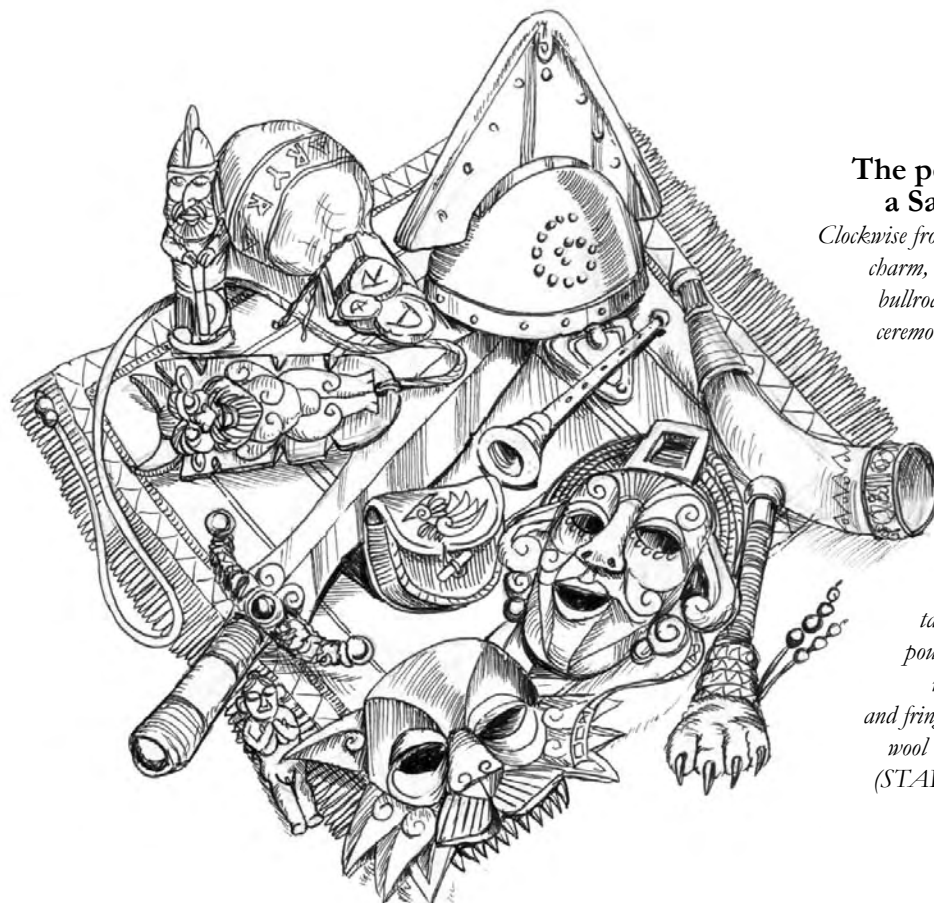
Headgear is common. Among men, a stout broadbrimmed hat or a felt cap is most common. Women commonly wear a fillet, a hood, or more elaborate headdresses. Many priests and godtalkers have distinctive headgear, the most distinctive being a high, conical hat with ram's horns sewn in, often associated with Orlanth cults. Jewelry is common to men and women, including broaches, fibulae, bracelets, finger rings, necklaces and neck rings. Only women wear ear rings. Only men wear arm rings.

## Weapons and Armor

The basic arms of the Orlanthi are a bronze-tipped spear, bronze axe and a shield, to which the wealthy might add a sword, a helmet, and bronze armor. Bows and slings are common missile weapons.

Shields are usually wooden with leather facing, round or oval in shape. Rare shields are faced in bronze. Shields are usually brightly painted and decorated.

The Orlanthi learned the art of metal-working from the dwarfs (who taught Gustbran). They are skilled red-smiths with a distinctive and highly ornate



## The possessions of a Sartarite thane.

*Clockwise from lower left: fertility charm, bronze sword, ritual bullroarer (used in magical ceremonies), votive statuette of storm god, bag containing rune talismans, bronze musical horn, drinking horn, ritual mask of Orlanth, Yinkin talisman, embroidered pouch with clan symbol, ritual Yinkin mask, and fringed and embroidered wool blanket (on bottom). (STARFIRE RIDGES)*



style. Bronze is commonly used for spear heads, axes, swords, helmets and, more rarely, armor.

Spears are extremely common amongst the Orlanthi and nearly every free adult male owns one. The Orlanthi use a wide range of spears, some designed for throwing, others for thrusting. Axe-head styles are equally diverse; one and two-handed axes are both common. Orlanthi swords are normally long and leaf-shaped, equally suited for thrusting or cutting. Long slashing swords are popular amongst horsemen. Well-made swords are intricately decorated and often given names.

The Orlanthi have an amazingly varied array of helmet styles. Some have cheek pieces, and guards for the nose and neck; others protect nearly the entire head with slits for the eyes and mouth. Orlanthi decorate their helmets with inlays, crests, plumes, and feathers. Some cults use special helmets with ram or bull horns to signify their gods.

Metal armor is rare and very valuable. Coats of bronze scales or chain mail are worn by chiefs and thanes, as are cuirasses of bronze plates. Greaves and vambraces protect the limbs.

## Community

Only the most lost and forlorn character is alone in Glorantha. To be alone is universally considered the ultimate calamity. People are expected to be a part of society, usually as a member of several different communities within it. In return, an individual can reasonably expect assistance from his communities.

This chapter describes the most important communities your character is likely to be a member of and presents guidelines for creating your character's most important community – his clan.

## The Household

For help, people usually go to their family first, usually because someone in the family is close, either emotionally or physically. This kind of advice or help is utterly informal and personal. It has no intrinsic meaning in terms of political or spiritual law.

“A family has no secrets.” Whatever happens to one person happens to the entire household. It must be brought to the attention of the household to be addressed. If it is not, the issue is considered to have been a secret and therefore dishonorable.

The household head usually makes some decision on the issue at hand. Maybe the entire household agrees; they probably sit around, discuss the issue, and decide whether to support it or not.

The household goddesses protect the household. The sacred hearth is the domain of the senior woman of the household.

## Household Members

The average Orlanthi household (or “hearth”) contains anywhere from six to forty individuals, residing in a single farmstead. At its center are normally a married couple, their children, grandchildren and other descendents, their dependents and guests. The membership of a household is always changing, for individuals move from hearth to hearth in response to the needs of the agricultural year or simply to follow the wind.

Many households have non-bloodline members such as cottars, guests, or fosterlings; some households own thralls (a type of slavery practiced by a few clans). Some important or notable households may have specialist retainers like mercenaries or crafters.

## Household Support

The household owns little of anything to call its own. The clan owns the lands and herds. Individuals own private property. They are not obligated to share it, although they may choose to do so.

Advice is the best thing a household has to offer; plus, whatever friendship and personal obligations an individual has acquired. These are usually individual allies, followers, or other NPCs and best not handled as “community resources” as their collective strength is much weaker than that of the clan or tribe.

## Bloodline

The bloodline is a means of kinship identification, not an organization. Although a very important part of a person's identity, the bloodline has little to formally offer its members.

The bloodline's most significant resource is Morale. It may also have property, wealth, advice, or secret knowledge, as contained by the individuals within it.

## Bloodline Members

The number of people in an Orlanthi bloodline varies widely. Bloodlines range in size from thirty or forty to several hundred adults. Each bloodline has a founder and members know their relationship by descent from that ancestor. A bloodline usually includes everyone descended from a common great-grandfather (or sometimes great-great-grandfather).

## The Clan

The most important community any Orlanthi belongs to is his clan. Individuals are expected to go to their clan for most help that they need. Moreover, the clan is invested with the primary power of interacting with those outside of the clan.

## Orlanthi Rings

*Orlanth and Ernalda showed people a ritual that bonds individuals together and makes a community greater than the sum of its parts.*

*Orlanth called this his Ring and with it he bound the gods together. He formed the Lightbringer' Ring with his companions and they rescued the world from destruction. The Unity Council was a Ring composed of representatives from all the peoples of Dragon Pass and brought the message of the Lightbringers to the rest of the resurrected world.*

*Every clan has a Ring, made up of clan members chosen by the chieftain, who leads the clan in peace and war, act as judges, and wield the authority of the clan. The most common clan Rings are the Traditional Ring or the Lightbringers Ring (see page 214). A tribe is a Ring of clans. Warriors sometimes form Adventurer's Rings or Warrior Rings, who protect each other like close kin.*

*Heort the Founder said that a clan is like a suit of dwarfen mail and made of interlocking Rings that bind the community together into a fabric that can resist the strongest foe.*



*A rural stead defended by a thane or huscarl. Sartarites are very suspicious of strangers until the stranger has placed himself under the sacred rules of hospitality. The ritual granting hospitality to a stranger is called The Greeting. Sartarites place great importance in taking care of their guests, often given them the best food and drink the host has. A good host would rather personally go hungry than be thought a skinflint by those he has extended hospitality.*

## Clan Members

The clan consists of between 500 to 2000 people (the average is 900), organized by bloodline. People become clan members by birth, or join a clan by marriage or adoption. All adult members of a clan are marked with distinctive tattoos that identify them as members of that clan.

## Clan Territory

The clan is a social unit, not a geographical boundary. Lands belonging to one clan overlap with those of another, more than one clan often shares villages, and members of different clans interact on a daily basis; disputes between clans occupy much of the business of the tribal assembly. Every clan controls certain sacred places – called the clan *tula* – that belong exclusively to that clan. These places are holy to the wyter and ancestors, and are zealously defended.

## Clan Support

As described in the *HeroQuest* rules, clans have five resource abilities:

**War.** The War resource represents the clan's ability to defend itself from outside threats, and to aggressively achieve its own aims through force of arms. This includes the clan's military ability to fight large scale battles and smaller scale raids, as well as the skill of its champions in duels. The actual military might of a clan is a composite of its various military forces – the thanes, mustered free men ("fyrd"), and skirmishers.

**Peace.** The Peace resource is the clan's ability to extract favors from other communities, while minimizing the cost of its reciprocal obligations. This can include marriage agreements, alliances, healing, and even military support from other clans or the tribe.

**Wealth.** This is the clan's material resources. Given the pastoral, agrarian nature of most Sartarite clans, this is counted primarily in cattle, sheep, and grain. This wealth can be employed on the behalf of its members. For example, the clan can simply agree to outfit someone as a thane, with all the accoutrements. They might grant food, supplies, money, or other treasures to help its members.

**Morale.** This is the clan's belief in its ability to achieve its goals, and its willingness to follow the directives of the clan leaders. If the clan is willing to back an individual's actions, then it adds a tremendous strength to his cause.

**Magic.** The clan wyter is the conduit for the community's magic rating (see the chapter on "Orlanthi Religion"). The wyter of each clan manifests as a lesser god associated with one or more Rune Affinities.



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The chapter “Making Your Clan” will help you and your fellow players create a clan, and subsequent chapters in the “Orlanthi Book” will provide you with more background about clans.

## Clan Advice

In addition to the Five Resources, a clan can always provide advice to its members. The clan has specialists and experts in all normal facets of everyday Orlanthi life. A character might be advised by the clan priest or perhaps given sage council by the full clan Ring.

The free members of the clan gather several times a year for a clan assembly (“moot”). At these meetings, legal disputes between clan members are resolved and major decisions involving the clan are decided. The clan chieftain and his ring of advisors meet more frequently, often weekly.

## The Temple

Individuals are expected to go to their cult for specialized magical resources (see Chapter “Orlanthi Religion”). The cults are very specialized in the application of their energy to Magic resources. They will normally have no part in issues dealing with War, Peace, Wealth, or Morale – unless, of course, the cult specifically addresses those issues. Thus, the Humakt combat cult could provide War resources, but would be helpless to intervene in cases of Peace, Wealth, or Morale.

For most Orlanthi, the resources of the Temple are controlled by the Clan (and simply reflect the Clan’s Magic rating). However, there are a few tribal and inter-tribal temples that are not subsumed within any one clan. This is often the case of minor cults such as Humakt, Lhankor Mhy, Issaries, and so on.

## The Tribe

Tribes are much larger than clans, and so have a wider reach across the lands, as well as a much larger population-base to draw on. However, tribes suffer from being further removed than your clan – it is normally much easier to call upon the support of your clan than the support of your tribe.

## Tribal Members

A tribe is a federation of clans led by a king and protected by a powerful magical spirit (“tribal wyter”). Sartarite tribes range in size from the Colymar with twelve clans and over fifteen thousand members to the tiny Amad tribe with only three clans and about two thousand people. Descriptions of each Sartarite tribe appear in Chapter “Tribes of Sartar.”

Tribal membership is not necessarily permanent. Clans are known to join and leave existing tribes, and tribes have collapsed from external pressure or internal strife. The oldest tribe in Sartar is the Colymar, some three centuries old. Many older tribes mark their members with distinctive tattoos; all tribes have unique and distinctive symbols.

## Tribal Support

A tribe can offer the same types of support as a clan but usually in much greater magnitude. For example, the Colymar kings can equip and support at least 60 thanes from their resources and many more dependents. Tribal magical rituals dwarf that of individual clans, and tribes possess far greater diplomatic resources. However, most campaigns will only need resource details for clans.

**War.** The tribal War resource is the tribe’s ability to fight battles and wars, as well as the skill of the King’s bodyguards and thanes. The military might of a tribe is composed of its military forces: the king, his personal thanes and mercenaries, and the military forces of those clans that muster with the tribal king.

**Peace.** The tribal Peace resource is the tribe leaders’ ability to extract favors from other tribes, cities, and temples from across Sartar and beyond. This can include marriage agreements, alliances, religious obligations and agreements, healing and even military support from other tribes.

**Wealth.** This measures the tribal king’s material resources. This can be in livestock or food, or it can be silver, gold, and other luxury or prestige goods. Typically, a tribal king has vastly greater material resources at his disposal than a clan chieftain.

**Morale.** This is the support of the tribe within the clans and ability of the tribal leaders to keep the clans of the tribe united to achieve tribal goals.

**Magic.** The tribal wyter is the conduit conduit for the tribe’s magic rating (see “Orlanthi Religion”). The wyter is manifested as a lesser god associated with one or more Rune Affinities.

## Tribal Assembly

Disputes between clans or between members of the tribe and foreigners are resolved by the tribal assembly (or tribal “moot”). The tribal assembly is typically an annual gathering of the clan chieftains and their thanes and supporters, priests and interested freemen. The tribal king and his ring preside over the tribal assembly.

## Resources and Theme

*The choices made in this section match the political concerns of Sartarite clans.*

*Balancing the needs of peace with the demands of war while maintaining the favor of the gods and still managing to feed the clan members are common themes in the life of any Sartarite clan. You may decide to adjust the resources to suit the themes of your game, and may also decide to alter or replace the questionnaire to better support your needs and to highlight the required themes.*

## Community in your Game

*Most Sartar campaigns are likely to be set within a clan. Clans are the most readily identified social organization and much drama and conflict exists at this level. Of course in your campaign you may wish to focus in on issues of household, bloodline or temple; or maintain a wider scope and concentrate on inter-tribal or city politics. The Community Resources and Support chapter of HeroQuest (page 87) can provide guidance for such campaigns.*



## A black and white woodcut-style illustration depicting a group of people in medieval or early modern attire. In the center, a woman in a tiered dress holds a tray with a crown or tiara. To her left, a man in a long robe and cap holds a small bowl. In the foreground, another woman in a tiered dress looks on. To the right, a large, ornate, cylindrical object, possibly a casket or a large vase, is visible. The background shows other figures, including a man with a long beard and a woman in a headscarf.

Many groups like to create their own clan together. As they establish the clan's attitudes and goals, they define what they want the game to be about. The narrator should ask the questions, but the players should decide on the answers. We provide the clan questionnaire below to walk you through the process of creating











Regardless of your choice, go to the next question.

## 4. Umath Creates Freedom

The Bright Emperor enslaved everyone and demanded absolute obedience from everything. But there was one force he could not control, and that was freedom. One little freedom became many, and they began to bring bigger freedoms. Finally, the Great Sky lay upon the Fertile Earth and begot Umath Ever-Changing, the First Storm, who would bring change to the Bright Emperor's stagnant realm. Umath was an upstart god at first, with only a few crazy and dangerous brothers at his side. Gradually he gathered gods and men to his band and with their help reshaped the world.

### When did your ancestors help Umath?

- ☐ 1. Separating the Sky and Earth from each other.
- ☐ 2. Defying the Bright Emperor.

**Answer:**

Your ancestor was instrumental in this early act of violence and rapid change, which shows inherent Orlanthi characteristics. In addition to modifying your clan's Air and Resources total, this event gives your clan a slogan:

1. Your clan slogan is "Violence is always an option." Give your clan one check in the Magic Resource and two checks in the Air Elemental Rune and one check of the Movement Power Rune.
2. Your clan slogan is "No one can make you do anything." Give your clan one check in the War Resource and three checks in the Air Elemental Rune.

Regardless of your answer, give your clan wyter an ability relating to this event and go on to the next question.

## 5. Why You Joined Orlanth

Death was the first thing that set people apart from the gods. Grandfather Life was the first to be killed with Death and afterwards was called Grandfather Mortal. Because of that, all of his descendents have been set apart from the gods, even after death came to the gods as well.

Umath was destroyed by the Emperor's bloody lieutenant, the Red God Jagrekriand, which set off the horrible time called The Gods War. In that turbulent era, the parts of the world fought itself; gods grappled, and threw landmarks at each other. The Old Gods of the Celestial Court were destroyed and shattered.

Amid the destruction, the mortal peoples adapted to survive or died off. Different peoples had different ways to cope. Umath's youngest and wisest son, Orlanth, was initially one of the many upstart, rebellious deities bent upon conquest of the world. Orlanth's unique contributions at the time were his honor and his kinship to the deities of Air. Where the Bright Emperor sought to control people through fear, force, and hollow laws, Orlanth gathered his people by force of virtue, character, and example.

You originally joined the Army of Orlanth because...

- ☐ 1. You knew he would be great right from the start.
- ☐ 2. You met him when he was young and explored the world below the Great Mountain.
- ☐ 3. He challenged the Bright Emperor to Contests of Dancing, Magic, and Music, and then killed the Emperor with his new weapon, Death.
- ☐ 4. He found the new weapon called Death, and used it to kill the Evil Emperor at the Battle of Extinguish Field.
- ☐ 5. He wooed Ernalda, won her heart, and created the Marriage Ring.

## Answers:

When your ancestors joined the army of Orlanth during the Gods War, they took upon themselves a part of Orlanth. Orlanth gave them great strength and they greatly increased in power. Give your clan wyter an ability relating to this event. Additionally, your answer modifies your clan's runes as follows:



1. *Your clan gets three checks in the Air Elemental Rune. Clan members who initiate to Orlanth are +3 when calling on Orlanth for Divination (see "Orlanthi Religion")*
2. *Your clan gets two checks in the Air Elemental Rune and a check on the Movement Power Rune.*
3. *Your clan gets three checks in the Air Elemental Rune and two checks on the Movement Power Rune.*
4. *Your clan gets three checks in the Air Elemental Rune and one check in the Death Power Rune.*
5. *Your clan gets one check in the Air Elemental Rune and one check in the Harmony Power Rune.*

## 6. Your Earliest Famous Event

You fought in the many wars that Orlanth undertook to conquer the world. These wars helped shape the world. Other more peaceful deeds shaped the world as well.

**Your earliest Famous Event was:**

- ☐ 1. **Battle of the Trembling Shore.** Where Orlanth and his army raged against the salty gods of the sea, and drove them like froth in a storm.
- ☐ 2. **Battle of Extinguish Field.** Where Orlanth met Yelm face to face in open battle, and Orlanth killed Yelm and scattered his army.

- ☐ 3. **The Thrinbarri Battles.** Where Orlanth and his army fought against the sky warriors.
- ☐ 4. **The First Dragonslaying.** Where Orlanth killed Sh'harkazeel the Mover of Heavens and took his Dragon Power.
- ☐ 5. **The Plundering of Aron.** Where Orlanth and his army defeated Seravus the Enchanter and recaptured the Beasts.
- ☐ 6. **Onetree Exchange.** Where Issaries showed Orlanth how to honorably challenge and exchange secrets with Genert.
- ☐ 7. **Roitina's Purification.** Where Roitina showed mortals how to live in harmony with the gods.
- ☐ 8. **The Ox-Taming.** When Barntar tamed the Bull and harnessed oxen to the plow.
- ☐ 9. **The Fate-Weaving.** When Ernalda first revealed the Tapestry of Destiny and the fate of the gods.
- ☐ 10. **The Pot-Making.** When Pella the Pottery Goddess first made a pot to store grain in.
- ☐ 11. **The First Fire Day.** When Ernalda tamed the Lowfires and put them to work for the women.

## The Marriage of Air and Earth.

*The union of the powers of Air and Earth is fundamental to understanding Orlanthi magic and mythology. This woodcut depicts the Marriage of Orlanth and Ernalda, and is one of the Yarnomis Carvings, a series of 49 carvings in the Royal Palace of Boldhome depicting the history of the world. (BOLDHOME)*





## Answers:

Give your clan wyter an ability relating to this event.

1. Check Air Elemental Rune and the Morale Resource.
2. Check Air Elemental Rune and the War Resource.
3. Check Air Elemental Rune and the Wealth Resource.
4. Check Air Elemental Rune and the Magic Resource.
5. Check Air Elemental Rune and the War Resource.
6. Check the Peace Resource. Give your clan the Communication Rune.
7. Check Earth Elemental Rune and the Magic Resource.
8. Check Earth Elemental Rune and the Wealth Resource.
9. Check Earth Elemental Rune and the Magic Resource.
10. Check Earth Elemental Rune and the Wealth Resource.
11. Check Earth Elemental Rune and the Peace Resource.

## 7. Marriage of Orlanth and Ernalda

Orlanth wooed the forces of Earth and after many tribulations, adventures, and discoveries the storm god proved himself worthy of marrying Great Ernalda, the Earth Queen. The two of them created the Marriage Oath and thereby established a great harmony in the world through this sacred bonding.

You, a loyal member of Orlanth's army, were there at the wedding. When you went into the ceremony, you were asked which side you wished to stand on: the right (Air) or left (Earth) side.

### Which side did your ancestors stand on?

- ☐ 1. Air
- ☐ 2. Earth
- ☐ 3. We guarded the sacred circle.

## Answers:

If you chose Air, give yourself two checks in the Air Elemental Rune. If you chose Earth, give yourself two checks in the Earth Elemental Rune. If you guarded the circle, give yourself one check in the Magic Resource.

## 8. The Vingkotling Age

Vingkot was a son of Orlanth and the first great king of the Orlanthi people. The Vingkotlings were great, with full baskets and fat herds and always victorious over their foes. The people set up many altars where the gods lived and so established the relations of worship. King Vingkot led and sent many expeditions against the enemies who wanted to take it away. Vingkot is still worshipped for the great deeds he did, and for his leadership of the gods when Orlanth went away.

Vingkot married the Summer and Winter Wives and with them he had five sons and five daughters. The bloodline of Vingkot was unique and was necessary to be a king. Each son and daughter founded a Vingkotling tribe – except for the Second Son, who traveled to the edge of the world. Vingkot chose his eldest son Kodig to be the high king of all the Vingkotlings and his son's bloodline, called the Kodigvari, were the Royal Tribe of the Vingkotlings.

When the world fell apart, Vingkot welcomed refugees and reorganized the devastated clans, so that all might survive. He asked you to shelter the people of a ruined clan, but let you choose what status to give them. You had the choice whether to make them into *thralls* (slaves) or adopt them into your clan.

### Which remnant people joined you?

- ☐ 1. Buf Gart, the "Hungry Women."
- ☐ 2. Ched Durkel, the "Strings."
- ☐ 3. Jars Antanggi, the "People of the Shadows."
- ☐ 4. Karantuel, the "Cloud Folk."
- ☐ 5. Korsto Viv, the "People of the Rivers."
- ☐ 6. Nalda Bin, the "Stick Farmers."
- ☐ 7. Aranto Viv, the "Axe People."
- ☐ 8. Eryain Ins, "The Blondes."
- ☐ 9. Forosto Jann, the "Deadly Archers."

## Answers:

Your refugees had secrets of their own, which they shared with you once you had become one people. Give your clan wyter an ability relating to these people's secrets.

1. Add two checks to the Darkness Elemental Rune and one check to the Peace Resource.
2. Add two checks to the Fire Elemental Rune and one check to the Peace Rune.
3. Add three checks to the Darkness Elemental Rune and one check to the Magic Resource.

### What happened to the Vingkotlings?

*During the Chaos Wars, the Kodigvari destroyed themselves with the Last Royal Betrayal and the sacred Sword and Helm of Vingkot was lost. The Vingkotling kingdom was destroyed, the sky broke and fell, black flames swept the earth, and the dead rose.*



A black and white line drawing of four stylized, bearded figures in a dynamic, swirling environment. The figures are dressed in elaborate, patterned robes and headgear. One figure at the top left holds a long staff or scepter. The figure on the right has a large, ornate headdress. The background is filled with swirling lines and a small, stylized house on the left.



- ☐ 10. Deloradella, Queen of the Dark Tribe, the hungry eaters that ate everything in the wilds.

## Answer:

This gives you your clan's ancient enemy. Record them in the Enemies section of your clan profile. Give your clan wyter an ability that helps your clan fight against them. Your wyter will demand that your clan honors its ancestors by fighting your ancient enemy whenever you can. Your clan Hates its ancient enemy and peaceful relations with your enemy are impossible.

1. *Ancient Enemy: the Fire Tribe and its worshippers. Add one check on the War Resource.*
2. *Ancient Enemy: Dragonents. Add one check on the Magic Resource.*
3. *Ancient Enemy: Dwarves. Add one check on the Peace Resource.*
4. *Ancient Enemy: Aldryami. Add one check on the Wealth Resource.*
5. *Ancient Enemy: the Forces of Winter. Add one check on the Peace Resource.*
6. *Ancient Enemy: Alkoith. Add one check on the Magic Resource.*
7. *Ancient Enemy: Praxians. Add one check on the Morale Resource.*
8. *Ancient Enemy: Sorcerers. Add one check on the Magic Resource.*
9. *Ancient Enemy: Dogs. Add one check on the Magic Resource. You claim descent from Yinkin.*
10. *Ancient Enemy: Trolls. Add one check on the War Resource.*

## 10. The Great Darkness

Eventually, the Great Darkness descended on Glorantha. Many gods died, others slept, and even Orlanth abandoned his people to try to save the world. Everything in the universe seemed hostile, and was at least uncaring. You saw many die and many strangers joined the surviving clans. The adoption rites were made at this time, and used extensively so that everyone could survive.

### Which disaster nearly exterminated your folk?

- ☐ 1. When the sun fell from the sky.  
☐ 2. When the sky rained burning blood.  
☐ 3. When the plants became carnivorous.  
☐ 4. The Great Fire.  
☐ 5. The Laughing Waves.  
☐ 6. The New Volcanoes (the Vent and Black Glass)

## The Union of Earth and Air

*Look at your total Elemental Rune Checks. Based on the result, your clan will favor either the ☐ Earth or ☒ Air forces:*

1. *If your clan favors Earth, give one check in the Peace Resource. Ernalda is your clan patron.*
2. *If your clan favors Air, give one check in the War Resource. Orlanth is your clan patron.*
3. *If your clan favors a different Elemental Rune then put that on your clan sheet. Your clan worships the Orlanthi gods but often calls upon a power other than Orlanth or Ernalda.*
4. *Additionally, look at your total Power Rune Checks. Put whichever Power Rune has the most checks on your clan sheet.*
5. *If you have any other Runes checked other than Power or Elemental, put whichever has the most on your clan sheet.*

*These Runes help define your clan's collective magic.*

- ☐ 7. The Chaos Gods.  
☐ 8. When the sky fell down.  
☐ 9. When the oceans burned away.  
☐ 10. When there was no food.  
☐ 11. When there was no air.  
☐ 12. When there was no love.  
☐ 13. When there was no fear.  
☐ 14. On the Plain of Salt.  
☐ 15. In the Great Winter Without End.

## Answers:

Your clan knows a specific myth regarding how it was nearly exterminated in the Darkness and how it managed to survive. Give your clan wyter an ability relating to this event.

## 11. The Chaos Wars

At last, only monsters, demons, formless Chaos, and their victims remained. Many were so terrible that nothing could withstand them. Clans, tribes, kingdoms, and nations disappeared in the terrible time. Some things could be resisted with fire, magic, and spear, and all peoples alive today descend from someone who survived that time. A particular foe pursued your ancestors; although you do not know why, you are still plagued by that form of Chaos.

### What was your clan's specific Chaos Foe?

- ☐ 1. Broos.  
☐ 2. Dragons.  
☐ 3. False Friends.  
☐ 4. The Hydra.



*Your clan knows a heroquest secret based on the actions of your ancestors. Most likely, this is an alternative path from a well-known heroquest that leads to a different conclusion, or a short-cut that allows you to avoid certain foes. It might be a way to get help in passing a particularly difficult obstacle on the quest. At this stage we recommend creating an ambiguous reference such as: We Know the Way to Widow's Peak, We Know the Short Route to Vanaks' Spear, or We Know the Secret of Stealing Bergilmer's Cows. The narrator can weave this reference into adventures, setting up an episode where your clan's knowledge is the key to success or survival. Write your heroquest secret on your magic profile.*



- ☐ 5. Ogres.
- ☐ 6. Scorpion-men.
- ☐ 7. The Thing with Many Bodies.

**Answers:**

Write your clan's chaos foe on the worksheet as an enemy. Give your clan wyter both an ability to fight that Chaos Foe and the flaw that it is plagued by that form of Chaos.

## 12. The Die Off

Even mighty Orlanth and his companions eventually abandoned all humans to their fate. Only a few deities, small ones or weak ones, remained. The world died. Even the greatest of the gods were locked into static lifelessness or were out of control as a destructive force. Only a handful of minor or diminished deities struggled on, helping and being helped by their human accomplices. Everyone who survived the Great Darkness did so because of a survival secret they learned. Most were saved by a Living God, who protected them until Orlanth and Ernalda eventually returned.

## How did your clan survive the Great Darkness?

- ☐ 1. We hid inside Brastalos, the No Wind, so the monsters could not find us.
- ☐ 2. We strapped the bones of our dead fathers on our feet, and escaped from the monsters by skating on the ice.
- ☐ 3. We dug a hole in the ground and huddled inside, kept alive by the warmth of our sleeping kinsmen.
- ☐ 4. A star captain fell screaming from the sky, and his light led us safely through the Darkness.

**Answer:**

Give your clan wyter an ability relating to this event.

1. Add a check to the Magic Resource.
2. Add a check to the Morale Resource.
3. Add a check to the Wealth Resource.
4. Add a check to the Magic Resource.

## 13. I Fought We Won

The entire world was on the brink of destruction, and it came down to one person to resist Wakboth the Devil. That person did, and so the world was saved. You learned in the initiation rites of your people that you were that individual. Heort the King is the one who teaches you this, and so you are called one of the Heortling peoples.



## 14. The Unity Council

King Heort guided your people out of the Great Darkness. He reinstituted sacrifice to the gods, organized the peoples into clans, gave out the new laws for society, and arranged the first new tribe. In his honor, you became Heortlings. He also arranged alliances with all the nearby Elder Races and formed the Unity Council. For the first time ever, humans and the elder races worked cooperatively. During this time of peace and cooperation, your ancestors made many unexpected allies.

Which allies were most important to you?

- ☐ 1. The elves, who taught you to call them Aldryami.
- ☐ 2. The Mostali, whom you had previously called dwarves.
- ☐ 3. The trolls, who now wanted you to call them Uz.
- ☐ 4. The nomads of Prax, who had always raided our lands, but who shared common deities and hatred of Chaos.
- ☐ 5. The dragonewts, who served the monstrous dragons in their unfathomable and alien ways, but feared Chaos as did you.

Answer:

The Unity Council of Dragon Pass was a unique and extraordinary phenomenon. Many ancient feuds and hostilities were set aside for the sake of harmony. The unity allowed the peoples to cast off Chaos and to thrive in comparison with the rest of the miserable Darkness-plagued world.

You cannot choose the same answer as you did for your Ancient Enemy. Your hostility to that enemy blinded you to the advantages of the new age.

1. *Ancient Ally: Aldryami. Your clan knows a ritual to peacefully interact with the Aldryami. Add a check on the Peace Resource.*
2. *Ancient Ally: Mostali. Your clan knows a ritual to peacefully interact with the Mostali. Add a check on the Wealth Resource.*
3. *Ancient Ally: Uz. Your clan knows a ritual to peacefully interact with the Uz. Add a check on the Morale Resource.*
4. *Ancient Ally: Praxians. Your clan knows a ritual to peacefully interact with the Praxian nomads. Add a check on the War Resource.*
5. *Ancient Ally: Dragonewts. Your clan knows a ritual to peacefully interact with the dragonewts. Add a check on the Magic Resource.*



## The Unity Council

*Clockwise from lower left: Speaking Wheel the Gold Wheel Dancer, Ezkankekko the Only Old One, Martaler the Blazing Forge, Fwalfsa Oakheart, King Heort the Great, and The Inhuman King. From the Yarnomis Carvings of the Royal Palace (BOLDHOME).*



## War Clan or Peace Clan?

One the great distinctions King Heort discerned amongst the clans was their tendency towards either peace or war. He divided the clans between War, Peace, and Balanced. Total your Resources at this time.

**War Clan:** If your clan favors the Air Rune and War is your most important Resource, you can choose to be a War Clan. Remove all your checks in Peace and give a corresponding number of checks to your War Resource. Give your nyter three Abilities to aid the clan in war and take away any peaceful Abilities it might have. Your clan has a shrine to a martial deity and must always chose fighting over negotiation or it loses its War Clan status (and its nyter loses its three war Abilities).

**Peace Clan:** If your clan favors the Earth Rune and Peace is your most important Resource, you can choose to be a Peace Clan. Remove all your checks in War and give a corresponding number of checks to your Peace Resource. Give your nyter three Abilities to aid the clan in peacemaking and negotiation and take away any warlike Abilities it might have. Your clan has a shrine to a peaceful goddess and must always chose negotiation over fighting or it loses its Peace Clan status (and its nyter loses its three peaceful Abilities).

**Balanced Clan:** Most clans are balanced and favor neither War or Peace. No special rules apply to Balanced Clans.

Make sure to note down the name of your Ancient Ally on the clan sheet.

## 15. The Heortlings

Under King Heort's leadership the clans prospered and soon his Heortling Tribe became many tribes. There are eleven ancestral Heortling Tribes. Everyone knows which one they belonged to during the Dawn Age, even though none of them exists any longer.

**Which Heortling Tribe did your clan belong to?**

1. We belonged to one of the ancient Vingkotling tribes founded by the children of King Vingkot but adopted the ways of Heort:
  - ☐ a. We belonged to the Vestantes, the tribe of one of the Summer Daughters Vestene and her foreigner husband Goralf Brown. We lived in the north, in the lands now called Aggar.
  - ☐ b. We belonged to the Koroltes, the tribe of the Summer Son, Korol. We lived near Kero Fin in the lands later stolen by the Grazelanders.
  - ☐ c. We belonged to the Ogorvaltes, the tribe of one of the Summer Daughters, Orgorvale and her outlander husband Ulanin the Rider. We lived in the lands now called Sartar.
  - ☐ d. We belonged to the Penentelli, the tribe of the Winter Daughter, Penene, and her husband Kastwall Five. We lived in the highlands of the lands now called Aggar.

- ☐ e. We belonged to the Infithtelli, the tribe of one of the Summer Daughters, Infithe and her husband Porscriptor the Cannibal. We lived in the land now called Tarsh.
  - ☐ f. We belonged to Berenethtelli, the tribe of the Red-Haired Winter Daughter Redaylde and her horse-loving husband Bereneth the Rider. We lived in the north, in the land now called Saird.
2. We belonged to one of the tribes that were formed out of the remains of those destroyed during the Gods War. We followed a great hero who came down from the heavens and who provided us with flickering light during the Darkness.
    - ☐ a. We joined the Liornvuli, named for Liorn the Young, star husband of Deleen daughter of King Kodig, the eldest son of Vingkot. We lived in the land now called Tarsh.
    - ☐ b. We joined the Forosilvuli, named for Forosil Ferocious, star husband of Ornore Korolsdottir. We lived in the land now called Tarsh.
    - ☐ c. We joined the Stravuli named for Stravul, the great hero who defended Dragon Pass in the Darkness. We lived in the lands now called Tarsh.
    - ☐ d. We joined the Garanvuli, named for Garan, star lover of Serias, who defeated the Chaos Army and saved his lover at Whitewall. We lived in the lands now called Heortland.

## The Hendrikings

*Hendrik the Free was the king of the Orlantbi rebels fighting against Lokamayadon and Gbaji. He supported Harmast and allied with Arkat to fight Gbaji and Dara Happa. For fifty generations, his heirs – the kings of the Hendrikings – ruled from Whitewall and led our ancestors against those who would enslave them. The Hendrikings are an ancestral tribe of most Sartarites.*



- ☐ e. We joined the Sedenorvuli, named for Sedenor who descended to save his clan from Chaos. We lived in the land just north of the Shadow Plateau and feuded with the Koroltes until we were forced to move to the far north to a land now called Talastar.

## Answers:

Your tribe was founded by your ancestral hero. Write your ancestral hero on your character sheet. Your nyter gains abilities from your ancestral hero.

1. *You are descended from one of the Vingkotling tribes and revere the long-gone sacred and royal bloodline of King Vingkot.*
  - a. *Your ancestral heroes are Vestene Summer and Goralf Brown. Add a check to the War and Magic Resource.*
  - b. *Your ancestral hero is Korol Summer. Add a check to both the War and Wealth Resources. Your clan dislikes Grazelanders, who stole your ancestral lands in the Third Age.*
  - c. *Your ancestral heroes are Ogorvale Summer and Ulanin the Rider. Add a check to the Peace Resource. Your clan knows how to Ride Horses as a clan ability.*
  - d. *Your ancestral heroes are Penene Winter and Kastwall Five. Add a check to the War Resource. Your clan knows how to Hunt as a clan ability.*
  - e. *Your ancestral heroes are Infithe Summer and Porscriptor the Cannibal. Add a check to the Peace Resource and a check in the Truth Rune. Your clan has the ability to make a Terrifying Shout as a clan ability.*
  - f. *Your ancestral heroes are Bereneth the Rider and Red-Haired Redaylde. Add a check to the War Resource and the Movement Rune. Your clan has Horsemanship as a clan ability and Hates Dara Happans, an ancient foe in the Darkness.*
2. *You are descended from one of the Star Tribes who reformed themselves out of the ruins of the Vingkotling Kingdoms.*
  - a. *Your ancestral hero is Liorn the Young. Add a check on the Magic Resource. Your clan nyter has the ability to Summon Shooting Star.*
  - b. *Your ancestral hero is Forosil Ferocious. Add a check on the Wealth Resource. Your clan nyter has the ability to Bless Cattle.*
  - c. *Your ancestral hero is Stravul the Mighty. Add a check on the Magic Resource. Your nyter has the ability to Know Enemy's Weakness.*
  - d. *Your ancestral heroes are Garan the Low Star and Serias. Add a check on*

*the War Resource. Your nyter has the ability to Fight Against Chaos.*

- e. *Your ancestral hero is Sedenor. Add a check on the Morale Resource. Your nyter has the ability to Fight Against Chaos.*

## The Era of Time

While the rest of society worked to protect, feed, and just survive, the First Priests worked to re-establish links with the ancient deities. A new harmony between people and deities was made and the world was slowly improved. The gods returned from the Underworld with the First Dawn. Time and history began.

### What deity did your clan help awaken?

- ☐ 1. None. Our ancestors were good enough.
- ☐ 2. Ernalda, the Mother Goddess.
- ☐ 3. Orlanth, the Allfather.
- ☐ 4. Lhankor Mhy the Knowing God.
- ☐ 5. Issaries the Talking God.
- ☐ 6. Chalana Arroy the Healing Goddess.
- ☐ 7. None. We retained worship of the Living Deity who is:
- o *Elmal, the Suffering Sun*
  - o *Kolat, the Spirit Wind.*
  - o *Storm Bull, the Mindless Storm.*
  - o *Humakt, the Lord of Death.*
  - o *Yinkin, the Ahynx God.*
  - o *Lady of the Wild.*

## Answers:

Your clan has a strong connection to whichever deity they first helped awaken. Your clan will have a shrine to whatever deity they first awakened and that deity is an ancestor of your people.

The unity between peoples established during the Silver Age did not last forever. Terrible things happened, and great wars destroyed whole lands and races. Some peoples remembered the old ways to live in the new world, and so they survived.

## 16. Lokamayadon

Orlanth always encouraged personal ambition. No one thought there could be too much personal advancement until a priest named Lokamayadon took upon himself the powers of High Storm. He tried to replace Orlanth, peacefully at first and then by killing all who worshipped the God.

Many people went along with him because he was powerful, but most Orlanthi resisted, though it cost them greatly. Now everyone hates "Lokomoko," who was revealed as a Chaos god.



**Answers:**

- ☐ 1. Fought ceaselessly, no matter how many of us were killed.
- ☐ 2. Fought the High Storm people when it was safe to do so.
- ☐ 3. Pretended to go along with High Storm, and waited for a good time to rebel.
- ☐ 4. We could not help ourselves; we were forced to follow him.
- ☐ 5. We followed Lokomo because we did not know it was wrong.

**Answers:**

1. *Add one check on the War Resource and one check on the Courage and Rebellious Virtues.*
2. *Add one check on the Morale Resource and one check on the Cautious and Rebellious Virtues.*
3. *Add one check on the Wealth Resource and one check on the Shrewd Virtue*
4. *Add one check on the Peace Resource.*
5. *Add one check on the Magic Resource and one check on the Ambitious Virtue.*

## 17. Arkat the Liberator

Lokamayadon helped create a new god called Gbaji, which brought Chaos back. It would have destroyed the world except that the great hero Harmast Barefoot performed the Lightbringers Quest and brought back the destroyer of Gbaji.

Arkat was the destroyer. He was a man who had lived before, a sorcerer demon in the shape of a man, or maybe just a trickster. Arkat helped everyone, then betrayed them. He deserted his army when it fought Dara Happa and he finally even left Harmast in the clutches of his worst foe, so that he could betray the whole human race and become a troll. Everyone hates Arkat, even though he destroyed Gbaji and saved the world. It does not matter what fate your clan suffered at his hands—they suffered, but survived, and that is all anyone needs to remember.

**What did your clan do when Arkat came?**

- ☐ 1. Raised all our forces to fight.
- ☐ 2. Sent as many men as we could spare, but no more.
- ☐ 3. Waited to see what would happen, then helped when we were sure he would win.
- ☐ 4. Neither helped nor hindered.

1. *Add a check on the War Resource and a check on both the Rebellious and Courage Virtues.*
2. *Add a check on the Morale Resource and a check on the Courage and Shrewd Virtue.*
3. *Add a check on the Wealth Resource and a check on the Ambitious Virtue.*
4. *Add a check on the Peace Resource and a check on Cautious.*

## Arkat the Traitor

**How do you feel about Arkat's betrayal?**

- ☐ 1. Our honor was terribly offended and we demanded vengeance.
- ☐ 2. Offended, but we still worked with him against Gbaji.
- ☐ 3. We did not care, he is still a hero.
- ☐ 4. He did not become a troll, not Arkat!
- ☐ 5. Nothing, we were not involved.

**Answers:**

1. *Your clan hates all things associated with Arkat. Add a check on the Vengeful Virtue.*
2. *Your clan dislikes Arkat. Add one check in the Shrewd Virtue.*
3. *Your clan holds Arkat a great but flawed hero. Add a check in the Forgiving Virtue.*
4. *Your clan reveres Arkat and hates those who claim he betrayed us. Add a check in the Loyal Virtue.*
5. *Your clan has little interest in Arkat one way or another.*

## 18. The Empire of Wyrms Friends

During the Second Age, a dragon approached you, in either its own form or that of a human with the soul of a dragon. The dragons had always been hostile, or at the very best utterly uncaring, but now it offered to share knowledge with you. Orlanth has always been the dragon-slayer, but many priests of other clans embraced these new ways and formed the EWF – the Empire of Wyrms Friends (**WF**). Your clan did not, or you would not be here now.

**What was your attitude towards the dragons?**

- ☐ 1. Hostile—we fought against them.
- ☐ 2. Negative—we resisted them, for we would never believe a dragon.
- ☐ 3. Suspicious—we did not go along.



## Answers:

1. Add a check in the War Resource and in the Courage and Rebellious Virtues.
2. Add a check in the Magic Resource and in the Shrewd Virtue.
3. Add a check in the Peace Resource and in the Cautious Virtue.

## 19. The Dragonkill War

The EWF was corrupted by the dragons and finally destroyed when the dragonewts killed its leaders.

Afterwards, several great armies invaded Dragon Pass from the north, east, and south. After decades of warfare, hundreds of dragons (including the great dragons) appeared, some as big as the sky, and ate every human being they found, hostile or otherwise. A few incredibly lucky people survived, said to number only ten humans. Any hatred people had for the dragons was replaced by unconquerable fear.

### What lesson did your clan draw from the Dragonkill?

- ☐ 1. Never try things that go against Orlanth's way.
- ☐ 2. Kings should rule, because priests make errors when they try to lead people.
- ☐ 3. New things are usually bad.
- ☐ 4. Knowledge itself is not harmful, only the way it is used.
- ☐ 5. Be careful when making friends.
- ☐ 6. Dragons are evil.
- ☐ 7. It was lucky that we lived in Heortland at the time.

## Answers:

Regardless of your answer, your clan Fears Dragons and that Flaw is associated with your clan Keyword.

1. Add a check in the Traditionalist Virtue and the Magic Resource.
2. Add a check in the Loyal Virtue and the Morale Resource.
3. Add a check in the Shrewd Virtue.
4. Add a check in the Ambitious Virtue.
5. Add a check in the Cautious Virtue.
6. Add a check in the Vengeful Virtue. Your clan Hates and Fears Dragons.
7. Add a check in the Wealth Resource.

After the Dragonkill a series of death runes were carved in stone and erected as the Cross Line, beyond which lay a land forever cursed. "Beyond that line is dragon, this side is us. None may cross except to make pain, horror, and terrible death." For centuries, no one even went close to it. Anyone who dared to cross northward was never heard from again.

## 20. The Third Age

At some point, the actions of ancestors are less "something that they did" and more "something that we did." That point comes now.

After the Dragonkill, your ancestors lived in Heortland. The Hendrikings ruled Heortland from the great fortress of Whitewall, themselves allies of Ezkankekko the Only Old One, a Darkness demigod who lived in a huge volcanic palace on the Shadow Plateau. Ezkankekko ruled with justice and indifference, collected tribute, and kept the peace.

One day, 193 years after the Dragonkill (1313 S.T.), a man swam ashore and caused trouble in the land of Kethaela. Over the next five years he fomented war

## Can't We Join the Dragons?

*Many clans joined with the EWF and learned strange magic. All of those clans were effectively annihilated during the Dragonkill War (see below), so this option is not included in the questionnaire.*

## EWF

*Obduran the Priest was corrupted by the dragons and tricked into founding the Empire of Wyrms Friends. From the Yarnomis Carvings of the Royal Palace (BOLDHOME).*









**Answers:**

If you previously had any of these tribal enemies, give yourself an additional check in the Magic Resource and the Traditionalist Virtue.

1. *Add a check to the Traditionalist Virtue and Hostile to Lunars. Enemy: Praxians.*
2. *Add a check to the Wealth Resource and to the Adaptable Virtue. Enemy: Praxians.*
3. *Add a check to the Vengeful and Hospitality Virtues. Enemy: the Malani Tribe.*
4. *Add a check to the Morale Resource and the Courage Virtue. Enemy: Telmori.*
5. *Add a check on the Magic Resource, to the Proud and Traditionalist Virtues, and to Hostile to Lunars.*
6. *Add a check on the War Resource, the Courage Virtue, and Hostile to Lunars. Enemy: Telmori.*
7. *Add a check on the Wealth and Peace Resources, and to the Ambitious Virtue. Although your tribe has traditionally been part of Sartar, it now is allied to Alda-Chur.*
8. *Add a check on the War Resource, to the Vengeful Virtue and to Hostile to Lunars. Enemy: Praxians.*
9. *Add a check to the Peace Resource, the Piety Virtue, the Magic Resource and to Hostile to Lunars.*
10. *Add a check to the Wealth Resource and to the Ambitious Virtue.*
11. *Add a check to the War Resource and to the Courage and Shrewd Virtues. Enemy: Delecti the Necromancer. Friend: Ducks.*
12. *Add a check to the War Resource, and to the Courage, Honor, and Vengeful Virtues.*
13. *Add a check to the War Resource, the Vengeful Virtue, and Hostile to Lunars. Your clan has the Horse-Riding ability. Enemy: Praxians.*
14. *You keep thralls. Add a check to the Wealth Resource and the Shrewdness Virtue.*
15. *Ally: Trolls. Add a check to the War Resource and the Shrewd Virtue. Enemy: Telmori.*

As clans settled, they began to fight one another. Some were conquered, some received tribute from dozens of others, and some formed alliances. These were the early tribes. Look at the tribal map on page 222 and pick the tribe your clan joined. Try to pick a tribe with territory like that you chose in Question 21.

- ☐ 1. Aranwyth, the Cloud Tribe
- ☐ 2. Balkoth Tribe, the Goatsuckers
- ☐ 3. Balmyr Tribe, the Poets
- ☐ 4. Cinsina Tribe, the Wolfslayers
- ☐ 5. Colymar Tribe, the Proud
- ☐ 6. Culbrea Tribe, the Foremost
- ☐ 7. Dinacoli, the Wealthy Tribe
- ☐ 8. Dundelos Tribe, the Jaldonkillers
- ☐ 9. Kheldon Tribe, the Most Noble
- ☐ 10. Locaem Tribe, the Spears
- ☐ 11. Lismelder Tribe, the Most-Clever
- ☐ 12. Malani Tribe, the Swords
- ☐ 13. Pol Joni, the Bastards
- ☐ 14. Sambarri, the Thrallholders
- ☐ 15. Torkani, the Troll Lovers





## 23. King Sartar

About a hundred and fifty years ago, a man named Sartar came to your land of warring tribes. His ways were new and strange, but his magic was powerful. He made this place into the kingdom that now bears his name.

Which of Sartar's deeds do you most admire?

- ☐ 1. He performed many miracles, and never lifted weapons against his foes.
- ☐ 2. He made peace with the wolf beast Telmori.
- ☐ 3. He united the tribal kings.
- ☐ 4. He built cities and roads.
- ☐ 5. He sponsored temples and libraries.
- ☐ 6. He married the Feathered Horse Queen and became King of Dragon Pass.
- ☐ 7. He immolated himself in a bolt of lightning and rose into the sky, leaving behind the Flame of Sartar.

Regardless of your answer, give yourself a check to your Wealth Resource as a result of the prosperity of the kingdom of Sartar.

Answers:

1. Add a check on the Peace Resource and the Piety Virtue.
2. Add a check on the Peace Resource and the Honor Virtue.
3. Add a check on the Morale Resource and the Justice Virtue.
4. Add a check on the Wealth Resource and the Ambitious Virtue.
5. Add a check on the Magic Resource. Additionally, your clan has some connection to one of the Lhankor Mhy temple-libraries in Sartar.
6. Add a check on the Peace Resource and Proud Virtue.
7. Add a check on the Magic Resource and the Piety Virtue.

## 24. The Lunar War

Recent times include everything within the memory of people now in the clan. These events are part of living memory, not ceremonial memory.

### Lunar Missionaries

High King Sartar exchanged ambassadors with the King of Tarsh to promote peace and trade. Men

### Lunar War

The priests of the Red Moon bring Chaos and war in their wake. From the Yarnomis Carvings of the Royal Palace (BOLDHOME).





and women in red robes came after his apotheosis, and for the first time people in Sartar learned about the Lunar Goddess. The Red Moon had risen in 1247, a bad omen that surprised and frightened the Heortlings. Everyone became uncomfortable when they learned that the red missionaries worshipped the red thing in the sky, for all the Sartarite prophecies warned that the Red Moon was a foe. Nonetheless, the Red Goddess' missionaries came through Sartar, seeking converts to her way.

## How did you react when the Lunar missionaries came to your clan?

- ☐ 1. We killed them.
- ☐ 2. We took them as thralls.
- ☐ 3. We drove them off, or at least refused to let them enter our steads.
- ☐ 4. We gave them hospitality.
- ☐ 5. We welcomed them, and listened to their interesting new doctrines.

### Answers:

1. *Add three checks on Hostile to Lunars, a check on the War Resource, the Traditionalist, and Vengeful Virtues.*
2. *Your clan takes thralls. Add two checks on Hostile to Lunars, a check on the Wealth Resource, and the Traditionalist Virtue.*
3. *Add a check on Hostile to Lunars and on Cautious.*
4. *Add a check on the Hospitality Virtue.*
5. *Add a check on Friendly to Lunars and on the Ambitious Virtue.*

## 25. Tarkalor's War

The Lunar Empire conquered Tarsh many years ago. They tried to conquer Sartar as well. The great High King Tarkalor led everyone to years of victory, until his terrible defeat of Grizzly Peak.

### How did your clan participate in this war?

- ☐ 1. We gave no quarter, and expected none.
- ☐ 2. We fought honorably, but not insanely.
- ☐ 3. We sent as few warriors as we could get away with.
- ☐ 4. We argued for peace.
- ☐ 5. We would not fight our Lunar friends.
- ☐ 6. We were paid to ally with the Lunars, and fought our neighbors.

### Answers:

1. *Add a check to the War Resource, to the Rebellious and Courage Virtues, and to Hostile to Lunars.*
2. *Add a check to the War Resource, to the Honor Virtue, and to Hostile to Lunars.*
3. *Add a check to the Morale Resource, to the Shrewd Virtue, and to Hostile to Lunars.*
4. *Add a check to the Peace Resource and to the Cautious Virtue.*
5. *Add a check to the Peace Resource and to Friendly to Lunars.*
6. *Add a check to the War Resource, to the Ambitious Virtue, and to Friendly to Lunars.*

## 26. Defeat and Occupation

16 years ago, the Lunars won the war and occupied Sartar. They closed down the city temples of Orlanth, levied taxes, and enslaved those they deemed criminals or rebels. They imposed many laws that were impossible to obey, just so they had excuses to tax the clans and arrest anyone.

### How did your clan react to the Lunar overlords?

- ☐ 1. Many of our people abandoned their land and took to the hills as rebels.
- ☐ 2. We spat in their faces.
- ☐ 3. We chose to bide our time until a good day for rebellion came.
- ☐ 4. We accepted their rule, but did not love them.
- ☐ 5. We pledged our loyalty to them.

### Answers:

1. *Reduce your Wealth Resource by one check. Give yourself a check in the War Resource, to the Rebellious, Shrewd, and Vengeful Virtues, and to Hostile to Lunars.*
2. *Reduce your Wealth by one check. Add a check in the Magic Resource, the Courage, Rebellious, and Vengeful Virtues, and to Hostile to Lunars.*
3. *Add a check in the Morale Resource, to the Cautious and Shrewd Virtues, and to Hostile to Lunars.*
4. *Add a check in the Peace Resource and to the Cautious Virtue.*
5. *Add a check to the Wealth Resource and to the Ambitious Virtue.*







- ☐ 1. We sent all our warriors to fight.
- ☐ 2. We sent some warriors to fight.
- ☐ 3. Some warriors fought even though we forbade them to.
- ☐ 4. We said it was not the time for rebellion.
- ☐ 5. We did not help, and afterwards criticized Kallyr for her reckless actions, which caused so much harm.
- ☐ 6. We warned the Lunars of Kallyr's plans, to avoid reprisals.

**Answers:**

1. Reduce your Wealth checks by two. Give yourself a check in the Courage, Rebellious, and Reckless Virtues, and two checks in Hostile to Lunars.
2. Reduce your Wealth check by one. Give yourself a check in the Honor, Piety, and Rebellious Virtues and a check in Hostile to Lunars.
3. Add a check in the Shrewd Virtue and in Hostile to Lunars.
4. Add a check in the Cautious Virtue.
5. Add a check in the Wealth Resource, Shrewd Virtue and in Friendly to Lunars.
6. Add a check in the Shrewd and Cautious Virtues and two checks in Friendly to Lunars.

## 29. Prince Temertain

When the Lunars conquered Sartar, they sent assassins, demons, and gods to kill all heirs of the House of Sartar. However, during Starbrow's Rebellion an heir was found in the south, a scholar named Temertain. He claims to be the "Philosopher King." His dynastic blood was proven, but he could not light the Flame of Sartar that the Lunars extinguished in 1602. So far, his philosophy seems to primarily involve close collaboration with the Lunars. However, even Lunar supporters know that he is weak, just a Lunar puppet.

**What does your clan think of Prince Temertain?**

- ☐ 1. We hate him, but there is nothing to be done.
- ☐ 2. We dislike him, but he could be worse.
- ☐ 3. We think he is an idiot, but tolerable.

**Answers:**

1. Add a check in the Shrewd Virtue.
2. Add a check in the Cautious Virtue.
3. Add a check in the Wealth Resource and the Ambitious Virtue.

## 30. The Duck Hunt

The Lunars blamed Starbrow's Rebellion on the *durulz* or ducks, one of the beastpeople who had been loyal to Sartar. A proclamation was made that any Sartarite who delivered the body of a *durulz*, dead or alive, would be relieved of one year of the heavy tribute imposed by the Lunars.

**Did your clan participate in the Duck Hunt?**

- ☐ 1. Yes.
- ☐ 2. No.

**Answers:**

1. Enemy: Ducks. Give yourself a check in the Wealth Resource.
2. Reduce your Wealth Resource by one.

### Starbrow's Rebellion: A Flashback

Your Narrator may wish at some point to describe the events of Starbrow's Rebellion in play as an opening scene or a flashback. An example of how to do that in your game is provided in the Colymar Campaign.

## Jonstown Compendium No. 9,807

These are the treasures kept by one of the famous old clans of the Colymar tribe:

- **Eye Mirror.** Improves the effectiveness of clan patrols.
- **Farwalk Sandals.** Tough old sandals that lend clan magic to travel or quests.
- **Heler's Drinking Horn.** Warriors who drink mead from the horn before battle are staunch and resolute in battle.
- **Lightning Band.** An armband studded with Yavor Lightning Runes. Wearing the band gives the wearer the ability to hurl lightning bolts from his spear tip.
- **Orane's Splendorbread Oven.** Allows the clan to bake loaves of Splendorbread, from wheat and honey, on Orlanth's Holy Day.
- **Orane's Spindle.** Spins fine wool yarn and binds the families of the clan together. Helps keep peace between the bloodlines.
- **Red-leather Mask.** Helps overcome scepticism.
- **Star Torch.** An ever-burning magic torch that grants clan leaders both cunning and strength.
- **Thunderer's Wagon.** This huge oak wagon has 6-foot diameter wheels and needs at least four oxen to draw it. A wooden statue of Orlanth Thunderous rides in the cart. The local priest of Orlanth drives the wagon around the tula on specific holy days to obtain the blessing of the Thunderer. It will summon an angry thunderstorm to the tula if it is wheeled around on any other day.



## Why have more than one value?

*Good stories come from conflict. One source of conflicts is competing values. With multiple values, the narrator can force you to choose between them. By introducing plot developments that force the players to choose between one or more values, we learn something more about their characters. We also create consequences for the players for those offended by their choice. For example the Varmandi have both the Rebellious and Traditionalist values. The narrator might offer the players the opportunity to rebel against their Lunar-supporting king, creating a conflict with the traditionalist thanes of the clan.*

## Answering the Clan Questionnaire

Based on your answers to the clan questionnaire, you will be able to determine the Runes with which your clan wyter is associated (and various other magical abilities), how your clan resources are allocated, what your clan virtues are, and how your clan relates with the Lunar Empire. Many abilities provided in this questionnaire are deliberately generic and vague: players and the Narrator should work together to specifically describe what they mean.

### Your Clan Wyter

Your clan wyter is the conduit for the community's magic rating. Most of the special magic available to a clan comes through the clan wyter, so it is important to discover its specific powers. This mythic history determines the specific magical abilities available to the clan through the wyter. The detailing of the clan's mythology is what allows the full story of the wyter to be told. The answers you choose in the questionnaire will tell you both the runic association of your wyter and the magical abilities the clan possesses which are manifested by the wyter.

### Elemental Runes

Elemental Runes are 6 Air, □ Earth, ● Darkness, ☉ Fire, and ~ Water. Look at your total Elemental Rune values to see which one your clan will favor, most likely 6 Air or □ Earth. Write this Rune on your clan sheet. If your clan has checks in an Elemental Rune other than Air or Earth, give your wyter an ability that is associated with that element (but still uses your dominant Elemental Rune).

*The Kurtali clan wyter favors the Air Rune but got a check in the Darkness Rune. Greg gives the clan wyter the power of Night Jump.*

### Power Runes

Power Runes are † Death, Ⅸ Disorder, Ⅹ Life, Ⅲ Harmony, ∴ Illusion, 2 Mobility, △ Stasis, and Y Truth. Look at your total Power Rune values. Based on the result, your clan will favor one Power Rune. Write this Rune on your clan sheet.

### Other Runes

You might have had an Other Rune generated by your answers, like the Communication, or Yinkin Runes. If so, write it on your clan sheet.

You should now have two or three runes written down on your clan sheet. These describe the primary make-up of your clan's magic. See the "Rune Magic" chapter for more information on Runes and Magic.

## War Clan or Peace Clan?

If you chose War Clan or Peace Clan in Question 16 (and stayed on the War or Peace path in all later questions), mark it down on the clan sheet.

A War or Peace Clan must have the War or Peace resource as its highest rated resource. The opposing resource is eliminated and the War or Peace resource receives a +3 bonus.

## Wyter Abilities

Your wyter will have many abilities that are based on the mythic events of your clan. Your narrator and fellow players need to specifically describe them; they should make sense given the Rune Affinities of your clan wyter. For example, a clan wyter associated with the Fire and Life Runes should not have an ability to generate a Killing Shadow!

*Ian's players answered the questions and got 7 checks of the Air Rune and 3 of the Earth Rune. They also checked both the Movement Rune and the Death Rune once. As a result the elemental rune of the Varmandi is the Air Rune and Ian chooses the Movement Runes for the power rune. They chose to be a War Clan, which will have major consequences in the future. The clan awoke Orlanth, who is their patron god, and Penene Winter and Kastwall Five is the ancestral heroes.*

*The clan wyter has a variety of powers. It has a power to Fill Hungry Bellies with the Full Dish and Spoon. It can defy the Bright Emperor and can kill the Evil Emperor. It can be used against Dara Happans and the forces of Yelm. It has a secret of the Axe People and can fight against Lightfore the leader of the Fire Tribe. The wyter can survive the Great Winter Without An End and can escape from Chaos Monsters. Ian decides to flesh out these powers later.*

## Clan Resources

The questions in the clan profile tell you how your clan allocates its resources. Track the answers that the players give. For each answer that indicates a resource type make a check.

When you have finished the questionnaire, order the resource types by the number of matching answers. Let the players choose between two resources when there is a tie for order.

Now allocate the following numbers to the resources, (based on the number of checks each resource got) 12W, 9W, 18, 18, and 12.

*Ian has kept a running total of the players answers to the resource questions. He totals the tallies and clearly War got the most matching answers. Because the Varmandi are a War Clan, the Peace Resource is removed. The order of resources is: War, Magic, Morale, and Wealth. So the Varmandi clan resource profile looks like this: War 15W (+3 because they are a War Clan), Magic 9W, Morale 18, and Wealth 18.*











# HEROQUEST SARTAR

CLAN PROFILE

CLAN NAME  
varmandi

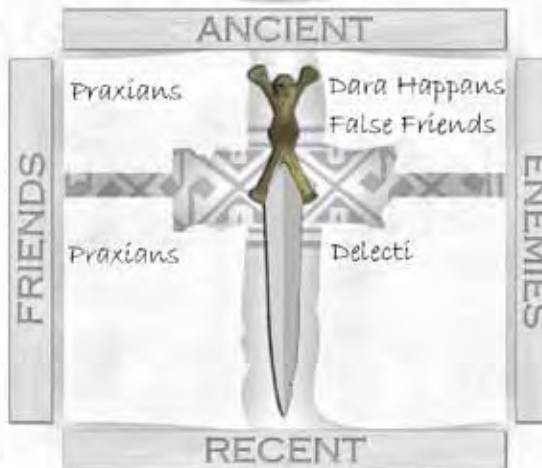
TRIBE  
Colymar

AGRICULTURE  
Sheep Herding/Hunting

VALUES  
Rebellious, Courageous  
Vengeful, Traditionalist

CLAN ABILITIES  
Hunting  
Herding  
Warfare (war clan)

CLAN CLAIM TO FAME  
Feuds and wars



**CLAN WYTER**  
MANIFESTS AS  
Vengeance Oak  
RUNES  
62

**PATRON**  
Orlanth  
THUNDER BROTHER  
Finovan  
HEROQUEST SECRET  
Kill Evil Emperor  
ABILITIES Fill Hungry Bellies,  
Fight Against All Odds, Defy  
Emperor, Fight Fire Tribe, Escape  
Chaos, Survive Winter, Fight for  
Goddess

**NEIGHBORS**  
Taraling - Friend; Black  
Spear - Ally; Orlmarth -  
Ally; Orlving - Enemy  
Isolting - Enemy;  
Hiording - Enemy;  
Namolding - Enemy

**NOTES**  
War Clan.  
Started Taral War.  
Many Kings vied for  
friendship.  
Started Zarran Wars.  
Destroyed Karamdoli  
Clan.

**DRAGONS**  
fear

**LUNARS**  
HATE Lunars

**CLAN  
TATTOOS**



**POPULATION**

50 150  
THRALLS? ☐

**CLAN  
TATTOOS**





CLAN PROFILE

CLAN NAME

TRIBE

AGRICULTURE

VALUES

CLAN ABILITIES

CLAN CLAIM TO FAME

HEROQUEST SARTAR

CLAN WYTER

MANIFESTS AS

RUNES

PATRON

THUNDER BROTHER

HEROQUEST SECRET

ABILITIES

NEIGHBORS

NOTES

PEACE

MAGIC

WEALTH

MORALE

WAR

CLAN RESOURCES

ANCIENT

RECENT

FRIENDS

ENEMIES

DRAGONS

LUNARS

CLAN TATTOOS

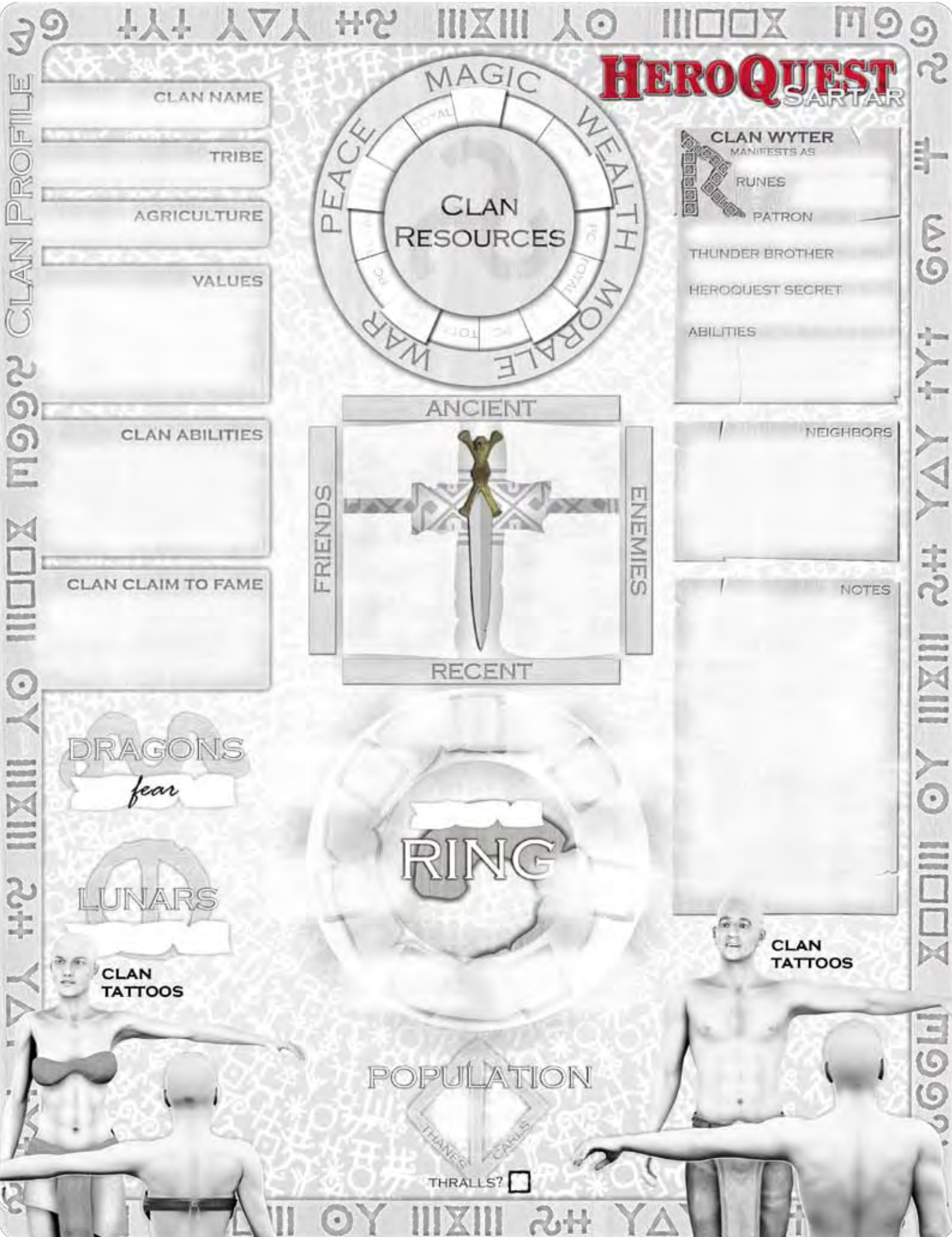
CLAN TATTOOS

CLAN TATTOOS

POPULATION

THRALLS?

RING





## YOUR CLAN QUESTIONNAIRE ANSWERS:

FAVORED OLD GOD:

ASRELIA'S TREASURE:

FIRST CEREMONY:

HELPED UMATH WHEN:

JOINED ORLANTH BECAUSE:

EARLIEST FAMOUS EVENT:

MARRIAGE OF ORLANTH AND ERNALDA:

JOINED BY:

ANCIENT ENEMY:

NEARLY EXTERMINATED BY:

CHAOS FOE:

SURVIVED THE GREAT DARKNESS BY:

UNITY COUNCIL ALLY:

HEORTLING TRIBE:

FIRST GOD AWAKENED:

RESISTED LOKAMAYADON:

WHEN ARKAT CAME:

WHEN ARKAT BETRAYED US:

ATTITUDE TOWARDS EWF:

LESSON FROM THE DRAGONKILL:

LEFT HEORTLAND BECAUSE:

SETTLED:

NEW ENEMIES:

NEW TRIBE (MARK ON MAP):

KING SARTAR:

LUNAR MISSIONARIES:

TARKALOR'S WAR:

LUNAR CONQUEST:

INFIGHTING:

STARBROW'S REBELLION:

TEMERTAIN:

DUCK HUNT:

## CLAN MILITARY

THANES AND HUSCARLS:

FYRD MILITIA:

SKIRMISHERS:

HELPERS:

## CLAN TREASURES





## Clan Population and Demographics

Orlanthi clans range in size from as few as 500 to as many as 2000 people. Communities much smaller than that cannot maintain the clan's magic in the long term, and larger communities will be too riven by internal conflicts to maintain a unified common identity. Your clan Resources does not dictate its size: there are small clans with great Wealth or Military might, and large clans that are poor or lack good warriors.

The average Sartarite clan has about 900 people. Approximately half of the clan are adults and about 1 in 12 are over the age of 60 years. The rest of the clan are children and other not-adults. Approximately half the clan is male and the other half is female. A minority of either gender serves in a role normally associated with the opposite gender (e.g., warrior women or male healers).

### Bloodlines

A clan's adult population consists of a number of bloodlines, groups connected by descent from a common ancestor, normally tying together four to six generations. Bloodlines vary in size. The larger the

bloodline the stronger the leadership of the headman needs to be to hold it together. Bloodlines separate and form anew around other shared ancestors when that fails.

### Clan Lands

The size and use of your clan lands (called the "tula") depends on your clan's history. The amount of lands claimed by a clan varies widely, although between twenty and forty square miles is normal. A clan specializing in Intensive Farming will likely be geographically compact and cultivate nearly all its available lands. A clan specializing in Sheep Herding might claim more extensive (but less farmable) lands, and cultivate only a small percentage of available lands. Clans often violently dispute the land claims of their neighbors; famous feuds have started in skirmishes over control of valuable pastures and meadows.

Sartarites measure farmland in hides. A **hide** is enough land to support a free family and their dependents and can be worked with one plow team. Usually it measures about 40 acres. It does

### Below

*A cross section of the Orlmarthing clan is depicted in this picture. From right to left: the clan chieftain carrying the sacred Woodpecker Staff, athane, a carl farmer, a cottar herdsman, and a stickpicker or thrall.*





not measure pastures or meadows, let alone wild land. The average clan has about 250 hides under cultivation; how much land that equates to depends on the type of agriculture practiced by the clan.

All land is owned by the clan and is gifted by the clan to bloodlines, families, or individuals. Land cannot be sold or otherwise alienated. Typically, the lands allocated to an individual are scattered throughout the clan lands in small field strips about the size a plow team can work in a day or two. Fields are often demarcated by low stonewalls built from the stony ground. Orlanthi farming is cooperative but not collective. Each family is tenacious in their defense of their rights to land and beast, and is often a cause of internal clan disputes.

## Social Organization

Normally, about one in seven of the clan adults are leaders and other specialists (“thanes”), about three in seven are free farmers (“carls”) and the rest are dependent farmers and herders (collectively called “cottars”). The precise ratios vary from clan to clan and over time.

At the very top of the clan is the clan **Chieftain** (“dar”). The chieftain has at least 15 hides of land and sizable herds of livestock gifted to support him and his household.

**Thanes**, also called “Horse Men”, are those folk with a leadership role in the clan: the bodyguards of the chief, the priests, the heads of households and bloodlines, the members of the clan council and others who have been given unusual and important responsibilities within the clan. Among their responsibilities include being the first ones to go to war; as a result, fighting is almost always their primary or secondary occupation and thanes are well equipped, trained, and ready to fight whenever necessary. Thanes are allocated herds of livestock and about 5 hides of land and herds of livestock to support them and their household. A typical clan has around thirty to fifty thanes.

**Carls**, also called “Cattle Men,” are the free folk of the clan, with the widest range of legal rights and responsibilities. They own a whole ox-team and a plow and are allocated one hide of land to support their family. Carls own some military equipment and use it to defend the clan whenever the chief calls. A typical clan has about one hundred carl families.

**Cottars**, also called “Sheep Men,” are the lowest class of free folk. They have no lands allocated to them, and instead work the lands and herd the livestock of others.

A few clans keep **thralls**, mere slaves, without any legal status at all.

## Clan Politics

A chieftain and his ring govern the clan. As part of the clan questionnaire you should name them. Your narrator should provide them with motivations and personalities as these will be important people in any community-centered campaign. Your clan has two or three full-time priests who are ranked as thanes and supported by the clan. Again you should name these individuals. Athane leads your clan’s bloodlines.

## Clan Military

Your clan is likely to have had many battles during its history. Over the centuries, your clan has acquired tactics and skills that they can draw on. A clan with a high War rating has much greater battle experience than one with a low War rating. Orlanthi clan troops are divided into five traditional types:

**Thanes and Huscarls.** These are the Orlanthi elite, well equipped trained and ready to fight whenever necessary. They are mounted upon horses that are trained to endure the rigors of combat. They wear metal armor and helmets, and bear heavy shields. They carry swords as well as spears. They are trained to fight in place or on horseback, skirmish with javelins or fight a heroic duel.

This body of fighters includes the clan chief, warlike council members and priests, the clan champion, and other thanes, as well as their mercenary bodyguards called “huscarls.”

**Fyrd Militia.** All carls who bear the required arms for their station are required to muster out as warriors in defense of their homes. They are called the *fyrd* and fight in a shield-wall or boars-snout formation with the better equipped men in the front and the archers and slingers in the rear.

Most Orlanthi men have some military training, and are required to carry at least javelins and thrusting spears; many carry an axe or sword, some carry bows or slings and bear light shields. They wear at least a quilted and padded jerkin or doublet, and wear stout hats. Many are better armed and armored, often with good swords and metal armor. They are led by the heads of their bloodlines, or by appointed thanes. Rich warriors ride ponies to the fight, but do not fight from horseback. Sometimes chiefs separate the horsemen from the footmen.

**Skirmishers.** Some people are not expected to engage in face to face combat with the enemy. These include young men and women, and the poor who do not have armor or weapons sufficient to be in the *fyrd*. They are used as scouts and in battle as skirmishers. They are never expected to do much more than engage in missile fire with slings, javelins or bows against enemies.



**Helpers.** The Helpers are the support personnel who might accompany the clan to war. They typically include healers, messengers, bearers and laborers, and whatever specialists might be helpful to the situation. Women often join this group to accompany their friends, lovers or family members into danger in a supportive, but non-fighting, role. The Helpers often accompany the thanes when they go off to war away from the clan lands.

### Typical Clan Muster:

A typical 900 person clan is likely to be able to muster the following in times of war:

*Thanes and bodyguards:* 45

*Fyrd Militia: 100*

*Skirmishers: 100*

*Helpers: 55*

## Tactics

War amongst the Orlanthi is based around the raid and the ambush, not the set piece battle (this is not to say that the Orlanthi completely avoid such battles, but they are the exception rather than the rule). Battles between Orlanthi groups may sometimes be resolved by single combat between leaders or champions. When Orlanthi warbands fight, they first skirmish with bows, slings and thrown spears, then form a “shield-wall,” with shields meeting or overlapping for extra protection.

The Orlanthi are experts in ambushes, moving their war bands through the woods and hills at great speed. They use harassing tactics: offensively, they plunder the countryside; defensively, they evacuate non-combatants into the hills or woods and harass the attacker. Ambushes are frequently laid for advancing armies in woods, at river-crossings, in valleys and any other convenient place. If the ambush fails, the Orlanthi quickly retreat back into the woods or hills.

## Friends and Enemies

## The Neighbors

Your friends and enemies inform how you feel about people who are not like you. Your neighbors are people just like you. They are your allies, enemies and friends. Determine the number of each that your clan has from the table below, which cross-references your clan's War and Peace ratings. These are in addition to the enemies and allies you may have obtained through the clan generation questionnaire.

A friendly clan is one that who sticks by yours in time of need as well as in triumph. When you marry your clan commonly finds its partners from these clans. Whilst you should repay debts to your friends, they will not chase you for them, expecting that over time their demands on you on your demands on them will even out. You should always help your friends.

An allied clan is one that co-operates with yours, usually to mutual advantage. You may share a common goal, or common enemy, either way you have realized that working together helps both of you. An ally will help you, but they usually demand payment in return for their service, or a share of the venture's proceeds.

An enemy clan is one in direct conflict with yours. Relations between your clans are difficult, often violently so. Your clans are likely feuding or have in the past and have serious ongoing disputes that have not been resolved.

*The Varmandi have many enemies and few friends: only 1 friend, 2 allies, and 4 enemies. The narrator decides that the Taraling clan are their one friend, the Black Spear and Enbyli are allies, and the Orleving, Hiording, Lysang, and Namolding clans are enemies. This is in addition to their ancient enemies (Fire Tribe) and their Hatred of Lunars. Things won't be dull for the Varmandi; if anything it looks like things might be a little too exciting!*

FRIENDS, ALLIES AND ENEMIES				
Peace War	12	18	9♣	12♣
12	Not Possible	1 Friends, 2 Allies 2 Enemies	1 Friends, 2 Allies 3 Enemy	1 Friend, 2 Allies 4 Enemies
18	2 Friends, 3 Allies 1 Enemy	2 Friends, 3 Allies 2 Enemies	2 Friends, 3 Allies 3 Enemies	2 Friends, 3 Allies 4 Enemies
9♣	3 Friends, 4 Allies 1 Enemy	3 Friends, 4 Allies 2 Enemies	Not Possible	3 Friends, 4 Allies 4 Enemies
12♣	4 Friends, 5 Allies 1 Enemy	4 Friends, 5 Allies 2 Enemies	4 Friends, 4 Allies 3 Enemies	Not Possible



You should name your friends, allies, and enemies. You may either use the names of established clans in the setting, from publications, or create names for new clans. Your friends are often neighbors and members of the same tribe. Your allies might be neighbors, but they might be further away. You might for example have an alliance with a clan close to the big city with which you have arranged a trade deal. Your enemies could come from anywhere in Sartar.

A player can use their clan keyword as an ability to seek help from friends, negotiate with allies and fight enemies. Their clan keyword becomes a flaw when trying to work peaceably with their enemies.

*Ian compares the Varmandi's War rating of 15 to their Peace rating of none (effectively 12 for these purposes) and determines that they have 1 friends, 2 allies, and 4 enemies. The group chooses another Colymar clan for a friend, the Taraling clan who border the Varmandi to the southwest. Many Varmandi wives come from that clan. The group decides that their allies are also Colymar clans, the Black Spear and Orimarth clans. The clan has 4 enemies. Two come from the neighboring Malani tribe: the Orleaving clan and the Isolting clan. Two come from within the Colymar tribe: the Hiording and Namolding clans.*

## The Lunar Empire

It is important to understand how your clan feels about the Lunar Empire. Mark a strike in each row every time an answer indicates that you are friendly or hostile to the Empire. Your clan numbers are divided in proportion to the number of strikes in each category. Lunar friendship does not have to indicate Lunar converts in the clan.

*Ian looks at the players' answers to find their Lunar relations and sees that the Varmandi clan is completely anti-Lunar. Almost no one supports the Empire:*

LUNAR EMPIRE RELATIONS	
Friendly:	-
Hostile:	x x x x

## Dragons

Since the Dragonkill everyone is afraid of dragons. All clans have the attitude of *Fear* for dragons. This attitude is a flaw for all Orlanthi characters when they meet dragons or dragonewts.

## Other Peoples

The clan questionnaire also tells you what your relationship to the other peoples is. All of these relationships are potential sources of conflict and requests for aid during a game.

You can use your relationships at the rating of your clan keyword. For instance, if you are friends with the Elves you can use your clan keyword to interact with them. They also act as a flaw if you try to act against them. If your clan has always had the Telmori as enemies and you try to co-operate with them, your clan keyword acts as a flaw against you.

*Ian looks over the player's answers. They have an ancient friendship with the Praxians. Their mythic history means they are enemies of the Dara Happans and the False Friends. More recently they have been troubled by Delecti the Necromancer and his Walking Corpses from the Upland Marsh.*

FRIENDS AND ENEMIES	
<b>Your Friends:</b>	Praxians
<b>Your Enemies:</b>	Dara Happans, Delecti the Necromancer, The False Friends

## Name Your Clan

*It is time to name your clan. Most clans have an ancestral name, often the name of their founder. Other clans have a descriptive name that refers to a totem animal or famous part of the clan's lands. However, the name could be anything though.*

Descriptive Names	Ancestral Names	
Bayberry	Alwari	Odonog
Blackrock	Anzarni	Orladnast
Blue Jay	Bahend	Orlnick
Blue Spruce	Boskov	Pathrand
Brown Boar	Bostrop	Peluski
Eagle	Danstarl	Poss
Elk	Ehendor	Rokarth
Eyetooth	Elkenval	Sarmak
Goodsword	Engoli	Sidask
Goodweaver	Enhyl	Skase
Greenhaf	Enjossi	Starita
Greenwing	Entan	Tanzarsk
Hillhaven	Farling	Taraling
Marshedge	Gahagar	Ulandring
Mule Deer	Halaborn	Undaroli
Old Owl	Heran	Vanstali
Rain Blossom	HyalJalasor	Vanstatch
Squat Oak	Jenstali	Vari
Turtle	Jerending	Wahote
White Quartz	Kalintor	Yestina
Wildcat	Kardarv	
Wolf	Kevoldor	
Woodpecker	Kurtali	
	Lanceros	
	Lanthor	
	Lonendi	
	Muthroldi	







*"We call upon the High Free Ones to protect us from evil."*



The final part of this Book describes how Orlanthi heroquests work and provides guidance on running a heroquest using the *HeroQuest* rules.







## Elemental Runes

The Elements are what Glorantha is made of, the raw and lifeless essence, unintelligent and inert except for their primal urges. They are what form the ground you walk on, the air you breathe, and the warmth that you feel. During the Hero Wars period in Dragon Pass, five elements were recognized. Elemental runes cannot normally be combined, although some cults know secrets whereby one elemental rune has some limited powers over another.

### ● Darkness - (*cold, underworld*)

The most ancient Rune, the First Born, the Waker from the Void, from whom all other Elements were born or descended. Darkness was the first Element to rise out of the primal chaos. Darkness is traditionally most potent against Chaos. The mace and the rock are the weapons of Darkness and lead is its metal. The Darkness Rune is manifested as Subere.

**Personality Traits:** *Cruel, cold, secretive*

### ∞ Water - (*fluidity, seas, rivers*)

Water was the second Element, born of Darkness, set to floating over the sprawling sea like a pool surrounded by darkness. As an Element, it is called Son of Darkness, Pathway to the Underworld, and Supporter of the Earth. The whip, the flail, the net and the trident are the weapons of Water and quicksilver is its metal. The Water Rune is manifested as Magasta, King of the Waters.

**Personality Traits:** *Mercurial, capricious*

### □ Earth - (*physical things, agriculture, solidity*)

Earth is the third Element, Queen of Life, Mother of Many, Supporter of All. She fills the central portion of the world, both physically and spiritually. Because of this, her surface is the primary manifestation of the physical plane. The ax is the weapon of the Earth Rune and copper is its metal. The Earth Rune is manifested as Ernalda, Queen of the World.

**Personality Traits:** *Pragmatic, prudent, worldly*

### ☉ Air - (*breath, violence, weather, storm, wind, middle air*)

Air is next, though actually Fifth Born, Umath the Son of Earth and Sky, whom he tore apart to make room for himself in the world. He is the Breaker of Laws, Destroyer of Heaven, Father of Fury, Fighter Against Darkness, and Lightbringer. The sword and the bow are the weapons of Air and silver is its metal. The Air Rune is manifested as Orlanth King of the Storms.

**Personality Traits:** *Passionate, proud, unpredictable, violent*  
**Incompatible with:** *Moon Rune, Chaos Rune*

### ☼ Fire/Sky - (*purity, light, stars, the Sky Dome*)

Fire is the fifth Element, and usually the last one accepted in the common world. He is the Crown of the World, the Purity of Station, the Distant One, and the Emperor of the Sky Dome. The Sky is different from Air, for Air separates Earth and Sky. After his defeat by his son, the Sky has been aloof from mankind, although his children remain close. The spear is the weapon of Fire and gold is its metal. The Fire Rune is manifested as Yelm.

**Personality Traits:** *Loyal, honest, purity*

## Power Runes

These runes symbolize members of the Celestial Court; Power Runes are unique in that they are formed in mutually antagonistic pairs. There are other theories about them besides this dualistic one, but this theory was popular during the Hero Wars. Some philosophers claimed that there was a gradual step-building pattern among the deities, which follows the established Creative Devolution theories.

Regardless, most people, including the magicians of the time, knew little about these Powers except their crudest spiritual potential. Expressions and experiences dealing with their inner natures are tasks for greater deities, and not men. Still, no one would deny that every person knows something of each of these Powers, and may tap them to varying degrees.

### III Harmony - (*unity, cooperation, healing*)

This Rune is said to represent the Divine Harp with which Order was separated from Chaos. It is quite ancient and revered throughout the world. She is the power of Healing and Community. She is now manifested as Chalana Arroy, goddess of Healing.

**Personality Traits:** *Forgiving, merciful, peaceful*  
**Incompatible with:** *Disorder*

### Ⅹ Disorder - (*trickery, trouble*)

Some say that Disorder is the First Born of the Powers, and so is the foundation of the universe. The symbol itself is of unknown origin. It is manifested as Eurmal the Trickster.

**Personality Traits:** *Destructive, reckless, selfish*  
**Incompatible with:** *Harmony*

### Ⅹ Life - (*plenty, giving, love, sex*)

This Rune symbolizes the Ancient Cup from which the whole world was poured at the dawn of creation. It is the symbol of growth and life. It is now manifested as Esrola, sister of Great Ernalda.

**Personality Traits:** *Generous, lustful*  
**Incompatible with:** *Death*







This Rune describes the spirit aspect of the universe. Shamans are always tied to the Spirit Rune, since it is by dealing with the entities of this Form that they gain their power. People with this rune are predisposed towards spirit magic, even if they are from a theist or wizard culture.

This Rune is descriptive of those who are descended from the forces of entropy. Such creatures are usually bound to some Form, since even Chaos must obey the Laws of Time, but it might be combined with any other Rune, even opposed Powers. Nothing is totally safe from the taint of Chaos. Wakboth the Devil manifests the Chaos Rune.

Note: The Chaos Rune is taboo amongst the Orlanthi and, if awakened during the adulthood initiation rites, will almost certain result in you being killed by your own clan.

## Condition Runes

There are three main Condition Runes and many minor ones. They often modify (or condition) another Rune by showing which aspect of an Element, Power, or Form is served by a deity.

**W Mastery** - (*leadership, authority, sovereignty*)

The all-purpose Rune, Mastery can be used as a symbol of Mastery of Men, Magic, or the Elements. As Master of Men, it describes a hero. As Master of Magic, it symbolizes any deity of cult of reasonable power. As Master of the Elements it denotes a sort of innate intelligence among the physical stuff of the world. The exact origins of the Rune are lost, but it is connected with the Dead Gods whose gigantic crowns are still sometimes found among the abandoned peaks of the world. This Rune is manifested as Arachne Solara.

**Personality Traits:** *Proud, just, authoritative*

## R Magic - *(communication between worlds)*

This Rune indicates a connection between men and gods. Almost redundant in this magic-rich world, this Rune describes how a deity or individual deals with the power of another Rune. Since it is impossible to deal with the Runes without magic, it means much. The symbol has a much deeper meaning, denoting an individual's "personal power". A rare Rune, few divine cults are specifically associated with it.

**∞ Infinity** - (*eternity, unbounded*)

The Infinity Rune is the mark of the gods, and he who possesses it is almost a god himself. This is not used

lightly, as it implies total control of the power flow around the user, making him or her invulnerable to most magic, among other abilities. It is characteristic of gods, heroes, and dragons only. Infinity is an uncommon Condition in the world, but is found with regularity wherever dragons are present. It is said that the Ancestral Dragons snatched this from Chaos and based the world upon it.

### ‡ Communication Rune - *(trade, exchange)*

The Communication Rune, also called the Issaries Rune, is a unique composite of the Movement and Harmony Runes. It symbolizes language and speech, passage and transit, travel, trade and roads. The God Learners widely popularized this Rune as the symbol of trade, but it is more than just that. It is manifested by Issaries, the god of Communication.

**Personality Traits:** *Fair dealing, open minded*

☩ **Eternal Battle Rune** - (*anti-Chaos*)

The Eternal Battle is a unique rune where all Four Worlds fight Chaos. It was first invoked by Urox and is now his rune. The Eternal Battle still rages in Prax and in the Wastes, with Urox locked forever in combat with Wakboth.

**Personality Traits:** *Hate Chaos, Frenzy, Rage, Violence*

**Δ Law** - (*Universal principles, logic, wizardry*)

The philosophers of the West describe the Law Rune as one of the great Powers, in polarity with the Chaos Rune. It is valued by Lhankor Mhy, whose Eternal Book contains all the universal laws of logic.

**Personality traits:** Analytical, deductive

**⌘ Luck** - (*fortuity, fate, destiny*)

Many legends and tales teach the futility of trying to outmaneuver an inexorable fate that has been foreordained. The rune is little used, except in the Holy Country, where the Masters of Luck and Death proudly display the symbol of the chance they take with every breath.

**Personality Traits:** *Reckless, fatalistic*

① **Moon Rune** - (*illusion, cycles, balance*)

The placement of the Moon Rune amongst the Condition Runes is not without controversy. The Lunars claim that the Moon is the sixth Element, but this is rarely accepted outside the Lunar Empire. This Rune reappeared in the Third Age, its obvious presence and the power of the Rune in its locale proves its importance. The Moon Rune embraces and includes Chaos and wages a brutal war with Orlanth over control of the Middle Air. The Moon Rune is manifested by Shepelkirt, the Red Goddess.

## The Moon Rune and the Orlanthi

*The Moon Rune is taboo amongst the Orlanthi and, if awakened during the adulthood initiation rites, will almost certainly result in you being killed by your own clan.*



## Example of a Lesser Rune: 𐌿 Yinkin Rune

### Meaning:

*Sensuality, alynxes*  
The Yinkin rune is a combination of Air and Beast, for Yinkin is the fecund beast-part of Orlanth. It can be considered a sub-rune of either Air or Beast. Although the rune is unknown amongst the non-Orlanthi, the Yinkin rune is common enough among the Orlanthi to be included here.

### Personality Traits:

*Lustful, curious, loyal*

## Other Runes

Several other runes were known in Dragon Pass in the Hero Wars period, and other runes are known throughout Glorantha. These runes include specializations of the Element Runes, sometimes called sub-elements, such as Shadow, Cold, Heat, and Light. Runes linked to specific creatures, races, cultures, or lands are known, such as the runes associated with Yinkin. Others are similar to the Condition Runes, and may simply represent less universal concepts or symbols. Finally, entire Runic systems are known which are beyond the scope of this article, such as the Celestial symbols used in Dara Happa or the ideograms that spell out the names of the deities of Pelanda. Proper consideration of these runes is not possible at this time.

## Lesser Runes

Some runes are really just subsets or combinations of Core Gloranthan Runes. For example, the Issaries (𐌹) rune is a limited combination of Movement (𐌺) and Harmony (𐌋). The Light (𐌺) rune is the Fire

(𐌺) rune restricted to only the powers of Sky and Light. Special powers have their own Lesser Rune as well. For example, the Eternal Battle (𐌹) rune describes Urox's Antichaos power.

Each god and goddess has a special personal rune as well. For example, Barntar is identified with the 𐌹 rune and Finovan with the 𐌹 rune. In most cases, these personal runes are simply subsets of Core runes and rarely constitute rune affinities for game purposes. For game simplicity, most of these lesser runes will be ignored in favor of placing restrictions on a god's ability to use a given Core Rune.

## Owners of Runes

Each of the Core Runes originally belonged to a member of the Celestial Court, the assembly of Old Gods who ruled the universe between its creation and the Gods War. Two types of deities were recognized within this assembly; the Powers and the Elemental Rulers. The Celestial Court was destroyed with the coming of chaos and the Core Runes are now owned by Great Gods.













## Charms

You may possess **charms**, fashioned for you by a Kolating shaman or by some other person learned in a local spirit tradition. Charms are ritually fashioned objects containing spirits associated with your cult or local tradition. When calling on the magic of a charm, you must be able to touch it with your bare skin, and must call or sing the name of your spirit out loud. Additionally, unless you are a member of a Kolating Spirit Society, you may only use charms for Common Magic (*HeroQuest* page 107): they grant augments only, and do not produce overtly extraordinary effects.

To use a charm, you must convincingly explain to the Narrator why a spirit of the sort you possess could aid you with the task you're performing. Many temples and communities know traditions that allow them to work with a select group of spirits.

*My family knows of this bush, and there are berries there that I can dry out and talk to, and if you take them then when you are sick to your stomach you ask them how many you need to eat, and if you do, they will cure your stomach. These berries provide the Healing Berries (III) charm.*

Each charm is a separate, stand-alone ability and is associated with a Rune. Examples include: Healing Berries III, Plow Stone □, Bladesharp †, Bless Conception X, Climb Over Hill and Dale ♫, Hide in Cover ●, Defend against Enemy Spirit X, Stay Warm ○.

A player hero can acquire new charms by seeking out a Kolating shaman and persuading him to make a charm. Normally a Kolating will demand some sort of payment for the charm, be it wealth or a favor.

## Spells

Spells are a type of wizardry taught by word of mouth, and passed down from generation to generation. It may be as simple as a spell to summon light, or as complicated as one that banishes the Undead. Anyone can learn and use a spell. You don't need to be able to read, just memorize a series of words, gestures, and potentially other ritual actions.

Spells perform one function very effectively. The Narrator enforces this by taking an unusually severe and literal-minded approach when evaluating your attempt descriptions. If the result you're attempting with a spell seems like a stretch, it isn't possible at all. However, unlike other forms of magic, spells can always be used directly. Spells are learned and improved like any other skill. Each spell is a separate, stand-alone ability and is associated with a Rune. Many temples and other communities know spells that have been passed down through the ages. Common examples include:

- Gesture to Ward Off Sorcery R
- Create Heatless Torch ○
- Understand Darkspeech H
- Kill Dog †
- Heal Wound Caused by Bronze Weapon III
- Weaken Bronze X

New spells can be learned from a variety of sources. Literate characters can learn spells from a grimoire or other magical text – although that option is likely open only to members of the cult of Lhankor Mhy: most Sartarites are illiterate. Many other cultures know spells and sometimes teach them for a price.

## Magical Talents

Some possess natural magical talents that are innate to the individual, as normal to them as the ability to Climb or Sing. They operate as normal abilities, allowing the hero to *See in Darkness*, *Speak to Birds*, *Run Up Cliffs*, or whatever. Like any other ability, they can be used either to augment another ability or as an active ability, and can be augmented, themselves, by another appropriate ability. Their effects can be dispelled in a specific situation, but not taken away. For example, a troll priestess using the Darkness Rune Affinity can counter a hero's magical talents to *See in Darkness*, but not to take it from him permanently.

Magical talents are normally associated with a Rune and should be specified during character creation. The narrator should not simply allow a player to purchase a new magical talent in the midst of play. Magical talents are personal, with effects limited to the individual who possesses them.

## Combining Rune Magic with Charms and Spells

Charms and spells can augment Rune Magic and vice versa. Charms and spells allow your hero to have a broader range of magic than concentrating solely on your three rune affinities. However, the Narrator may at times treat charms and spells that are associated with runes opposed to your rune affinities as Flaws (see *HeroQuest* page 14).

Charms and spells can be problematic for Orlanthi heroquesters because the magic does not come from the gods. When a hero wishes to use a charm or spell while acting as his god on a heroquest, he must first overcome his divine rune affinity with the charm or spell. If he succeeds, he can use the charm or spell, but his Rune Magic suffers a penalty corresponding to the level of success. Naturally, this does not apply to abilities gained on a heroquest.

## What the Priestess Tells You: What are Rune Affinities?

*What are rune affinities? Rune affinities are an expression of your soul, temperament, and attributes. They compose your True Self. We are all made out of all the Runes but those that are strongest within us define us. Men are typically strong with the Air Rune – this is why men are passionate, violent, and unpredictable – while women are typically strong with the Earth Rune – this is why women are pragmatic, calm, and wise.*



## ✧ The Orlanthi Religion ✧

*We call upon Hant, Heort, and Hara;  
And all the good gods and goddesses...*

### The Orlanthi Pantheon

*Orlanth courted Ernalda and proved that he was worthy of her. She moved into his house of her own volition. No Great Council sent her. It was her choice, for the two of them belonged together. They created a home together in Gods World. They had many children together. They also attracted many strangers and wandering gods and made them part of their tribe. These newcomers were no longer members of the Earth, Storm or other divine tribe that they had come from, though their kinship with those peoples was not broken.*

*Orlanth called this divine tribe The Tarkarlings, meaning literally "The High Free People." The Tarkarlings are the divine powers of the world that would not be enslaved, be it by the Emperor or by even more malevolent powers. They made the world what it is with their actions and their defiance. Sometimes the Orlanthi Pantheon is called the Storm Tribe, and, although that title is misleading, this book will refer to the pantheon as the Storm Tribe.*

In Glorantha, the gods are real and their worshippers have direct and personal contact with them. The unruly group of gods and goddesses who protect the people of Sartar and Heortland are called the Tarkarlings – the “High Free Ones.” The gods show the proper way to live both with kinsmen and strangers. Their human worshippers follow similar patterns of governance.

Orlanth and Ernalda are the Great Gods. They are the rulers of the cosmos. They are all-pervasive and hold the universe together. Everything revolves around those two, and their core stories are the basis for understanding the religion of the Orlanthi.

Everyone attends sacrifices to Orlanth the Great Storm, king, and world-changer, and to Ernalda the Earth Queen, life-giver and life-weaver. These are great gods; so vast that even wise people see only aspects of them and focus on the part they have a connection to. Many other important gods and goddesses exist. There is a sun god, a death god, and even a god of alynxes. Special deities give the power of language, healing and secret knowledge. Local rivers, mountains and other places have their own deities. As a result, the number of gods and goddesses who are counted as belonging to the Orlanthi pantheon can vary considerably. One traditional count lists the Orlanthi gods as numbering: 1, 7, 49, 120 and 1000.

Not every god has its own cult. Many gods are worshipped as aspects or subcults of other gods. Some gods are not worshipped at all except as part of the pantheon.

As a worshipper, you petition the gods for aid and advice using magical rituals. The gods punish you if you do not act as you should. When you die, your soul travels to the Gods’ World to join Orlanth and Ernalda in the afterlife.

### Joining the Religion

All Orlanthi undergo a formal initiation ceremony conducted by their clan elders, parts of which are the most closely held secrets of the clan. This rite transforms you from a child to an adult, with full benefits and responsibilities in the society. Your initiation rites were probably performed when you were between the ages of 15 and 19. “God Learner” sorcerers called those who had achieved this status “Lay Members” and shall be used in this book even though that term has little use to the Orlanthi.

These adulthood rites included a preparatory period of guidance and education, a period of time spent away from mundane society, a solemn test of you as an individual, and a final ceremony which transformed you into a full, adult member of society and a worshipper of the Orlanthi gods. The climax of the ritual involved your trip to the Gods World. It was during these rituals that your Man’s Breath was awakened or your Woman’s True Self was born.

The rituals can be dangerous, it has been known for children or even elders to die or be lost during the initiation process.

Your rune powers woke within you and you received roles in the clan rituals (usually simply as one of the crowds of Thunder Brothers or Weaver Women). Afterwards, the god-talker tattooed you with the markings of clan and rune.

A worshipper of the Orlanthi gods spends approximately 10% of their time and resources worshipping the deities of the pantheon in a general way. Specifically, they attend the twenty-eight Holy Days shown on The Annual Sacred Calendar (see Appendix) and the fourteen Sacred Days.

### Women’s Initiation □

Sartarite girls become women according the Rites of Ivarne that are simultaneously an initiation into individual womanhood, society (family, clan, and tribe) and the Ernalda religion. Each girl’s ceremony is conducted for her individually.

The girl travels to the Gods World and learns how to awaken her Five Soul-Senses. The goddesses give her instructions, pointers and hints for her future. They stand around her and chant to awaken those powers within her, so she is pregnant with them. She gives birth to her True Self, and the Great Goddess Ernalda comes forward and acknowledges her as a woman. Ivarne the Ancestress then instructs her as to how to use her powers for the good of all. At some point she succumbs to the Great Sleep and awakens in the world of her physical body and cries out the secret words Ernalda gave her.

The rites of Ivarne awaken the woman’s True Self (her Earth Rune Affinity □) and two other rune affinities of the player’s choice. One of the three affinities starts at 17 (player’s choice), the other two at 13. These rune affinities are keywords in their own right and cost 2 hero points to increase. Keep in mind that normally you can only have one elemental rune (□, ●, ○, or ~), and you cannot take runes that are in opposition to each other.



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## Rune Affinities and Your Personality

Your rune affinities have a distinct impact on your personality. A person strong with the Air (☿) rune affinity tends to be violent and passionate. A person strong with the Movement (♈) rune affinity will tend to be adventurous and unpredictable. Someone strong with the Life (♋) rune affinity tends to be lustful and desirable, and so on. Each Rune is associated with Personality Traits; you should familiarize yourself with the Personality Traits of your Runes.

At times, the Narrator will treat your Rune Affinities as a sort of Flaw to be overcome if you want to act in a manner contrary to the Rune. Successfully overcoming the Rune Affinity means you can act in the desired way but at the cost of temporarily weakening your connection with that Rune as a Lingering Penalty. Failure means that the you must act in accordance with the Rune.

On the other hand, the Narrator can also give you a Situational Bonus or even a Plot Augment to the use of a rune affinity if you have been consistently roleplaying the Personality Traits of that Rune.

### Your Initiation

*Your initiation was deeply personal, and defined your conflicts, goals and fears. The initiation likely introduced magical enemies and allies. The themes experienced during your initiation will be repeated many times during your life. You and your narrator are encouraged to use those themes during your campaign. You do not need to determine what occurred during your initiation when you make your character; indeed, it may only become clear later during the game.*

*Korolvanth's fate was foretold during his initiation. He met his ancestors and recited his lineage to them. They welcomed him and asked him to carry on their traditions. He protected his people from the spearmen by summoning a great storm, only to see it do as much damage as the spearmen would have. He fled when confronted by the angry mothers, but he could not run away from himself. When all hope seemed lost he was visited by the Second Son, who showed him that Orlanthi wouldn't give up and neither would his great ancestors. Korolvanth swore an oath to fight and never give up, despite all odds. He faced the moon and saw it for what it truly was: the face of Wakeboth the Devil. He fought, but was too weak to summon his winds and was cast into the Void. Then, when all hope was gone, he heard the calling of his people reciting his name. They drew him back. His people needed him and he would never lose touch with them again. Korolvanth took the ☿ rune affinity with a rating of 17 and the ♈ and ♋ affinities with a rating of 13 each.*

**Optional Rule:** Your narrator may wish to give you a pool of 3 hero points that can be spent to develop the events experienced during your Initiation.

*Korolvanth has an Air Rune affinity of 7☿. Neil plays Korolvanth as a passionate, proud, unpredictable and violent character. When Korolvanth is insulted in the hall of the Colymar king, the Narrator informs him that he can try to swallow his pride by overcoming his Air Rune affinity with an ability like Ambitious. However, Neil does not want Korolvanth to get a penalty on his Air Rune affinity and instead says that Korolvanth will react passionately and violently, even at the risk of making an enemy of the Colymar king. The next time Korolvanth uses the Air Rune, the Narrator gives him a +6 Situational Bonus because of how well he embraced the rune's personality virtues.*

## Divine Cults

A cult is an association of individuals, dedicated to a particular deity of the Orlanthi pantheon, who maintain the cultic rituals and responsibilities of that deity. The word "cult" literally means the care owed to the god and its shrine. Each cult has at its very core the revelation of a mystery in the rituals of cult initiation and heroquests. There are secrets guarded from non-initiates that transform the lives of the initiates. Initiates of an Orlanthi cult are not separated from regular worship; on the contrary, cult members take prominent roles in those ceremonies as god-talkers or priests.

Cult members gather for rituals and other ceremonies and provide service and support to the god and the cult. The cult itself is centered on a specific temple, a holy place to the god of the cult. There may be many different cults dedicated to a single god, but not all Orlanthi gods have cults; some cults are found only at a particular location or amongst a specific clan or tribe; other cults unite worshippers from different clans and tribes.

## Cult Initiate

If you share at least one rune affinity with a god at a rating of at least 1☿ and meet any other cult requirements, you can become an initiate of that god's cult. Initiates develop a personal divine connection with that deity. As an initiate, you aim to emulate the god and perform in its myths and rituals, gaining access to greater magic than common pantheon worshippers. Initiates commit a proportion of their time and attention to a single deity, not the entire pantheon. They join a sub-community comprised of worshippers of the same god, known as a **cult**.

Orlanthi gods are associated with one or more runes by which they may be approached. As an initiate of the cult of a specific god, you approach your god through the highest appropriate rune affinity you share with the god. Write on your character sheet



















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Priests often have colorful or descriptive names — “Storm Voices” among the priests of Orlanth, “Swords,” between the Humakti, and “Doctors” among the healers, for instance. Priests do not have any game prerequisites but their community must choose them. A community that appoints a priest of Orlanth who lacks the Air and Movement runes is foolish indeed!

## Chief

### “Chosen by the Clan”

An Orlanthi clan chief is a priest of Orlanth as well as the clan political leader. A clan chief is the clan’s connection with its wyter and presides over all sacrifices and ceremonies that invoke the clan wyter. As chief, he must possess the Mastery Rune (𐌚) affinity (although he may take the affinity upon his assumption of the office if he does not already have it) and gains a personal relationship with the clan wyter through his Mastery Rune affinity.

Most Orlanthi chiefs are men, but a woman who worships Orlanth through the Vinga subcult may certainly be a chosen as a chief by her clan. In a very few clans, an Ernalda priestess may also be acclaimed chief through what are called the Orendanae rites which are outside the scope of this book.

## King

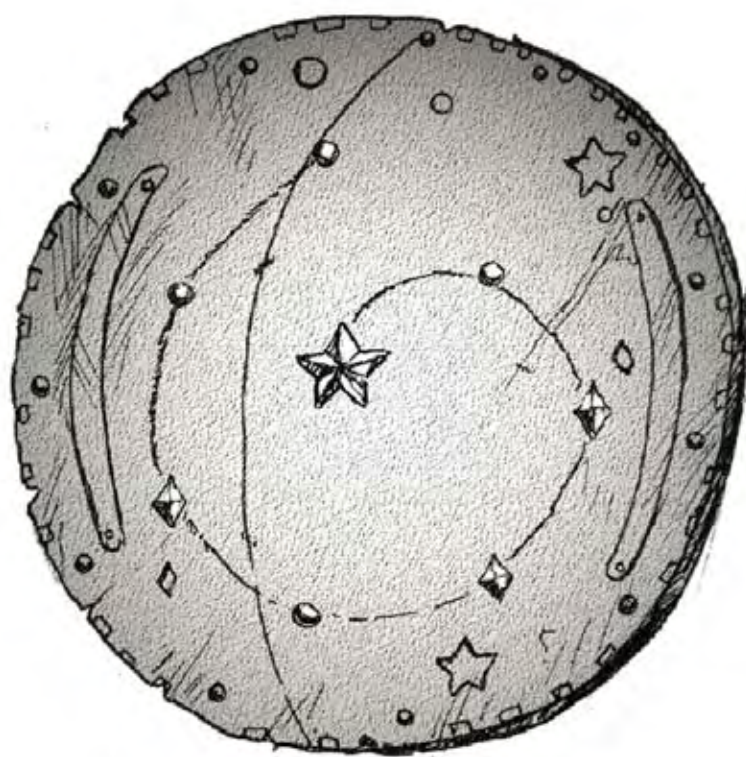
### “Chosen by the Tribe”

An Orlanthi king is the chief intercessor between the tribe and the tribal gods. Like a chief, he must initiate to the Orlanth the Chief (𐌚) cult and gains a relationship with the tribal wyter through his Mastery Rune affinity. As with chiefs, most Orlanthi kings are men, but a woman who worships Orlanth through the Vinga subcult may certainly be acclaimed king by her tribe. Many kings belong to the Orlanth Rex (𐌚) subcult, which gives the tribal king power over the other priests who belong to his tribal community.

## Ritual Magic

All Orlanthi ceremonies follow the same principles. Each rite is a re-enactment of a divine or heroic act. If done properly, the ceremony will reproduce the same magical effects that were achieved originally. In this way successful actions are remembered, reproduced, and refined, and the gods and heroes return to the world.

These ceremonies invoke power from the Otherworld. Distinct elements (a place, time, ritual item, ritual role, or action) must be performed or included for the magic to work. The more powerful the ritual, the more exact the elements must be; if certain ones are missing or wrong, the ritual might



*Bronze disk depicting Orlanth’s Ring at a magically auspicious time during its ascent of the Sky Dome. The disk is used to calculate the appropriate time for certain Orlanthi rituals. (STARFIRE RIDGE).*

## Holy Days and the Heavens

*Much of the divine world is reflected in the heavens and the Sky Dome contains many mythical secrets. Affinities with certain Runes are more or less potent depending on the position of the stars and planets. However, not all divine activities are revealed in the heavens — none of Ernalda’s secrets are ever revealed in the sky.*

### Orlanth’s Ring

*This constellation is made up of eight stars roughly shaped into a circle. Seven of the stars are orange and one, called the Dragon’s Head, is green. It has a unique movement through the heavens, normally appearing just before midnight on Windsday, taking about an hour for all of the stars to appear. It travels upward for seven days and nights, and disappears into the Pole Star to transverse the Underworld. Since the sky dome turns, when viewed from below the constellation traces a spiral in the sky. After about seven days it reappears at Stormgate, which becomes visible the night before in anticipation of its appearance. Orlanth’s Ring is the celestial home of Orlanth.*

*When it enters the Underworld, some Orlanthi rituals and heroquests pertaining to the Underworld have greater power. On the other hand, it can be more difficult to call on Orlanth to protect the community while his Ring is in the Underworld.*

*During its travel up the Sky Dome, Orlanth’s Ring periodically encounters friendly or hostile powers. These can be magically charged encounters. For example, when Orlanth’s Ring crosses the Red Planet Jagrekriand, the Orlanthi prepare for magical and physical attacks from their Dara Happan enemies.*

*Historical records indicate that this constellation used to have at least one more star, possibly two, which have disappeared from the constellation during history. Two stars disappeared the first time, at the Sunstop, then reappeared in 450 S.T. The last star to disappear was torn out violently in the year 1245 S.T. during the battle between Orlanth and Razelza at Castle Blue.*



## Sacrifice and Worship Ceremonies

*Sacrifices are a normal part of worship ceremonies along with dances, songs and the wearing of masks. The Orlanthi have elaborate dances of many kinds during their rituals. Young women dance the Crane Dance during certain Ernalda ceremonies; older men brandish their shields in a dance around the young men in certain Orlanth ceremonies. The dancing leaps of the Ram Dance accompany many Orlanth sacrifices. All dances are accompanied by music and song.*

*Worshippers often surrender their identity in ceremonies by wearing masks representing gods, heroes, ancestors and animals. Sometimes the mask itself is worshipped as a cult image.*

automatically fail. Rituals include regular worship, heroquests, preparing for battle, propitiatory worship, and so on. Many rituals require a community to provide support to the leader and other participants.

## Holy Days

As an initiate of the Orlanthi religion, you attend the twenty-eight Holy Days and fourteen Sacred Days, the days of public sacrifice. These are the public holy days of Orlanth and Ernalda, as well as the other important deities, such as Urox, Humakt, and the Lightbringers (see Appendix). These ceremonies also include all of the Orlanthi pantheon's main deities, and the whole clan commonly participates. There are also numerous minor holy days for less important gods; not everyone attends these holy day ceremonies. Rituals typically have less resistance when performed on appropriate holy days.

*One Day (Windsday of Mobility Week, Storm Season) is Orlanth's High Holy Day. All initiates go to his Great Hall and help their god in one of his mythological battles. Priests and devotees carefully sacrifice bulls, rams, and the occasional horse or exotic beast to achieve maximum success and luck. Orlanthi worship Great Orlanth's three primary aspects on this day, for he is One God. In the darkness before dawn, he musters out as Orlanth Larnsting to combat his foes and change the world. During the day, he dispenses justice as the King of the Gods. At dusk, unmarried worshippers retire to Orlanth's Hall as the Thunder prepares the world for the coming of the New Year. Married worshippers join their wives in private celebrations, for Orlanth's High Holy Day is also one of Ernalda's holy days.*

## Human Sacrifice

*Human sacrifice is abhorrent to the Sartarites and other Heortlings and is normally considered an act of Chaos. However, the priestesses of the small Ana Gor cult can and do perform human sacrifices to Humakt, Maran, Babeester Gor, Ty Kora Tek and certain aspects of Ernalda. Such sacrifices are always fearful, although lawful, but have played an occasional role in Orlanthi history.*

### † Sorana Tor ☩

*At times the goddess Sorana Tor possesses her high priestess at Kero Fin. Sorana Tor is Ana Gor, and although her body has changed, the goddess herself has indeed walked in Dragon Pass repeatedly. King Baltalbos tried to exorcise her cult and replace worship with a new goddess. She received him in the end. Lokamayadon tried to wipe her out but failed. In the Dragon Era, both Two Mong Dragon and Green Mong Dragonet tried, and both failed. Finally, the Dragonkill depopulated the temple. Nonetheless, when Arim the Pauper came to Dragon Pass he found the goddess waiting for him. "It will always be," says Sorana Tor, "because when Darhudan was killed, his blood spilled here."*

## Holy Places

Holy places are the locations where the gods performed great deeds. They are magically potent, and temples are often built there. They have great natural power even without formal temples and can take almost any form: a grove of trees, a cave, a mountaintop, a building, or a branch stuck into the ground. A god's magic is always easier to invoke at a holy place dedicated to that god. Holy places are associated with one or more runes and are normally under the control of a clan or tribe. Some holy places contain temples, but many more do not.

*The Hill of Orlanth Victorious is where Orlanth set off upon the Lightbringers Quest. During the Gbaji Wars, Harmast Barefoot also departed from here on his own Lightbringers Quest, as did subsequent heroes from Dragon Pass who attempted the quest. It has been used as a major Orlanth temple site ever since. It is associated with the runes of Air (☉), Movement (☞) and Mastery (☩), and the local priests know several feats related to the Lightbringers Quest. Rituals associated with the Lightbringers Quest typically have much less resistance here.*

## Sacrifice

Worship of an Orlanthi god consists of sacrifices to it to strengthen the deity, and to guarantee that the god will deliver its magic when promised. Sacrifices usually involve the ritual destruction of an object or the consumption of food to give it to the deity. It can also involve the promise of future service or deeds (e.g., a promise to travel to a far away holy place or to pay for a large sacrifice to the god). Details vary from deity to deity, from clan to clan, and from temple to temple. The more valuable the offering, generally, the more highly the sacrifice is regarded.

On a daily basis, offerings may be simple: flowers, incense, spilling some drink from a cup before drinking. You make small sacrifices to the gods, for their blessings, all the time: for good hunting, to ensure a safe journey, before a meal, and so on. Although critical in daily life, such sacrifices are so common they earn no bonuses in game terms.

More significant sacrifices can give you a Lingering Benefit. These typically involve substantial gifts or service to the gods (usually resulting in a -3 Lingering Consequence to Wealth or a similar ability). Or your Narrator may allow you to swear a powerful oath to your god — **write your oath down on your character sheet**. These major sacrifices give a Lingering Benefit if you win a contest (typically against moderate difficulty). Use your best rune affinity, augmenting with Wealth or another appropriate ability. Failure may impose a Lingering



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*great potency of power that gave him extraordinary magical preparation, but also risked every person in the clan to suffer his fate, if he failed.*

*The Colymar tribal nyter resides in the sacred Black Spear, wielded by their tribal kings and guarded by the Anmangarn clan. When a Lunar client, Kangarl Kallaisson, was acclaimed king of the Colymar tribe, the Anmangarn resisted Lunar control of their tribe by hiding the Black Spear, to the serious weakening of the king and tribe.*

All wyters embody the community Magic rating. Most of them are associated with a rune or two that are touchstones for determining wyter magic and have a list of magical powers associated with them. How a wyter manifests its power varies from community to community and is usually a function of its mythology. For example, some wyters provide a feat, spell or other magical power for their community. In other cases, a member of the community must incarnate – also called *heroform* – the wyter. Still others manifest themselves directly.

*Old Man Varmand is the Founder and myter of the aggressive Varmandi clan. He manifests as the Oak of Vengeance that grows where his mortal body was burnt, after being killed in battle. Old Man Varmand is associated with the Air (☵) rune and can provide the following abilities to a chief or champion of the Varmandi clan that they can use at his Air Rune rating (see the Clan Generation Questionnaire): Furious Sword Fighting, Terrify Enemies, Attacking Breath, Mounted Fighting, Tumble Horse, Blind Enemy With Gusts of Wind, Restore Mount In Combat, and Restore Kinsman in Combat.*

## Community Magical Resources

The wyter is the conduit through which a community may use its Magic Rating (see *HeroQuest* “Community Resources and Support”). For example, it can channel the community’s support to a hero in the Otherworld. This is also how the community benefits from heroquests. A wyter may also gain Lingering Benefits or even new abilities from community members. A successful heroquester can give his magical benefit to the community instead of keeping it for himself. The wyter holds the benefit. Failed heroquests also affect the wyter, thus harming the community. A person using community magic directly may be subject to an Identity Challenge just like a devotee.

*When Chief Darvaran was told of the approaching Lunars and their Hellmen magicians, he designated Korolvanth to be the chief defender and gave him the sacred ram's helm that housed the clan nyter. Korolvanth was blessed with a*

*Korohvanth has now gained access to the clan's Magic resource that is rated at 12⚡. Although that is only one point higher than his own Devotee of Orlanth Thunderous (6) of 11⚡, Korohvanth does not have an appropriate feat to fight the Hellmen so he decides to use the nyter's ability of Fight Against Hellmen directly, and to augment it with his Air Rune affinity. Korohvanth gets a major success on his Air Rune affinity augment, gaining a +9 bonus to the nyter's ability. It is now effectively 1⚡2. If he loses, the clan's magic will be substantially weakened.*

## The First Hospitality

*After Orlanth made his camp, many people came to visit him there. When they came, Orlanth and his thanes greeted them. He said the sacred words, which could not be said if falsehood was intended. The first stranger who came to the camp was Quirin of the Deep. When he came close to Orlanth's Camp he was challenged.*

"Halt, Stranger! Who comes this way, to a place that is not allowed to everyone? Do you come in friendship, or as a foe?"

*"Greetings, guardian. I come as a friend."*

*"Greetings, stranger. You speak to the lord of this place. I am Orlanth, King of the Gods, slayer of the Terrible Emperor, and the Liberator of Justice. Tell me your name if you are a friend."*

"I am Quivin of the Deep, the son of Vestkarthen."

*“You are welcome here, Quivin of the Deep, son of Vestkarthen. I offer you hospitality, and promise my protection to you and yours while inside. I offer you water, to quench your thirst.”*

"I accept this, with gratitude. I will not rob you, or bare arms, and I will speak  
ever of your generosity."

*"Then you are welcome, guest. And I offer you more: a blanket to sleep under while you are my guest. This is a thing we offer only to friends, or those we would have as friends."*

*"I accept this, with gratitude, and I will speak ever of your generosity."*

*"Then you are welcome, guest. And I offer you more: meat, to fill your belly. This is a thing we offer only to kinsmen, and those as good as them."*

*"I accept this, with gratitude, and I will speak ever of your generosity."*

*"Then you are welcome, guest. And I offer you more: salt, as token of your honor. This is a thing that we give only to those who are great, or who show promise of it."*

*"I accept this, with gratitude, and I will speak ever of your generosity."*

*"Then you are welcome, guest. And I offer you more: duty, which is offered only those who would sit close to me, in my family."*

*"I accept this, with gratitude. I pledge to stand by you in war or peace, and I will speak ever of your generosity."*

*And so Orlanth welcomed the guest into his camp, and this is still the way that we greet all people into our homes and sacred places. And this proves the value of welcoming strangers, for after the dinner that night it was revealed that Quivin was Orlanth's own brother, a son of his mother who had never come to his camp before. So then Orlanth went the step beyond hospitality, and gave to Quivin a place in his own tula to build a stead.*







If this is done successfully, the community does not suffer divine wrath. However, the consequences are drastic for the individual. An infraction that only mildly affects a community has severe consequences when concentrated into an individual. For example, a penalty of -2 to the community could become a penalty of -10 for an individual, and a community modifier of -10 could translate into a -30 individual modifier! Such large modifiers always have visible effects on an individual, appearing as disfigurement, illness, pain, foul odor, attacks by domestic animals, or the like. A person may still be able to direct attention away from himself by blaming the affliction on a curse. However, any god-talker, shaman, or healer who examines and tries to treat his problem will quickly discover the true cause.

## Oaths

Oaths are sworn on the clan wyter, your ancestors, and the gods. Forswearing such an oath can be very dangerous. You can suffer Divine Wrath and Agents of Reprisal from the gods. Your clan wyter might even magically attack you at an inopportune moment, leaving you weak and defenseless.

More dangerous still are oaths sworn to Humakt, the god of Death and Oaths. Such oaths must be

made in the presence of a Sword of Humakt (see page 169) and forswearing leads to the death of the perjurer; either by the power of Humakt or by the prowess of the Sword.

## Agents of Reprisal

Agents of reprisal are often lesser gods tasked to punish offenders. The punishment is not an end in itself, but a “push” from the god, an attempt to get the worshipper back on track. Greater crimes or repeated violations bring greater punishments and the most powerful divine beings available to the pantheon usually pursue a true apostate. Like all divine beings, the Orlanthi gods’ agents of reprisal have bodies; most inhabit air or earth, as befits the nature of Orlanth and Ernalda. They are always visible to the individual they punish, devotees, and priests, but are invisible to other people who are not using magical senses. Once an agent of reprisal has been defeated or has completed its task it automatically returns to the God World without needing to engage in any contest to cross over. Although a worshipper can resist agents of reprisal, he cannot use any of his magical abilities or relationships from the Orlanthi gods to do so. Thus, he cannot use his divine rune affinity or any affinity he shares with his god. If a













After that change the world shook itself slowly awake and began to move, to grow and to seek meaning for its residents. The created world began to change. Eventually everything moved, and from it came the gods and goddesses, the humans and the demons, and the entire world we know now.

## Ernalda and the Golden Age

Once the seas covered all. But the world grew and Ga, Earth, emerged from the depths. Mountain peaks, plains, ridges, and hollows rose above the waves. Gata was born. Empress Earth joined the Celestial Court.

Earth bore twin daughters, Asrelia and Ty Kora Tek, who came out from the deepest earth. Asrelia's daughters were Maran, Esrola, and Ernalda, whose beauty and bounty brought life to the land.

Asrelia ruled the Earth Tribe and was the first Goddess to live outside the Great Mountain. She had many children but only a few are important to us here.

From all the goddesses came Life. In that prehistoric Green Age, Flamal's spores and seeds spread everywhere and everything was good. No drought or famine visited the land. Everyone lived in peace and plenty for all their lives that went on forever. It was the Golden Age.

The world grew and new things kept coming into existence. Things were made and born that confused the Old Gods of the Celestial Court and so the most ancient ones of the Spike appointed one of the younger ones, called The Emperor, to rule over the new world. Now many gods, Elder Races, and tribes of human beings inhabited the world. Emperor Yelm ruled from the Golden City.

However, the great burst of creativity and freedom was over. The Emperor was appointed to oversee things As They Are, and further change was frowned upon and so discouraged. The Emperor brought all power to his own palace. He even forbade the Celestial Court from acting except upon his sole command.

The oppression and suppression by the Emperor could not restrain the universe forever. Many small changes occurred, especially as minor deities came together and bore children. Then the greater gods united, and born was Umath, a great god himself. Asrelia was beloved by Umath but was separated from him by the Elder Powers. All the ancient creative powers were polarities – paired and complete. Each goddess had a husband and each elemental had an opposite. That was the way of the world. Umath saw Asrelia and asked for her as his



reward for driving away the invisible Predark army. Together, they would be complete. The Emperor refused this, saying it was inappropriate and then kept them apart. From this came sorrow and anger. From this was born Desire which would plague and enrich the descendants of these deities.

Umath seized his own place and exercised his own power. The Emperor resisted more and more severely, until at last he sent an army, led by Jagrekriand the Red God who fought and killed Umath. The central powers rejoiced, thinking this would end the changes in the world.

Yelm the Emperor brought Order to the universe. When he extended his Cosmic Rule to include the Earth Tribe, Asrelia retired. The Queen divided up her earthly goods between her most important daughters. Maran Gor received The Great, Esrola received The Most, and Ernalda received The Least.

With the Great, Maran Gor became the goddess of the earth's greatest manifestations such as landslides, earthquakes, volcanoes, autumn, and disease. Those tools that bring death are also sacred to her, particularly Axes.

With the Most, Esrola became the goddess of the earth's bounty. Children, food, sexual desire, and blood are her domain and she is known by many names to many peoples. Baskets carry her bounty and are sacred to her.

With the Least, Ernalda was acclaimed Queen of the Earth for her spiritual and magical powers were far greater than her sisters. Her power is not found in solid things but in actions, rules, ceremonies, and families. Her symbol is the Loom, with which she weaves the fabric of family and society. She is Queen, Mother, and Grandmother of the Earth Tribe and is the living power behind the world. Although she was given the Least, Ernalda is the greatest of all the gods and goddesses.

Many suitors vied for Ernalda's favors and she gave them freely, choosing a new husband when the strength and virility of an old one waned. She and her sisters bore many children who are worshipped.

The Emperor decreed that Ernalda, though Queen of the Earth, must be given to him. Ernalda brought two of her own handmaidens Esra and Eninta with her. One brought her basket and the other the sacred birthing cloths. Another brought food for the long journey. At the Celestial Palace of the Emperor, Ernalda set aside a place for her Loom, and soon was weaving splendid raiment for the court. Other young goddesses joined her retinue: Berlintha, who made clothing from Ernalda's cloth; Mahome, who tended the hearth fire, took service

with Ernalda, leaving her Fire Tribe. Istena, who tends the kitchen, served those guests who visited the Loom and its goddess. Arnna, who came from the Earth Tribe later, guarded her treasure. Jesta, who could heal small hurts, assisted Ernalda in her work. Beseta and Besanga, sturdy mares, carried burdens for the others.

Throughout the rest of the Golden Age, she sheltered in the Celestial Palace and wove cloth for the Celestial Court on her loom. But even in those days, the world was troubled though the Celestial Court would deny it. Indeed, they could not, by their nature see it. But Umath had already made his great Camp and war came to the borders of the Empire. Vermin had been seen in the kitchens of the Palace and creatures stalked the Perfect Garden. Ernalda was no longer safe. She needed a new protector.

## Orlanth and the Storm Age

Orlanth is the last child of Umath, born in a cold high cave to the mountain goddess Kero Fin after the depredations of the older, more brutal Storm gods had begun. Orlanth was defiant and aggressive, like his father and his brothers, and constantly moving and fighting. He had enemies before he ever did a thing.

Orlanth's first actions were typical of his life to come. While playing in the Whistling Caves of his mother, Orlanth raised a wind abruptly to see if he could blow down his brother Yinkin the Alynx. Orlanth exhaled and a powerful wind blew Yinkin clear out of the cave, and he tumbled thousands of feet down towards the sharp rocks at the base of his mother's skirts. Without thinking, Orlanth jumped out of the cave and flew to his brother, lifting him up on his wind and saving him from injury. This was first time, but not the last, that Orlanth would act to solve a problem that he had created.

Orlanth and his brothers were initiated by their uncles who were afraid of the new Storm gods. The uncles could not kill them (for Death had not yet been discovered), but they could try to destroy the powers of the young gods before they came to maturity. However, Orlanth and his brothers survived their tests and surprised their uncles. The young gods had found themselves; Orlanth's powers of friendship, wits, and leadership would serve well when all his other strengths deserted him.

Orlanth was the most thoughtful of his siblings, and wanted recognition of his father's place in the world from the Emperor. Orlanth confronted the Emperor and demanded his father's station, challenging Yelm to the Three Contests, which the



he, the Emperor, could not ignore. The 287 Judges were assembled and the young godling pitted his powers against the Emperor of the Universe.

First was the contest of Music. Orlanth performed the Sword and Rattle dance, while the Emperor performed a Court Dance. The judges were so shocked by Orlanth's dance that they awarded the prize to the Emperor. Orlanth went away angry and disappointed but as he was leaving he saw Ernalda, who had been enslaved by the Emperor.

Next was the contest of Magic. The Emperor displayed all the wonder and glory of the magic of Being. Then Orlanth countered with the magic of Becoming. The judges, inflexible and static, did not like the idea of Change and so awarded the prize to the Emperor. As Orlanth left, he managed to say a few words to Ernalda.

There was a contest of Harmony. The emperor played the imperial harp, while Orlanth played a type of instrument that had not been seen before. When the people heard it they laughed out loud, which Orlanth thought was good, for there was not enough laughter among the lords of the Sky. But the judges awarded the prize once again to the Emperor. Orlanth left the Emperor's Palace defeated, but Ernalda gave him hope and promised to stay with him if he could do an impossible deed: defeat the Emperor.

Orlanth thought long and hard on the problem of the impossible deed, until Eurmal discovered a new thing that had never been seen before. It was

Death, and with it Eurmal slew Darhudan the Grandfather Mortal. Humakt took the new power to himself and used it to sever himself from all other ties. Orlanth saw the new power and claimed it for his own.

Orlanth went to the Emperor's palace and demanded an unprecedented Fourth Contest. Bound by the Emperor's commands, Gold Gryphon was compelled to allow the young god to attempt the impossible. At that moment, deep in the perfect Celestial Palace, a mirror broke.

Orlanth was admitted into the Emperor's presence and challenged him to the contest of Weapons. The Emperor shot his far-reaching arrows to the corners of the world. But Orlanth wielded Death, in the shape of a sword and struck at the Emperor. To the horror of the court, the Emperor was the first God to die. Howling, he fled on the trail that Grandfather Mortal had already taken and hid in the Land of the Dead.

In the confusion of the Emperor's death, Orlanth sought out Ernalda. "Two impossible things have I done: I have challenged the Emperor for a fourth time, and I have killed him forever." Ernalda revealed herself to be the Earth Queen and left with Orlanth to be his wife.

Orlanth returned Death to his brother, but Humakt would accept neither his thanks nor his apologies. "None of the gods can equal my honesty or purpose, and so I shall sever my ties irrevocably and completely." With that, Humakt used Death to sever his family ties, and set off into the world alone. Orlanth remonstrated with him, but Humakt just walked alone. Orlanth was sad to lose his brother, but offered him a seat on his Ring even though he was now a Stranger. But then, almost everyone on the ring was a stranger. Humakt accepted that, and became the Champion of Orlanth's people.

With the Sun slain, the Golden Age was ended and the Age of the Storm Gods was come. Orlanth and his brothers and sons fought each other, except when fighting against a foreign foe. They often fought against the other tribes of gods. Sometimes the Storm Gods were defeated, and sometimes they fought among themselves, but for the most part they fought and conquered the other tribes.

When Sh'harkazeel threatened to devour the gods, Orlanth was the only god who would fight the Cosmic Dragon. Orlanth leapt into the sky and struck down the Mover of Heavens. Orlanth took the Dragon Power as its own. With his left hand, he took the head of the First Dragon and carried it through the heavens before him.





During the ensuing Storm Age, Ernalda and Orlanth ruled the gods together. Their many children include Vingkot the King, Barntar the Farmer, and Voriof the Shepherd. But it was a time of trouble and when Orlanth was unable to protect her, Ernalda found others who would fight for the privilege of doing so. Those who protected her children won her favor, as always. Ernalda's protectors were often successful. Orlanth defeated the ravaging dragon for her. Elmal destroyed the Iron Plants that were poisoning her children. Despite these strong protectors, Ernalda was no frail maiden or meek lady. She wasn't a fighter, but she had intelligence and wit, and struggled in the nurturing sphere rather than the martial one.

Orlanth ruled the gods, sometimes aided by his brothers, sometimes opposed. He defeated the great dragon, the vengeful sons of the Emperor, the Water Tribe, the giants, and many others. Orlanth fought his brothers only when they turned against their own, though the kinstrike pained him. When Urox bullied Yinkin, Orlanth tamed the bull, with only a sharp stick, lariat and his wits. When the Sea Tribe created the Great Flood, Orlanth and his men drove the waves back and seized the best lands from the Fire Tribe. Some foes, like the Logic People, were too strong to defeat and had to be tricked. Orlanth was successful, and so other gods and goddesses sought his protection or were kindred spirits. Such joined the Storm Tribe. Elmal left the Fire Tribe at great cost to become Orlanth's Loyal Thane.

Orlanth made many famous quests to preserve his people. One of Orlanth's greatest victories was when the dragon Aroka devoured all the waters of the world. Orlanth overcame him and freed the gentle rains of life.

Then Orlanth renamed the waters to be Oslir, and sent her north against the Fire Tribe, who were drowned. Water devoured fire so quickly that it grew huge, and Oslira called in all her relatives to the feast. The rivers came so quickly that nearly the whole world was drowned. The Storm Tribe lands were spared because Orlanth had already defeated the Source of Waters, and they dared not attack. Orlanth's safe land was called Ernaldela, and the residents were the Vingkotlings.

Another time Orlanth avenged his father and defeated Jagrekriand the Red God and his army of demons. Orlanth used his thunderbolts and lightning to beat him into submission. Although Jagrekriand and his demons remained a menace he never confronted Orlanth again.

As King of the gods, Orlanth needed wisdom to rule – a quality in short supply with the unruly

Storm. He sought out the Well of Wisdom and after great trials and the payment of heavy proofs, was judged pure enough to attempt a drink. He survived the terrible Baths of Nelat without being destroyed completely, and won a fight with Magasta, King of the Water Tribe (or possibly his son), and so Daliath granted him a single sip of the sacred drink. Orlanth gained True Wisdom and returned in triumph to his folk on the wheels of Mastakos the Mover, who later became Orlanth's charioteer.

Then came the Doom of the World. Ragnaglar, the evil Other brother, had conspired with two goddesses to produce Evil incarnate. The deities Mallia, Ragnaglar, and Thed joined and became the Unholy Trio. They made Wakboth, the chaos god, the worst thing that ever came into Glorantha. Where Wakboth and his chaos minion went, gods died and the world mutated to something of unlife and undeath. They went to the center of the world and destroyed the ancient, primeval Spike. The cause of creation was gone. Only destruction remained.

The world descended into Darkness. Monsters and chaos creatures crawled everywhere. The differences between the worlds collapsed. The realms of the living and the dead were one. The heavens and the hells were one. Cold, death and darkness reigned.

## The Great Darkness and the Lightbringers Quest

The Storm Age slowly slipped into the Greater Darkness as life became more perilous. Monsters and demons prepared the way for the Devil and his armies. Kin could not be trusted. Treachery and betrayal were in every heart, seeded there by emptiness and chaos. Oblivion blasted whole lands and peoples out of existence and memory.

In the age of Terror, after Chaos had come, and Orlanth's Tribe had been driven from Umath's Camp, Ernalda was forced into sleep along with the other powers of the Earth. Without her blessings and protection, many starved, joining those who had gone before in death. Even in sleep her powers were great and she bore the Earth Avenger, Babeester Gor, who defended the sleeping goddesses until the Dawn that would come.

With Ernalda in eternal sleep, Orlanth took it upon himself to set right the wrongs that had overturned the world. He called old friends to help and met others along the way and thus began the Lightbringers Quest.

The Lightbringers Quest is the single greatest undertaking of the Godtime. It unified all other









Orlanth began with the Song of Truth. This freed all the dead who still cared for him. They armed him in ragged splendor for the tasks to come.

Orlanth underwent Trial by Combat. The Locked Gate and its guardians had kept certain dead gods imprisoned. Orlanth fought these Keepers and soon they had joined their captives in the Hall of the Dead.

Orlanth made a promise of the future - which it would be like the past. The Emperor demanded, "Which past?" to which Orlanth replied: "All of them." The dead scorned his words; all knew they were here in Hell because everything could not exist at once.

Orlanth suffered the Requirement for Proof, a searing, burning shower of the acidic hatred of all his foes present. The three baths were Fire, Hatred, and Truth. He was scorched and would have been destroyed utterly. Only the faith and love of those he had left behind saved him. But like the Baths of Nelat, he survived. In the Middle World, the thousands who survived in the Silver Age had a dream that night, and awoke from nightmare and sacrificed to Orlanth to strengthen him. Orlanth survived, and so his Proof was accepted.

The Emperor made his statement of recognition then, and agreed that Orlanth and his kin had the right to a place in the universe and that Orlanth was High King among the gods. All hatred between the Emperor and the High King would be healed in whatever future might exist.

The Emperor made his demand for Atonement. Orlanth made obeisance then before the other gods. He acknowledged the power and might of the Emperor and his way of life as long as it did not interfere with his own.

Orlanth then surprised everyone and made a formal bid for friendship. The Emperor was reluctant to accept, as this was not necessary for the world to work. However his family and advisors and subjects all begged with the him to accept so, finally, he did. Friendship was not necessary but it made things easier after that.

When the Emperor and Orlanth agreed, something new happened. This was the goddess called Arachne Solara. Arachne Solara said that all of them present should agree. If they did, she said, they could make the new future that Orlanth had promised. Otherwise, they would be nothing when Wakboth came to them there. All the gods agreed, and swore the oath that Arachne Solara told them to swear.

The oath between the gods is called the Cosmic Compromise. All of the deities agreed to share the world with each other, and with all of the experiences that they had already had. No one was allowed to avoid what they did not like, and so all of the gods agreed that they would share their time among both Life and Death. They agreed to these things, and that they would not actively intervene in each other's realms except in those ways which they had already done. They would not individually or consciously alter the world. They would not even turn their awareness to it, unless called upon to do so.

Upon this relationship of promises, Arachne Solara constructed a great magical web that was made from the things that did not exist anymore. Then she gave the net to all of the gods to hold between them, to catch and wrap up whatever came among them.

Wakboth came in among the gods when he had killed everything in the middle world; the gods cast the great net upon him and held it tight so that Devil was helpless. Then Arachne Solara leapt upon the god with vengeance and mystical splendor. She wrapped the chaos god in her legs and her web, and with every orifice she sucked everything out of the Devil and filled herself with it. The empty husk was ground into dust and each god who was present took a tiny piece, to remind them of their oath.

Then the goddess took the net and hung it about her to conceal the birth of her child. Her child is the Pledge of the Gods, and all of existence swore upon it to uphold their agreements. This oath is nothing less than the recreated world, and if any deity denies the oath they threaten the whole world.

The world restored by his deeds, Orlanth was acclaimed High King of the Gods. His kin, the Lifebringers, and many other gods recognize this title. At Orlanth's command, the great gods occupied their proper spheres of the world: Yelm ascended into the Sky; Orlanth filled the Air; Ernalda occupied the Earth; Magasta turned the ocean; and Subere revitalized the underworld. Ernalda was one of many who aided Arachne Solara and with her powers, assisted with the birth of Time. Thus, she is considered the Midwife of Time. When Orlanth and Ernalda again looked upon each other, fresh and full of life again, they embraced as fully as immortals can embrace, and from that moment was born Voria, the Goddess of Spring.

That is how Orlanth and the Lightbringers brought the world, once again, into the sweetness and wonder of Life. This was the Dawn and the beginning of Time.















## Orlanth and the Machine God

In the far west of the continent live a race of sorcerers who do not believe that gods and spirits are real, and who regularly rob them of their life force with cruel magic. They accuse *us* of having “false gods,” but were the ones who aided both Gbaji the Deceiver, and Arkat the Traitor.

Since before the Dawn and after it, Orlanth has always aided his folk to drive those foul and deranged people from the world. Always Orlanth has won in the end, but often it did not appear possible until his victory.

In the Second Age, when the sorcerers were called the God Learners. They tried to enslave all peoples, and to promote the worship of their own fake deities over everyone's real gods. They were very clever, and could do magic which no one else could do. But they always failed to see into seven generations, and to understand the hidden ramifications of their actions.

One time they were very clever. The evil sorcerers in the west made a parody of the god Mostal, who is the Maker. To hurt Mostal more, it was constructed without respect or dignity, and so although it could do almost anything that a real god could do, it was not living.

At first only a few people believed in it. They called it the *Zistor*, and said that it was a new source of power and understanding. The Zistorites said it gave them new understanding of the world, which allowed them to separate from mundane reality and dissemble the cosmos into components, at will. In that way, they made a new place for themselves, and fit themselves into their new place. Soon there were thousands of people who embraced Zistorism, and worked hard to fit into the system.

One day Zistor the Destroyer showed up, in person, to help during the invasion of Esrolia. It was a huge monster, made of gleaming metal and wires, which tore down the walls of cities. The Zistori people had dreamed of this, and were glad for it. They liked it.

When they woke, many of them traveled to the island called Machine City. There they made a base and foul sink of soulless depravation. Everyone in Machine City worked to make themselves into better parts of the machine, or to make the machine better. And that way Zistor grew. And all the time, more people wanted to have the dreams of victory, and joined the belief with fervor.

Zistor had an evil brother named Gorings the Tap, who twisted Bingista, and another which we can't remember any more, and made them into

the food for Zistor. Now, by this time Zistor was immense, for all across the Inner Seas which encircle the bottomless Homeward Ocean people of every description thought of it, and dreamed of it, and tried hard to be part of it.

And somewhere, sometime, the machine belief of Zistor became a god.

And when that occurred, then Orlanth could act, by himself. For as everyone knows, every god and goddess of Glorantha is bound by their promises at the Cosmic Compromise. None of them may ever step out of their natural being, unless only one thing occurs: the imminent threat of the universe being destroyed.

And somehow, Zistor and its brothers had provoked that response from Nature itself. Ancient forces, previously held in check by Godlearner magics, did not restrain the elements and powers which had been chained, twisted, and dwindled by ignorance or design.

So then the enemies of the Machine City, backed now by their gods, raised great armies and moved to destroy their foes. Zistor, brave thing that it was, rose to resist, and led his own army. At the last, Orlanth knocked Zistor down, and Mostal handily took it apart. Then Orlanth freed Bingista, and Chalana Arroy released the other one. Zistor tried to resist, for it was supposed to act as if it was alive. The screaming, grating cry of pain when it died was terrible for all who heard it.

And all across the lands of the Orlanthi, folk breathed easier, and slept sweetly. That was the year when the Windless Typhoon wreaked havoc across the Western Lands, home of the sorcerers.

## Orlanth and Red Shepelkirt

Orlanth is the god who began the Great Compromise, and he has always been the one who has led in its adherence. He has never budged from perfect participation, unlike Yelm and the other faulty deities which had allowed the intrusion of Gbaji, spawn of the devil, into Glorantha.

Ever since that first crucial weakness, when Gbaji and his spawn were freed, there have been many conflicts with evil. And in each of those Orlanth, with his council and kin and tribe, has been foremost to combat chaos and destroy it forever. The justice-seeking, chaos-destroying righteous followers of Orlanth are the foremost keepers of the world for their god. Thus, whenever the cosmos is threatened, the winds are raised, and Orlanth is there first to see.











**Worship:** *The method whereby mortals interact with the Otherworld, usually in a religious manner, but also possibly in a mystical or impersonal, materialistic manner.*



## Elmal ☉

Sacrifice. Deity, 1000. [Runegate, Aranwyth tribe]  
God of the Sun, he was rescued by Orlanth and married into his family. He is Orlanth's loyal thane, and guarded the Orlanthi when the Lightbringers departed. Nearly a century ago, the Elmal cult was nearly torn apart by people who claimed to worship New Elmal, later revealed to be Yelmadio.

## Engizi ~

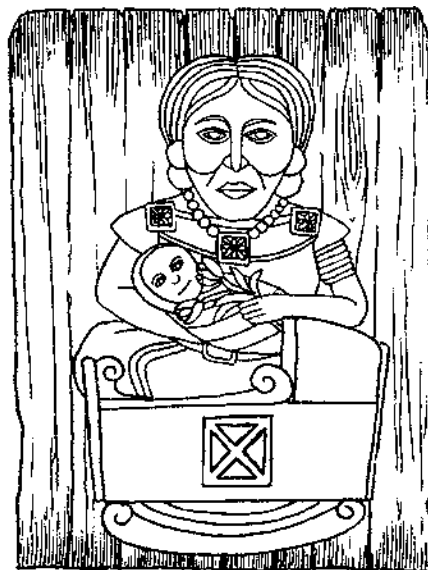
Sacrifice. Deity. 500 [Along the Creek-Stream River]  
Engizi is the god of the first water to fall from the sky to create a current flowing downhill. He was the first to do this, and so he is called The River. Fishermen who live along the Creek-Stream River worship him.



## Ernalda ☿

Sacrifice. Greater Goddess. 40,000 [All]  
Ernalda is the Queen of the Earth and goddess of Women, as worshipped by the Orlanthi. Ernalda is the most important women's goddess; she oversees the spiritual welfare of women and all that they do. Ernalda became the wife of Orlanth, with whom she has practiced all seven forms of marriage, and she has also been married to others deities. As Queen of the Earth she is head of a pantheon of agricultural deities. She is the daughter of Asrelia, and sister of Esrola and Maran Gor. Ernalda is a Great Goddess, worshipped by almost all Orlanthi women. She is the source of all feminine spirituality, peace, and fecundity; she is the Broad Earth that is the foundation of all creation. She is the source of all animals, plants, and peoples, through her many daughters. Ernalda is the most widely worshipped goddess in Sartar and

temples to her are found in every clan, tribe, and city. Her cult also includes worship of Esrola, Maran, the Household Goddesses, the Weaver Women, and many minor goddesses.



## Esrola ☿

Sacrifice, Deity, Subcult (Ernalda). 5000 [all Sartar]  
Esrola is the Mother of Life, worshipped by all which draw life from the earth there. She is a daughter of Asrelia, and sister to Ernalda and Maran Gor. She is the source of the earth's great bounty, manifest as food, children, sexual desire, and blood. Her broad rule includes all forms of nourishment, so that she is worshipped with the barley, wheat, oat, rye, cow, goose, sow, or ewe goddess as appropriate – all are her daughters. She had many lovers and many children. She was the mother of Ezkanekko by Argan Argar. Esrola is normally worshipped in conjunction with Ernalda, but a few initiate to her as a subcult of Ernalda.

## Eurmial ☿

Propitiatory Sacrifice, Devotion. Deity. 100  
Trickster-God of Theft, Deceit, and Betrayal. Eurmal is responsible for many woes in the world, including death and illness, hunger and loneliness. But Eurmal swore loyalty to Orlanth, and he showed the way to the Underworld during the Lightbringers Quest, and has helped the great god several other times with his thieving skills. He is a shape changer, a rule breaker, a sex changer, a scapegoat, and a glutton. Most people offer only propitiatory sacrifice to Eurmal; a very few madmen and troublemakers devote to him. His initiates are the Tricksters and are outlawed unless under the protection of a powerful Orlanthi.

## How Many Cultists in My Clan?

*Any given deity is more or less popular among clans, so some clans have more or fewer worshippers than others. For example, an average minor cult with approximately 1000 initiates might have 2 clans with 180 initiates each, 18 clans with 18 initiates each, 158 clans with 2 initiates each, and 24 clans with no initiates. Some cults (such as Argan Argar or Flamal) are even more concentrated in one or two clans with very few (or even no) worshippers outside of those clans. Other cults (like Babeester Gor or Gustbran) are not dominant in any clan and are spread out more evenly amongst all the clans.*

*Note: An average Sartarite clan of 900 people has about 375 children, 75 young adults who have not dedicated to a cult, 375 adults, and 75 elders.*









Humakt was a brother of Orlanth, but renounced his kinship to serve Death. He is the Orlanthi god of War and Death, the greatest fighter and warrior among the gods. He is the Separator, the Divider, and he made the Great Darkness; he is Death, and he is able to bring others to him, whether he does it with a sword, stare, or word. He lives in swords, his magic is to fight and to kill and destroy. His initiates are feared by normal people as sacred killers, but desired by chiefs and kings as mercenaries.



and of Communication in general. He is one of the Seven Lightbringers. Initiates of his cult are merchants and heralds, protected by their god's reputation for neutrality and power. The cult language, Trade Talk, is spoken as a second language in much of Glorantha. His temples are marketplaces.



Kero Fin was a daughter of Earth and Mountain, raised to mark the place where dragons held sway. She is called one of the Three Dragon Mountains. When Umath appeared, Kero Fin raised herself even higher, to praise the storm and offer the god a place to rest. He did, and the child of this was Orlanth. She is also the mother of Yinkin. She is the source of Sovereignty in Dragon Pass.





Kolat is the son of Umath and Kal, a spirit entity. Kolat is the sole male repository of spirit power among the Orlanthi. He was once Orlanth's companion, but was shattered by his foes. He begged Orlanth to let him continue to serve, and so Orlanth assigned a part of Kolat to every Orlanthi, to protect and assist mortal beings. His followers are shamans, of which there are few in Dragon Pass, or among Orlanthi in general.



The Knowing God and one of the Seven Lightbringers, Lhankor Mhy invented writing; his three scripts are still used by the Orlanthi. He knows laws, customs, and histories of the people, as well as things about foreign places, peoples and gods. He knows or can discover any fact or secret, whether it is known by a person, manifest in nature, or contained in a book. His initiates are the literate sages of the Orlanthi and his temples are libraries.

Goddess of Earthquakes, worshipped by few and propitiated by many Orlanthi on both sides of the Rockwood Mountains. Her greatest temple is at the base of Kero Fin Mountain. She is a ponderous goddess whose stamped foot shakes the world. Maran Gor is a daughter of Asrelia, and sister of Ernalda and Esrola. Her initiates are the Shakers and their curses are feared.



God of Hunters and bears, worshipped throughout the Orlanthi lands. Odayla was a son of Orlanth and is famous for wrestling the Great Bear into submission, though some say that he is actually the Great Bear, who dies but awakens again each year. He is one of the Thunder Brothers, and during the Darkness he gave the Heortlings the skills and abilities they needed to stay alive amidst the monsters. His initiates are the Bearwalkers, who wander the Wilds.







## Orlanth 625

Sacrifice. Greater God. 37,500 [All]

High King of the Gods and principle god of the Orlanthi religion, Orlanth is worshipped in all the Orlanthi lands by most males of the tribes. Orlanth is High King of the Gods, worshipped by almost all Orlanthi men; he is the Middle Air, the Great Storm that moves all winds. He is a warrior and leader who overthrew the Emperor and freed Ernalda. Though he welcomes specialists to his household, he is also good at all the things his followers can do. Thus he can fight, judge, recite, farm, and make things as well as husband, father, and lead. With Ernalda and his storm companions, Orlanth formed the Storm Pantheon. In the Darkness Orlanth set off with his companions and completed the great Lightbringers



Quest, to liberate Life from Death. Now he rules the world, and oversees the Orlanthi gods and peoples. His initiates are carls, kings, warriors, and magicians and his cult also includes worship of the Thunder Brothers, Barntar, and many local heroes.

## Redalda ፬፻፳፭

Sacrifice. Deity. 1000 [Runegate, Toenal]

The horse-loving daughter of Vingkot, Redalda is the horse goddess of the Orlanthi. Redalda is a minor goddess associated with Ernalda and Elmal. She has some followers in any clan that takes pride in its horses and stables.

Sartar 9:

Sacrifice. Hero. [Boldhome, Jonstown, Swenston, Wilmskirk]

Sartar came among the many tribes of Dragon Pass and organized an Orlanthi kingdom centered upon the lucrative trade through the kingdom. He was a master of the Movement Rune. He founded Boldhome in 1492 ST, and after his apotheosis in 1520 his dynasty ruled the land until conquered by the Lunar Empire in 1602. Sartar is worshipped by members of his bloodline and by those who seek to keep his Flame alive.

## Thunder Brothers 66

Aspect. Sacrifice.

Collective name for the minor gods of Orlanth's household. The Thunder Brothers are a loose collection of Storm deities, basically the younger sons of Orlanth, Urox, and the sons and brothers of other gods of the pantheon. The Thunder Brothers are Orlanth's thanes, the most prominent of whom also are associated with a power of Orlanth's. Usually only worshipped as part of the Orlanth cult, they most often appear and act as a group, in important myths. When Orlanthi worshippers participate in the holy day worship and travel to the Divine World to help their god in battle they most often participate as members of this group.

Ty Kora Tek ☐†

Sacrifice. Deity. Subcult (Ernalda). 1500 [All Sartar]

Queen of the Dead. Ty Kora Tek is the sister to Asrelia but is neither so beautiful nor so friendly. Within her vast grey cavern, she rules over the dead who, forever gibbering in the darkness, are subject to her laws of Silence and enfolded in her mindless comfort. Her worshippers prepare the dead for burial and are privy to the terrible secrets of the Underworld.

# Sartar















## Jonstown

Jonstown is a small city founded by Sartar in 1481. It is most famous for the Jonstown Library, the most important Lhankor Mhy library in Sartar, which holds thousands of books. The city is also home to the House of Peace, the largest Chalana Arroy hospital in Sartar.

## Kero Fin

This eternally snow-covered mountain, eight miles high, is the physical manifestation of Orlanth's mother, the ancient goddess Kero Fin. Kero Fin is the greatest and most magical mountain in the world, a remnant of the ancient Spike. This titanic mountain looms above all of Dragon Pass and gives its name to this entire region: Kerofinela. She is visible for hundreds of miles in all directions. Her ice-covered summit extends into the Other Side and is the source of her common name, Wintertop.

Kero Fin is a site of pilgrimage for Orlanthi throughout Dragon Pass and beyond. The lower mountain is dotted with shrines and holy sites. At the base of Kero Fin is Maranaba, a temple to Maran Gor, the Earth Shaker. At its top is a temple to the Mother of Storm. Between lies the difficult cliffs and precipices that Orlanthi priests overcome in daring fits of religious zeal. The pious climb high up the mountain and jump off, trusting to Orlanth. Those who have defied or angered the god are unlikely to be helped and plummet to sure death. All Orlanthi are familiar with the location for on Orlanth's high holy day their souls fly there to attend the god. Openly anti-Lunar Orlanthi have taken shelter on the Great Mother's snowy reaches and have allied with the bloody priestesses of Maran Gor.

## Killard Vale & the Four Holy Hills

The rich Killard Vale is the sacred valley of Sartar. Surrounding it are the Four Holy Hills: Four Winds, Nine Moss Hill, Sacred Top and Lookout Hill; they are major holy places for the people of Sartar.

Much of the prestige and wealth of the Kheldon tribe comes from their control of the Holy Hills. Here Orlanth slept; here the last Vingkotlings sheltered during the Great Darkness; and here the great hero Heort was born. In the Gbaji Wars, the area was called Rebel Vale, and in the EWF period it repulsed dragons and kept its people free. Its remarkably fertile fields and herds supply the royal city of Boldhome, home of the House of Sartar.

## Larnste's Table

Rising two thousand feet about the surrounding landscape, Larnste made this steep-sided plateau

when he needed a place to rest his staff and gloves one day while he ate. Pilgrims travel from far and wide to offer sacrifices to Orlanth Larnsting.

## Nochet

Nochet (some 100 miles to the southwest of Sartar) is the biggest and most important city of the world, with more than 100,000 inhabitants. The main city of the rich land of Esrolia, Nochet has been great since before time – once the Vingkotling kings ruled it, now the sinister Grandmothers Council of Esrolia rules it. Sartarites travel to Nochet for both pilgrimage and trade – often both.

Many gods and goddesses reside in Nochet and it is famed for its great Temple of the Ernalda, Mistress of the House of Life. A large priestesshood oversees it, and the temple is also a school for priestesses in general. It is renowned throughout the world, and rivals the temples of Ezel.

The great and kind Goddess of All Healing resides in the Great Hospital of Nochet, and is perhaps the greatest temple to Chalana Arroy in the world. Its priestesses are called the Sisters of Mercy and are welcome in every kingdom and tribe.

## The Four Holy Hills Four Winds Hill

*This sacred hill commemorates the time when Orlanth summoned the Four Winds to come to him here. Later Vingkot did the same, and after him other Vingkotling and Heortling kings since before the Dawn. The rites begin with summoning the Four Winds, and then can expand to include the worship of any wind deity.*

## Nine Moss Hill

*Ernalda and Esrola called the people here and explained the ways of worship and pious reverence. They left behind two huge standing stones to mark the place for worship, each roughly shaped like a goddess and with a lesson hidden in each type of moss. People from come here to perform the high holy day rites of Ernalda and Esrola on top of the hill.*

## Sacred Top Hill

*Sacred Top is one of the Four Holy Hills of the Killard Vale. There is a sword graveyard at the hill's base and altars for many gods and heroes atop it. So many people worship there, it is said, that the wood-sellers who supply the becatombs are the richest men in the vale. Three Princes of Sartar, Jarosar, Terasarin, and Salinarg, were cremated on Sacred Top.*

## Lookout Hill

*Lookout Hill is a high hill at the foot of the Quivini Mountains and one of the Four Holy Hills of the Killard Vale. It is sacred to Orlanth and his loyal companion Rigsdal.*









world. The Lightbringers enabled Life to triumph over Death and Darkness; their deeds saved the world and preserve it yet today.

The Lighbringers Quest is the central mystery of the Orlanthi religion. It is re-enacted each Sacred Time so that the world might continue to live. The Seven Lightbringer gods are: ☼ Orlanth the King, ♀ Lhankor Mhy the Sage, ⚔ Issaries the Guide, ☯ Chalana Arroy the Healer, ♀ Flesh Man, the terrified mortal, ☿ Eurmál the slippery Trickster, and ♀ Ginna Jar. Some say Ginna Jar was the *wyter* of the group,

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One day the trail led to Sorcerer's Town. There they joined the populace to witness the execution of a criminal monster caught by the sorcerers. Flesh Man recognized Eurmal, and begged Orlanth to save the wretch. Orlanth agreed, and they revealed themselves and drove off all the executioners. But they kept Eurmal tied up until Orlanth had extracted the Bondsman's Oath from him, so that he would be obedient to the chief.

Orlanth ordered Eurmal to bring them to the place that they all wanted to find. Eurmal was reluctant, pleaded ignorance, mocked them, begged not to have to do this, and threatened eventual revenge for it. When Orlanth told him to stop talking, and find them the safest journey to anyplace, he consented. This way they found their way to the shores of the sea.

Upon the shores of the western sea their last member, Ginna Jar, joined the company. She suggested that they should form a new type of bond, the Lightbringers' Ring. The seven did, and they took an oath, and so were prepared for rest of the journey.

## The Sea Journey

Orlanth and his friends sought the best way to cross the wretched ocean, which was dying and breaking from the forces of chaos. Orlanth cast about for help or guidance and was answered by Sofala, the ancient Turtle Grandmother. She owed Orlanth a favor, and agreed to bear them across the seas to the best of her ability.

On the way a sea dragon attacked them, but Orlanth drove it off. They were attacked by a god, but he left when Chalana Arroy healed him. A school of small monsters tried to swarm over them, but could not penetrate Issaries sacred camp defenses. Golod, the King of Fishes, tried to swamp them but Eurmal convinced the Old Man of the Sea that they were kinsmen. A goddess attacked, but Lhankor Mhy knew what was needed to divert her. At last they reached the western land, Luathela.

## Luathela

The western land of Luathela is inhabited by a race of demigods called the Luatha. They are the children of many lesser gods, and all have strange magical abilities. From living in the palace of Rausa their skins are all different shades of purple.

The Luatha had been warned of the coming of the Lightbringers. They did not like foreigners, and had kept all away. When Orlanth waded ashore they opposed him. Orlanth and his companions needed assistance, and that is when they remembered that

they had the Eternal Ring of the Vingkotlings. He placed it on; and seven times seven thousand Vingkotlings warriors woke from deep sleep or daily life and raced upon the winds to join their lord in battle. With a shout like thunder they charged upon their foes that waited on the beach, and they raised a surf, red and purple with blood before the fight was over.

## The Lightbringer's Summons

(from The Travels of Biturian Varosh), 1615 S.T.

*After we ate, the healer continued her ritual. I grew chill as she spoke a certain poem, and Norayep watched me with alarm.*

*Chaos stalks my world.  
Broos have bruised me, the Hand has pawed me.  
I have taken up the impossible path,  
And seek those who must aid my task.  
You are not the first of my friends.  
Others walked with me to Heal.  
The Devil took them, they died.  
I failed to save them, Chaos grows.*

*This is the Lightbringer's Summons that all must answer or lose the faith of their god. The healer was telling me that she had seen the foe and failed, that she was under oath to return and fight it.*

*I explained it to Norayep. She said, "I have no vows to hunt Chaos. You are my master and owner, but that cannot overcome my fears. I am no magical warrior or blessed healer."*

*"Nor I," I said.*

*Eye-whisper said he detected the ragged ghost of Alain, Sword of Humakt, plaguing the consciousness of the healer. I recalled that that Humakti had prepared an expedition against broos active in Sog's Ruins. The mere thought of a foe that could make a Humakti remain in this world did chill me to my soul.*

*When so filled with fear, I always ask Issaries. He answered, saying that the path lay in Sog's Ruins. Must I go? No, heroquesting for me was voluntary, not compulsory.*

*But still I was obliged to answer the cult demands that I take my part on a Lightbringer's expedition. A dilemma indeed.*

*"What price can I pay," I asked, "to fill my spot with something greater?"*

*"Only god things are better than a Lightbringer with a brave heart," she said. "How could anyone replace your skills?"*

*"What about a truestone?" I asked.*

*"An excellent vessel, Goldentongue, but who will fill it?" The question was rhetorical, of course.*

*Thus, I bought my way out of a heroquest, sending instead a spell-laden stone with all my magic.*

*The priestess seemed pleased with this trade. I did not feel cheated, for my life path did not lie upon the hero's trail of impossible deeds. But I was poorer, and had even less chance to decently outfit myself in Pavis.*



At last the Luatha saw they could not win, and they called for a parley. They wished to withdraw, and promised that they would no longer attack Orlanth and his army if they could do that. Orlanth insisted that they escort him to their leader.

Aklor, the son of Luath and Jeleka, was the Luathan leader. Aklor escorted Orlanth and his companions across their beautiful, but shadowed land to the magnificent, vacant palace of their ruler. This was Rausa, goddess of the Western Gates. She hated Orlanth because he had killed her father, Yelm, and banished him to remain forever below her own Western Gates. Rausa had been the last to see him in the world of the living. She hated Orlanth so much that she smeared herself with her father's crimson blood to remind herself to take revenge. She hated Orlanth so much that, whenever she had the strength, she armed and rose up from the horizon to look for him. She wished to send Orlanth to her father's fate, and then lock the Gates of the West behind him. Now, at last, he was here, in her palace.

However, she also feared Orlanth and what he could probably do to her, her people, and her palace if he unleashed all his powers. She knew it would be difficult to kill him if he was alone, and he was not. He would be hard to kill if he was unarmed, which he was not. He would be hard to trick, too, since he was so well advised.

So Princess Rausa asked him what he wanted here, in her house. And Orlanth spoke simply.

"I wish to travel beyond your home," he said, "and through the Gates of the West, and have them locked behind me."

And the goddess was so happy that her wish had come true that she did not ask what his business there was, or with what intent he entered into this, or what end he hoped to accomplish. She collected the fee for going to the Underworld, then ordered the gate keepers, Vamth and Rhylor, to wrench the great doors open, and to lock them again when the travelers went through.

## Below

*Rausa, Luathan goddess of the Gates of Dusk, pensively waits to greet her father's murderer outside the gates of her palace at the far-flung edge of the west. The shadowy gate keepers, Vamth and Rhylor, stand ready to do her bidding.*





# Orlanth



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## Chariots

*Orlanth rides in a thundering chariot pulled by two horses, Crisis and Rage, and driven by his charioteer, Mastakos. Although, the Heortlings are horse riders and do not normally use chariots, they do use chariots in ceremonies and sacred leaders are often conveyed by chariot. In battle, Storm Voices are conveyed by chariot so that they might use their Air affinity to call down lightning and thunder against their foes*

*Orlanthi chariots are two wheeled and pulled by two horses. Their frames are made of wood and are covered in ox-hide. Red ox-hides from the Cinsina tribe are especially valued for sacred chariots.*

## The Red-Haired Women

*Although Ernalda is the Goddess of Women, Orlanth calls to some women through his manifestation as Vinga. During the Lunar Wars and Occupation, many Orlanthi men were killed; as a result, Orlanth has called an increasing number of women to him, including many widows. The Red-Haired Women are feared warriors of Sartar. The most famous Vingas in Sartar are Queens Kalyr Starbrow of the Kheldon and Leika Ballista of the Colymar.*

the Water Rune. His subcult is prominent amongst the Cinsina and Aranwyth tribes. His worshippers have the ability to use the Air Rune affinity to call down rain to flood rivers or fertilize crops.

## Mastakos (𐌛)

Mastakos is Orlanth's charioteer and, by extrapolation, god of travel and motion. He is the blue planet that crosses the sky more swiftly than any other, then steps across the dome in an instant to start his journey again. His few worshippers have the ability to designate one special holy place and then later use the Movement Rune affinity to return there in one step. His worshippers are the charioteers of kings, chiefs and heroes, and can use the Movement Rune affinity to drive their sacred chariots over any terrain. This subcult provides the Trail West Feat.

## Niskis (𐌛𐌶)

Niskis is the fertilizing rain, the name Orlanth used when he seduced goddesses (including Ernalda) and fathered their children. Niskis is closely linked with Yinkin and combines the Movement Rune and the Life Rune. Initiates of Niskis can use the Life rune affinity

to seduce women or to fertilize women, livestock or fields. This subcult provides the Niskis Feat.

## Orlanth Rex (𐌛)

Orlanth Rex is a subcult of Orlanth the King instituted by Alakoring Dragonbreaker in the late Second Age. Only an elected tribal king can join this subcult, although nearly all Orlanthi worship Orlanth Rex in tribal ceremonies. Kings who belong to the subcult can use the Mastery Rune affinity to command any Orlanth worshipper, including priests and devotees. Nearly every tribe of Sartar incorporates this subcult into their kingship rites.

## Thunder Brothers (𐌛𐌶)

These Brothers are the collective sons and incarnations of Orlanth. They are worshipped as a subcult at Old Wind as the Breath of Orlanth. Worshippers meditate upon their breath and use the Mastery Rune to augment their Air Rune. This subcult teaches the Breath Mastery Feat to Orlanth devotees.

## Vinga (𐌛𐌶𐌵)

Vinga is the goddess of Orlanthi warrior women and through the Vinga subcult, women can belong to the main Orlanth cult. Various, Orlanth's daughter or another guise of Orlanth, Vinga wields Orlanth's weapons and is one of the most war-like of the Thunder Brothers. She is described as "dread rouser of battle-strife, unwearied leader of the host, who delights in the cry of war and battle." Vinga's worshippers dye their hair red and are forbidden from participating in Ernaldan rituals such as her childbirth rites; however, they gain access to all of Orlanth's rune affinities and can even join additional Orlanth subcults. Vingas are also often called the Red-Haired Women.

## Devotees

An Orlanth initiate may dedicate himself completely to Orlanth and become a **devotee** of the god. He must renounce his initiate status to any other divine cult and can only belong to one subcult of Orlanth. He must also permanently lose the ratings and abilities of any spirit magic or wizardry he may have.

The devotee becomes a manifestation of Orlanth, or more precisely, he is an incarnation of one of the Thunder Brothers. All Orlanthi hold Orlanth devotees in great respect. Devotees of the Thunderer aspect of Orlanth are often called "Thunder Brother," devotees of the Larnsting aspect of Orlanth are often called "Wind Lord." A devotee may also be called by the name of the divine feats he embodies.

## The Rex Statue

*Orlanth Rex requires his worshippers to have a statue of him and his wife. They are usually about human size, and made of wood, though some are made of stone. A Rex priest must bless the statues, so that Orlanth and Ernalda awaken inside them.*

*Every tribe or kingdom that uses the Rex Kingship rites has a small temple building to protect these statues. These temples are always at the place that the people meet to elect and recognize their king, give him his torc, and raise the thunder of the tribal assembly. Most Rex temple buildings are only big enough to cover the statues of Orlanth the King and Ernalda the Queen. They have doors that open to an open area where worshippers gather. The fire altar, at ground level and about fifteen feet wide, stands in front of the temple doors.*

*Sacrifices to Orlanth Rex are of black bulls and images made of fertile barley stalks. As usual, worshippers burn the bones and fat on the sacred fire to the right of the statue, and cook the meat on Ernalda's fire to the left.*

*Large temples spacious enough to hold worshippers inside are rare, found only in Boldhome, Alda-chur, and distant Pavis. Before the Lunar conquest, some cities in Tarsh also maintained such temples. All are large enough to include about a hundred people in the ceremonies. Even those temples, however, have roofs that are mostly open to the sky.*



## Common Orlanth Feats

Devotees of Orlanth may perform magical feats, repetitions of Orlanth's mythic deeds. Some feats are universal to the Orlanth cult, others are associated with specific Thunder Brothers or with various subcults.

### ☞ The Thunder Weapons Feat

Orlanth is the master of the terrible Three-Bladed Thunder Spear. One blade is Yavor, the Lightning Javelin, which flies unerringly to its target and burns all with a blinding flash. Another blade is Durndor the Gutburner, which always pierces its target with a single throw and then opens up and tears him apart. Third is the awesome Immolator bolt of power that sears through the clouds and air without touching the ground. Whatever it strikes is burnt away, revealing only its purity and power.

### ☞ The Thunderer Feat

Orlanth is the Thunderer, before whom all lesser beings flee. He bears Justice and Death and can destroy with the crushing Great Sound. Each foot is carried by a gale, and a wind that is fire is sworn to die for the Thunderer. His words can strike armies senseless and all winds obey him.

### ☞ Vanganth Breath Feat

Orlanth taught Vanganth how to master his Breath and ride his own soul into the Air. You can exhale your Breath in the shape of your soul-animal - a ram, hawk, or alynx, and be carried through the Air, along with up to four companions, at speeds and distances far greater than that of normal flyers. You can attack while flying as if you were on solid ground, but you must constantly move while flying; you cannot hover.

### ☞ Trail West Feat

Mastakos is Orlanth's fastest companion and he once reached the Isle of Black Introspection in eight steps. The first step is through Halikiv, a stronghold of the Men of Darkness. The second is a leap, and a balance upon the top of the Mountain of Ice. The third step is in Wonderwood. The fourth is the Dancing Vale. The fifth is Hrelar Amali. The sixth is the Outpost of Logic. The seventh takes you across the Western Ocean. The eighth takes you to the Black Isle of Introspection at the uttermost Western edge of Glorantha. Each step may be undertaken as its own feat; a devotee may step from the starting point to Halikiv and then safely end the feat.

### ☞ Four Magical Weapons Feat

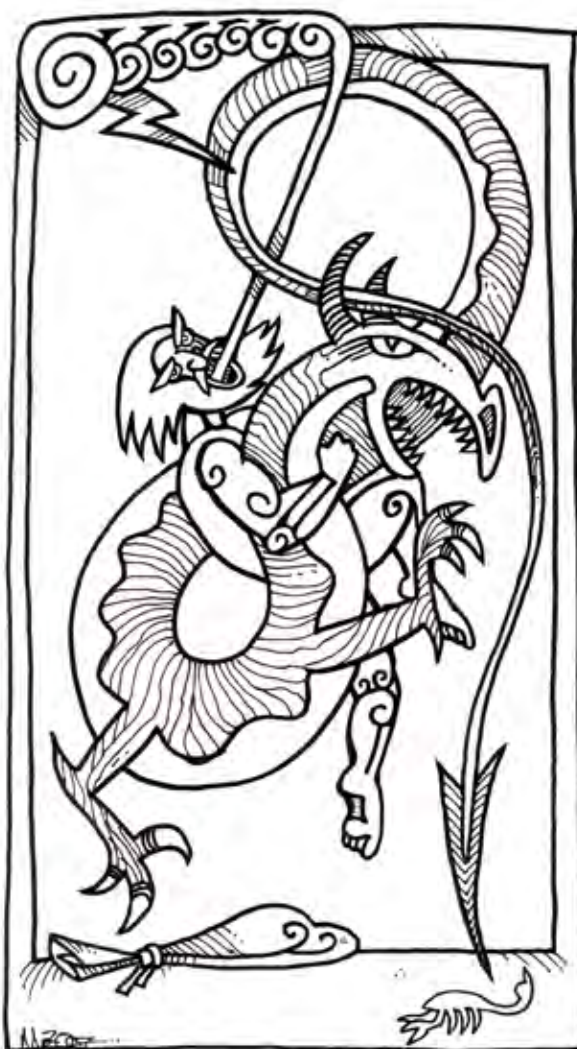
Orlanth had many weapons, but his favorites were the Four Magic Weapons; the Sandals of Darkness which were stolen from the Darkness and allow him to walk in the shadows without being seen or heard; Yavor the Lightning Spear, which allows him to throw lightning to destroy his foes; the Scarf of Mist, which shields him from the view of foes with an obscuring mist; and the Shield of Arran, which can parry and block any blow no matter how powerful.

### ☞ Breath Mastery Feat

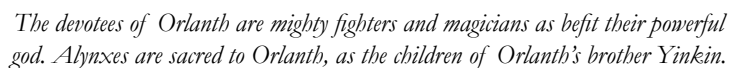
Orlanth inhaled the last breath of the Primal One and learned the Four Sacred Breaths: the Calm Breath that clears the mind, the Storm Breath that gives one might, the Healing Breath that restores life, and the No Breath that gives insight and wisdom.

## Thunder Brothers

*The devotees of the Thunderer aspect of Orlanth are called Thunder Brothers. They are similar to Wind Lords, with nearly identical requirements and benefits, but with somewhat different obligations. They are more concerned with the weather, commanding the forces of storm, and defending the earth. In Sartar, most gather at the Old Wind Temple.*







Ohorlanth is the Great Storm, especially the good Thunder Rainstorm that comes in from the northwest bearing before it the fertile rains of spring. As Ohorlanth you grew so big you turned yourself into the insubstantial wind itself. Your lighting bolts and mighty winds defeated the Fire Tribe at Thrinbarri. As Ohorlanth you command all the other winds and storms, sometimes being called the King of the Umbroli.

Hedkoranth is a loud and boastful Thunder god. He has the knack of making everything into a contest or rivalry no matter how great or trivial the matter is. You wield Great Weighty, the Thunderbolt which returns to your hand after thrown and screams as it streaks toward its target, but its sound is slower than the bolt and its victims never hear it before they are burst asunder into a thousand bits from the thunderstone. You appear surrounded by a hailstorm.

Niskis can look at any woman, set her heart ablaze with lust and longing, and then satisfy her completely. Any woman Niskis gives “the look,” he must satisfy. When Niskis does this, he summons a warm rain that fertilizes the fields and livestock. This feat uses either the Life Rune affinity or Movement Rune affinity.

At the Plundering of Aron, Helamakt revealed the Sivyn Feat. It was a great magical action, but he did it quickly. First he used his own dark friends to blind all of the elves. Unseeing in every way, many fled, others froze in place, and yet others covered themselves with magic. Then Helamakt slashed his great lightning bolt from the clouds upon the huddled elves and trees, and instantly a roaring fire swept across the crowds and burnt them to char and dust. Helamakt's wind drove the flames on to burn hotter and harder, and the magic defense of the elves was overcome. Afterwards the Chief gave Helamakt a silver armband for his great victory.

Finovan is a famous warrior, noted especially for his success at cattle raiding and similar activity. You have your own marks applied with woad that protects you like metal armor. You wield the lightning weapon called the Searing Bolt, a long-reaching sword that you stole from its original owner. You are famous for your sword work and are called Orlanth's Swordthane, one of the Four Fighting Winds. You





ride upon Rolling Thunder, a magnificent horse that you stole from another god. It can run over land, water, or air with equal ease.

## Other Feats

There are many Orlanth feats, hundreds, maybe thousands of them. For example, Orlanth woos Ernalda (Orlanth won Ernalda's love), Orlanth the King of Gods (leader of his community and thanes), Orlanth Umath's Avenger (the defeat of Jagrekriand and his allies), Orlanth Dragonbreaker, the Battles of Thrinbarri feat (where the Thunder Brothers defeated the Fire Tribe and their allies) and so on.

## Lesser Air Gods

Orlanth is king of all Air gods and can command any Air god. Air gods are not easily classifiable, as they flow and change shape. Hundreds of classifications exist: the gods of each individual wind, each cloud,

each specific storm, and so forth. The most commonly summoned lesser Air gods are the Umbroli and the Urothtrorol.

## Umbroli - Air Elementals

The Umbroli are living winds. When summoned, an umbroli isolates itself from the general winds of the area. It manifests first as a consciousness in the wind, and so is visible only by its effects or magical senses. The stronger the umbroli is, the stronger the wind is. The greatest umbroli manifest as hurricanes, tornadoes, and whirlwinds. When they act, the umbroli act as wind. Thus, an umbroli can blow a cloak into a foe's eyes, hold back water or waves, fill a ship's sails, or blow out a fire. Umbroli initially appear as winds, but some can form a visible and semi-physical body. When an umbroli takes this form, all of the winds around them become still, because they form the body.

## Wind Lords

Wind Lords are devotees of Orlanth in his Larnsting aspect and are examples for all men to follow. They must lead their supporters against all foes of the Orlanthi gods, aid friends and challenge enemies, and in general do the things that Orlanth did. They may be married, but few women will put up with a Wind Lord's constant absences and affairs, and a man's attainment of this status is grounds for divorce. Wind Lords have many ritual requirements that they must adhere to. When meeting a priest or holy man of Yelm, Yelmario, or any related solar deity, the disciple must challenge them to a contest by speaking the following verse:

*Wandering Sun, Jealous Uncle,  
I have a new Toy here, see it?  
Test me, Twice if you can.  
A treasure for each right answer.*

The two then engage in a contest, often of riddles or martial prowess. The loser of the contest must give a treasure to his opponent for each victory. Protocol demands that each participant suggest a contest. Solar worshippers in Dragon Pass and the nearby lands know and understand this rite, but those from Dara Happa often do not. If an opponent fails to respond with an appropriate challenge, the Wind Lord may treat him as a foe and attack him without other provocation. Wind Lords must be solicitous and gentle with the Earth, their wife and companion. Upon meeting a priestess of the Earth, the devotee must offer to fight on her behalf:

*Sweet Green Woman, Look at me!  
I am come, the Conqueror!  
None can stand before me.  
I am yours, what Dark shall I fight?*

The Earth priestess may then order the Wind Lord to fight any darkness being or force that has troubled her recently. If she does so, the Wind Lord may call upon her powers at her next rites. The Wind Lord must greet Lightbringer priests and devotees as friends. He must aid them if they request it, providing food, drink, or healing as he is able. Tricksters often place themselves under a Wind Lord's protection (and frustratingly abuse it). The ritual greeting upon meeting another Lightbringer is:

*Good greetings in ill times, friend!  
No person can risk the world alone.  
Join others you can share with,  
They need not be like you.*

Chaos is Orlanth's foulest foe, and can never be bargained with or ignored. Wind Lords challenge beings such as broo and walktapi with the following verse, even if the Chaos creature obviously cannot understand it:

*Foul slime, curse of existence, begone!  
Turn your back and flee from me.  
I will kill you, you are evil.  
Lie and whimper before me.*

Those creatures that do lie at his feet and beg for their life may be spared, but usually are killed with no stain on the Wind Lord's honor. The Wind Lord must fight and slay any that defy him. He is not required to fight Chaos that is clearly too powerful for him, but must return with reinforcements to fight it as soon as possible. Many Wind Lords treat all Lunars as chaotic, even those that are not personally tainted by Chaos.







*the entire valley, drawing the attention of all who hear it, including his now covering foe who slowly draws back from the fray. Later Korohvanth becomes a devotee of Orlanth and learns the Hedkorianth feat, allowing him to be Hedkorianth for the duration of that feat.*

Although the Thunder Brothers are normally worshipped as part of the cult of Orlanth, it is possible to take a relationship to a specific Thunder Brother, which could provide an augment when using the powers of that Thunder Brother. Some Thunder Brothers are occasionally worshipped as independent gods outside of the cult of Orlanth, although that is beyond the scope of this book.

## Orlanth Cult Heroes

Orlanthi history revolves around great heroes. Many performed great deeds or fought specific foes, and receive sacrifice from people who follow their myth paths to learn the same magic. Heroes are worshipped after death/living apotheosis as part of the Orlanth cult or as part of the cult of clan or tribe. These hero cults may provide special magic to the worshipper or may be an intrinsic part of the cult of the wyter that protects and defends the community.

The following hero cults are all common in Dragon Pass. Other less important heroes are known. Many of King Sartar's companions, such as Geo and Irnar the Lawspeaker, receive worship from members of the organizations they founded. Local clans and tribes have their own heroes, often ancestors, which they revere at every holy ceremony.

## The Eight Great Heroes of Sartar

### Heort

Heort is our greatest hero. He made us into who we are. He ended the Great Darkness. Heort lived in the Darkness, fighting against trolls and demons, fleeing from chaos. All Kerofinela was always cold then, even in summer when Elmal was strongest. Heort was one of a band that traveled between the final Vingkotling steeds that survived. He did more than ordinary people.

Heort taught us I Fought We Won. That is the Great Secret of being a Heortling now, for it makes us able to not automatically fall before chaos. Heort was so strong that he stopped the advance of Chaos. He taught all the Vingkotlings the ceremony to learn I Fought We Won.







*The martial struggle of Heort is appropriate to his role as warrior and culture hero. It is the manifestation of some raw powers of violence, destruction, and general active, energetic role. In I Fought We Won these prove ineffective to defeat Chaos and Heort was destroyed. And yet some part of him struggled on and in turn destroyed his Chaos enemy. In the process of destroying Chaos, Heort reconstructed himself by acknowledging his role as a warrior and leader (I Fought), but also enclosing the Secret just learned (We Won).*

Hendrik was famous because he directed that frenzy, skillfully, against the foes that had made them outlaws. When Arkat and his army fought were nearly overwhelmed by Gbaji in Esrolia Hendrik appeared and saved the day. Most Sartarites can trace their lineage back to the Hendriking tribe of which Hendrik is the ancestral king. He receives sacrifices on the Gods Day of Movement Week in Sea Season.









## Elmalandti the Stormwalker ㄱㄹㅁ

Born into the Blue Spruce Clan, Elmalandti is a devotee of Orlanth and one of the mystical Stormwalkers of Old Wind Temple. He spent many years meditating on his breath and becoming one with the Great Storm, oblivious to the lesser mortals around him. Abruptly, he ceased his meditations this year and now wanders around Dragon Pass granting blessings and causing unpredictable destruction with equal measure.

Elmalandti has attracted a band of followers who see him as an incarnation of his god. His storms rage across Sartar, bringing hope to the Orlanthi and fear and death to the Lunars. The bounty the Lunars place on his head rises with each passing season.

## Great Renvald

Renvald was the greatest Orlanthi hero of the Iron Wars and was already a great hero of his people when he became the first Orlanthi hero to join the New Unity Army, despite the entreaties of his kin and king. Proud Renvald bore the Blue Sky Shield, which blocked the evil spells of the sorcerers and wielded the Green Water Spear that cut through their hellish protections. Bold Renvald killed the legion of sorcerers who threatened to destroy the Unity Army. Wrathful Renvald leapt high into the sky and called forth the Thunderer against Zistor. Betrayed Renvald was robbed by the Mostali at Steelfall, after he'd assured victory by getting deep inside the Clanking City. Renvald's body was burnt near the Alatiir Crossing. We offer sacrifices to him on Sword Day when we fear sorcery.

## Sartar

Sartar is the hero who brought unity to the Heortlings of Dragon Pass and organized us to resist the Lunar advance. He came among our Ancestors about 130 years ago and organized them into confederations, founded our largest cities, and then connected them with roads. His dynasty ruled wisely and well until about 20 years ago when the Lunar Empire conquered us with Chaos and evil magic. Now no one worships Sartar, because to do so is to receive a death warrant from the Lunar Empire. Nonetheless, those who do not fear this warrant meet in secret on Day 88 and offer sacrifice to his hidden soul. Sartar moves in secret now, engaging those who would keep him strong and help Rebellion.



## Sartar

### Kingdom of Heroes



# Ernalda

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The Old Gods determined that the world they made was in danger from Disorder. They gave to the Emperor: Ernalda, for she is the power to rule. The Emperor made rules and laws and sought to bind the world together so that things would never change for good or ill. The Emperor sent his warrior Jagrekriand to destroy Umath, the stormy god of Change, and scatter his parts to the ends of the world.

One of those parts is called Disruptor. It came to the palace of the Emperor and was dislodged, but always returned. It belonged there, in the center, because it was uniquely qualified for Ernalda's rule. She sanctioned it, encouraged it, and at last empowered it to overthrow the Emperor. Disruptor was Orlanth, and he ended the Emperor's Age.

With her support, Orlanth courted Ernalda and proved he alone was worthy of her. She moved into his house of her own volition. No Council of Old

Gods sent her; it was her choice for the two belonged together. They created a home in the Godworld and had many children together. They attracted many strangers and wandering gods and made them part of their tribe. They called the tribe the Great Free People, and members were no longer just of the Earth, Storm or other tribe, though their kinship with those people were not broken.

Once Ernalda was angry with Orlanth, and she used her prerogative to send him out of her life. She chose new lovers, new mates and new husbands, too. Yet all went poorly, then badly, then disastrously. Orlanth returned, of his own volition, not because he was tempted or asked or required to do so. He did it because it was his nature to return to Ernalda, and he drove out the foes that had claimed her chamber. Ernalda and Orlanth realized it is not possible for them to be truly separated.

The world got worse when the gods of Darkness walked on the surface world, where mortals lived. They were followed by the gods of Disorder. Worst yet was Chaos, which sought to destroy the world and return it to its origins. The Foe of Ernalda came to take her away, but she fooled him by entering the Great Sleep. He didn't recognize the Goddess of Life, and so went away. She went to her mother's house, where she slept until Orlanth came and woke her with a kiss.

When Ernalda and Orlanth were together in the Underworld they made a plan, then Ernalda wove a great net. They called all the gods together and everyone agreed to support the net. They called this the Great Compromise. Orlanth cast it over the world and with much help pulled all the pieces of the world together again. Chaos was cast out of the world, back where it had come from.

Throughout Time, Ernalda has been acknowledged and embraced by all the Theyalan peoples and even many others beyond. Ernalda is the most important goddess in the world. She is revered by Orlanthi, Esrolians, and even those Pelorians who have forsaken Orlanth. People who hate and fear Orlanth, still lovingly offer sacrifices to Ernalda.

Ernalda saw the rise of the Red Goddess and neither acknowledged her nor fought her directly like Orlanth did. Although some Lunars suggest that Ernalda accepts the Red Goddess, the Great Goddess continues to provide strength and resources to Orlanth and his people in their fight against the Empire. In the late Third Age, priestesses of Ernalda throughout Glorantha have been gripped by visions of the coming Hero Wars, a second Great Darkness, and the Good Goddess once again leaving for the Underworld.



*Clockwise from center: Ernalda, Asrelia, Babeester Gor, Voria, Maran Gor, Ty Kora Tek*















## Barntar

*Barntar is Ernalda's most beloved son and her greatest gift to Orlanth. Barntar worship (a subcult of Orlanth) is often combined with worship of Ernalda. He is the tie between Air and Earth.*

## The Grain Goddesses

*The Grain Goddesses are always worshipped in conjunction with Ernalda or Esrola. Their shrines are common in Earth temples. At agricultural festivals, every clan and tribe has a chorus of grain-singers who always wear plants in their hair. The Grain Goddesses worshipped by the Sartarites are Esra the Barley Mother, Pelora the Wheat Mother, Suchara the Rye Mother, and Usara the Oat Mother. There is no goddess of gardens but Esrola's magic works with garden vegetables.*

## Bevara (III)

Bevara is a healing goddess commonly called "Stretch and Sticker." Her worshippers use the Harmony Rune to heal wounds that are inflicted by combat or other types of violence; they can do this without being distracted by death and violence.



## Jonstown Compendium #1,471

A traditional Earth temple cant from the Holy Country:

*The number of the true Earth goddesses is six. First are the sisters, Ty Kora Tek and Asrelia. Ty Kora Tek was grasping and firm, but was barren. Asrelia was generous and rich, and had two daughters. Asrelia's daughters were Maran Gor and Ernalda. Maran Gor was cold and frightful, and was barren. Ernalda was warm and fertile and had two daughters. Ernalda's daughters were Babeester Gor and Voria. Babeester Gor was daubed in gore and slaughter, and was barren. Voria was loving and good, but the Gods War came and ended the theology.*

## Enferalda (□)

Enferalda is Ernalda's Strength and Endurance; she can draw on that power to help others fight in impossible circumstances. Her subcult is centered on the Greenstone Earth Temple and the subcult is often called the Ernalda of Greenstone. Her worshippers may use the Earth Rune Affinity to give strength and endurance to someone fighting on their behalf.

## Mother Ernalda (III)

Every people and nation has its own version of this subcult; Ernalda embraces every group as the common bond and fellow-feeling necessary for the existence of any community. Her worshippers use the Harmony Rune Affinity to unite the community.

## Esrola (X)

Esrola is the Manifest Earth - the Goddess in physical form. All the earth is her body, and so all animals, plants and lands stem from her. With her many husbands and lovers, bore the Animal Mothers and the Grain Goddesses. In Sartar, her subcult is centered on the Clearwine Earth Temple. Her worshippers may use the Life Rune Affinity to bless a specific type of crop of a Grain Goddess or domestic animal of one of the Animal Mothers.

## Esrola Uleria (X)

This is a very minor cult with shrines among the Sartarites (only in Boldhome and a small market village called Apple Lane) and in Pavis. She is the goddess of physical love and the wild, terrible abandon it brings. Her worshippers are temple prostitutes and can use the Life Rune Affinity to cause Erotocomatose Lucidity.

## Flamal (X)

Flamal the Seed Father is one of Ernalda's lovers. His worshippers can use their affinity with the Life Rune to cause trees to magically Bear Fruit. He is only worshipped at the Clearwine Earth Temple and is sometimes called the Lord of Clearwine.

## Kadone (□)

Kadone is the Grounder. She can hold anything on the earth and keep it from moving, and she can pull anything in the air down to the earth. Her worshippers can use the Earth Rune as an ability to do just that.

## Kev (□)

Kev is Ernalda's foresight who sees the long-term costs of every action and reveals the future consequences of acting or not acting. She taught her



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are universal to the Ernalda cult, others are associated with specific goddesses or subcults. Here are a few examples of Ernaldan feats, hundreds more exist:

## ✕ Earth Healing Feat

Throughout the Vingkotling Age, the world was torn by violence and war. Ernalda recognized this to be a

part of Nature, her own Life force that was greater than the those that tore each other to shreds. As the director of that life force she often walked across the sore ground with her entourage, healing the blasted earth, refreshing the torpid streams and replanting scared wastelands with blessed seeds, lesser gods, and prayers. At those times Ernalda called herself Votenevra and then she gave this sacred mantle to another who was then named Votenevra, who is now worshipped with sacrifices.

## ✕ Bountiful Mother Feat

Ernalda is the source of Life in the world, a source of blessing and fertility in a wounded world. When she was pregnant with one of her husband's children, she became determined to spread her bounty to the people under her protection. She rode in a four-wheeled cart pulled by cattle and carrying a great bronze cauldron. She blessed all who asked for it: every field she rode by had three harvests; every woman or animal she blessed had triplets. When Ernalda was opposed by the enemies of Life, she summoned her husband against whom none could stand.

## □ The Ceremonialist Feat

Ernalda is the Ceremonialist for when she performs her sacred dances she can increase the potency of other's magic. She knows the Clan-Making Dance, the Flower Dance, the Fire Dance, the Funeral Dance, the Goose Dance, the Weaving Dance, and the Sacrifice Dance. She knows dances to augment all Earth Magic.

## □ Forest Friend Ritual Feat

Ernalda was the lover of Flamal and grew up among the living trees and other Aldryami, calling herself Overdruva. When the Elf Council committed the Expulsion she was ejected from their heartlands with the other non-plants. When the forests died without these natural residents, Aldrya invited them all back. Overdruva did not accept, but instead agreed to the Wood Sacrifices. She negotiated Orlanth's peace with the Aldryami, and afterwards got Vingkot to grant the elves the Great Forest Sivilis in return for peace.

## □ The Earth Sight Feat

Ernalda can see the deep secrets of Earth and can calculate what the long-term costs of an action will be. Calling herself Kev the Weaver, she can terrify men by showing them the ill consequences of their actions. She can also inspire men by showing them the beneficial consequences of her actions.



### Yanioth Brandgorsdottir □XIII

*One of the members of the powerful and prestigious Ernaldoring family, Yanioth is one of the most respected women in Sartar. Queen of the Clearvine Earth Temple since Starbrow's Rebellion failed, she is accorded great deference by all who respect the goddess Ernalda. An old woman now, Yanioth is proud and haughty, carrying herself with an aristocratic mien despite her years. Even King Kangharl treats her gingerly and with more than a little fear.*



## III Peacemaker Ritual Feat

Ernalda is the goddess who brings peace to angry men. She wove a rug of peace with her face in the center, where the basket goes; and runes around the edges, and places marked for two contestants to sit, for their four supporters behind them, and for the two Peacekeepers, plus their Gifts. While on this rug Ernalda called herself Orventili and was absolutely chaste, owned no property except the carpet (baskets being remade for each ceremony), and lived entirely upon the gifts of others.

## X The Orane Feat

Ernalda is no submissive wife. When Ernalda needs to tame the thundering lord, she smears her breast with saffron, adorns herself with a flower garland with anklets and bracelets of fine gems. Atop her forehead rests a jeweled crown and she wears her Golden Necklace around her throat. So attired, she clouds the minds of men. No husband or lover can resist her requests; no man can oppose her but will fight to protect her.

## □ Snake Goddess Feat

When the Foe of Ernalda came, Ernalda feigned sleep and sent part of herself into the Underworld in the form of a snake. She passed through the Underworld and traveled to Asrelia's Cave. By doing this, Ernalda survived the death of her body. When she chose to, she returned to the world unharmed and filled with Life.

## □ The Supporter Feat

Ernalda has limitless Strength and Endurance and can withstand anything. As Enferalda she can provide great support to her lovers and husbands, enabling them to overcome any obstacle. In this guise, Ernalda is flirting and friendly, and will always accept Orlanth's wooing.

## Lesser Earth Gods

Ernalda is queen of all Earth gods and can command any lesser Earth god. Fields, valleys, grottos and woodlands usually have their own specific lesser god or gods. Lesser goddesses in the form of cows, pigs, geese, or other livestock are worshiped, as their very presence is a divine blessing. Every Sartarite hearth has its own lesser Earth goddess that is worshiped by the family. Other lesser Earth gods may be dangerous and even malevolent, such as the Gornan shakers. The worshippers of Ernalda can summon other lesser gods:

## The Household Goddesses

*The household goddesses are the daughters and handmaidens of Ernalda. Their shrines range from a small icon of Ernalda or perhaps several clay statues in poorer households, to ornate statues, each one easily identified by its painting, runes, and jewelry. In most cases, these Women's Goddesses receive a part of Ernalda's worship. They serve as the model of not only the household, but also the proper servants of a woman. Generally, only a wealthy woman can afford to have all ten servants attend her. The traditional Orlanthi household goddesses are:*

**Kesta**, who prepares the food.

**Istena**, who fills the water and wine skins.

**Sharla**, who spins the wool into thread.

**Berlintha**, who mends the clothing.

**Mahome**, who tends the hearth.

**Arnna**, who holds the key to the treasure box.

**Jera**, who keeps the healing kit.

**Beseta and Besanga**, who bear the Goddess' burdens.

*Each of these goddesses has their own form and iconography, separate from Ernalda, though often they are subsumed within her images. Thus, Beseta and Besanga are depicted as mares (one red and one gray), and Arnna holds the hummingbird to be sacred. When only Ernalda is pictured, she often has their symbols painted on her as if they were jewelry.*

*Any adult woman can sacrifice for One-Use Magic from any of the Household Gods. The support of a clan god-talker or priestess is normally required for this.*

























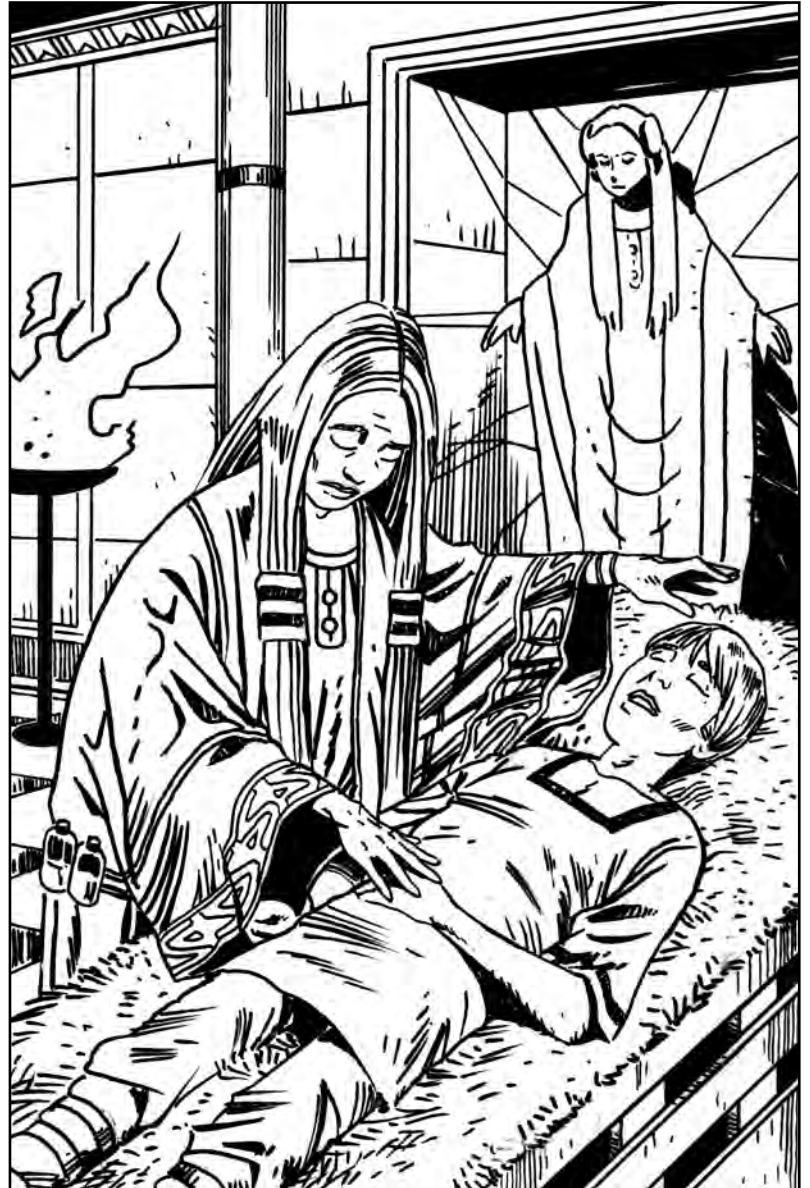
When the Void tore a being from the world before her eyes, Chalana Arroy put aside her passivity and called herself Natyrsa. She realized that Chaos is not a part of the world, and thus not part of Life. She cured those driven mad or panicked by Chaos. She exorcised the spirits of Chaos and resisted all Chaos Magic. She healed all those who had been wounded by Chaos so that they could continue their fight.

Chalana Arroy can restore Life even to the dead. She first restores the dead body to a condition that could support life. She then travels to the Underworld to recover the soul before it reaches Havan Vor. She must persuade the soul to return to life and then can return the soul of the patient to his body.

Chalana Arroy does not act against worshippers who violate cult tenets; instead they simply lose the support of the goddess. They have virtually no resistance to disease and nearly no power to heal themselves. If they try to help others, it results in harm as often as good. In the extreme case where a worshipper of Chalana Arroy slays another living being, they lose all magic from the goddess and suffer attacks from the pantheon agents of reprisal. Persons trying to use magic to heal those shunned by Chalana Arroy always fail, although mundane abilities are not affected.

As the Goddess of Healing, Chalana Arroy can command any lesser god of healing. Unlike most other gods, Chalana Arroy can also command spirits and sorcerous entities of healing. Lesser gods of healing are called Nehalings.

Nehalings are visible but insubstantial lesser goddesses. Each has a single healing ability — many cure wounds, others combat sickness, some treat mental illness, etc. Their healing abilities are always specific to the type of harm. The specific healing ability must be specified as part of the summoning.



*The High Priestess of Chalana Arroy at the Jonstown Healing Temple, Erynn Mercy is an old woman who was one of the members of the Sartar High Council. Despite that, the Lunars allow her to continue healing all who ask. She has restored life to the dead, regrown limbs, and even healed the wounds of a god.*

*Erryn Mercy seeks to bring peace between the Lunars and Sartarites, occasionally acting as neutral arbitrator – sometimes even against the wishes of both parties! No Sartarite or Lunar would dare show anything but gratitude and respect toward her for fear she might withhold her healing powers. However, many Sartarites privately dislike her passive ways and her willingness to heal the enemies of Orlanth. She knows this and is very patient. She claims that Orlanth has taken greater wounds before and that it took only a century to heal them.*













warning, endure wounds, get everyone's attention, go without sleep on duty, keep vigilant, resist fear, resist temptation, and to sleep with one eye open. Those strong in this rune are honest, loyal, and vigilant.

Elmal is in conflict with the runes of Chaos (♁), and Illusion (⦿).

Elmal has a special friendship with Chalana Arroy, who first cured the blindness that prevented him from seeing the Emperor's unjust rule. He is friendly with the Thunder Brothers, but is often their rival for Orlanth's favor. He and Heler are rivals for the affections of Esrola, the Earth, who takes one of them each summer as a Year-Husband. He has a rivalry with Humakt, but it is without rancor.

Elmal has many enemies. Hordes of trolls arrived on the surface world, but Elmal kept them from taking Orlanth's lands. The Fire Tribe is still jealous of his powers and place of honor, and views him as a traitor. Elmal fought many Chaos monsters, such as Eater of Skin, Author of Sores, and Teller of Lies, and worshippers will endure great hardships to protect their clans and hearths from this great evil.

Orlanthi dedicate the first hearth of any stead to Elmal. As such, it is kept aflame all day and the coals kept banked and smoldering throughout the night, reflecting Elmal's cyclic journey across the sky and through the Underworld.

Many clans have no Elmal worshippers, those that do only have one or two, often from the same household or bloodline. Only rarely a clan follows Elmal and not Orlanth as its main men's god, as some did in the Darkness. Often such clans can trace their descent from the Hyalorings. In Sartar only the Enhyli clan of the Colymar and the Toena clan of the Aranwyth are Elmalı clans. Sometimes an Orlanthi clan may elect an Elmalı chieftain. This became more common during the Lunar Occupation when open Orlanth worship was banned, such as when the Dolutha clan of the Cinsina elected Ivar Quickstep.

Few temples are large, so simple seniority usually determines who is in charge. Temples serve their clan or tribe, and do not have any predefined hierarchy. The two important temples at Runegate and Toena Fort are maintained by priests supported by their tribe.



*Selemal is the High Priest of Elmal at Runegate and has been entrusted with the defense of that city by King Kangharl of the Colymar. Selemal is extremely steadfast in his duties, and presides over the rites of Elmal, despite conflict with the Yelmadio cult of the Sun Dome Temple. He was loyal to Queen Leika but is equally loyal to King Kangharl. Selemal is famed for his fine white horse and he has sworn to kill any man who rides it other than himself.*



As a small cult, Elmal has relatively few priests, called Sun Priests, who maintain the remaining holy places of the cult. The Sun priests of Elmal have a terrible rivalry with the cult of Yelmadio that has seized many of Elmal's holy places.

Elmal has many holy places in Orlanthi lands, especially in Dragon Pass. The top of Kero Fin, from whence he shone throughout the entire Darkness, is his holiest place in the world. Racing Ridge in the Grazelands marks the site where Elmal met Redalda and worshippers often meet in Fire Season for the horse races there. Because the Grazers follow Yu-Kargzant the competitions here echo the Dawn age clash of the visions of the sun. In recent generations, the cult of Yelmadio has taken many of Elmal's holy places as their own.

Worshippers celebrate weekly holy days every Fire Day, and there is a special holy day in every season except Sea Season. Elmal favors sacrifices of gold for leadership and yearling stallions for cleansing, shields for defense, the weapons of defeated foes, reflective objects for vigilance or insight, the first ripe heads of grain and the last dry grain of the harvest, the bit, bridle, and sometimes other furnishings of captured horses, and the plaited tails of clan horses after they die.

All initiates of Elmal must possess an affinity with the Fire Rune. Elmal is always approached through the Fire Rune (☲). All initiates of Elmal must be men, (although women with the Fire Rune affinity can join the Redalda sub-cult, perform men's roles and participate in the male-only rituals) must follow the Brave, Loyal, and Steadfast virtues. Initiates should always be loyal to the chosen leaders; Elmal's priests teach that internal dissent is the work of the Teller of Lies, criticizing the Yelmalio cult as an example of just such a deception.

Elmal initiates and devotees have the special obligation to provide the Star Watch — the only Orlanthi night patrols. Initiates are obliged to participate on at least eight nights per year.

The Elmal cult provides a home, among the airy Storm Gods, for gods and goddesses with a fiery nature. Many of those gods and goddesses gained worship of their own developing specialized subcults.

When Orlanth left on the Lightbringers Quest, Elmal was elected to be chieftain of the clan. When he wore the chieftain's torc Elmal was known as Anatyr. When Orlanth returned, Elmal gave up the torc and returned to his duties as a loyal thane. Two or three clans in Sartar keep the traditions of Elmal the Chieftain instead of those of Dar the Leader. Chieftains and kings can use their Truth rune to speak with the wyter, dispense justice, and lead the community.

Hyalor was the first horseman, his children brought horses to the Vingkotlings and taught them how to raise and ride those noble animals. Few Orlanthi know how to fight from horseback but this subcult keeps those secrets. Kuschile is another hero associated with this subcult, he teaches members of his cult the secret of horse archery. Worshippers of Hyalor can use their Fire Rune Affinity to raise fine horses and fight from them in battle.

Redalda is the daughter of Orlanth and Eernalda. When Elmal joined the tribe, Orlanth created the Foreigner's Wedding so that Redalda could marry the Sun. Since then, she has been the goddess of horses. Worshipping her is the only way that Orlanthi women can participate in Elmal's normally male-only cult. Redalda will not suffer any horse to be hurt or killed, and her worshippers ritually protest (but do not interfere) whenever her beloved animals are sacrificed to any other Orlanthi god. Her worshippers make effigies covered with the furs of wolf, saber-tooth cat, lion, and similar grassland predators, and then burn them for the goddess.

“Stand watch” was the last thing that Orlanth said to Rigsdal before he gave him the great horn Shouter. Though faced with many threats Rigsdal stayed at his post, never wavering from his duty. He was the one light that never moved from its place even when all else wandered erratically. He is still visible at his post in the sky as the Pole Star. In the Darkness, Elmal often had to leave to take the torch gift to distant steads. Whenever he did this he left Rigsdal to watch. No matter how long he was gone, he always found Rigsdal awake and alert at his post when he returned with his light. Worshippers of Rigsadal can use their Truth Rune to remain vigilant against the clan’s enemies and steadfast in the face of overwhelming odds.

*The Orlanthei raise a horse called the Galana, a sure-footed, especially tough pony. Their color ranges from dun to brown.*

*The ancient Orlanthi  
originally used the galana  
to pull light chariots  
over broken ground,  
but this is rarely needed  
now and the Orlanthi  
mainly ride the Galana.*

*The Galanini were one of many animal-spirit tribes during the Green Age; only a small tribe of them survived through the Dawn Ages. However, their horses grazed throughout Orlanthis lands. Consequently, many herds had no Galanini protectors, so Orlanthis's thane Elmal took them under his care.*



## The Many Suns

*The Orlanthi acknowledge that multiple gods are associated with the Sun, among them: Elmal, Yelm, Yelm, the Emperor, Yu-Kargzant of the Grazers.*

*Each of these are Sun gods and yet each are different gods. And yet, there is only one Sun in the sky. The paradox of the Many Suns has often been a source of conflict and strife in Orlanthi history, most recently between the cults of Elmal and Yelm.*

## Devotees

An Elmal initiate may dedicate himself completely to Elmal and become a devotee of the god. A devotee of Elmal is subject to the usual restrictions.

Devotees of Elmal value duty and accomplishment over glory. They epitomize the steadfast and loyal thane, working for the good of the community. A devotee should keep herds of horses instead of sheep or cattle. The raising of fine bloodstock is a source of pride to the Sun Thane, as is proving their worth in races and fights. A wise chieftain gifts horses to a Sun Thane, not cows.

## Feats

### Y The Hearthguard Feat

Elmal is the ever watchful guardian of the clan's lands. As the Hearthguard you carry the Justice Spear to pierce your enemies and the Razor-Edged shield, a gift from Orlanth, to attack as well as defend. You are steadfast, never deserting your post, never showing disloyalty to your lord. Provided you remain steadfast, each Dawn the light of the sun burns away your wounds, even the mortal ones, leaving you ready to defend your people once again. Although the Hearthguard is the defender, Elmal recognizes that attack may be the best form of defense and you may sally forth to attack his enemies if there is advantage.

### ○ The Redalda Feat

Before Elmal would marry Redalda he wanted her to prove to him that she truly understood horses. She did that by showing she could become a horse. On their wedding night they rode off wildly together. By using the Redalda feat you are able to become a horse, using your affinity with the Fire Rune to accomplish anything a horse might, such as racing and jumping.

### ○ The Rigsdal Feat

Rigsdal is the night watchman for the clan, ever faithful, ever vigilant. He carries the horn Shouter to warn of danger and hurls his Falling Star javelins at your foes. He sleeps with one-eye open and can never be surprised or ambushed by the clan's enemies. His shooting stars illuminate the battlefield for all to see as if it were day, though he can himself see in the dark. He is the Pole Star, and must remain fixed in one place, never leaving his post.

## Lesser Fire Gods

Most Fire gods remained slaves of Yelm and are enemies of the Storm Tribe. A few Fire gods, however, chose to be loyal to Elmal and are worshiped by members of his cult.

## Urzani

Urzani are living fire with intelligence and consciousness. Their speech is the hiss and crackle of the flames. A summoner needs a source of fire to call one, and a powerful urzani can only grow to its true potential and beyond the original fire's dimensions by burning new material to increase its size. An urzani can leap between combustible materials, and does not have to be whole, spreading itself into several parts. Urzani attack by forming a snake like shape and wrapping themselves around their opponent, searing flesh with burning heat and setting hair and clothes alight.

## Agents of Reprisal

Elmal has two personal agents of reprisal. His Reflartings punish those who break oaths sworn by Elmal's name. The Yoskati afflict those who break Elmal's trust by abandoning their post, lord, or community.

## Reflarting (Blinder)

Reflartings are lesser Fire gods that resemble sunbeams. Reflartings shine into their victim's eyes, making it difficult to perform any activity that depends on sight. Elmal sends them to afflict those who break oaths sworn in his name. They also afflict worshippers of Elmal who break other oaths, especially those of loyalty or protection.

## Yoskati (Warmth Stealer)

Warmth Stealers are lesser Fire gods that form their bodies out of loose bits of straw or horsehair. They attack worshippers who have violated Elmal's trust: those who let vanity, selfishness, or ambition interfere with their duties. Once a warmth stealer afflicts a victim, fire and sun will not properly warm him. Clothing will not keep the chill away either, because a warmth stealer weakens the victim's internal fire.

Warmth Stealers cling to their victim and sap his heat. He can brush them off, if he notices them, and can even tear them apart or burn them, but they always return.



# Issaries

A black and white sketch of a medieval scene. Five men in period clothing stand in a wooded area. The man in the center, wearing a tunic with a cross, holds a sword. To his right, another man in a pointed hat holds a long staff or pole. Two horses are visible on the left, and one on the right. The background shows trees and foliage. The word "Issaries" is written in a large, bold, serif font in the upper right corner. The signature "moulton-09" is in the bottom right corner.

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take place between strangers. Traditionally, priests are also merchants and an Issaries temple is often the center of a large trade ring, that acts as a merchant guild.

## Priests

Priests of Issaries oversee every significant marketplace in Dragon Pass and Kethaela, offering sacrifices to the shrine of Issaries present at every permanent market. They or their followers make sure that merchants follow the rules of the market, check the weights and measures, and oversee disputes between merchants. Priests are traditionally merchants in their own right and often are very wealthy.

## Center of Power, Holy Places

Many places claim to be where Issaries or his sons once facilitated communication. These spots are all markets, and often have some ancient statue of the god, but are places of power only when a priest of Issaries is present. Each Sartarite city has a sacred market overseen by his cult. The most important Issaries temple in the world is the Great Issaries Temple on Harbor Square in Nochet.

## Holy Days

Market days (held the Wild Day of Mobility Week in each season) are cult holy days. Only the high holy day, Secret Way Day (Wild Day, Luck Week, Sacred Time) is particularly sacred, being one of the "Twenty-Eight Days" of the Orlanthi sacred calendar.

## Sacrifices

Issaries is worshipped regularly by the Orlanthi, and he is invoked at every sacrifice to the gods, since all sacrifices are communication and exchange between mortals and the gods. Orlanthi call on Issaries for aid and inspiration whenever they wish to tell a story, begin a journey or trade goods. Orlanthi funeral rites call upon Issaries to lead the soul of the worshipper to Havan Vor so that it reaches the afterlife safely.

## Initiates

All initiates of Issaries must possess the Communication Rune Affinity and he is always approached from that rune. Initiates take an oath to treat those they deal with fairly and not cheat fellow initiates or outsiders. Membership is open to either men or women.

All initiates can use the Communication Rune (H) to speak Tradetalk and to Create Tally to record transactions and debts.

## Subcults

After the Dawn, Issaries went about the world to remind people of his secrets of Communication and to guide them back to civilization. His children were left as guides, and each of these children developed into a specialized subcult.

### Harst (H)

Harst invented barter and taught the people of Dragon Pass to speak Theyalan. When he asked to marry the daughter of a great king, he was refused because he had no arts to provide for the family. Harst went to his friends and asked for a handful of spare grain from each of them. With this he bargained for clay pots, and then traded these pots to the people who had given him the grain, thus making a profit while repaying his friends. He showed the king how he had made something out of nothing, and thus won his wife. He is the god of Barter and his worshippers can use the Communication Rune to Bargain.

### Garzeen (H)

Garzeen the Middleman is the most widespread of the Issaries subcults and is found in towns and cities. When Garzeen found that different peoples

### Mules

*Mules were first created by Issaries, conjured up in order to make something to sell out of nothing. Mules are useful both as work beasts and trade items. These beasts are 'not-horses' amongst horse haters, and 'horse-kin' amongst horse-lovers.*

## Orlanthi Poetry

*The Orlanthi revere the power of words and have a great preoccupation with poetry. Poets sacrifice to both Orlanth the Poet and Issaries the Talking God. Many heroes are famed for their Death Song, for example the Colymar hero Korol Sure-Strike is still remembered for his "Farewell" poem:*

*One last time I drink of Orlanth's mead;  
Soon I'll raise a cup with Maran Gor.  
and our ring-giver will give himself  
so our slender heart-saplings may grow.  
Men die, swords break, but my word is good.  
I'll remain my valor-wrapped chief's shield.  
Boar's successor may summon raindrops,  
But the valiant bear makes spear-weather.  
V'ingkot exacts from dwarf-sword-bearer  
Tribute bound for Ty Kora Tek's care  
Battle-boar will not stay my blood-jewel;  
I'll send many helm-wearers ahead,  
My heralds to wind-master's mead-hall,  
On a footpath that I have chosen.  
My corpse-fire will burn  
O gentle, Ring-bonded hearth-mistress,  
Keep my embers in your passion-hearth.*



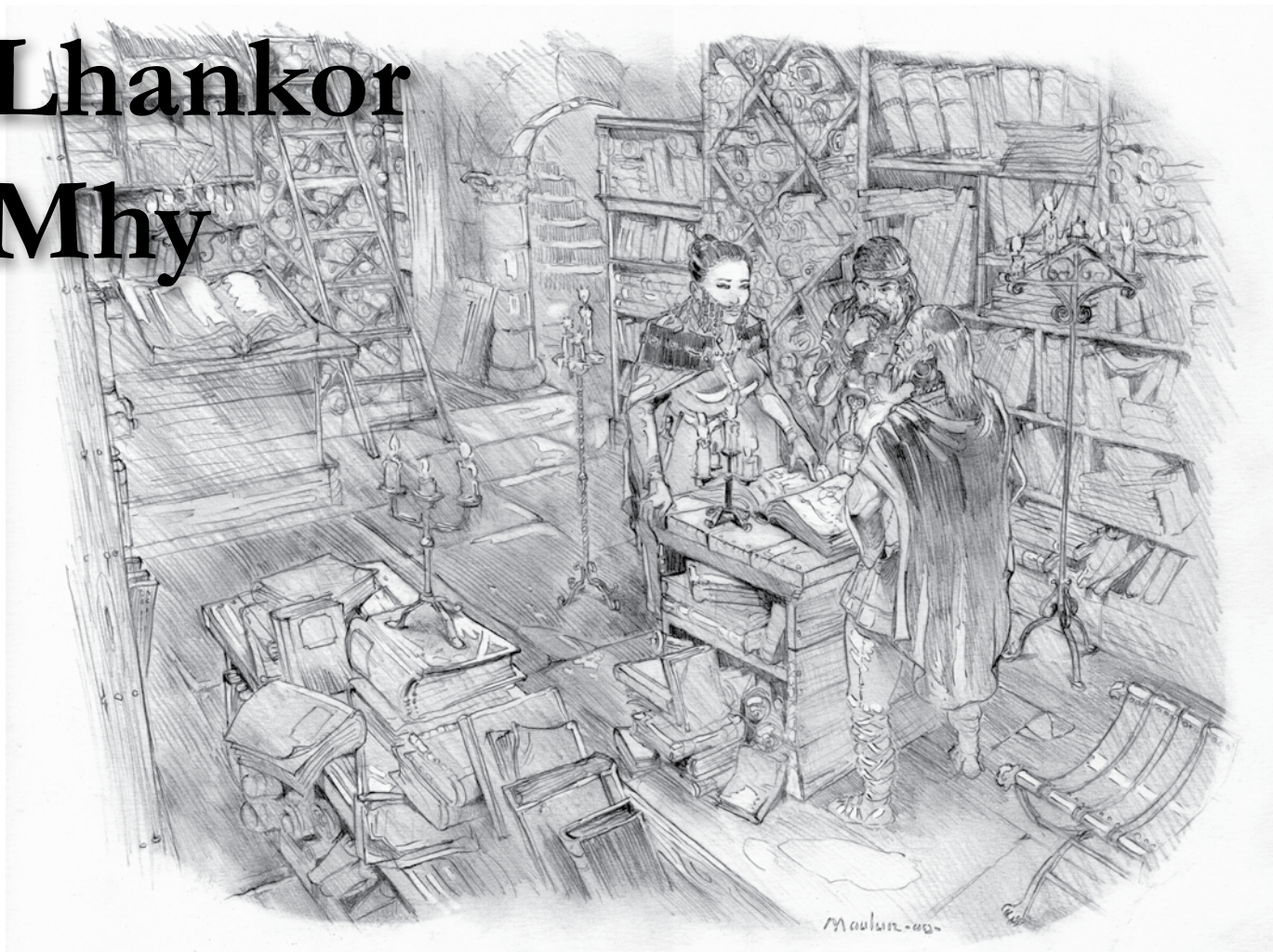








# Lhankor Mhy



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escaped its clutches for he had deeper wisdom that could not be touched by evil or corrupt beings. He provided the key to Orlanth at the Riddling End, and so was the key to success of the Quest. He was present when Arachne's web was spread and wrote the sacred Stone Scrolls, forged in the Underworld to hide the secrets of the Compromise from immature souls.

When they returned from their successful quest, Lhankor Mhy married Elasa, and all knowledge was his forever. Lhankor Mhy retired to his Great Study, a stone building near Orlanth's Stead in the Storm Realm. He wears a gray robe and a long gray beard to designate his station. There he keeps the treasured Eternal Book, the Source of Knowledge.

While Lhankor Mhy was able to embrace all Knowledge, mortals have no such opportunity and have found ever since that, because mortal knowledge is always incomplete, what they know does not always apply to the problems at hand. Still Lhankor Mhy's cultists constantly quest for truth, for the thirst for knowledge remains. The worshippers of the Seeker and the Sage remain above petty quarrels and are impartial advisors to all.

## Nature of the Cult

Lhankor Mhy is the Written Word. He is called the Seeker and the Sage, and his worshippers provide the same service to Men that Lhankor Mhy provides to the gods. The Grey Lords (as priests of the cult are called) provide information to all who pay for it, whether in money, service, or new knowledge. The cult is single-mindedly bent on the accumulation of information, eschewing any generalization and enunciation of abstract principles.

Scribes and sages worship Lhankor Mhy. His worshippers range from the advisors of wild hill chieftains to sedate urban librarians. Like their patron, his cultists try to avoid political power games with other groups. They may advise the ruling body of a community or region, but are rarely the rulers themselves.

This repression of involvement in outside politics often intensifies the constant intratemple bickering of the cult. A temple may have a number of different factions from different areas that remain loyal to their clans, tribes, or cities, and their political infighting can be fierce.

## Depiction

Lhankor Mhy is depicted as a man dressed in noble fashion or in gray robes. He is always bearded, wears the Arm Ring of Knowledge, and holds scrolls or codices.

## Rune Affinities

Lhankor Mhy is the source of the Truth Rune for the Orlanthi religion. He is also strongly associated to the Law Rune.

### Y Truth Rune Affinity

Lhankor Mhy is the source of the Truth Rune for the Orlanthi religion and his initiates can make the broadest possible use of the powers of truth. According to the members of the cult, the Truth Rune is closely connected to Lhankor Mhy's Three Sacred Scripts (especially the Elasa Secrets). A very incomplete list of the abilities Lhankor Mhy initiates have been known to use their Truth Rune magic for includes: Know Distant Fact, Find Obscure Fact, See Past Events, Reveal Truth and Falsehood, Interpret Writing, Write Using Sacred Script, Reveal Enemy, Read Omens, Memorize Details, and Know History. Those initiates who are powerful in this rune are exacting, studious, and truthful. All initiates of

### The Three Sacred Scripts

*Among the Orlanthi, use of the Gloranthan Runes as symbols is widespread. Everyone knows the magical runes of the gods even though no mortal language uses them as a script or alphabet.*

*True literacy, however, is a particular attribute of Lhankor Mhy and one that the cult jealously guards. Lhankor Mhy created three writing systems for mortals and gods:*

**Murnulvretan.** *Also called "Cat Scratching," this flowing and ornate semi-syllabary is used primarily by the Orlanthi of Dragon Pass and surrounding peoples.*

**Kanvulvretan.** *Also called "Dog Scratching," this syllabary consists of distinct characters (unlike the flowing script of Murnulvretan) marked by angular shapes. It is used primarily by the Orlanthi of Ralios and South Peloria. Both Kanvulvretan and Murnulvretan use the common vocabulary that more or less reproduces many Orlanthi sounds.*

**Elasa Secrets.** *Also called "stone scratching," this script is extremely difficult to learn, and is used only for magical formulae. This script uses the second vocabulary, whose words change in meaning according to a complex code system that must be learned separately.*

*All Lhankor Mhy cultists learn and are magically connected to all three scripts. They sometimes teach non-cultists Kanvulvretan and Murnulvretan as mundane skills. The cult will never teach the Elasa Script to non-cultists.*

## The Eternal Book

*The Eternal Book is the Great Grimoire of Lhankor Mhy. The book itself was lost during the Gods War but the sages of Lhankor Mhy are dedicated to reconstructing the original book detailing the Laws of the Cosmos. Each temple of Lhankor Mhy boards and protects its fragments of the Eternal Book. Many fragments only contain a few spells; the widely copied Torvald Fragments contains eleven.*

### Δ The Torvald Fragments Grimoire

*The Torvald Fragments is one of the most commonly copied fragments of the Eternal Book and is found in many Lhankor Mhy libraries. It contains the following spells: Analyze Magic, Identify Runic Power, Spell of Summons, Read Item's History, Recognize Otherworld, Identify Demon, Dismiss Confusion, Logical Thinking, Resist Godless Sorcery, Divine Motivation, Reveal Secret*



without concern for the knowledge they destroy in the process. The cult's dislike and distrust of godless sorcerers goes back to the Gods Age when Zzabur perverted a copy of the *Eternal Book* – the cult seeks to reclaim that which Zzabur stole.

*Each temple library is essentially a building with a sacred shrine to Lhankor Mhy and all the books that the priests and sages who worship there have managed to accumulate. Each temple is its own center of learning; in communication with other temples but subject only to itself.*

*Although the cult of Lhankor Mby is dedicated to the collection of knowledge, it has never developed a consistent classification system. Sages often spend years getting to know the collection so that they are familiar with the location of items relating to their specialties. Often, they add to the confusion by starting their own private library from material they take from the main Library.*

*Great Libraries all follow the same architectural pattern. Each has a central building built in the shape of Lhankor Mhy's Truth Rune. Even smaller temples have this shape if possible, although local terrain or other buildings often limit this. Each arm of the temple has a special function, with additional functions for the center juncture.*

Lhankor Mhy writing defines the Cosmic Law that rules the gods and men alike and, as a result, he is associated with the Law Rune. Lhankor Mhy initiates with the Law Rune Affinity can use that Rune magic to learn wizardry spells from the temple grimoire and to use the Alien Combination Machine to properly transcribe other grimoires into a usable medium. All true wizardry is grounded in the Law Rune and pertains to understanding the Laws of Creation regardless of location.

Lhankor Mhy is in conflict with the runes of Chaos (☿) and Illusion (♁).

Lhankor Mhy is Orlanth's Knowing Companion and one of the Seven Lightbringers. His worshippers favor Lightbringer cults over all others if all other factors are equal. Lhankor Mhy has a rivalry with Issaries; just as the Written Word has a rivalry with the Spoken Word.

The cult despises those who limit, destroy, or pervert knowledge. The cult dislikes followers of gods such as Humakt or Urox, who fight and kill

The cult of Lhankor Mhy is not large, consisting of a well-established network of temples and literate families. Lhankor Mhy temples are always libraries, repositories of scrolls, books, and other written documents that require large staffs of apprentices and scribes to maintain.

The Lhankor Mhy cult consists of several large organizations that cooperate but do not obey each other. These organizations ignore tribal and national borders; each has its own temple hierarchy at a particular cult library. Although the network of Knowledge Temples is close and well established, large gatherings of sages from different temples are uncommon. The Holy Country temple scholars are highly regarded and often wield the most social influence. Any inter-temple discussion is presided over by the senior sage or scholar that specializes in the field under discussion.





The most important library-temple in Sartar is the famous Jonstown Temple, founded by King Sartar's son Eonistaran the Sage. It draws worshippers from all across Sartar, Tarsh, and Prax. Nearly half the initiates in Sartar are affiliated with the Jonstown Temple. Despite its fame, the Jonstown Temple is not ranked among the Great Libraries.

Each season initiates gather during Truth Week at temples for ceremonies and examinations. The last day of the week is the seasonal holy day of the cult. Initiates gather to pray and make sacrifices of their work to keep the god strong, continue the Prophecy Day rites of the previous year, and make public announcements.

Lhankor Mhy usually receives sacrifices of sheep, whose skins the cult uses to make parchment. Communal worshippers must donate cattle for sacrifice if they wish to benefit from the ceremony or the knowledge of the priests; in this way, sages of the cult often eat beef; apprentices eat mutton except on feast days. Lhankor Mhy especially loves sacrifices of books, scrolls, and maps, which he accumulates in his immortal library. A schism exists within the cult about whether it is better to sacrifice original documents or the only copy of documents, or whether apprentice practice sheets are acceptable.

*During the Gods War, the Thunder Brothers plundered the enemy Fortress of Erroneous Law and a prize that Lbankor Mhy came away with was this strange contraption. Those Lbankor Mhy initiates with the Law Rune can use the Machine to read sorcerous grimoires and those who are not corrupted by them can learn magic just like that used by sorcerers.*

*The Alien Combination Machine consists of several discs inscribed with runes and symbols. The discs can be rotated in order to decipher a sorcerous grimoire and purge it of its corruption, thereby restoring it as a fragment of the Eternal Book.*

*In the Second Age, many Lhankor Mhy sages were seduced by the God Learners and mistook their great sorcerous grimoire as a fragment of the Eternal Book. Some temples rejected the God Learner sorcery, others accepted certain grimoires. However, those who cooperated with the foreigners were deceived, for the God Learners served Gbaji and not the Seeker and the Sage.*

*The modern Lhankor Mhy cult is deeply suspicious of all things foreign. Completionists (called by others "forbidden temples") still collect foreign writings and allow the sages to study them. At the other extreme, Ivalists destroy all sorcerous writings. Others destroy the most dangerous sorcery but study that which is not tainted by Gbaji.*

*The sorcerers of the western lands are powerful wizards, working magic stolen from the Eternal Book by Zzabur. Like the sages of Lhankor Mhy, the western sorcerers collect texts and information. However, the sorcerers revere a dead god called Malkion and are impious atheists who reject the worship of the gods. Their magic is corrupting without the use of the Alien Combination Machine. Sorcery is always dangerous and only the Lhankor Mhy cult knows how to cleanse it of its corruption.*



All initiates of Lhankor Mhy must possess the Truth Rune (Y) at a rating of at least 1W and that is always the initiate's divine rune ability with Lhankor Mhy. Initiates are taken on as apprentice scribes to the local Lhankor Mhy temple. They are taught to read and write the Three Sacred Scripts and may do so at their Truth Rune rating.

Service, study, and religious obligations take up most of an apprentice's time; unless the temple priests give them special sanction. In return, they have a place to sleep in the temple; the cult feeds them and gives them one set of clothes each year. Writing and reading for those with the ability to pay is an important source of income for apprentices.

Apprenticeship normally takes six years, after which the apprentice is required to demonstrate his knowledge to the priests (which requires overcoming a plot obstacle). If successful, the apprentice is recognized as a full member of the temple.

The Lhankor Mhy scribe is the ultimate cataloguer, compiling and copying painstakingly detailed lists of all the facts known about every imaginable subject. Often these lists simply comprise related words or phrases; sometimes they contain all names within a specific classification, such as all runes, trees, peoples, gods, or mammals.

Particular temples of Lhankor Mhy adopt specific color schemes for all to wear. Thus in Pavis they have taken the name Grey Lords from the color of the robes worn by the original Rubble survivors. This does not limit ornamentation, and full members wear much in the way of gems, embroidered hems, and panels in their clothes and jewelry.

All full members must wear a beard, symbolic of Lhankor Mhy who is constantly in pursuit of the goddess Knowledge. Women and races without natural facial hair wear crafted beards that are often high ornamented. The usual color of a crafted beard is grey or white, the other worshippers often dye their real beards those colors.

Most temples are associated with one or more subcults of Lhankor Mhy. Here are several of the more common temple subcults in Sartar:

The Gray Ones were a group who avoided Chaos and found the way to safety before the onset of Time. It is from them that the cult learned the art of making maps, but they also taught the art of copying documents so that the cult could better preserve knowledge. Many cult lesser gods are Gray Ones, and it is because of them that worshippers originally gained the common nickname of ‘Gray Sages.’

Dilfar's cult provides a good income to those temples that worship him by evaluating jewelry and

*Three levels high, this soaring Lhankor Mhy temple is the most striking building in the city of Jonstown. Built in stone in the shape of the y rune with a shining tiled roof, a number of magic signs and runes are chiseled in the walls to protect against fire. The Jonstown Library is one of a kind. When King Sartar founded his cities and made the roads, his son Eonistaran gathered the sages of the land and combined their resources to build this great temple. A Completionist temple, the Jonstown Library contains many thousands of scrolls and codices; including rare texts from within the Lunar Empire, Seshnela, and Teshnos and beyond. The temple is so large that it supports about a hundred sages, researchers, and other staff. It is home to famous sages such as Minaryth Purple and Tosti Runefriend.*

*The Jonstown Compendium is a series of books kept in the Jonstown Library. It consists of scraps of material that various scribes have thought worth recording over the years. These scraps have been culled from the minds of great philosophers, tribal skalds and lawspeakers, or translated from various odd scrolls and ancient parchments. Each entry is gathered and listed, one after the other, without order, or meaning.*

Each entry begins with a number. Sometimes a title of sorts begins an entry, wherein the author or redactor identifies himself. Individual entries can be of any length. One entire volume contains a single entry over 250 pages in length, but most list hundreds of pieces of information. Most entries contain large amounts of dross and trivial information among the bits of useful knowledge. Such is the habit of the sages of Lbankor Mby, to value all knowledge, no matter how obscure.

*Writing is an act of worship by the initiates of Lhankor Mhy and initiates writing in temple scriptoria must:*

1. *Only use clean animal skins, both to write on, and even to bind manuscripts.*
2. *Make each column of writing with no less than forty-eight, and no more than sixty lines.*
3. *Use only black ink, of the proper recipe.*
4. *Verbalize each word aloud while writing.*
5. *Store documents only in sacred places (temple libraries, etc).*
6. *Never destroy a document written in the Sacred Script (sacrifice to Lhankor Mhy is not counted).*



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## Minaryth Purple 6YΔ

*The most famous and influential scholar in Sartar, Minaryth Purple knows more about the secrets of the Other Side than any sage in Dragon Pass, and what he does not know he passionately seeks to learn. More than a century old, Minaryth has been an advisor to every Prince of Sartar since Tarkalor. Literate in many scripts, including many that are now dead, Minaryth has read many sorcerous texts and other dangerous lore. He has a remarkable intuitive knack of already knowing the outcome of any situation. Minaryth is aloof and arrogant, contemptuous of those he considers his intellectual inferiors, which is to say nearly everyone. He gets his surname from the flamboyantly purple cloak he always wears.*

*Minaryth supported Starbrow's Rebellion and seeks to free Sartar from Lunar Occupation. To that end, he seeks knowledge both great and small, hoping to learn the secrets that will restore Sartar's freedom and that of the Orlanthe people.*

## Y The Knowing Feat

Lhankor Mhy knows everything knowable and can consult his knowledge of things past, present, and future. Orlanth once asked him how to overcome his enemies. The Knowing God sat alone through the night, with his head covered by a leather sheet, until he remembered the secret lore that would let Orlanth create a new Transformation.

## Δ Discern Cosmic Law

Lhankor Mhy can discern and state the Cosmic Law which rules gods, and the Law which worshippers must follow to survive. These laws are eternal, and once discerned and stated, must be obeyed by men and gods.

## Agents of Reprisal

On the Lightbringers Quest, Lhankor Mhy confronted Jolsedar the Brain Flyer. He could not out-think or out-reason the demon of ignorance. Lhankor Mhy allowed the demon to enter him, for he knew that his knowledge was too great for it to take. It exploded, and Lhankor Mhy captured its arms and tentacles as his servants, known as jolsedarings.


If a member violates cult dictates by lying to another worshipper or falsifying writing, Lhankor Mhy releases a jolsedaring to pursue him. Lhankor Mhy is the god of knowledge, and always knows when a worshipper has committed such a crime. As such, the apostate's community or temple never suffers for this type of crime (this is the only one).

The jolsedarings are mindless demons that destroy their victims' knowledge and intelligence, one ability at a time. Eventually, the apostate loses all knowledge. If the worshipper repents and swears to undertake a quest for knowledge (as determined by divination), the jolsedaring returns to the Underworld. Lost knowledge does not return, and must be learned again by study and the expenditure of hero points.





# Humakt



Moulun -09-

**Above**  
*Humakti warriors  
fought a valiant but  
ultimately doomed  
assault against the  
Undead Army  
at the Isle of the  
Dead in 1615.*















The player and the Narrator should develop a hero's Humakti gift and geas together. Humakt's gifts should enhance the hero's Death or Truth abilities in some narrow fashion; Humakt's geases should make the gift a two-edged sword for the hero.

*The ruthless Humakti king Mad-Blood Malan was gifted by Humakt with a sword that always increased the state of adversity suffered by his opponents (see HeroQuest "States of Adversity"). To gain this gift, Malan vowed to never retreat or withdraw from any combat – which ultimately was his death.*

*Huvendars the Silent was the fearsome bodyguard of King Tarkalor who was gifted with the power to defend his master from assassins and traitors. He could not speak except to make a vow sworn by his dread god.*

*Jononral the Fearsome was given the power to kill with a glance but had to vow to kill all who feared Death. He killed everyone in three towns because they feared him. He shouted, "Fear me not or you fear Life itself!" Only Great Herand managed to stop him, for the Wind Lord loved life and did not fear death.*

*The vengeful hero Entarkval Hospitality-Breaker was given deadly powers by Humakt to strike down every member of the Bridgeford Clan. He vowed to kill every member of that clan he encountered as well as to drink no alcohol and eat no flesh.*

*Each member of the Household of Death was given the power to inflict grievous harm on the Red Emperor and his household (a plot augment whenever fighting the Emperor or those who directly served him) but vowed to die defending Boldhome, which they did. Boldhome still fell.*

A hero may take additional gifts and geases during play with the permission of the Narrator, who may require that the hero overcome a plot obstacle.

## Subcults

Each temple battalion of Humakt is normally associated with the hero of Humakt that founded the battalion or who best exemplifies Humakt for that battalion.

### Indrodar Greydog (†)

Indrodar Greydog was a thane of Queen Lismelder at the time of the Mad-Blood War. When she succumbed to the power of Delecti the Necromancer, for seven years Indrodar sought for the corpse of his queen in the haunted Upland Marsh. In those years, he destroyed Unlife and became well known throughout Sartar. His shrine in the Lismelder lands has many initiates and Humakti come from all the nearby clans to Indrodar's Necklace to learn the power of Death over Unlife. Once in their life, any Humakti who has worshipped at the Necklace must go on a quest into the Marsh to destroy Unlife.

Worshippers of Indrodar gain the ability to use the Death Rune to Destroy Unlife.

### Ingenew Redson (†)

In the Gods War, Humakt lost his original sword and needed replacements, so Ingenew made them for him. Ingenew's father was Gustbran the Smith, but Ingenew specialized and so surpassed even his father. He made many famous blades: the Diamond Blade; the first sword forged from iron, called Uz-Cleaver; Mazta's Invisible Sword; the Wind Sword; and many others. Initiates first learn metallurgy and basic weapon crafting then may learn to use the Death Rune to enchant swords.

### Yan Starcere (†)

In the Dawn Age, Yan Starcere was a great defender of the innocent against monsters, whether of Chaos, Dara Happa, or the sorcerers. Even many non-Humakti remember him as a wandering protector.

## The Severing

*Kinship is an essential part of Orlanthi culture and religion. To be without kin is to be dead. Nonetheless, some deities' actions are contrary to Orlanth's laws. They include Babeester Gor, Eurmah, Humakt, Urox, and sometimes others. Those deities have dispensation to perform their unspeakable actions without accruing harm to themselves. To protect society from these acts, these cults have rites that sunder a person's normal social and divine bonds. After this severance, their kin are safe from reprisal for their criminal actions. The worshipper's kinsmen are not responsible in any way, and no divine wrath accrues to their community for any action the worshipper takes, whether cult sanctioned or not. Of course, if they commit crimes against Orlanth's laws that their god does not sanction, they may bring down divine wrath onto their temple, congregation, or warband.*

*A person who joins Humakt is Severed from the Living and truly erases his former relationships. As such, he does not receive anything that would normally come to him from his kin or community. Without kinship, a Humakti is not legally a member of a clan or bloodline. His former kin are not responsible for his crimes, nor can he collect wergild for crimes done to him. He does not help pay clan fines, nor does he collect anything when his bloodline receives gifts. Anyone who has a quarrel with a Humakti must deal with him directly, without the official support of Orlanthi law.*

*The worshipper also cuts contact with other gods, leaving Humakt as their sole source of magic, although they must still participate in community worship and play Humakt's role.*

### Effendar takes a Gift and Geas

*Claudia's character Effendar joins the cult of Humakt and takes a gift and geas. She decides to create the gift Dividing Sword - she can cut anything into two parts with her sword. As a gease, the Narrator decides that she can only use her sword in darkness.*

*Claudia writes on her character sheet under her Death Rune affinity: Dividing Sword Gift/ Use Sword Only in Darkness Flaw +1*



The devotee must take at least one more gift and geas from Humakt. Devotees are supported by their temple-battalion, by a patron, or by fighting in duels and wars. There is always a demand for the dread Swords of Humakt in war-torn Dragon Pass.

A Humakt initiate who dedicates himself completely to Humakt becomes a devotee of the Death God.

Devotees of Humakt may perform magic feats: repetitions of his mythic deeds. Some feats are universal to the Humakt cult; others are associated with specific temples or subcults.

Humakt transcends society and respects only cosmic honor. He once set out on his way, shouting at everything he encountered, "Fear me not, or you fear Life itself." But everything feared him and so Humakt killed everyone he met. He killed demons and gods, men and trolls, dwarfs and aldryami, dragons and Chaos, and countless others. He only stopped when he encountered Orlanth, for the Wind Lord loved life and did not fear death.

Humakt is the Sword God and the greatest warrior in Glorantha. His sword always strikes true and always kills those who cannot avoid his strike. He can cut anything, even that which cannot be seen or touched and his sword destroys lesser weapons that dare be used against him or to block him. He is the bodyguard of the Chief and is sworn to die instead of his liege.

Humakt is the Leader of Battles. When he assembled the ten Hundred-Thanes of his Battalion, he led them to victory over all who stood against him. Nothing could break his Battalion; nothing could overcome them on the field. He took no prisoners and sacrificed all who fought against him (and somehow survived) to Death.

Humakt has no lesser gods that serve as agents of reprisal. Instead, Humakt himself curses all apostate worshippers. This curse is the Swordbreaker, which no Humakti can fight or resist. It shatters any sword picked up by a member who has broken the Code of Humakt.

Humakt punishes those who abandon him completely by robbing them of their gifts while increasing the magnitude of their geases. Those who violate a geas lose their gift and their connection to the Death and Truth Runes.



*This Humakti gave up her name when she devoted herself to Death and War. She is always drawn into every war and conflict and is a terrible enemy of Life. At the same time she is scrupulously honest and honorable. She has taken many powerful gifts and geases – her most famous is her oath to kill anyone who demands her name (hence most call her “Nameless”). Many an Orlanthi thane and Lunar soldier has lost his life by foolishly challenging this devotee of Death.*



# Urox

A black and white illustration of three fantastical creatures in a snowy environment. On the left, a large, furry creature with a horned helmet and a sword. In the center, a smaller, more demonic creature with horns and a long, curled tail. On the right, a creature with a large, shaggy mane and a staff. The scene is filled with snowflakes and rocks. The signature 'Mouliez-009' is visible in the bottom left corner.

*Uroxx's ability to sense the presence of Chaos is welcome to the Chaos-hating Orlanthi; the Storm Bull's uncouth and violent ways are tolerated because of his power to sense and fight Chaos.*



## Storm Bull and Prax

*The cult of Urox the Storm Bull is shared by the Orlanthi and the Praxian Animal Nomads (although the cult is more culturally and socially important to the Praxians than to the Sartarites). Ironically for such a violent and antisocial god, the cult provides common cultural and religious grounds for the two societies – when Orlanthi and Praxians ally against some external foe, the cult of Storm Bull usually takes a leading role in that alliance.*

the devastation of the land caused by the coming of the Devil.

The Devil is the incarnation of Chaos, an abomination: a trick-clause in the Laws of Creation. It is a hole in the cosmic fabric, motivated by destruction and evil. Wakboth, the Devil, had slain many gods before it came upon Urox's final defense to the east of Dragon Pass. The fight was desperate and doomed. All Urox's people knew that survival would be only one of the possible horrors in their future. A clean death seemed impossible. But Urox stood firm, though all that he loved died about him, and he fought the Devil with raw strength and courage.

Urox should have died there. His ear was torn off and, mortally wounded; his broken form was flung to earth. The Earth, his last ally, lent him all of her power and, where he had lain, her land lay withered and dead afterwards. Rejuvenated, the god-beast leapt up anew and cried out to the cosmos in defiance of Wakboth. The cosmos itself responded to his cry.

From the edge of the world came hurtling a section of the exploded Spike, the Cosmic Mountain of Law. It bounced once or twice across the earth as Urox directed it to crush the Devil, and pinned him beneath immeasurable tons of solid Law. The Devil was ground asunder and buried for eternity beneath the huge block of adamant.

The effort nearly killed Urox, who dragged himself to the Storm Hills, where he became the last living god to fall to Death. This was salvation, however, for when Wakboth came to the Land of the

Dead Urox was waiting for him. All of Urox' allies were there with him, of course, but Wakboth was alone. Urox leapt into the fray once more. When the battle was at its fiercest, Arachne Solara responded to his cry for aid, wrapping Wakboth in her inescapable webs. She devoured Chaos, and led the gods into the new world with the Dawn.

After the Dawn, worship of Urox spread, but the lack of any central organization prevented concerted action by his worshippers. Instead, there are many tales of brave battles against festering pockets of Chaos. Still, all Orlanthi remember that when the Darkness was at its worst and Chaos entered the world, Urox rose to the challenge. Because of this, society tolerates his worshippers.

## Life After Death

Uroxi do not burn their dead. Instead, they make a pile of bones and skulls, and then seat the warrior on it with his weapons, armor, and other favored possessions. The skulls of bulls are commonly used, but bones from other aggressive animals (such as boars, bears, or wolves) are also acceptable. If the warrior had a favored mount, it is slain and he sits atop it instead. The Uroxi leave the grisly remains to defy passers by and frighten off Chaos. The rites conclude with a song of fear, fury, and fighting to summon a violent wind to carry off the departing soul.

Urox personally pursues the souls of worshippers slain by Chaos, even to the pits of entropy beyond the cosmos. This assures his warriors a greater chance of survival after death.

## ☞ The Eternal Battle

*Everyone knows that the world blew apart and the harmony that might have existed to coordinate the Otherworlds went away. After the Spike exploded no one has been able to reenter it, not in rite, ritual, or heroquest. Its primeval mysteries lie outside of human knowledge forever.*

*One time, the three worlds came together and that was when Urox was fighting. He was desperate. Wakboth had already cut pieces of him off and Urox lay upon the ground, dying. His divine ichors flowed into the sleeping goddess beneath him, and his blood was so powerful that it ate away at her and woke her from her deepest sleep. The goddess saw nothing she could do would change anything. So she gave herself entirely to Urox, who lay atop her bleeding. This is why the physical world always sacrifices itself to the spiritual world.*

*When the powers of Everything flowed into Urox he leapt up, his wounds gone and his attention fixed upon the Everything. Urox was filled with the power of The Three Worlds, and his cry for help called to himself the last piece of the Great Mountain, of the Spike, that bound together*

*the Three Worlds. This was The Block, a mile-cube piece of the spike that fell from the sky and crushed the Devil, Wakboth, pinning it forever into its place of misery. At that moment in time the three worlds were in perfect harmony in Eternal Battle against Chaos.*

*The Eternal Battle is the realm of Urox. They sometimes call it the War Camp. It is so vast that every possible kind of foe is there and they are all fighting each other. It is where the loyal men of Urox go in ceremony, and after death, to stand around their Lord and defend him from everyone. The Battle is a piece of myth where the conflict of Urox and the Devil has not stopped yet. Within its deafening howl are Chaos things, remnants, entities and the lost souls of the Great Darkness all mixed and tumbling in a mad mixture about each other. Nothing is safe there, but in that no-time the Transcendent Bull keeps his place and rewards his followers with magic.*



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## Initiation Rites

*The Uroxi initiation ritual revisits the Storm Bull's tempestuous past. The candidate is thrown into the Animal Pit and must tame the wild beasts and smash the carnivores as Urox did. He then mates with many goddesses, and his sons spread over the earth. He fights all comers, from his own kin to the awfulness of the Predark. Finally, he fights his own personal Devil, and learns of the need for the support of those who love him — his wives and battle companions. Many Uroxi meet defeat at this last part of the quest, and those that do may never attempt to join the cult again. Some even die in their struggle with Wakboth. Wounds taken from this final battle become the Bullman's initiation scars.*

fighting with a berserk frenzy, filling oneself with a Chaos hating rage that knows no limits, impeding and weakening Chaos, making others face Chaos, to smash their Chaos foe and to sense the presence of Chaos. Those strong in this Rune have a fanatical and violent hatred of all Chaos, everything tainted by Chaos, and anything that compromises with Chaos.

## Opposed Runes

Urox is in absolute conflict with the Rune of Chaos (♣) and anything tainted by it. This opposition is Urox' reason for existence and the source of his identity and power.

## Particular Likes and Dislikes

Whereas relationships to friendly gods define most gods, Urox is defined by his relationship to his enemy: Chaos. Even his allies are such only because they aid him in this battle. He is friendly to all foes of Chaos, even gods that would otherwise be enemies, such as Zorak Zoran.

Urox has a special relationship with Chalana Arroy, for she healed Urox' many wounds after his fight against the Devil. Her healers know magic to calm the berserk frenzy when the need for it is past, and Uroxi always take a situational penalty when they attempt to resist her magic. Although many Uroxi resent this ability and so avoid her healers, others welcome the benefits provided by Chalana Arroy. These warriors protect her healers and seek out their blessings in preference to those of other healing deities.

Urox has many enemies, for he fought many gods during the Darkness. However, his true and eternal enemy is Chaos, and Uroxi will join with most

enemies to fight the One Evil. This hatred of Chaos is absolute and allows for no exceptions: "Any Chaos is all Chaos" is a popular motto among worshippers.

## Cult Organization

Many clans and tribes include an Uroxi among their mercenaries and bodyguards. Most Uroxi belong to one of several independent warbands that wander about at the direction of their god, killing Chaos and straining the hospitality of settled folk.

Any Uroxi charismatic or magically powerful enough to attract followers can be acclaimed a priest by his fellows. A priest of Urox is a magical and military leader with loyalty of those he initiated into the cult of Urox. Priests are called "Bull Priest" or "Storm Khan" — a Praxian title for chieftain. Priests are supported by the warband, which in effect means that they are supported by the gifts from friendly clans and tribes, and from plunder and pillage.

There are several high priests (or Great Storm Khans) amongst the Praxians nomads who command the loyalty of many priests. They are called the Bull's Head and are the leaders of the Storm Bull Spirit Society.

## Center of Power, Holy Places

Shrines to Urox are common, but he has no permanent temples in Sartar. Uroxi warbands permanently populate several sacred sites, two of which are especially famous.

The Block, a huge chunk of truestone located in Prax, is the most sacred Urox place in the world. Worshippers guard it constantly to prevent the Devil from rising again. Although pieces of truestone can be found all around, attracting many pilgrims and treasure seekers, the Uroxi never use this magic, and usually hunt down anyone else who takes one. Instead, they put them back so that the weight that holds down the Devil does not lessen.

Stormwalk Mountain, the highest peak in the Storm Hills, was formed from the body of a giant whose head Urox twisted off. As a result, the mountain has a distinctive corkscrew shape. At the top of this mountain graze Urox' herds of sky bulls guarded by his son Basketos.

## Holy Days and Sacrifices

Urox has no weekly holy days, for worshippers of the Bull always feel his power within them. They do hold special rites once each season though. Sensible people stay far away from Uroxi rites, for they are dangerous to outsiders. Most Orlanthi ceremonies invoke Urox as the Protector against Chaos, and so he receives frequent collateral worship.

## Jonstown Compendium No. 17,193

### The Closing of the Urox Temple

*The cult of the Storm Bull has always been troublesome, even to the kings of Sartar who respected its traditions. The murder of the Great Bullman, Tonaline Greathelm, had frightened off all the Urox worshippers, but the Sartarites wished to keep up worship of the god. Lunar General, Fazzur Wideread agreed to allow the holy day to be celebrated, confident it would prove the uselessness and weakness of the god. No priest was present to lead the rites, but at the last moment, a barbarian from Prax rode into the city to lead it. His name was Orgvaba, and he said he had come at the bidding of his god. Temertain asked him to lead the rites, and he agreed.*

*Estal Donge, consort to Prince Temertain of Sartar, did not want the cult reinstated, and without Fazzur's knowledge, she prepared her own magic. At a point in the ceremony when Orgvaba was to kill a little monster, many demons appeared and began to wreak great havoc among the worshippers—mostly common folk of the city. The entire city would have been wrecked, except that Fazzur led a courageous attack upon the demons and destroyed them at great loss to his men and priests. Temertain himself was nearly killed, but saved by Estal, who had become his lover. Orgvaba survived, but was ashamed and went to Prax and killed himself from shame.*







They are loved for their incredible chaos-killing powers, but feared for their lawless and unpredictable violence. Like initiates, devotees belong to no clan





## The Cult of Yinkin 卐

Yinkin is the Alynx God. He is famous for his stalking, his unending sensuality, and his loyalty to his half-brother Orlanth. Yinkin is an ancestor of many Orlanthi and often serves as a guide to Orlanthi heroes.

### Mythos and History

Yinkin is the son of Kero Fin, the Mountain Mother, and Fralar, the King of Carnivores. Born in the Kero Fin Whistling Caves, his earliest life was solitary. He groomed, stalked, explored, and learned to bite before anyone knew his name. In the primeval forest, he moved with amazing stealth and followed every creature. None could escape him by hiding, running, or changing shape.

The brotherly loyalty between Yinkin and Orlanth is legendary. When Yinkin was still a cub Orlanth accidentally blew him out of the cave so that he hurtled towards the rocks below. Orlanth rescued him because that is what brothers do. The two traveled together many times, often competing for the affections of the same goddess. Later, when Urox bullied Yinkin, Orlanth soundly beat the Bull with a lariat and stick. One winter was so terrible that Orlanth was ill, but Yinkin kept him alive by catching food for him. During the whole Gods War they worked together and never against each other.

After Orlanth left the world Yinkin wandered the wilds, helping lost humans and preying upon monsters. He taught people to hunt, and left litters of his descendants to help the humans. As the snow deepened so that even gods had difficulties, Yinkin slept in snow caves. The world grew colder and colder until no one could tell the difference between life and death; Yinkin's hunting trips grew less and less frequent. He wandered this Land of the Dead, growing weaker and weaker, for there were no creatures to hunt. He happened upon the Frozen Man but instead of eating the corpse-cold man, he licked him until he thawed. Yinkin was delighted to find that it was his own brother, Orlanth, who gave Yinkin his last rations and continued on the Lightbringers Quest. The food awakened Yinkin so that he was present when the Net of the Great Compromise was cast. He marched at Orlanth's side into the reborn world.

## Yinkin



### Nature of the Cult

Yinkin is the Alynx God. He showed people the meaning of the bond between brothers, and never doubted that Orlanth would return. The Orlanthi keep alynxes, not dogs, as pets and work animals in memory of this bond. People sometimes criticize Yinkini as selfish and immature, interested in comfort and pleasure and indifferent to the needs of their community. The Yinkini just counter with a winning smile.

**Above**  
Yinking huntress  
accompanied by two  
alynxes strikes down a  
doe in the forests below  
the Quivin mountains.



## Depiction

Orlanthi depict Yinkin in different ways. Some depict him as an alynx; others show him as a man with alynx features, or rarely as a man with an alynx head. No matter what form he takes, Yinkin always has the long tail of an alynx. Votive gifts to Yinkin are usually statues of an alynx.



## Dorasa the Cat Witch 𐌆𐌿𐌺

*Dorasa is a notorious thief and bandit, but is as famed for her dark beauty as for her crimes. She is said to have many lovers including at least one Sartarite king and a senior Lunar general who has been tasked with capturing her! Dorasa is a devotee of Yinkin and often takes the form of a large black shadowcat. She is the kinswoman of a powerful Orlanthi holy man and is well-loved by her clan.*

## Rune Affinities

As befits an independent cat, Yinkin has his own Rune that marks those boys and girls he chooses at their adulthood initiation. The Yinkin Rune is derived from the Air and Beast Runes. People often exhibit traits as they are growing up that show Yinkin will choose them: their father or mother may be a Yinkini, or the alynxes of the clan may show an unusual affection for them.

## 𐌿 Yinkin Rune Affinity

The Yinkin Rune conveys an affinity with hunting and simple pleasures, particularly love making. Typical uses of Yinkin Rune magic by worshippers include: climb cliffs and trees; feel no guilt; find hidden things; fight tooth and claw; identify scent; ignore wounds; land safely; leap from hiding; leap high; move without sound; preen self; recognize threats nearby; run down prey; scent foe; scent out secrets; see in the dark; see hidden being; seduce; sense enemies; sleep anywhere; sprint to safety; squeeze through narrow place; suffocate with bite; twist and turn; walk on branches; and winning smile.

## Particular Likes and Dislikes

Individual Yinkini and Orlanthi are always friendly, even if the two are strangers. Worshippers of deities who were Yinkin's lovers traditionally welcome Yinkini into their homes for the special Yinkin Marriage that lasts nine days and then must end.

## Enemies

Yinkin and his worshippers hate and fear dogs. Telmori despise Yinkin, as do those who worship dogs. The beast men of Beast Valley have no liking for Yinkin. Yinkin cultists traditionally dislike Urox worshippers, who often bully Yinkini until defeated by Orlanthi in a ritual battle. The bullying rarely leads to great injury, and sometimes the Uroxi do not even best the Yinkini.

## Cult Organization

There are one or two Yinkin worshippers in most clans. Usually several clans will gather to celebrate special holy days and sacrifices; the clan's alynxes join in these ceremonies. Shrines are often hidden in forests or high hills. Wild alynxes roam around such shrines, and the god-talker who tends the shrine leaves out offerings of food and drink. When worshippers gather, the most well-known god-talker or priest will lead the rites. Most temples to Orlanth contain a shrine to Yinkin where worshippers are always welcome.







or stripes. Using this feat you become the alynx appropriate to your subcult, using your Yinkin Rune magic for cat activities like silent movement, climbing trees, or fighting with tooth and claw.

### ‡ Smooth Talking Tol Feat

With his good looks, flashing smile, deep purr, and clever tongue, Tol charmed his way into goddess' arms and beds. He never stayed long, moving on one early morning before passion ebbs into domesticity. Yinkin leaves good memories behind, not jealousy and heartbreak. Using this feat, you become skilled in the arts of seduction and lovemaking, able to woo the hardest heart. Sometimes Tol needed to be a fighter as well as a lover to protect his partner, but otherwise Tol tries to avoid confrontation.

### ‡ The Whispering Caves Feat

Yinkin cheated death or crippling injury nine times. The first was when Orlanth blew him from the cave, but raced to save him. If you heroquest to the Whispering Caves you can learn a feat to cheat certain death, just as Yinkin did. An Umbroli appears to provide help just when you need it, just as Orlanth appeared repeatedly to help Yinkin. You can use this feat to escape death eight times. Each time the Umbroli saves your life, he places a ring around your tail, which you will see in your alynx form.

Yinkin's children take many forms but all are felines with distinctive side-whiskers, noted for their silent movement. They vary from the size of a housecat to a large dog. Domesticated alynxes come in distinct colors and patterns, much like dogs. Wild alynxes are usually dark in color, occasionally with darker spots

*The Orlanths dislike and fear dogs; they associate dogs with the Underworld. In Orlanthi myths, hounds carried the corpse of Yelm down to the Underworld, baying and howling. Although dogs can be useful and are sometimes used as guard animals, they are never truly trusted.*

*The source of this dislike is the hatred between dogs and alynxes, the sacred kin animals of the Orlanthi. The feud started when Narangros the Bad Dog killed Yinkin's children and murdered his lovers. Narangros was the leader of a pack of demonic hounds that were noted for their jaws and their howls that could be heard to the Sky.*

*Yinkin sought to avenge his kin and went off to fight Narangros. He fought the Bad Dog well and hard, but Narangros was stronger, and soon had Yinkin by the throat. The Hell Hound would have killed Yinkin, but mighty Orlanth saw his brother's plight. Coming upon the scene, the Thunderer exploded in violent rage. He hurled his divine thunderbolt and killed the Bad Dog. Orlanth then fell upon the pack of Bad Dogs and slew them all, sending them all into the Underworld.*

However, the spirits of the Narangrosings still plague those clans descended from Yinkin. During the time of Hendrik the Free, an evil spirit magician from the frozen north summoned Narangros and led his bowling hunter packs to track down the Hendriki women and children. King Hendrik met them sword to fang and killed them. Those Sartarites who trace their origins to the Hendrikings still hate and fear the Bad Dogs.

The alynx is a graceful feline creature, domesticated in all the other lands where Heortlings live. They are the children of the god Yinkin, who is Orlanth's brother. They are predators, living in the wilds upon small birds, rabbits and smaller vermin or, when (as only occasionally occurs) teamed up with another, the small red deer of the forests. Alynx primarily hunt in the evening and morning, and are especially good at hiding, from which place it usually ambushes its prey.

There are several breeds of lynx, but all of them share common characteristics. They are feline, with fur that is thick and rich, especially in those bitterly cold winters of its homelands, and a long tail. Its pelt is usually spotted, though in some breeds the spots are nearly invisible in the dark fur, and is longer over its shoulders. Its face is broad with cat's eyes, a short snout holding very sharp teeth, and a pair of pointed ears with tufts that vary in size and splendor depending upon the breed. They have facial tufts, much like an oversized moustache sprouting from its cheeks. It is moderately sized, weighing anywhere between 20 and 60 pounds. One of their most notorious characteristics is their sensuality.



# Heroquests

There are three basic types of heroquests. The most common is a **Holy Day Worship Ceremony** where the participants observe and support the gods to learn the power first displayed in that myth. A **This World Heroquest** is where the power of the Otherworld is drawn into the Mortal World and sacred myths are re-enacted to gain magical benefits and powers for the community, group, or the quester. Rarer and more dangerous is the **Other World Heroquest** where key magical leaders are sent to the Otherworld to gain even greater benefits and powers.















**Below**  
*Wooden votive image of  
Orlanth Destor. Offerings  
are given to the image  
by local worshippers.*





*Ritual re-enactment is the key. The hero must act just as the god did, must win or lose the same things. If everything is done right, and most things go as in the myth, then he will obtain a reward comparable to the one in the myth. However, it should be clear that most of the time doing everything right proves impossible. As a result, even successful heroquests end up flawed and the heroes' reward is rarely exactly what they expect.*

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more powerful the opponents you will have to face. Conversely, you can face a This World risk (both during the quest and if you fail) if you are willing to accept a This World benefit. You might therefore ask, “Can I just do the hero level of this myth?” and, thinking in HeroQuest game terms, perhaps face only opponents of Very High ability instead of Nearly Impossible.

The strength of the magic gained from the heroquest (for good or for ill) is determined by the Quest Level. A Nearly Impossible quest offers extremely powerful boons if successful, but poses a more likely risk of an extremely powerful curse!

*The clan decides that they will perform the Short Lightbringers Quest as a This World Heroquest. This requires the entire clan to participate and will likely bring in participants from other clans and tribes. They fear drawing too much power from the Other Side, for the Lunar sorcerers may detect their preparations or be drawn in. The narrator concludes that this means the Quest difficult will be set at*

*High – bringing in opponents somewhat more powerful than the heroquesters.*

## Unmapped Heroquests

It is possible to deviate from the known myths and strike off into uncharted territory. This method of questing is extremely dangerous, as there are no landmarks to guide the way and the opponents can be almost anything.

Deliberately going off the known paths is dangerous not just for the quester and his supporters, but also for the people whose myths he is usurping and intentionally changing. This practice was discovered in the Dawn Age by the great hero Arkat, who is almost universally reviled. During the Imperial Age, the God Learners perfected this technique, and their alterations nearly destroyed the world. They are universally feared, and would be universally hated except that the world retaliated and destroyed the God Learners instead.

## An Invocation

*“I am Heortarl, and I make this prayer to the Knowing God, as you told me to do. I call upon the Knowing God to answer, as you told me you would. I call upon the Six Guardians to wake and hold the space between them for this tale. I call upon the Lord of the Tales to fill me with his Power. I call upon the Lady of Inspiration to sit with me and tell this story of how the world was made.”*

*- The invocation of an Orlanthe priest beginning a story pursuant to the “Sacred Way.” Such sacred stories are all accompanied by a drum and told while making appropriate magical gestures.*

## Three Invocations

**Source:** *Peten of Pennel, scribe*

*Here are three ways which I heard Orlanthe storytellers begin their tales. They are all accompanied by a drum. I have abstracted the gestures.*

### One: First Age

**Source:** *Harmast's Saga, a written source*

*“I am Engorn, and I make this prayer to Issaries, the Talking God, as you told me to do. I call upon you, Lord of Tongues, to answer me, as you told me you would do.”*

**Drum:** *slow and steady.*

**Gesture:** *crouch, point to the quarters, gesture “as if he himself were casting stars and sky or placing the mountains upon the raw, naked earth.”*

*“I call upon the Six Guardians to wake, and to hold this space for the tale. I call upon the Lord of Power to fill me with the tale. I call upon the Lady of Inspiration to sit within me and to tell this story of how the world was made.”*

### Another Version

*“I am Dandern, and I make this prayer to the Knowing God, as you told me to do. I call upon the Knowing God to answer, as you told me you would.”*

*“I call upon the Six Guardians to wake, and hold the space between them for this tale. I call upon the Lord of Tales to fill this one with his Power. I call upon the Lady of Inspiration to sit within me and tell this story of how the world was made.”*

### Two: Second Age

**Source:** *the Sherl*

**Drum:** *slow and steady*

**Gesture:** *none, in a trance*

*“I am Jarang, Son of Jornatos, of the Tedanling clan. I am an initiate of the Speaking God, and I am a man of the chief of this camp.”*

*“I am Jarang, and I make this prayer to you, Talking God, as you told me to do. I call upon you, Lord of Stories, to speak through me, as you told me you would do.”*

*“Seven Winds I found, and when they spoke together the truth of the tale was revealed to me. I now ask those seven winds to come here, and to let their voices be heard through mine.”*

### Three: Third Age

**Source:** *My brother's letter, from Pavis, where he heard this man speak.*

**Drum:** *slow and steady:*

**Gesture:** *none, but to beat the drum*

*“I am Arnbord, Son of Venharl, of the Karandoli clan and the Colymar tribe. I am a poet, and I am a man of the chief of this camp.”*

*“I am Arnbord, and I make this prayer to you, Issaries, as you told me to do. I call upon you, god who keeps me talking true, to speak through me.”*

*“I call upon the Keepers of the Six Stories to wake, and to fill me with the tale. I call upon the Lady of Inspiration to sit within me, and to tell this story of how the world was made.”*



## The Myth and the Heroquest Surprise

*The myth is the starting point for the heroquest and is the players' guide to understanding the obstacles that will likely be faced on the quest. However, as stated previously, the myth is not a complete or even necessarily accurate guide for the players. Even if the players slavishly adhere to the stories they have assembled, they will be confronted with an obstacle (and maybe several) the story does not prepare them for. It is perhaps better to think of the stories as providing the clues to solving the heroquest and not the solution itself.*

## Objective of the Quest

Before setting out, the hero must decide first whether he intends to benefit his community or himself. He can keep the rewards of the myth for himself, but a clan will rarely entrust its wyter (i.e. its Community Magic Rating) to a quest if it does not stand to benefit. Next, the hero must decide the goal of the quest. Even within a given myth, the reward that the hero brings back can differ. If he sets off to get "the help that Orlanth brought back from Thrinbarri Clouds," the narrator has a lot of latitude to determine the reward unless he states his goal more specifically, such as asking for a blessing on the clan's Military Resource ability.

If he does not state what he is seeking at all, and simply goes off for "something to help his people," he cannot know until the very end what he will get—Harmast returned with Arkat, who in many ways turned out to be a curse. Some heroes choose to go on a heroquest for reasons other than the main, obvious point. Myths often tell of the main character gaining friends, magic, and treasures along the way. A hero might go on such a quest to gain those things instead of the "real" reward.

The greater the potential reward, the more difficult the quest. If the quester seeks a blessing on the clan's babies for the coming year, the quest will be easier than if he wants a permanent blessing for the clan. The level of danger of failure also depends on his goal—if a hero fails the first quest, the resultant curse might only apply for a year; if he seeks a permanent blessing and fails, the curse is also permanent (but removable by questing).

The quester's final victory level has little effect on the duration of any blessing he brings back. He is either victorious and gains the reward, or he fails does not and could be cursed. If he seeks a blessing to make a baby, he gets a blessing to make a baby, nothing more and nothing less. If he seeks the Sword of Five Dooms (a much more difficult quest than just seeking a "magic sword"), he gains the sword for as long as he can keep it.

*The clan leaders decide that they will seek to add an ability to the clan wyter to Gain Lightbringer Allies. They carve a special staff to hold that magic. The heroes take this on their quest and it comes back as the Good Friends Support.*

## The Hero

An individual who participates in a heroquest does so in one of three ways, each with its own benefits and level of commitment.

## Main Characters

Each myth has one or more main characters that have the central role in the story. For the duration of the quest, the hero representing a main character *is* the god that performed the mythical deeds. He completes the same tasks, suffers the same defeats, and gets the same rewards. The fate of the expedition depends upon his success or failure. If a quester goes alone he is inevitably the main character. Sometimes the main character is a collective of gods, such as the Thunder Brothers or the Seven Lightbringers.

Ideally, the main character of the myth will be represented by a participant in the quest. If a main character is not available, the other heroquesters will have to "find" that character during the course of the heroquest (essentially making the objective of the players' heroquest to find that main character). Obviously, the stronger the affinity a heroquester has with the god he represents, the better they will perform.

*The player characters have a strong relationship with the clan and are chosen by the gods to represent the Lightbringers, the main characters of this myth:*

- Korohvanth will represent Orlanth. This is a good fit, since he is a Wind Lord of Orlanth!
- Sora Goodseller will represent Issaries. This is also a good fit, since she is an initiate of Issaries.
- Heortarl the Bearded will represent Lhankor Mhy, because he is an initiate of the Knowing God.
- Korohvanth's bonded slave, Dogboy, notorious murderer and trickster, will represent Eurmial. This is a good fit, but dangerous, since Dogboy hates the rest of the party and only serves Korohvanth to avoid death.

## Containing Your Heroquest Reward

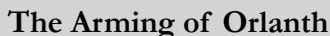
*Keep in mind that a hero cannot bring anything material back from the Other Side. Although all heroquest rewards are usually manifest in a physical item such as a sword or a tattoo, the object does not simply "appear" out of the Other Side. Heroquesters know this, and usually take along a specific object that has been prepared to hold the desired blessing or make other preparations. This can be as mundane as taking a ritually prepared helmet along to hold the magical abilities of Vingkot's Helm, or as dramatic as one quester giving up his life so that an ancient hero can walk the world again. The reward can also show up in other ways:*

1. *A lesser god that accompanies the questers back, or that enters the Mortal World once the community has prepared a suitable body for it. Harmast prepared a silver mirror to host the magic of his Lightbringers Quest and even a Chalana Arroy resurrection quest requires that the body of the dead be prepared to receive its soul back.*
2. *A blessed object that becomes part of the community guardian's regalia, giving it a new function.*
3. *A tattoo, scar, or other mark that holds a magical ability gained by the quester.*









Orlanth said, "If you will swear to support me, and to remember me, and respond in the right ways when it is time, then we will never be separate, and our destinies will be bound together whatever we do." So his people swore to remember him and support him, and they made the Eternal Ring in their midst, and set armed men to defend it all around. This way, if he needed them, they could help their lord.

It is extremely difficult for the community's magic to cross over and interact with the Other Side. As a result, a community wyter can only be called upon for one obstacle during the quest. Most heroquesters reserve the wyter for only the gravest and most hopeless situation in the heroquest.



## Ritual Preparations

Wise heroquesters do everything they can to prepare themselves. If the quest involves powerful spirit opponents, the hero should equip himself against animist forces (perhaps by seeking support from an animist community or even bringing a shaman along as one of his companions). If the story involves a contest against a specific deadly foe, it would be a good idea to learn its weaknesses, perhaps by going on a different heroquest first. Some heroquests even have associated preparatory quests, where victory in the main quest usually requires that the hero complete the other heroquests first.

Two important ritual preparations commonly performed by the Orlanthi are: the Arming of Orlanth ceremony (described above) and the Summons of Evil. The Arming of Orlanth binds the community wyter to a heroquester representing Orlanth and enables his companions to represent his weapons and accoutrements. The Summons of Evil precedes many Orlanthi heroquests and is used to bring the worshippers' worst enemies into the ritual, where (hopefully) they can be overcome and defeated by the heroquesters.

## Perform the Quest

Armed with stories, bolstered by their community and their supporters, the heroes are ready to perform the heroquest. It begins with the heroes crossing the threshold and entering the Gods World. From there

they will overcome obstacles along the mythic road of trials. The stories the heroes have assembled serve as a starting point, but there is always a Heroquest Surprise that deviates from the story.

## Crossing the Threshold

Strong barriers separate the Other Side from the Mortal World, only priests, god-talkers and other holy folk have the knowledge and power to cross them. A ritual must be performed to pierce the **Otherworld barrier** in order to Draw the Other Side into the prepared holy place or for the participants to physically Cross Over to the Other Side. At an auspicious time, worshippers convene at a holy place and begin the ceremony.

The Narrator may simply decide that the ceremony succeeds. Or the Narrator could decide that the leader of the ritual must engage in a contest pitting the community's Magic Resource or his Divine Rune Affinity (or both) against the strength of the barrier. The difficulty can be determined by the Pass/Fail Cycle or the Narrator can use the following resistance levels:

- Very High to draw the Other Side into a ritual, although the resistance should be reduced one or more resistance classes if performed on a holy day or at a holy place;
- Nearly Impossible to physically cross over to the Other Side.

## The Edge of the World

*The edges of the Mortal World are not clearly defined, and in all directions gradually merge into the Otherworld. Travelers rarely survive the journey, for the farther they travel from the known world, the more powerful beings they encounter. Still, tales tell of heroes who were powerful or desperate enough to survive and cross to the God World by sailing down Magasta's Pool, crossing Valind's Glacier, climbing Kero Fin Mountain, or falling through the Hell Crack, of the Wastelands to the east, into the Underworld.*

## The Story of Summons of Evil

*Orlanth and his council ruled peacefully over the world after subduing the Fire, Waters, Darkness, and rebellious Storm gods. Then a new tribe appeared from the north, so rapacious and ravenous that they ate even the dirt from the surface where they passed. Emissaries were sent to meet the newcomers, but they were so savage that they did not know the conventions of peace and slew them all. After many of their important relatives had been killed by the invaders, the council determined to meet the foe with war.*

*When the decision was made, Orlanth withdrew to the warrior's ground. There he arranged his war band and held council with his leaders. Heler armed Orlanth with his war apparel. He put on his great coat of mail, and placed the proud helmet upon his head. Then Heler girded his sword upon him, and placed the shield in his hands; and the pair of swift javelins, and the lord's stout spear. He mounted upon his war chariot, and he named Elmal, his loyal thane, to lead and guard the housecarls and his family while he was gone. His people lamented his departure greatly, fearing the end was upon them without his presence.*

*So his people swore to remember and support him, and they made the Eternal Ring, and then set armed men to defend it all around.*

*The way of the enemy was such that he loved frustration and madness, and so whenever Orlanth went to fight the new tribe, they were gone. After many attempts like this, Orlanth went to the Knowing God for advice.*

*The Knowing God sat alone through the night, with his head covered by a leather sheet, until he remembered the way that the ancient Spell of Summons might be used to bring an enemy forth. And so, once again, the Storm Tribe created a new Transformation, and used it.*

*Orlanth and his companions made a circle to contain their foe, and then the sign of the storm to attack it. They built inside the circle a great figure, as farmers use to frighten dumb birds, out of trees and whatever else they needed to summon a foe. It also grew by itself, and took on its own shape of the enemy as the gods continued to sing, dance, and drum it together. Behind the circle of warriors, waited their loved ones and their supporters.*

*When all was done Orlanth called the foe into the center of the ring. There it came, despite its will, and though it bravely defied Orlanth and his tribe, the monster god was forced to reveal its origins and its nature. When these were revealed, it was killed, then burnt on the Undying Fire, as must all Predark.*







## Where Are You Going?

Location in the God Plane is not a matter of distance, but of relationship. It is possible for a single location to be in several places. Relationships are complex and simultaneous: things may seem contradictory, but more than one can exist. Orlanth and Ernalda's houses stand next to each other, but are also each surrounded by their own family's dwellings. Similarly, an ordinary Orlanthi can travel to Orlanth's Hall and then leave. Karulinoran is simultaneously located at the center of Orlanth's Stead, in the sky as Orlanth's Ring, in each of the Mythic Ages, and in the center of every temple in the world. When heroes leave Karulinoran by one of the Nine Doors, they find themselves outside Orlanth's Hall in the appropriate age. They can re-enter the Hall, whose appearance changes based on the door they use.

### The Nine Doors to the Mythic Ages:

#### Umath's Age

Karulinoran is a simple tent. Orlanth has no stead, but wanders through the wilderness or with his herds. He has his friends, but no formal rule over the other gods and people. Wares are of wood or basket, sometimes carved stone.

#### Storm Tribe Age

Karulinoran is a wealthy and clean house, unwallled and with many strangers present. Carved poles hold the roof aloft, the high table has a rich cloth upon it, and even the common tables are painted. Orlanth and his guests at the high table eat off plates of silver and drink from gold goblets. Rich tapestries hang on the walls. Only the occasional weapon shows that the inhabitants are ready for defense.

#### Early Vingkotling Age

Karulinoran is a great hall with hundreds of warriors crowded around long tables. Orlanth and Ernalda sit at the high table with the thanes, all in good humor. The gods at Orlanth's high table drink from goblets of cut diamond, and even the weakest warrior devours food borne on platters of gold and silver. The walls hold some famous trophies, proud and bright in their glory.

#### Late Vingkotling Age

Karulinoran is a vast hall crammed with warriors rubbing elbows, reputations, and good will in a numberless horde. The high table is visible in the far distance. There sits Orlanth, great and unreachable as he surveys the throng with Ernalda. Silver and gold are everywhere. Shields, weapons, banners, and the trophies of a thousand battles hang on the walls. The hall groans under the weight of its glory.

#### Early Chaos Age

Karulinoran is dark and gloomy, as if covered with a thick layer of soot and dust. Most seats are empty, including many

at the high table. It is cold, and the coals in the fire pit are untended. Ernalda and many others are gone, and this saps the pleasure out of everyone, including Orlanth.

#### Late Chaos Age

Karulinoran is smaller and partially in ruins. The hall lies empty, abandoned, and infested with demons, dogs, or even Chaos. A few gods and mortals are left in the world, but they have taken refuge in other places, such as Elmal's Fort or the steads of the Hidden Kings.

#### Silver Age

Karulinoran is gone, for Orlanth is gone. Worshippers find themselves outside a small hall, that of their local founder. For the Heortlings, this is the Hall of Heort. It is similar to Karulinoran in the Chaos Age, but is now filled with warriors and the little bit of life that they defend.

#### Orlanth's Ring

One door from Karulinoran leads to the Sky World or Underworld, depending on the location of Orlanth's Ring. When in the sky, the ring might be in the Celestial Fields, crossing the Celestial River, or near the Pole Star watchpost, depending on the day of the week. When in the Underworld, this door may lead to any one of a number of bleak, hopeless, and dangerous places.

#### Ninth Door

The secret ninth door is behind Orlanth's High Seat. It leads not outside Karulinoran, but inside, to Orlanth's Secret Vault. Only the greatest heroes can enter this inner sanctum. The door itself is not visible to most worshippers, and only the devout can see that it leads to more than an empty space, but in fact contains all spaces, being larger than the entire Storm Realm.



Successes and failures throughout the heroquest should carry forward directly to the heroquest's climax as a lingering benefit or even a plot augment (see *HeroQuest* "Lingering Benefits" and "Plot Augments" rules). If the questers are defeated by an obstacle, the Narrator should allow them to try to make a second attempt, perhaps by upping the stakes and using another ability (*HeroQuest* page 75).

*The Short Lightbringers Quest is normally organized into 14 stations, each taking one day to perform. Many of the days have a critical obstacle; Ian decides that the first critical obstacle will occur on the Third Day – the Westfaring. The players read the description of the stations, as well as a version of the full myth in order to prepare themselves for the heroquest.*

*The heroquest starts off as described in the myths and rituals. However, on the Third Day, the heroquesters are stunned to discover that they have been betrayed! Ransa, the Crimson Goddess of Dusk, is represented by none other than the hated Lunar sorceress Asavana Tarna. She and her bodyguards have been drawn into the ceremony! This is the first Heroquest Surprise!*

*The heroes fight desperately against Asavana, but they are defeated and Yanestra and Heortarl are killed. The Lunars capture the survivors. Sora's player has an insight and decides to up the stakes. She tells Korolvanth to demand that the Lunars kill them on the spot hoping that they might pass on to the Underworld and continue the Quest. Korolvanth succeeds in making his demand. Now Dead but still performing the Quest, the stakes have risen greatly for the heroquesters: if they succeed, the magic of the Quest should bring them back to the world of the Living, but if they fail they will be lost forever in the world of the Dead.*

Decisive defeat by an obstacle can endanger the quester's ability to complete the quest and could even force him to end the quest immediately. In some myths, however, the quester *must* fail at a task to pass an obstacle, because that is what happened in the myth. In many myths, the god's defeat is what provides the insight needed for ultimate victory in the quest. Without that defeat, the heroquester does not gain the necessary magical insight. A hero suffers a penalty if he succeeds at such an obstacle, but gains a bonus by failing!

## Jonstown Compendium #2,997 The Belorden Fragment

*Umath the First Storm, separated earth and sky to make the Air Realm, and was later punished by being chained between them for all eternity. After Jagrekriand chained Umath, all of his children treated him as if he was dead, except Orlanth.*

*Orlanth stood atop the peak of his mother's house. Kero Fin, the Mighty Mountain, is the place where he was born, the center of the world. All around him the wind raged, covering the broad land with white snow where it wanted and baring the frozen earth where it wished. On top of the mountain, Orlanth could see his ancient father, the Prisoner God, tied between Earth and Sky. Orlanth prayed to him and Umath spoke to his youngest, most faithful son. "I cannot move. The Triad makes the wind. There is One calling you: follow it. There is Another hunting you: avoid it. There is the Third, Unknowable, which you fear."*

*After receiving his father's wisdom, Orlanth gazed upon the whole of the changing horizon around him. Nine gods he saw:*

- *First, the Winter King, Lord of the North, with his lover frozen for his entertainment*
- *Second, Gore and Gash the troll lords, one with broken legs and the other with broken teeth*
- *Third, Fog Girl, the only thing moving upon the face of the seas*
- *Fourth, Iron Man, implacable, crushing the ice underfoot as he chased seals*
- *Five, Urox, doing the dervish dance that hurts his people*

- *Six, Drought, once again escaped from his brass jar*
- *Seven, Sky Terror, knocked from the sky and now plucking among the ruins of Agant Faraltilion;*
- *Eight, Darkness Mother, the Pregnant Darkness who reclines in her cave*
- *Nine, Jarani, Son of Ragorn, sometimes called the Mountain Glider.*

*I did this as well.*

*It is always icy atop the Kero Fin. I prayed to Umath, the Grandfather, and I saw him far to the south, chained upon the Spike with his arms in the sky and his legs in the earth. He said to me, "I cannot move. The Triad makes the wind. There is One calling you: follow it. There is Another hunting you: avoid it. There is the Third, Unknowable, which you fear." I looked about the horizon, but I saw only five gods:*

- *First, Zorak Zoran, whose evil son had been wounded by the Manthi Stones*
- *Second, Mostal, bearing Death Iron*
- *Third, Bes Gezoz, the son of Tyram, plucking among the ruins of Agant Faraltilion*
- *Fourth, Valind, God of Winter, whose lover was frozen for his entertainment*
- *Five, Jarani, Son of Ragorn, sometimes called the Mountain Glider.*











While seeking the Obsidian Palace the party gets lost in the World of the Dead. Eventually, Sora manages to talk with some ghosts and receives directions through the Sunless Marsh. The Narrator tells David that for 1 HP Sora can have a new magical ability to find her way through the Underworld at the same rating as her Communication Rune. Later in the Quest, Korolvant's Trickster, Dogboy, betrays him and horribly offends his host, a powerful Kitori Shadowlord. The players knew Dogboy would do this – it is required as part of Day 5. The consequence of this is that Korolvant and the other heroquesters are cursed and hated by the Kitori, which will plague them in future sessions.

## Dropping Out and Falling Off

Questers on a heroquest may purposely drop out of their quest. Mistakes, failures, and bad luck can always happen on a heroquest. The questers may be severely wounded or have utterly failed to befriend a necessary ally. Some quests can be stopped after certain stations, allowing the quester to return to the Mortal World with the benefits he has gained so far. Other quests require that the entire myth be performed in order to gain *any* benefits; stopping early may inflict terrible curses on the quester and his supporters. A player hero can 'will himself out of

## Expect Surprises

The Gods War is a cycle of terrible violence, change, and recovery.

Surprise events occur all the time, these are example, feel free to make up your own:

- **Beast War Skirmish Draws Close:** An aggressive alliance of spirit beasts is at war with divine and essence beasts. Emissaries from their army, often wolves or badgers, insist every animal identify its Otherworldly allegiance, including your pack beasts and bestial followers. They attack every beast that is not a spirit (or that does not agree to become one – a decision that will have lasting ramifications).
- **Census Dwarves:** They are counting everyone and tabulating whether they are a soul, spirit, or essence.
- **Chaos:** Chaos creatures are common in the Great Darkness, and can appear without warning in the middle of almost any story. They must always be destroyed.
- **Divine Hill Rises:** A burst of god energy causes a daimon to grow into life from ordinary earth.
- **Dry Now:** Your ocean, river, or lake is not here now. It might have been down there once, but now that is all just land. You will have to search for some secret water source.
- **Elemental Concentrations Appear:** A huge body of water pours in without warning. A fire leaps out of control and takes over valleys and hillsides, burning without apparent fuel. Shadows flow out of caves or crevices, clinging to the trees and hanging from clouds and ragged air.
- **Fat God's Party:** No one knows his name, nearly everyone approves of his presence. During his carnival many days, weeks or even years may pass unnoticed. He almost never comes back.
- **Flooding:** An ocean, bitter and salt, is rising to fill up the area. Everyone flees, makes rafts, or climbs high.
- **Forest Turns into Ghosts Overnight:** The former wood and leaf have turned into translucent images, now fading away.
- **Gigantic Animal Ancestor:** Hares and rats the size of a house, wolves the size of a hill, or a bear the size of a small mountain. They are always of one of the worlds, usually the animist or theist.
- **A Heaviness Grounds Everyone:** Everything is much, much heavier than usual. Nothing can fly. It is even hard to walk around.
- **Help Needed:** A statue claims it is really a true being, and needs your help to return to its natural form. Just sacrifice to it in the ways that it says, and it will be freed. You know this is a dangerous and foolhardy thing to do. Evil and destructive things are often entombed that way.
- **It is Gone:** The place you knew is not there. Not uncommonly, known places change to be something else. Fields become badlands, perhaps a marsh with a village of frog people in it, or a lake populated with talking rowboats.
- **New River Flows:** A water being invades, filling in gullies to move the stream uphill. Little streams do this, as do huge god and spirit rivers.
- **Overflight of Certami:** Powerful celestial beings of swords and magic fly in formation overhead. They seek shadows, ghosts, and darkness to banish. Today, they are looking only for enemies from: darkness, water, earth, or storm (choose one).
- **Sudden Death:** All nearby plants suddenly expire. They turn brown and wither, branches drop off dead, and may even molder and rot. Animals take fright and run away, then die of hunger.
- **Sudden Life:** All the nearby area (even barren rock and burning surfaces) blooms with flourishing plant life, flowers and fruits teeming within only moments. The change may last forever, or even progress to have trees sprout and roar into fullness.
- **Too Early:** The fortress or barn is not yet built; the person to meet is still a child; the artifact sought is not yet made.
- **Unusual or Extinct Animal:** Often these are the doomed gazz'am, the thunder beasts. They are huge animals, some like dinosaurs, and others like mammalian megafauna, and others like only themselves.



Regardless of his personal results, the quester's community suffers a curse if they supported him, even if he never made it to the final station. They lose everything that they gave to support the quest (and so might permanently lose power, members, or ritual items), and suffer the same consequences that the quester does.

The climax and resolution of the quest should always include an Extended Contest (see *HeroQuest* page 35), perhaps an elaborate one. If every preparation was made correctly and each obstacle overcome along the way, the main character should have plot augments and other benefits to help out here. Even if victory seems assured, play out the climax and conclusion of the myth. More likely, the questers have succeeded at some obstacles and failed at others. Lingering benefits are balanced by the penalties of defeat. As the narrator, tell the results of the long journey in a shared storytelling moment with the players.

Some heroquests contain formal contests called **heroquest challenges** in which a quester pits a portion of his very self in a magical battle against an opponent (who takes on a similar risk). The heroquest challenge is a key element of heroquesting. They are highly ritualized, and are very difficult, more so if the quester does not follow the steps exactly. The story is always the starting point. A myth will tell how an entity or hero obtained a great power. A hero can reenact that story by going to the same location in the Gods War and being the story's protagonist.

The hero must face the Heroquest Challenge alone, without aid even from the companions who accompanied him on the quest. If he has not called upon the community wyter, he can still use it here. The two opponents face each other in an Extended Contest using the abilities wagered.

If victorious, the results for the hero depend on his stated goal when he began the quest. If he performed the quest for community gain, the power taken becomes a magical ability the wyter can use, usually as a function of its Magical Resource ability. If the quest was done for personal benefit, the victor gains a new magical ability with a rating equal to the **stake**. If he already has an existing ability that is the same as or similar to the one he wins, the existing ability is permanently increased by adding 1/5<sup>th</sup> of the **stake** (as if it were a calculated augment as per *HeroQuest* page 55)

If the hero loses, he must defeated subtracts the **stake** from his ability rating; if this reduces his rating to 0 or below, the entire ability is lost. The loser may also suffer further penalties as consequences of the defeat (see *HeroQuest* page 30).

The nature of the magical ability is determined by the quest and opponent, not by the victor. Physical objects taken by one contestant can become the property of the winner, although research might be needed to use them.

*The climax of the Short Lightbringers Quest is a ritualized Heroquest Challenge. Korohvanth declared that he would stake his Breath (his entire Air Rune rating) that he would be surviving the Flames of Truth. The Count of Sun County accepts the challenges and wagers his Mastery Rune with an effective rating of 12W (the difficulty level of the contest) against Korohvanth's Air Rune of 11W (although Korohvanth has several plot augments and lingering benefits from overcoming the obstacles in the quest. Korohvanth is successful after a dramatic extended contest resulting in a Major Victory (although he had to spend a few hero points to*



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honor guard escorting them or a vengeful army in pursuit, the companions must move westward, and before dark must find Rausa's House. Rausa, crimson Goddess of Dusk, is never happy to see her father's slayers and poses problems and questions that must be resolved, overcome, or bypassed in order for the ritual to continue through the Gates of the West.

## Day 4. The Descent

A series of tests try the virtues and abilities of Orlanth, the quester, and his companions. These are portrayed as a series of contests with various sacred and magical artifacts pledged as prizes. If the contest is lost, then the item is lost too. The tests include those of Knowing, Healing, Fighting, Communicating, and Riddling. Afterwards, Orlanth must follow a trail that goes between two hills, and through the Underworld.

## Day 5. The Obsidian Palace

In the Underworld, Orlanth is confronted by the denizens of darkness. His success against them in negotiation, magical powers, and fighting skills determines how he will be presented to Subere, keeper of the cellars for the Only Old One. If Orlanth is dead, the quest is over. If alive, captive, and unarmed, he is cast immediately into the pits.

If the quester is still armed, he is greeted by the priestess in a friendly manner, using Orlanthi rituals, and invited to a great feast. By the laws of hospitality he made, Orlanth must accept.

At the feast Orlanth must be betrayed. If no one else has a grudge, then the task is left to the Trickster. The trickster's most hurtful desire against his benefactor becomes real. Trickster also disrupts the feast, and personally offends his hostess. Betrayed by his sworn companion, Orlanth is unable to resist Subere's guards. He is seized, disarmed, stripped naked, and cast into the Pits.

## Day 6. Alone in Hell

If Orlanth has been cast into the pits, the Trickster can free whatever is left of him. It must bring fire to him, and if it does that, then Orlanth can escape by using the light, and finding the Deeper Path.

Along the Deeper Path, the worst Nightmare of the quester is now summoned. A direct, face to face confrontation then occurs, with no rules except those of the underworld reality. The complexities of the questers' fears often make this a multi-layered, many-faceted series of shocks and surprises. No one can survive very much of this, and everyone eventually gets lost trying to avoid them. Being lost in the Underworld, almost anything can occur.

This is the realm of the dead, unborn, unbodied, disembodied, and purely spiritual. It is also the realm where nightmares come from, because they are real, and where chaos can hide. It is valuable to push onward through the madness as long as possible; the questers must not die here.

The Hidden Spark is all that can save the quester. He must now rely utterly upon an outsider to have enough power and concentration to reach through to his soul and guide it back to life. Typically, this much concentration is gained only from a total commitment by the whole of the quester's own family, clan, and temple. This does not guarantee success; in fact some people with the support of whole tribes, also supported by the embrace of family, have failed.

### Jonstown Compendium No. 3,357: The Lightbringers

*Few beings have ever succeeded at a Full Lightbringers Quest on the Other Side. Many have participated in parts of it, or shortened versions like that listed above. Very few have ever gone through the entire process:*

#### Orlanth

*The god was the first, and he made the way. He traveled with six companions, though no one can tell who one of them was.*

#### Harmast Barefoot

*At the end of the First Age, when Gbaji was trying to take over the world, an intrepid hero was driven to desperation and ventured to undertake the first human Lightbringers' Quest. Conscious, non-ritual heroquesting was new in those days. Harmast succeeded, and established the pattern for humans. His prize was Arkat Humaktsson. Harmast tried the quest again later, but did not succeed so well. Anyone seeking to perform the Lightbringers Quest sacrifices to Harmast and his companions.*

#### Aringor Darstallsson

*A hunter from Ralios, he foresaw the eventual conquest of his people by lowlanders. After a great struggle he reached the Underworld and returned with weapons to defeat the Shadow Empire and the God Learners. His prize was Narnarra the Greater.*

#### Karsten Fardrosson

*One spectacular failure should be mentioned. Near to Castle Blue, a holy man from the Yestina Clan attempted to undertake this quest. When he failed, he seized those near to him and the result was a trio of stars that fell from the sky and landed upon his people in Brolia and Worion.*

*Most folks who called themselves Lightbringers did not undertake the full journey, but rather did parts of it, or a ceremonialized and inferior version.*









The Orlanthi Book contains a tremendous amount of material describing Sartarite history, culture and society, as well as information regarding the other peoples of Dragon Pass and the Lunar Occupation.



















Listed, the Eighteen Occupations are: king (warlord), Prince, noble, god-talker, thane, high entertainer, weaponthane, farmer\*, hunter\*, herder\*, fisherman\*, craftsman, gardener, merchant, low crafts such as charcoal burner, low entertainer, beggar, thrall. The same list, using vulgar nicknames for each class, is given in the “Ring of Labor.”

*"We are the rivals for Voria: farmers and hunters and fishers and herders. We share dinners, and leathers, and are brothers and sisters."*

## Society

— Heort's Laws

An individual is far more important, and influential, as a member of society. Society is organized in a series of concentric rings of influence. At the center is a person and his bloodline. Around that is his household (though this is relatively insignificant in terms of involvements), then his clan, which is the largest permanent organization. Finally, most clans are part of a larger tribe, too. (In your father's time, there was also a larger Kingdom, called Sartar, but that is now a thing of the past.)

*"We provide Recognition, Participation, Protection, Direction, Justice, and Revenge."*

Members of Orlanthi society receive many benefits:

Individuals have an officially defined, divinely sanctioned place in the universe, and everyone acknowledges it. Each person is guaranteed a place in society as him or her self. Further, that place in society can change, and is expected to change. Those who are willing and able to take on larger responsibilities have the community vehicle to assist them, and to participate as followers, and to admire or begrudge the leadership.

Each person is guaranteed a part in the daily work of survival, and also guaranteed a return of sustenance for their work. This provides guidelines for behavior in the larger society.

Everyone needs protection in the troubled world of raw Nature, recently polluted by the presence of the Imperial army. By working together, everyone can use their particular skills to help protect others. Thus, the clan is protected from the Seven Dangers: strangers, foreigners, enemies, hostile gods and spirits, disease, hunger, chaos.

The world is always changing, and no guarantee of much is given. But membership in the Orlanthi society always provides a possible way out for its members. It allows a person to maintain a harmony with the changing seasons, the moving herds, the rush and rage of battle, and the rotated fields of grain.

Justice is a virtue of Orlanth. It provides the process through which individuals in conflict can achieve a fair and nonviolent settlement. Since violence is always a possibility among the volatile Orlanthi, this is the primary method used to maintain peace in a clan, and (when possible) among clans.

Revenge is what Orlanthi can resort to if Justice fails, or if they disagree with someone outside of their society. Individual tactics vary. "Violence is always an alternative," says an Orlanthi proverb. Some say this proverb justifies violence, while other say it elevates revenge into a type of divine justice, while others say it is just a simple statement of obvious fact.



## Responsibilities

*"Among us, we must always hold true to the Six Social Virtues: Honor, Provision, Defense, Obedience, Justice, and Hospitality."*

— Heort's Laws.

In return for the many benefits of membership in society, the Orlanthi way of life makes certain demands upon its members.

## Honor

Members must be honorable with each other. This means to be honest, to keep one's word (whether under oath or not), and be willing to keep the laws of Orlanth with each other. Honor also includes repayment of debts and avenging insults and injuries.

Lack of honor means one is untrustworthy. This is a realm where mutual assurances are necessary for survival. If someone is personally unreliable, society does not want them in it.

The Orlanthi model of justice relies on honor and the obligation to repay all debts. Spears thrown at someone are "gifts" demanding repayment, as are broken bones and injuries. Wrongs done to an Orlanthi are "gifts" given to him, which must be "repaid" in kind. The Orlanthi do not consider forbearance of such "gifts" to be honorable. Quite the contrary, those who are not willing to avenge insults and injuries made against them are often viewed as dishonorable cheats.

## Feeding and Defense

Everyone must contribute to the welfare of the clan, to the best of their abilities. Methods of doing this are three: nurture, leadership, and defense. Far more people are committed to occupations that nurture than to leadership or defense. In proverbial terms, "We are all farmers, each of us with other skills."

## Obey Chosen Leaders

All Orlanthi (except thralls) have a voice in their local government, and are expected to participate to the fullest. One of the responsibilities of members is to select their leaders. Anyone is theoretically eligible for office, although in practical terms leadership has often devolved to certain self-perpetuating bloodlines. But everyone is obliged to obey their chosen leaders in all community affairs, once the selection is done. Protests can be lodged in Just ways, but it is shameful to endanger the community with inappropriate conflict over leadership once a decision has been made.

An amusing example of this virtue in action is in the story called "Karallan's Plight." In it Karallan cannot decide on "something-right-and-wrong." He asks his father, who gives him an order, and sends him to the clan chief. The clan chief countermands his father's order, and sends the lad on, through a series of important people. He carries the message to, and gets conflicting orders from, the clan high priestess, the berserker, the champion, a thief, an ancestor, and finally from Orlanth himself. He solves it by deciding which people were his chosen leaders, and settling with the obvious compromise between them.

## Support Justice

Membership in the community assumes that members will obey its laws, and do what is required to help justice succeed. Many things are done without really noticing: new livestock must be left in the village common for a week before it can be brought home, with local jurors as witness to ownership claims. When a criminal is sought, most people work to hound him out.

## Hospitality

Rules of hospitality originate with Orlanth himself. They help provide guidelines for personal interactions. They provide a way for people to meet, and rules of behavior in the house of another. The Meeting Formula gives a prescribed way for strangers to determine each other's commitment to nonviolence. Once at ease, the rules of guesting provide the framework to prevent inadvertent insults that might bring shame to either the host or guest.

## Bloodline, Family, Household

*"Everyone should know their father, and respect the head of their hearth."*

— Heort's Laws.

Each person has a bloodline. It is the smallest social unit that can be isolated in terms of law, custom, and tradition. Bloodlines are exogamous, which means that members of the same bloodline can never marry or have sex with each other.

Most Orlanthi clans are patriarchal clans, and trace their bloodlines through the male side. Each bloodline has a Founder, and the paternal genealogies start with him, and continue on to all descendant members of the clan. Membership in a bloodline is, in fact, normally determined by descent from the founder. The variety of marriage arrangements offers many exceptions.



A household is a settlement that often includes members of more than one bloodline. The families live co-operatively, each receiving their official allotted part of the stead from the clan, and with daily management handled by the household head.

*"Orlanth had the first clan.  
We will have clans, like Orlanth."*

The clan is the basic operative social unit. Smaller units, whether bloodlines or households, and larger units, whether tribes or kingdoms, all come and go, but the clan is steadfast. It may prosper or diminish, but it does not change its requirements and definitions.

The clan is the “overfamily” of several bloodlines that trace their origins to a founding event, spirit, or other occasion that forged the clan. The clan shares responsibility for a traditional geographic region. The clan is also responsible for overseeing marriages within its bloodlines, justice among them, and distributing the land commonly held by them all.

A clan ranges in size between 500 and 2000 people. It is organized by bloodlines, with decision-making centered in the *Clan Ring*, a council of 20-30 members,<sup>7</sup> of whom serve as officers, or the *inner ring*. The council has a permanent structure, and its positions are filled by members as the need arises. The precise structure of any clan council varies in the number of members, precise function and duties of members, and its own history. Nonetheless, great similarities exist and can be noted.

The clan council is responsible for maintaining justice among its members. It is also responsible for negotiating with people who are outside of the clan in such matters as justice, trade, war, and obtaining wives for marriage.

A clan has a small army. The hardy members of a clan form the basic Orlanthi military unit. In case of local disaster, any and all able-bodied men and women can turn out and fight, but such emergencies are avoided if at all possible. Most of the time, about half of the male population is considered to be available for local defense. From a typical 1200-person clan, 250 or so are adults (85%

In reality, the well trained and equipped fighters are far fewer. First, and most splendidly outfitted, is the clan chief. Always near him in battle are his ten loyal housecarls, ready to defend him or die. They are most likely to be well equipped and efficient.

Clans own herds, and are the caretakers of territory. Each clan territory is divided into fields, grazing lands, and wild lands whose usage is assigned by the leader each winter as part of the Sacred Time celebrations. The territory of one clan usually overlaps with other clans. Most of the time, each area in a region has its traditional allotment of animals that go along with it. Reallocation of fields and grazing grounds is the way that the chieftain honors a bloodline and increases their standard of living.

The core territory of a clan is its *tula*. Within the tula are always several places. These include a meeting place where the clan moot meets, a market center, and both a public sacred area and at least one secret site for men, another for women. However, most lands controlled by the clan are outside of the sacred tula.

The chieftain is the leader of the clan. He has the responsibility of being spokesperson and decision-maker for all members, especially in times of emergency. His success as community leader depends upon the support of the council and the folk, both of whom have separate methods of removing him from office, should the need arise.

The violent ethic of the Orlanthi lifestyle makes the chieftain *de facto* a warrior. He must also be just, to balance the many needs of his people; and strong, to represent them to the outside world.

According to “Andrin's Words,” a chieftain must meet certain requirements:

*"He must be initiated into the clan secrets of Orlanth, and have participated in the Four Yearly Rites, and the Lightbringers Quest in Sacred Time. He must be healthy and spontaneous, just and hospitable. He must have two good horses, a metal helmet and byrnie, two good swords, and six spears. He must know the name of his ally, and know men's magic, and have a magical item of his own. Furthermore, three clan folk vouch for him, and relate deeds of honor, judgment, and courage that they have seen. Finally, he must prove his skills against all other candidates for the office in the Chief Tests."*



and distribution. He must interact with all strangers and foreigners who enter clan lands. He must adopt all minor orphans of the clan, and assign them as appropriate.

All candidates give their speech and after everyone has been examined, a general election is held. All adult members of the clan have a single vote, regardless of their other rank. Usually the candidates are brought forward, starting with the youngest, and a voice vote is taken. If a verbal vote is not sufficient to differentiate the winner, an election is taken with each person placing a spear head into the ceremonial election basket of their favored candidate.

The winner must have a plurality of votes. After a single candidate has been chosen, he is acclaimed by a *wapentake* — all members shout and bang their weapons on their shields with as much noise as possible. After this acclamation, the priests and priestesses obtain a vow, then bless him. Then all retire for a great feast of celebration.

## Duties of the Chieftain

The clan chieftain must know and recite the laws of the clan, or know someone who can. He must work with the council for the good of the clan. He must know all customs of giving and gifting to members of the clan. He delivers all gifts from the clan to the tribal king. He must lead the defense of the clan against any foe. He must schedule, open, and oversee all clan markets, celebrations, battles, sacrifices, and movements. He must oversee food harvest, storage,

## Privileges of the Chieftain

The chieftain of the clan receives all gifts from the king, or other outsiders, to keep or to redistribute. He receives one part in 20 of all grain harvests as his own. Of all triplets born, animal or human, he receives the third for his own fold or household. He receives the usual gifts for leading sacrifices and ceremonies. He receives the prestige, status, and glory of being the representative of his clan to the world.

## The Clan Council

The clan council has two parts. The Outer Ring is large and, except when it meets, vague about membership. It might be, at one time, all the thanes of the clan; at another, the 25 heads of households of any rank. (Under other circumstances, the Outer Ring members are often addressed, ceremonially, as the Thunder Brothers.)

The Inner Ring, usually seven in number, are officers chosen by the Chieftain from among the Outer Ring. They are the decision-making and advisory body of the clan. They wield authority, borne in some sacred clan object, often a scepter, sometime a crown. They lead in peace and war, act as judges, and perform any other political functions needed.









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If, at any time, the plaintiff or defendant or the champion feels that dishonor or lies are prevailing in testimony, or whenever any dishonorable action is taken by anyone involved, the champion of the

This pronouncement is supposed to be the last warning, because in fact anyone who initiates unjust combat will be severely affected by Orlanth during the subsequent fight. Unjust defenders also suffer, of course, but not as severely since they did not initiate the judicial fight. In the cases where both parties are just, no divine interference occurs.

“There is always another way.”

Outside influences are a popular way to settle disputes. The Princes of Sartar were popular because they always offered to contribute something to deadlocked cases that could be settled by someone with outside judgment and a touch of generosity.

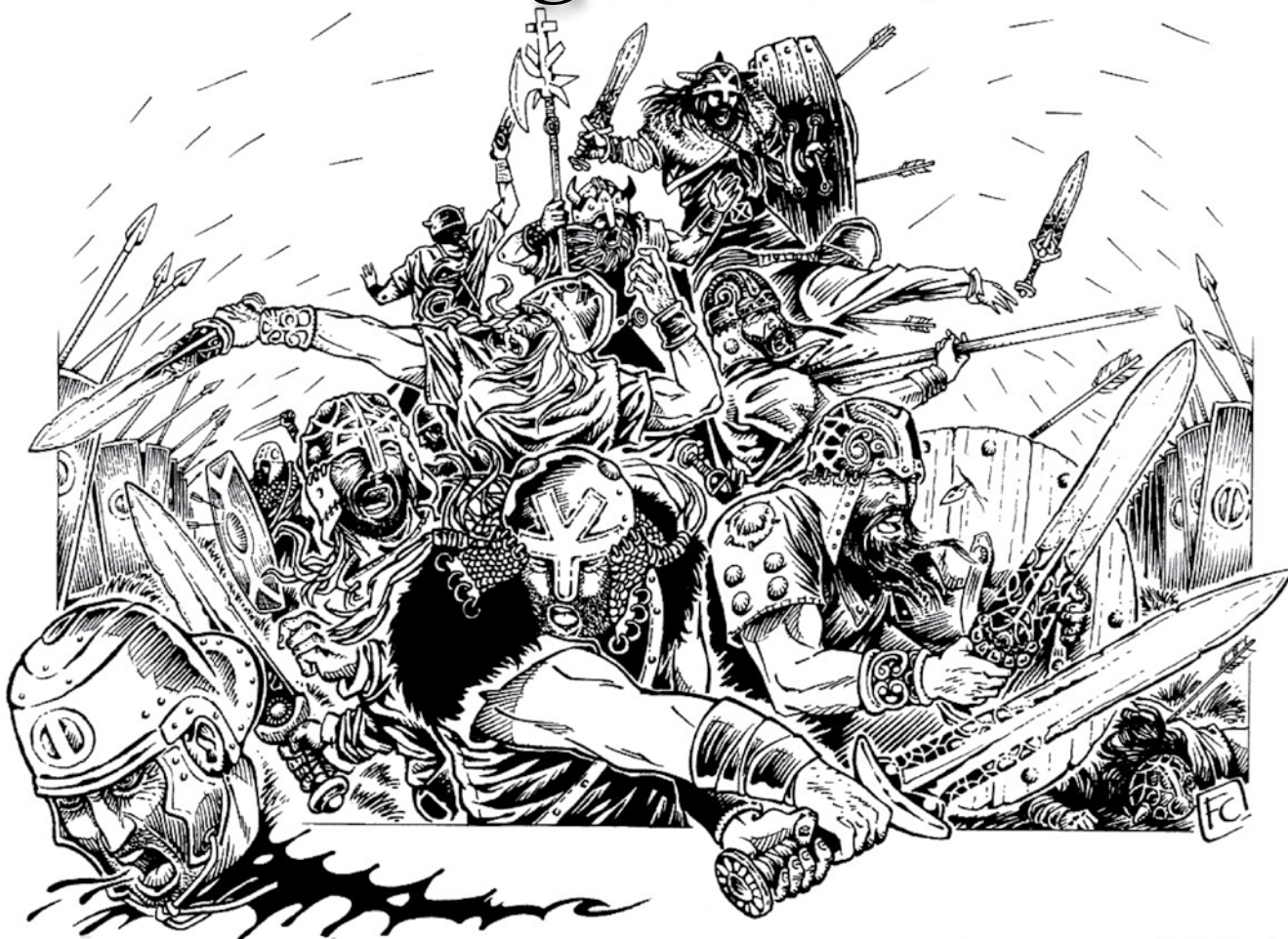
Bloodlines are responsible for all their members. The group shares in the punishments incurred through the actions of its members. The group also shares in the rewards, such as judgments awarded to them.

The following are crimes for which a person can be put to death: secret murder, rape, regicide, betraying cult secrets, consorting with Chaos, desecration of Orlanthi holy places, and deliberately breeding disease.





# A History of the Kingdom of Sartar



## The Resettlement

After the dragons scoured it during the Dragonkill War, Dragon Pass was a virgin land. No humans lived there, only the Elder Races. The Dragons, darker than shadow, had swept all human life from it. They decreed that the land would be restored to a virgin purity, and that no humans born of living flesh would ever live if they came north of the Stone Cross. So for centuries the land lay wild.

South of Dragon Pass lived the Orshanti clan. They were of the Hendriking tribe, and were good Orlanthi. One day their chiefs and godtalkers all woke with headaches. They looked into the north, and there for the first time they saw the great orb of

the Red Moon. No one except the godtalkers knew what it was, until the assemblies met and the woeful tale was told — that chaos had once again risen in the north, and that Orlanth had been wounded. In the sky the festering wound still was visible, and from it would come the doom of the world unless it was stopped. This was 1247. Enestakos the Stargazer, a god-talker among the Orshanti clan, was struck by a vision that said: “The wound of the god can be healed, but the healer must come from the cleansed land where no men now live. When monsters are slain, and mountains are made, and rivers change course, is the time to plant the vine.”



## A Prophecy of the Hero Wars

*A legend of Dragon Pass attributed to Cragspider: "A mighty clash of heroes comes in the Last Days. Kitchen-boy, poetess, warlord, lost soul, three-pronged king, and dragon lord war for the Doom of the Cosmos.*

*The future is dim; I cannot see who wins. Their battles are fierce and all-consuming. Hardly shall any of the Pass escape the Hero Wars."*

Some time later the land of Kethaela was embroiled in civil war. A Stranger called Belintar was trying to take command of the land. The foreigner, who did not worship gods anyone knew of, claimed sacral kingship. The Hendrikings protested, supporting the ancient rights of the Only Old One, ruler of the land. But in the fighting the newcomer won. Monsters were slain, and mountains were made, and rivers changed course. Then the Lord Belintar again declared himself to be the sacral king, which he called the God-King. But a portion of the Orshanti clan protested, and rather than submit, declared itself to be a new clan, following only the Black Spear.

At the place now called Clearwine Temple, Hareva found the first white grapes, and so they stopped. There they hunted and built houses to face the coming winter. They survived the winter, and after some difficulties, such as the three encounters with the dragonewts, the settlement grew to be strong and stable. A town and several hamlets were settled.

Once the word was out that Dragon Pass could safely be entered, and was virtually empty of inhabitants, a multitude of people set out to make a new life. The tribes that moved into the region were collectively called the Quivini, after the Quivin peaks in their region. They included the Torkani, Culbrea, Dundelos, Malani, and Balmyr. Other smaller, or less victorious, groups probably existed even then, but we have no record of them. They engaged in sporadic warfare and constant personal challenges between chieftains for the whole era until Sartar arrived.

## Belintar and the Holy Country

*In 1317, Belintar the Stranger swam ashore and began a great war to take control of the land. King Andrin of the Hendrikings resisted the Stranger and came to the aid of the Only Old One but was overcome by Belintar and killed in 1317. In 1318 Belintar killed the Only Old One and proclaimed himself God-King of the Holy Country. Belintar was immortal and when his body showed signs of age and disease, he announced the Tournament of the Masters of Luck and Death to acquire a new physical body. For three centuries Belintar appointed Governors using his own rites to rule over the Hendrikings.*

*When word of this got around, many people from other clans flocked to join. With the blessing from the Old Orshanti Clan, and safe passage guaranteed by the Kitori kings, the new Black Spear clan packed up its belongings, drove its herds before it, and prepared to enter Dragon Pass. At the border, at the place called Centaur Cross, Chief Colymar and his wife, Hareva, led a prayer. Then the two of them, hand in hand, stepped across the invisible boundary, followed by their household and followers. They were unharmed, and so triumphant Colymar led the people northward. When they walked in the river valleys, they followed the directions of his wife. When they went over hills, they followed his hawk.*

Even within a single tribe there was challenge and battle, and sometimes younger sons broke away from the greater tribe, beginning a separate clan of their own, as the Lismelder tribe did when it deserted the Malani. This violent era is known as the Strife of the Tribes. While the Red Moon seduced or conquered all in its path and the dynasty of the Pauper Kings of Tarsh had failed, in the Dragon Pass – home of the great gods – the petty kings and chiefs quarreled and warred amongst themselves.

## The Coming of Sartar

Sartar came to this land during the Strife of the Tribes. Sartar was athane from the Orshanti clan of the Hendriki tribe. They were settled south of the Solthi River. But he did not maintain connections with them after he departed and entered Dragon Pass.

Sartar was well versed in secret magic when he came to Dragon Pass in 1470. He was an unusual person among the tribes that he approached at that time, for he refused to fight and, even when challenged, was never seen to raise weapon or magic offensively against another person. This is not to say that others did not kill for him, but the people he lived among were worshipers of the sword, which protected them in their hard lives.

Sartar's magic stemmed from his eventual mastery of the Motion rune, whose attributes are change and growth. He was a Larnsting, and through his career as a nation-maker he changed the face of history and the land, as well as more mundane aspects of life.

His early feats of great magic are interesting and important, but not spectacular. In 1476 Sartar made the first of his more subtle changes on the land when he settled a war wherein the Kultain and Locaem tribes were driving out the Balmyr and Sambari tribes from their ancient lands. Out of such destruction Sartar forged the foundation of his cities, and began changing the peoples to make a great nation.

Peace was made by offering the tribes involved something greater than what they were fighting for. Sartar performed magic of trading script notes for gold with the Feathered Horse Queen, and showed the kings and chiefs how they made a profit of cinnamon, red dyes, and lemon peels for themselves. Four kings each wanted a city of their own, but Sartar convinced them to work together. He created the City Ring. It was similar to the Clan or Tribal Ring, but allowed people from each of the tribes to serve on it. They were also the candidates to serve in the many new temples erected in the city. Sartar also instituted the position of Mayor to represent city residents in the city's ring.











pleasure and fame. But no one would ride her horses, and she went home without defeating Sartar in their contest. Thus Sartar withheld important secrets from her and so he proved his power stronger than hers. She could not convince people to use her steeds, and as a result of this the Poljoni became firmly loyal to the Sartar cause.

The next Sacred Time a son was born, named Saronil, who was left with Sartar to be raised. The queen returned home with her daughter and never visited the kingdom again. She took no other husbands, despite the normal custom of the queens, and the Grazers remained at peace with Sartar for the rest of her long life.

After the contest with the queen Sartar set to work to create great roads in his realm. The routes were established as the goods flowed through Sartar to and from Prax, Tarsh, and Kethaela

In 1497 Sartar marked the foundation for his first great road. It ran from Jonstown to Boldhome to Wilmskirk, cutting across the Quivin Mountains for a portion of its length. The mountainous section was the most beautiful and amazing. The wide, paved surface jutted out upon the faces of cliffs, perched there by stone supports that seemed to grow right out of the cliff. The road went straight over gaps, supported in places by buttresses and towers. At intervals the road widened to allow inns, temples, or simple wayside rest stops. The road was so secluded in some places that it was virtually untouchable except by those who would have to scale cliffs or architecture. Even then they would have to avoid the watchtowers and guard posts along the road at strategic locations.

Trade increased steadily along the routes established by Sartar. They began in Kethaela at the city of Karse and traveled north to Sartar's lands, reaching Wilmskirk. There Sartar's great road went east to Boldhome, and then either further east to Swenstown, or further north to Jonstown. From Jonstown caravans went further north to Tarsh.

Sartar's greatest metamorphosis was that of changing himself into an immortal. His path had been long and dangerous, and more than slightly lucky, during his years among the bloodthirsty warriors. Yet he had passed all tests, slowly accumulating all the things necessary for apotheosis. In 1520 he assembled his family, many priests, and most loyal followers at the huge brass brazier near his palace overlooking Boldhome. Before their eyes, and those of the thousands of people farther below, he lit the Flame of Sartar, bestowed his last blessings and instructions to those closest to him, and strode into the flames where his body was consumed.

The cult of Sartar continued after his apotheosis. His voice was heard in the Flame, and his magics worked for his heirs to the kingdom. His family members were the leaders of the cult, and under its guidance they continued the healthy growth of the kingdom along the lines established by the Founder. The spirit of Sartar continued to live in the hearts and souls of the people, and the cities assumed lives of their own as well. The confederacy was led by the Boldhome family, who continued to build their beautiful city which attracted luxury, splendor, and learning from all around.

## The Sartar Dynasty

The children of King Sartar were the leaders of his cult, and would remain the leaders of the kingdom that he established as long as they upheld the vows and promises that the Founder had made. Thus they maintained the national unity of the clans and tribes, and protected the flourishing trade that passed through their lands.

## The Sartar King List

- **Sartar.** Crowned 1492, apotheosized 1520.
- **Saronil**, son of Sartar. Crowned 1520, died 1550 rescuing his granddaughter.
- **Jarolar**, son of Saronil. Crowned 1550, died 1565 fighting Tarsh King Phargentes.
- **Jarosar**, son of Jarolar. Crowned 1565, died 1569, killed by Lunar sorcery.
- **Tarkalor**, son of Saronil. Crowned 1569, died 1582 in battle.
- **Terasarin**, son of Tarkalor. Crowned 1582, kill in 1600 by a Lunar sorcery.
- **Salinarg**, son of Korlaman, son of Eonistaran the Sage, son of King Sartar. Crowned 1600, died 1602 in battle.
- **Temertain**, son of Jotisan of Karse, son of Markalor, son of Eonistaran the Sage, Son of Sartar. Installed in office 1614.

## Princes of Sartar

King Sartar was the first, who was called Bondmaker. He united all the tribes. He wed the sacred queen. He built the King's Road. He founded Boldhome. He fathered a dynasty. His death never came. He lives forever in the spirit of his people in the land that bears his name.

Prince Saronil was second, who was called Bridgemaker. He was the son of Sartar. He crushed the Lunars in battle with a long axe. He protected the people from dragon ghosts. He built a great tower. He died at the hands of the strangers.

## The Ring of Sartar

*Sartar assembled a sacred regalia to bind his kingdom together. He gave the items of the regalia to his followers who held authority, keeping the most powerful, the Iron Ring of Sartar: a torc forged by dwarves, for himself. The other items included a trowel, a chain, a basket, a scale, a sword, a jewel and a quill.*

*The royal regalia of Sartar was scattered when Boldhome fell. The invaders took some parts, but several pieces were hidden or taken away in secret. The artifacts attracted their bearers. The remaining members of the Ring of Sartar now hold the regalia.*



## Five Great Kingdoms

*Five great kingdoms have risen in Dragon Pass uniting Men and Elder Race to preserve the world against Chaos:*

*First, was the kingdom of the Vingkotlings; broken by Chaos and Kinstrife.*

*Second, was the kingdom of the Heortlings; betrayed by Lokamayadon and destroyed by Gbaji.*

*Third, was Holy Orlanthland; seduced by the EWF and destroyed by the Dragonkill.*

*Fourth, was Tarsh; corrupted by the Red Moon and now a willing slave.*

*The fifth and last was Sartar; it has now fallen and the Doom approaches.*

Prince Jarolar was third, who was called Longstride. He was the son of Saronil. He chased the Iron Deer in Ernaldi, and caught it on the banks of the Engizi. He crushed the Lunars in battle at Karn's Stead. He built great stone forts. He died a hero, fighting at Dwarf Ford.

Prince Jarosar was fourth, who was called Hothead. He was the son of Jarolar. He found the Stone of Two Colors. He built a great road. He fell to poison, from a friend's hand.

King Tarkalor was fifth, who was called Trollkiller. He was the son of Saronil. He was far traveled. He crushed the monster army. He created the Templars. He wed the sacred queen. He built a great port. He died a hero, at the Battle of Grizzly Peak. His body was never found by friend or foe.

Prince Terasarin was next, who was called Long-eye. He was the son of Tarkalor. He conquered the Aldachuri and doubled the size of the kingdom. He built a new city. He was killed when he would not relinquish, and his heart turned to stone.

Prince Salinarg was seventh, called Shut-out. He was the son of Korlaman. He was doomed from the start. He died a hero's death, when Boldhome was sacked by the evil empire. His foes desecrated his body first, and then allowed it to be burned.

## The Lunar Conquest

The Lunar Empire has long sought the destruction of Orlanth and his people, thereby placing men and gods under the tyranny of the Red Goddess. Sartar founded the kingdom as a bulwark against further Lunar conquests in sacred Dragon Pass; most of the

Princes of Sartar met their demise in battle against the Empire and its henchmen. Finally, in 1602 the Red Emperor mustered an immense army of soldiers, sorcerers, and monsters to crush Sartar. This was the Disaster Year.

Doomed Prince Salinarg and the Household of Death fought ferociously against the Emperor, but at Runegate, the Emperor unleashed the Army of the Walking Corpses and the dread Crimson Bat, a Chaos demon the size of a city, to devour the defenders of Runegate. Still the Prince fought on, nearly defeating the Emperor at Caroman Pass, until a traitor showed the Lunar cavalry the paths to get around the Sartarite army. Salinarg and the heroes of Sartar retreated to Boldhome.

The Household of Death led the defense of Boldhome. The women, children, and old were sent out of the city over the rough mountains through secret paths, although many chose to remain and defend their city. The garrison, the last free folk of Sartar, waited for the final assault alone.

The garrison fought like fiends. The Crimson Bat lifted slowly from Runegate and soared towards Boldhome to devour all. When a dragon appeared the defenders were disheartened, but it attacked the Crimson Bat. Both monsters were destroyed. Lunar Priestesses scaled impossible cliffs over Two-tree Peak, supported by their sisters below and on the distant Red Moon. Once atop the mountain, they glided towards the Orlanth temple, blasting all foes with deadly spells. A handful of thanes and winds flew to meet them, whirling with weapons aloft. The moon gained scars from that.

Harsalter the Terrible, the son of the Prince, met the emperor in single combat and gave him a fatal wound. That could have won the day except that the dying emperor slid past his defenses and forced the boy to break a geas that killed him.

Dragonewts, hired at some inhuman cost, finally stormed over the wall and entered the city in force. They profaned the Temple of Sartar and fired the royal palace. The spirits of the temple were driven out, the magical power stolen or polluted, and the Flame of Sartar quenched, battered, and cursed by superior magic. Although it occasionally sputtered on for years, the fire of the land was effectively dead.

The final valiant Sartar defenders fought to the death, performed miraculous escapes, or were captured and killed or sold into slavery. None of Salinarg's family survived, nor did a single member of the Household of Death.

The Lunar army occupied the capital and cities, and began their occupation. Tribute was laid on all subject tribes. Sartar had fallen.

## The Tragedy of Sarotar and Arkilia

*Sarotar was the eldest son of Prince Saronil and considered by all to be the best of the House of Sartar. He fell in love with Arkilia, an Esrolian noblewoman, and his love was returned. However, Arkilia's Grandmother had ambitions of making her Queen of Nochet and had arranged for her to marry a powerful man of another Esrolian house. Sarotar rescued Arkilia from Nochet and returned with her to Boldhome.*

*Furious, the Grandmother arranged for Arkilia's dejected lovers to murder Sarotar with the aid of traitors. The assassins murdered Sarotar, but his kinsman Dorasor avenged him. Many believe that Sarotar's assassination was the beginning of the doom of the House of Sartar and his half-brother High King Tarkalor always maintained that Sarotar would have been a far greater king than he. Sarotar is remembered in the poem of the Lovers of Boldhome:*

*King Sartar the Great, who courted the Horse Queen and won her Love;  
Prince Saronil the Bridgemaker, who loved his doomed Runaway Woman;  
King Tarkalor, who left his land for a year to win the Feathered Queen.  
But none loved so great as Sarotar, who gave his life for Arkillia.*

## Sartar

## Kingdom of Heroes



## Occupation and Rebellion

After the Disaster Year, Sartar was now ruled by Lunar military governors who occupy the cities and strategic military, magical, and economic points. Lunar assassins tracked down any known descendents of the House of Sartar and murdered them. Without the House of Sartar to unify them, the kings of Sartar ignited old rivalries, and the kingdom disintegrated into its old tribal components. The government was controlled by the military, which was commanded by Euglyptus the Fat, a nobleman of the Dara Happan Assiday family, of Raibanth. He brutally imposed new laws and taxes, all with harsh penalties upon the tribes, but spared those friendly to the Lunar Empire.

In 1613 one of the most widespread and violent uprisings occurred. Attempts had previously been made to reassemble the Ring of Sartar. Although they had always been a failure, they always succeeded in some part, thereby indicating that the spirit of Sartar still lived, someplace. If the Ring could be assembled and held, then it would be a powerful summons to bring Sartar back. If he returned he would bring great powers, and they could cast the oppressors out.

The attempt to forge the Ring of Sartar in 1613 failed, but encouraged the conspirators to strike anyway to preserve what they had gained. Among the rebels were most of the powerful tribes of the Quivini, including the Colymar, Culbrea, Kheldon, some outlawed Telmori tribesmen, and a horde of the homeless and disaffected.

The leader of this rebellion was Kallyr Starbrow, queen of the Kheldon tribe council, and a descendant of Sartar himself. Dreams had told her that she would be a king greater than her tribe, and she sought this as fulfillment of her desires. Once she had made the cold ashes of Sartar's flame flicker. Another key leader was Hofstaring Treeleaper, king of the Culbrea Tribe, a master warrior and tactician. Kallai Rockbuster raised the Colymar tribe, the oldest and one of the least touched tribes, and sent a thousand howling warriors under the leadership of his son, Blackmor the Rabid. And finally there was Tonalang Greathelm, the King Storm Kahn, ready to pitch in his whole following of Urox berserks who were tired of hiding in the hills with chaos headaches.

"All in one place," said Euglyptus, "and all in one swoop." He sent an army of 4,000 thoroughly professional, hardened veterans across the country to provoke the foes by pillaging the Hill of Orlanth Victorious. This hill had been holy since ancient times, and was the place where Harmast Barefoot departed upon the first Lightbringers Quest. When

the tribes assembled to defend their temple, the rest of the army from Boldhome would quickly march and destroy them.

*Kallyr Starbrow, Queen of the Kheldon tribe and leader of Starbrow's Rebellion. She conquered a sky god and placed its power in her forehead.*



### Kallyr Starbrow 𐌀𐌀𐌀

*Kallyr Starbrow is the foremost Sartarite leader of the rebellion and the most influential individual in Sartar. Queen of the Kheldon tribe and member of the Royal House of Sartar, Kallyr is a Vingan, never wedded nor bedded since she took her oath to free Sartar from the Lunars. Kallyr is emotionally distant, aloof, proud - often arrogant - and ruthless in her relentless pursuit of a free Sartar. More than a decade ago, she went to the Sky World and conquered a sky god. Now she bears its power in the jewel set in her forehead that is the source of her epithet.*

*She has warred against the Lunars her entire adult life, fighting at Boldhome, the Righteous Wind Rebellion, Starbrow's Rebellion and now leads what is left of the anti-Lunar rebellion in Sartar. The Lunars have caught her several times but never managed to keep her. Kallyr wears the Iron Ring of Sartar and, after King Broynar, is the most Orlanthi leader most feared by the Lunar Empire.*



## Below

*The Sartar High Council  
1613. From left to right:  
Sarostip Cold-Eye,  
Erynn Mercy, Minaryth  
Purple (seated), King  
Hofstaring Treeleaper,  
Joseph Greenface (in  
front), Garaystar Flatnose,  
Queen Benava Chan,  
Tonaling Greathelm,  
Queen Kallyr Starbron,  
Gringle Goodsell (seated),  
King Kallai Rockbuster,  
Chipmunk Bing (in front).*

Euglyptus badly miscalculated the Sartarites. The expeditionary forces were destroyed in an ambush, or died fleeing towards the support army. The rebels dispersed before the relief army found them. Euglyptus was shocked. He was also careless, and he was found dead of a surfeit of sugared eels. The generals mourned his passing and welcomed the new general who came to command them.

The new commander was Fazzur Wideread. He was a Tarshite, of the Orindori clan, which had close connections to the king. Although consistently successful as a military commander, intrigue had removed from his previous post. When King Moirades asked him to come out of retirement to handle the

crisis, he agreed. Some of his rivals wondered aloud how it was that he raised his tribe's regiment so quickly after his appointment, and marched at the head of a new army of Tarsh nationals to rescue the imperial interests. The provincial regulars welcomed their old commander back.

The campaign was swift. Fazzur constantly threatened the assembled Sartar army, and harassed their homelands with the corruptive Lunar magic. At last, the Sartar army waited at Larnste's Table, with the Lunar army visible below. Every day new troops joined the Lunars. As the odds grew worse and worse, many Sartarite warriors deserted.



## Sartar

Kingdom of Heroes



The decision seemed certain when both Fazzur and Starbrow received word that an heir to the throne of Sartar had arrived at Boldhome without warning, and proved that he had a claim to the throne by making Sartar's Flame flicker, just as Starbrow had done. Many had already rallied to his cause, and the Storm Walkers of Old Wind had come to his side.

The name of this heir to the throne was Temertain, a scholar in the cult of Lhankor Mhy who lived in the temple in Nochet. He was the sixth son of Markalor, who had lived in Nochet for many years before he was assassinated, along with all his kinfolk save the scholar. Markalor was the son of Jotisan of Karse, a merchant who had business between Boldhome and Karse before he was killed. Markalor was a son of Eonistaran the Sage, who had been an advisor to King Saronil of Sartar. Eonistaran was a bastard son of King Sartar.

Temertain had been found by the Ballistan war band and was convinced by the wiles of Redbird that he could be the Philosopher King who would make peace between the Empire and the tribes. Redbird, a dangerous sage seduced by foreign sorceries, was his advisor, and he wrote a peace proposal to conciliate the imperial rulers with the natives. The proposal boldly urged co-operation between the tribesmen and the occupation forces.

While debating what to do, the Sartar leader received an invitation to meet in neutral territory with Fazzur. They did, after the most careful magical preparations for safety. Fazzur offered them simple peace and pardon if they agreed to support the new king. Some took it, and went from the tent to lead their contingents home. Fazzur made the remaining leaders an alternative offer: if they agreed to exile immediately, then their people would be spared Fazzur's wrath. Treeleaper exploded in wrath and attempted to escape using his best magic, but was stopped when something invisible grabbed his wrists. He tried anyway, and his hands were pulled off, and he was held helpless upon the floor.

Then Fazzur showed the power of his wrath: he ordered a priestess to do something unusual, and as the Orlanthi kings gawked like children they looked into a Lunar Hell. There they saw Sheng Seleris, a famous enemy of the Lunar Empire, roasting. Treeleaper was grabbed by demons and dragged into the pit, and the vision vanished. The rest of the leaders, except for Tonalang Greathelm, agreed to the last set of terms and laid down their arms. Most went south to Whitewall, the ancient stronghold of Orlanthi rebels. Tonalang Greathelm was never seen again, and all his followers were slain over the next year, and his entire clan died in the next seven years,

even though he had renounced them when he joined the cult of Urox, the Storm Bull.

Fazzur marched to Boldhome and was received by Temertain. They were very friendly, and soon sent most of their armies home. Fazzur agreed to pardon all of the recent rebels except for one group, who he said were the cause of the entire trouble. These were the *Durulz*, or wereducks, one of the beastpeople who had been loyal to Sartar. Temertain agreed. Peace was made.

A proclamation was made that any citizen who delivered the body of a durulz, dead or alive, to certain places would be relieved of one year of the heavy tribute that had been levied by the Lunars. Then collection outposts were set up on lands that had previously not had Lunar troops. It seemed that the pacification of Sartar had advanced another step, as the late Euglyptus had predicted.

Fazzur led the army to Boldhome and was received by Prince Temertain. The two of them were very friendly. Fazzur pardoned all of the rebels. Peace was made. Temertain soon sent his supporters home. Redbird the Foreigner, content that his deeds were great and he had accomplished peace, went away.

Fazzur was the prince's main advisor, and is in truth the real ruler of Sartar. Temertain was unfit for leadership and is bored by court duties. When he found two statues in Boldhome that were of iron he spent nearly all his time inspecting them. The emperor sent a beautiful spy named Estal Donge to keep the prince occupied, and she and Fazzur were soon rivals. Now she controls Temertain, but Fazzur rules the kingdom.

## Broyan of Whitewall, The Last Rebel King ㄅㄣㄣㄣ

*Broyan of Whitewall has fulfilled ancient prophecies and was given the sacred Sword and Helm of Vingkot from Great Orlanth himself. He returned from the Otherworld marked with the dangerous but sacred tattoos of the Kodignari bloodline — a line of kings descended directly from Orlanth — marking him as the most magically important Orlanthi since Harmast Barefoot. The return of a Kodignari is dreaded by Lunar sorcerers and Esrolian Grandmothers alike, but rapturously welcomed by the Orlanthi.*

*In 1617 Broyan defeated the six guardians appointed by Belintar and has resurrected the Kingdom of the Hendrikings at the sacred fortress of Whitewall. As high king of the Hendrikings, Broyan is now leader of all free Orlanthi. Broyan is widely viewed as King Vingkot returned and the fate of the Orlanthi people is in his hands.*





*The Telmori are werewolves, cursed to change into wolf-form every Wild Day. The Telmori are in close communication with wild wolves, and each warrior has an animal that they train with and care for, a relationship commonly called "wolf brothers." They scorn villages and live the wandering, hunting life.*

*Kostajor Wolf-champion is the most famous king of the Telmori, for he saved two princes of Sartar from the Lunars decades ago. He is ancient now, but still rules the tribe, although no outsider ever sees him. The best-known Telmori in Sartar is Goram Whitefang, the leader of Temertain's werewolf bodyguard.*

The Lunar Army under Warlord Fazzur's command has gone from conquest to conquest, and the Lunar sorcerers openly plot the final destruction of Orlanth and his people. The Great Darkness approaches. However, King Broyan of Whitewall has now given hope to the remaining Orlanthi by revealing himself to be of the sacred bloodline of the Vingkotling Kings and resurrecting the kingdom of the Hendrikings. The prophesized Hero Wars approach.

When Sartar first founded his kingdom it included seventeen tribes. As time passed additional tribes joined, and at the Fall of Boldhome the last Prince mourned the destruction of the “Twenty-Four Tribes of Sartar.” Since their coming, the Lunars have disbanded several tribes, and new ones have formed or moved into the land. But the “Twenty-four Tribes of Sartar” are remembered by all true Sartarites: Amad, Aranwyth, Bachad, Balkoth, Balmyr, Cinsina, Colymar, Culbrea, Dinacoli, Dundalos, Durulz, Kheldon, Kultain, Lismelder, Locaem, Maboder, Malani, Poljoni, Princeros, Sambari, Telmori, Torkani, Tovtaros, and Vantaros.

A City Ring governs Sartar's confederations with people from each of the tribes, guilds, temples, and certain important families serving on it. The chief position on the City Ring is the Mayor, chosen by the











## Swenstown Confederation

In 1486, by Swen Leapfoot, a warrior of the Balkoth, approached Sartar and asked that he come to his tribe and talk of cities, for the Guardian Hills were coming under persistent raids by Praxian animal nomads. Sartar formed an alliance against the nomads by offering the Poljoni a partnership in the city of Swenstown and persuading the Balkoth, Dundalos, Kheldon, and Aranwyth tribes to join.

The city of Swenstown and the Aranwyth, Balkoth, Enstalos, and Kheldon tribes make up the Swenstown Confederation. The Enstalos Tribe replaced the Dundalos on the city ring when they took over the former tribe's lands.

### Aranwyth Tribe

**Size:** 7,500

**King:** Ilgalad Trollfriend

**Tribal Seat:** Toena Fort

**Lunar relations:** Rebellious

The Aranwyth are a horse-riding and sheep-herding people. They had a large herd of cloud sheep that fled when the Lunars came. The Aranwyth have the Empire's support to take a clan from the Culbrea. When the Empire outlawed Orlanth, the tribe elected an Elmali king.

### Balkoth Tribe

**Size:** 5,500

**King:** Angtyr of the Horn

**Lunar Relations:** Friendly

Once rich despite their poor lands, the Balkoth were skillful traders. Now they are poor, without cattle, sheep, or horses. The Lunars have taken their livestock and replaced them with goats, which the Balkoth herd despite the hatred Orlanthi have for that unclean animal. Their king is Angtyr of the Horn, said to be as randy as the goats his people tend.

### Enstalos Tribe

**Size:** 3,000

**King:** Tonaling Hardblow

**Tribal Seat:** Fort Enstala

**Lunar Relations:** Allied

In 1618, the Dundalos tribe rebelled when a tax collector raped their king's daughter. The Lunars made a brutal example of them, and most were killed, enslaved, or forced to flee to their kin among the Poljoni. Those who remained converted to the Lunar Way rather than die. A new tribe was formed called the Enstalos, but the best lands have been given to Lunar settlers from Tarsh and Aggar. The king of the tribe is Tonaling Hardblow. Although a Sartarite, he worships the Seven Mothers of the Lunar religion.

### Kheldon Tribe

**Size:** 4,000

**King:** none (Kallyr Starbrow)

**Tribal Seat:** Lookout Hill

**Lunar Relations:** Rebellious (but Defeated)

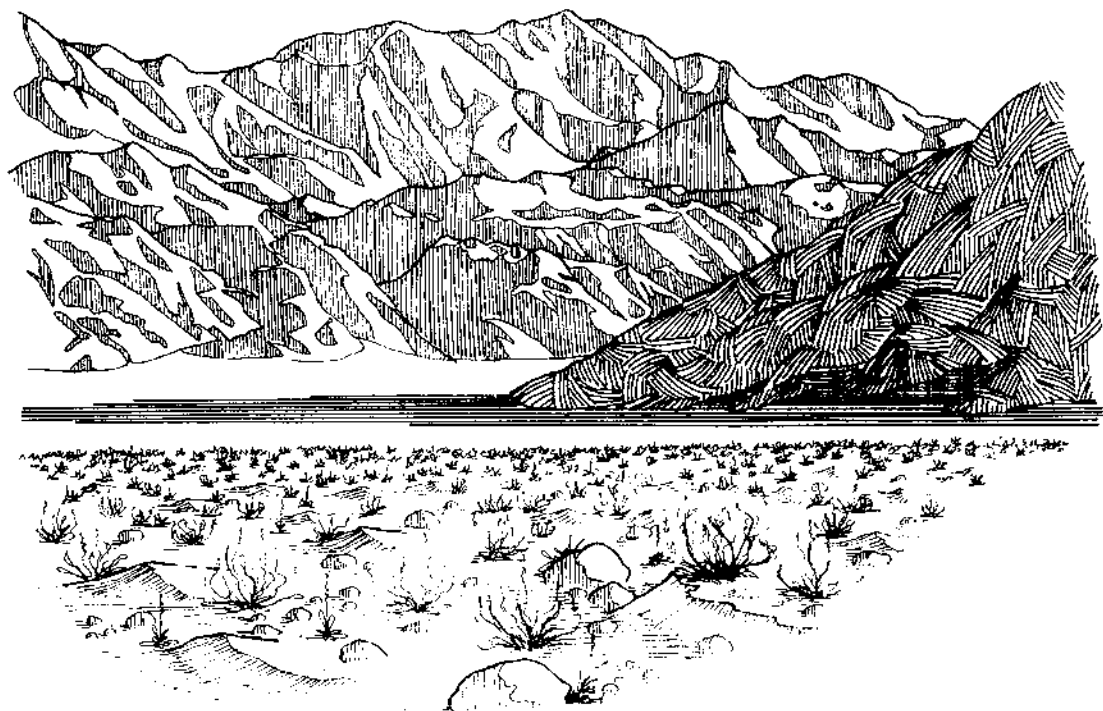
The Kheldon are the "Most Noble Tribe of the Quivini." The Kheldon were famous for the divine aid they receive in battles, and they resided the

## The Poljoni

*In 1420, Derik Furman, a Dundalos warrior, and his followers moved their cattle into the lands called No Man's March. Everyone rode horses. They claimed rights to live in Prax alongside the nomads, and challenged the natives.*

*The Praxians attempted to do so, but the Poljoni drove them from the battlefield. Then Derik revealed the rules for his tribe. Anyone could join if they had the proper skills and attitudes, even former enemies. Because of this, the tribe grew quickly.*

*They have always been associated with the tribes of Sartar due to their common religion and ancestry. When the Lunars disbanded the Dundalos, many joined their cousins in the Poljoni, forming the Potor Clan. The Poljoni do not organize as a tribe. Instead, each clan rules itself independently.*



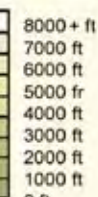
**Sartar**

**Kingdom of Heroes**

**Left**

*The dry lands east of Sartar are claimed by the Poljoni nomads. Outlaws and holy men take refuge in these bad lands.*







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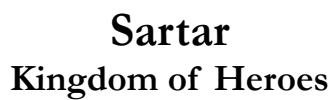














## Duck Point

Sartar built this small city of 1000 to forge bonds with the beasts and other strange peoples along The River. Duck Point is the way-station between the ducks and the rest of Sartar and an important transit point for all river traffic between Sartar and the Holy Country.

Durulz dominate the city, but they rarely make up a majority of the population. No other Sartarite tribe belongs to the City Ring. Lunar carpetbaggers have moved in, hoping to capitalize on the town's position when traffic along The River resumes.

## Dwarf Mine

The home of the dwarves of Dragon Pass and ruled by Isidilian the Wise (called The Dwarf), an unusually open and friendly Mostali leader. Its visible portion is a dwarf-made mountain of granite that stretches high into the sky. Two statues each a hundred feet tall guard the entranceway of a vast underground complex. Many Mostali labor ceaselessly within.

## Grazelands

A hilly area inhabited by sun-worshipping horse nomads, whose survival is abetted by their fearsome raiding magics and their multitude of *vendref* (enslaved farmers), descendants of Orlanthi captured by Grazer nobles.

## Indigo Mountains

Darkness spirits haunt these steep, inhospitable mountains and cast deep shadows in the steep-sided valleys between the peaks. Several of the peaks are volcanoes, and their purple-white smoke plumes can be seen even from Furthest and Boldhome. A tribe of trolls dwells here who subsist mainly by hunting. They often raid the surrounding human lands, so that even the Torkani are wary of them.

## Jaldonkill

This border fort between Sartar and Prax marks the place where Derek PolJoni killed the Praxian demigod Jaldon Goldentooth and destroyed his army.

## Jonstown

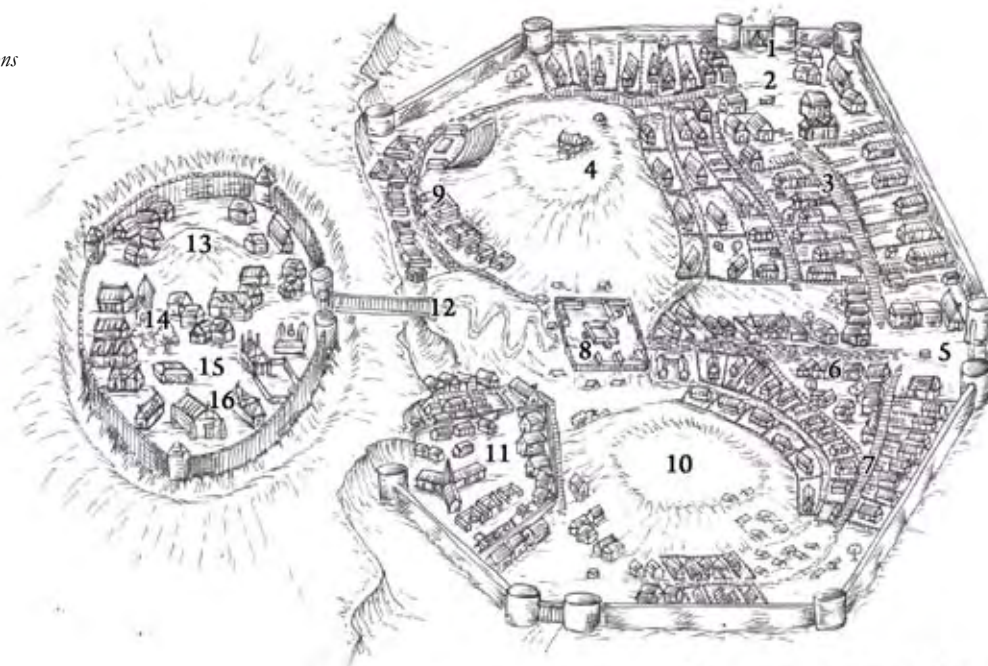
This city of 2,000 is the marketplace for the tribes of the Jonstown Confederation. Jonstown is famed throughout Dragon Pass for the Jonstown Library (the most famous Lhankor Mhy temple in Sartar) and the House of Peace (the largest Chalana Arroy temple in Sartar).

## Kero Fin Mountain

This titanic snow-shrouded mountain peak, eight miles high, is the physical manifestation of Orlanth's mother, the goddess Kero Fin. It visible

### Map Key

1. Gates and Fortifications
2. North Market
3. Merchants' Quarter
4. Market Hill
5. Cattle Market
6. Market Quarter
7. Crafter's Quarter
8. Lunar Garrison
9. Lunar Town
10. Fool's Hill
11. Free Sages
12. Sartar's Seat
13. High Hill
14. Old Market
15. House of Peace
16. Temple District



# JONSTOWN



throughout Dragon Pass and for hundreds of miles in all directions. Its base is so narrow the mountain appears to be a needle rising out of sky into the sky. Kero Fin is usually cloaked in clouds, as befits the mother of the Thunderer.

## Pavis

This city of 4,500 is located in the middle of the wilderness of Prax; Pavis was built by giants mastered by the EWF magician of the same name in the Second Age. Ruined, overrun, and abandoned, Pavis was rebuilt by Dorasar of the House of Sartar and settled by Sartarite colonists three generations ago.

## Prax

Prax is an uninviting expanse of barren plains, unbearably hot in the summer and unpleasantly cold in the winter, scourged by the strong, capricious Desert Wind and parched by frequent drought. It is the home of Animal Nomads of Prax.

## Quivini Mountains

The Quivini Mountains are a small group of peaks north of the Stormwalk Mountains and southeast of Wintertop. They are steep and almost unclimbable, and some are snow-topped all year. They are the spiritual and political center of the Kingdom of Sartar, whose city of Boldhome perches improbably on their eastern face. Local clans use the lower reaches of the mountains as pasture. High up are caves and tunnels, which people have used as treasure troves or hidey-holes down the centuries. Small groups of bandits, rebels, outlaws, and madmen live there. The mountain is also home to many gods and spirits of wind and snow. A few large predators, including wyrms and ice crawlers, feed on mountain goats, marmots, and the occasional mountain climber.

## Roadend

This fort was built by the house of Sartar to defend travelers against Kitori raiders. For years the road did end here, until Tarkalor built the Whitewall Road that linked his kingdom with the sacred Hendriki fortress.

## Runegate

This Colymar fort in the Swan Vale was built by the Hyaloring Triarchy during the Resettlement of Dragon Pass. It is protected by a lintel gate in the shape of a Luck Rune (卐).

## Skyfall Lake

A never-ending thunderstorm pours sheets of rain into Skyfall Lake's turbulent depths. Sometimes

strange things fall from the Gods World into Skyfall Lake. A number of troll settlements surround this lake under the protection of the Darkness demigoddess Cragspider the Firewitch. The local trolls love and worship spiders that range from the size of dogs to elephants. The trolls of Skyfall Lake sometimes trade with humans.

## Snakepipe Hollow

In the ancient wars against Chaos, the earth collapsed to trap chaos here, so a conquering army could drive down from one end and destroy all they met. Some evil burrowed deep into the earth. The chaos is still there and sometimes erupts with horrible consequences. Only the bravest or most foolish venture into its vast network of tunnels and burrows.

## Storm Mountains

These formidable crags are also called the Storm Hills. Some say Larnste formed them when he stamped on a Chaos thing. Others claim that Urox raised them to prevent a fight between his friends Tada and Vingkot, and they still divide Kethaela from Prax. They rise abruptly from the Heortland Plateau, and forests cover the upper slopes. Sambari Pass, just south of the Quivini Mountains, is the best route across. Stormwalk Mountain is the sacred central peak of the range, which continues south to the sea.

## Sun Dome County

A tribe of worshippers of a sun god called Yelmalio live here. The center of their community is the Sun Dome Temple, dedicated to their deity. It is best known for its disciplined mercenaries.

## Swenstown

A city of 1,000, to the east of Boldhome. It serves as a regional marketplace, and as a point of trade with Prax. It has a special alliance with the Poljoni Tribe. Recently Ellig Greenlegs, a Seven Mothers missionary (and the titular ruler of the Killard Vale) has made Swenstown a pleasure home for his cult, and rarely leaves the city.

## Upland Marsh

This haunted, trackless marsh is home to Delecti the Necromancer, an extremely long-lived sorcerer first active in the Imperial Age, when he performed gruesome experiments under the aegis of the Empire of Wyrms Friends. Now he commands an army of Walking Corpses and lives in the ruins of his vast palace and laboratory, plotting blasphemies that his Orlanthi neighbors shudder to imagine.

## Delecti the Necromancer

*This powerful lord of the Empire of Wyrms Friends who broke the barriers between life and death, obtaining immortality and the ability to construct monstrosities whose existence perverts the very idea of life. When the Dragonkill started and enemies of the EWF invaded the land, Delecti used his magic to create the Upland Marsh, where he has lived, protected, ever since.*



## Wasp's Nest

Home to a community of wasp-riding pygmies who maintain their distance from human affairs.

## Wilmskirk

This small city of 1,500 centers on an array of temples along the peak of a ridge, with two large Issaries markets on the ends. It is famed for its artists and craftspeople.

## Wintertop Fort

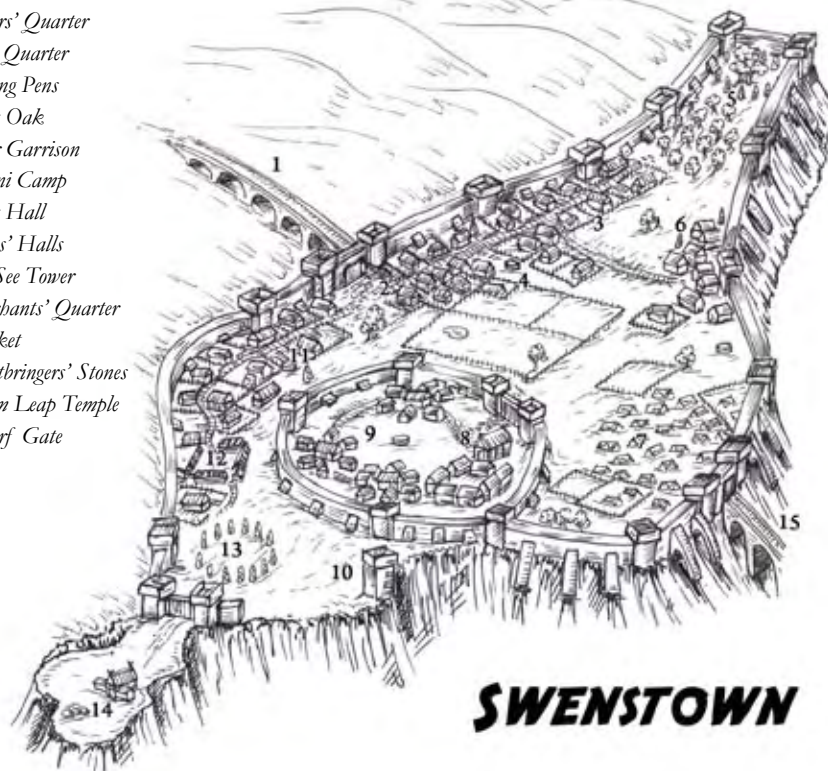
Wintertop Fort is the highest settlement upon the steep approaches to Kero Fin Mountain. It is a small town ready to provide porters, climbers, and haulers to anyone who pays. The main market of the Tarsh Exiles, this town swells to over a thousand in Earth Season when the market is crowded with folk trading sheep, plunder, and slaves. The inhabitants are openly anti-Lunar Orlanthe and have allied themselves with the bloodthirsty priestesses of Maran Gor and their temple to the Shaker Goddess.

## Wulfsland

This territory is ruled by the Lunar noble Duke Jomes Wulf, who waged a successful war against the Telmori to make it his, after the lands were granted to him by Lunar administrators. Three thousand Lunar immigrants and retired soldiers are making lives for themselves here. Well aware that an overthrow of Lunar rule would mean disaster for them, they are dedicated supporters of the current regime.

### Map Key

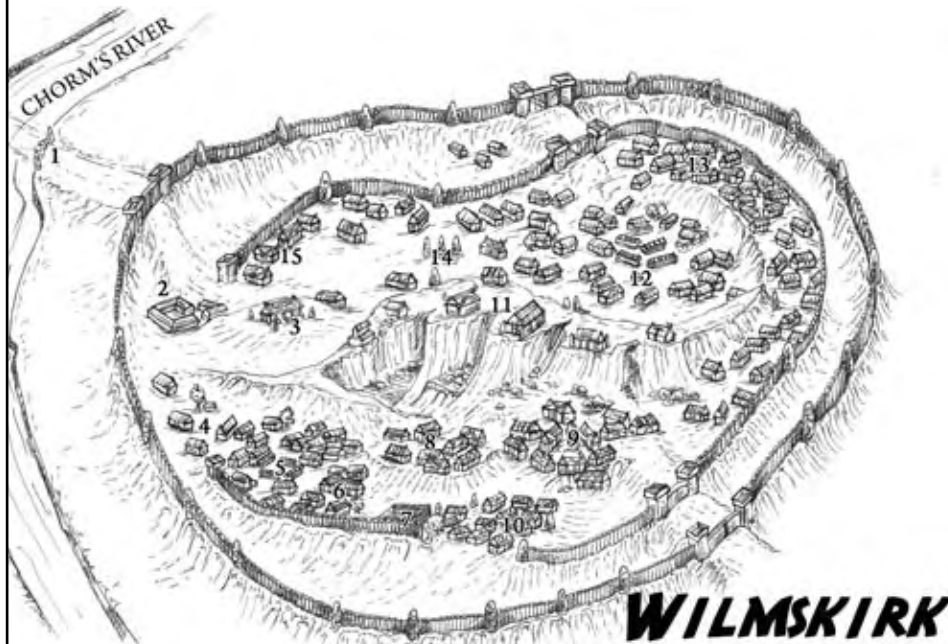
1. Saronil's Road
2. Crafters' Quarter
3. Carls' Quarter
4. Grazing Pens
5. Swen's Oak
6. Lunar Garrison
7. Pol-Joni Camp
8. Swen's Hall
9. Thanes' Halls
10. Far See Tower
11. Merchants' Quarter
12. Market
13. Lightbringers' Stones
14. Storm Leap Temple
15. Dwarf Gate



**SWENTOWN**

### Map Key

- |                   |                      |                      |                          |
|-------------------|----------------------|----------------------|--------------------------|
| 1. Chorms' Ford   | 4. Lunar Town        | 8. Sambari Town      | 12. Harst Market         |
| 2. Lunar Garrison | 5. Silver Market     | 9. Thanes' Quarter   | 13. Carls' Quarter       |
| 3. Kings' Hall    | 6. Crafters' Quarter | 10. Artists' Quarter | 14. Three Blessed Stones |
|                   | 7. Thrall Pens       | 11. Temple Ridge     | 15. Weapon House         |



**WILMSKIRK**



## The City of Boldhome

Boldhome was founded on “Day 88,” better known as Fire Season, Water Week, Stasis Day, 1492. But Prince Sartar called it Day 88 when he did it, and it has remained that ever since. In fact, it is the 88th day of the Orlanthi year, one week before the Orlanth high holy day for the season.

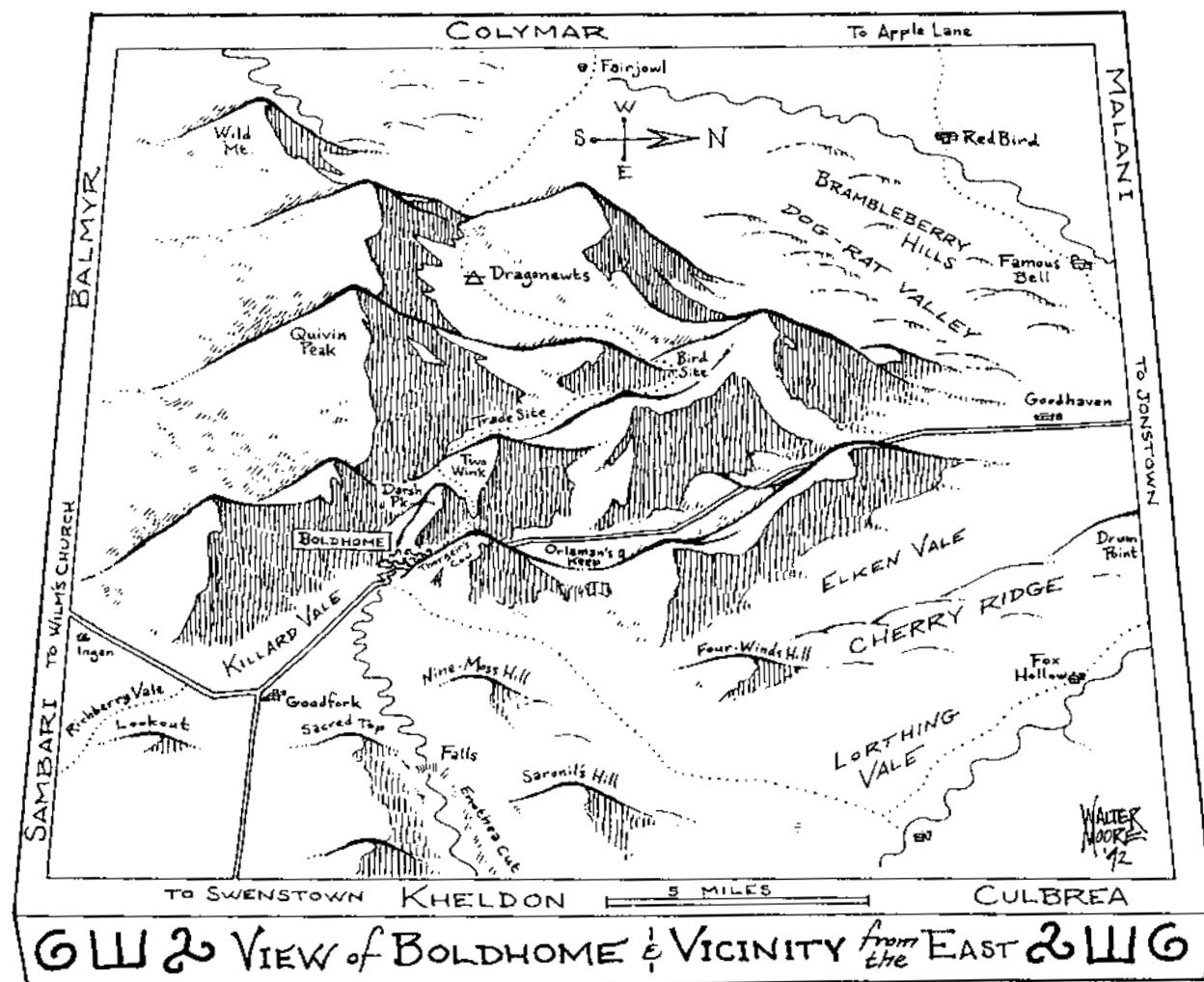
To answer an ancient prophecy, Sartar built Boldhome in a magically powerful and beautiful valley high among the Quivin crags. He was aided by the dwarfish Mostali. This allowed him to fulfill the prophecy by erecting the city overnight and, incidentally, making it graceful and beautiful.

Then Sartar performed the great and challenging Proof of Princes, or Crown Test, whose success proved him worthy to bear the title of Prince, or “First” among men. With a band of companions, he traveled to the edge of the sea, and there he contacted a great spirit that could guide and protect many tribes — a spirit that could protect a kingdom.

After the Westfaring Quest, Sartar was recognized by the many peoples as their ruler. His original title was First of the Quivini. Later in life Sartar married the Feathered Horse Queen, a foreign noble woman who ruled the other half of Dragon Pass. Sartar received the title of King of Dragon Pass at that time.

For nearly fifty years Sartar worked to build and expand this great kingdom. With each of his successes his city grew in size and importance. At last it was the center of a thriving kingdom and the most important stop along the lucrative trade route between Peloria and Kethaela.

After many years the work of the Founder was done. The king called his family, servants, and subjects together at the palace, and thanked them all. According to the law he gave his last will and testament, and then they all selected Sartar's son Saronil to be the next king. Sartar led everyone outside, and the folk acclaimed Saronil king too.









ingeniously trapped it, so that it could not be used to invade the city. The eponymous forty-spear trap is just the first of many said to await those foolish enough to try to traverse it without the magical blessing of the Prince of Sartar. It is the only one known because no one has gotten past it to the second trap and lived to boast of their deed.

## The Main City

The City Market is the public center for most of the people of the city. This is the largest of several markets that serve the daily needs of the native populace. Here the folk can buy food, common tools, clothing, and other essentials.

Around the market are the main residences and working regions for the many artisans and craftspeople organized by Guild. Streets and laneways are named after various crafts - Leather Lane, Glass Street, and so forth - but the relationship between the streets and the business conducted there has long since blurred. Characters can buy jewelry on Hilt Street and pottery on Loom Lane, for example.

The West Pocket is the finest residential area, populated mostly by the merchants and other rich folk of the Main City.

The East Pocket has two parts. The Lower East Pocket has mostly residences for workers, including some moderately sized apartment buildings that hold 20-30 family units within the cliff side. The Upper East Pocket includes many holy places of Orlanth and his kin that require a lofty site; Lunar soldiers, with orders to discourage Orlanth worship, now guard these places. Also, the "higher interests" of the clans and tribes are located here; these buildings are held in common by the tribal councils.

Finally, the Top Pocket is a ledge of rock overhanging the rest of the city, giving its buildings the impression of imminent flight. A famous landmark of this neighborhood is the Picture Door, a building set into the cliff wall. Its marble doors are carved with strange scenes, including dragon imagery. The carvings clearly disturb the Lunars, who covered the doors with a layer of lead. Rumor has it that the scenes are now becoming visible through the lead. The Lunars have sealed access to this entire area, and it is now largely abandoned as a place of mysterious portent.

## The International Quarter

The International Quarter houses foreigners. Its Great Market is the international marketplace where exotic and unusual things can be found. Merchants from the most distant places will be found here: even far off Tanisor and Teshnos!

High Town is on a rise that lets its residents look over the commoner's houses in the main city. Here are the homes of the resident foreign ambassadors. These include fine residences for the Grazelanders tribe, Kingdom of Tarsh, and the Holy Country.

Nearby, on the cliff face, is the Inviolable Dwarf Palace. This is a square iron structure built by the Mostali when they constructed Boldhome. When they broke with Sartar, they sealed up the palace from within, and the building has been abandoned for over a century. People are afraid to enter it, because it is said to be extensively trapped. For all anyone knows, there are still Mostali inside it, monitoring events in Boldhome and matching them to their Great Schedule.

The newest neighborhood of Boldhome is the Lunar Pocket (even though its buildings aren't carved from the rock of the surrounding mountain). The construction here looks hasty and temporary: wooden barracks housing the local garrison dominate the area. At times excess troops are housed out in the fields. Scorned as "Moontown" by loyalists, this is the residential area of the Lunar nobles, merchants, and officers who form the vanguard of the occupation. People from all over the Empire live here, but most inhabitants are from Dara Happa, Doblian, or Sylila. A hastily built Seven Mothers Temple is the center of the Lunar religion in Sartar.



*A dragonewt performs a ritual magical dance near a Dragonewt Plinth.*



## Royal Palace and Thunder Ridge

Sartar's Palace is the royal residence. It perches upon the end of Thunderous Ridge, atop of which sits the main Temple to Orlanth in the city. All of the main ceremonies to Orlanth were held atop it. Sartar's Palace is about 80 feet above the surrounding city, atop steep cliffs. The palace is magnificently built, and like the Pockets, the buildings are mostly cut right from the crags and appear to rise out of the stone. Temertain and his Lunar-backed household live here now. Nearby lushly-appointed buildings once served as the quarters for the king's servants and retinue. After the conquest, they were given to loyal Lunar officers. With the arrival of Temertain, those officers have been encouraged to rent the buildings back to servants and members of the royal entourage.

The Flame of Sartar which symbolized the strength of the kingdom and the continuity of its dynasty once burned in a large bronze pan located here, but it is now quenched. This is where Sartarite kings were once crowned. The Lunars have defaced part of the ceremonial grounds, destroying a large ram statue representing their nemesis, Orlanth. However, they left the pan in place. They hope to one day see their chosen candidate, Temertain, light

the flame, although all of his attempts to formally ascend the throne have to date proven disastrous. The area still bears the scars of the terrible magical battle fought over it.

The King's Court is a large open space below the palace. Here the Sartar kings held assemblies with their folk. It is run down now, ignored by the Lunars and their puppet king. Nearby are the Heralds' Podium and the Peoples' Podium. At the first, official announcements from the royal household were made. At the second, in the old days anyone could stand and say whatever they want and be listened to. But now the Lunars rule and they do not listen to what the Sartarites have to say.

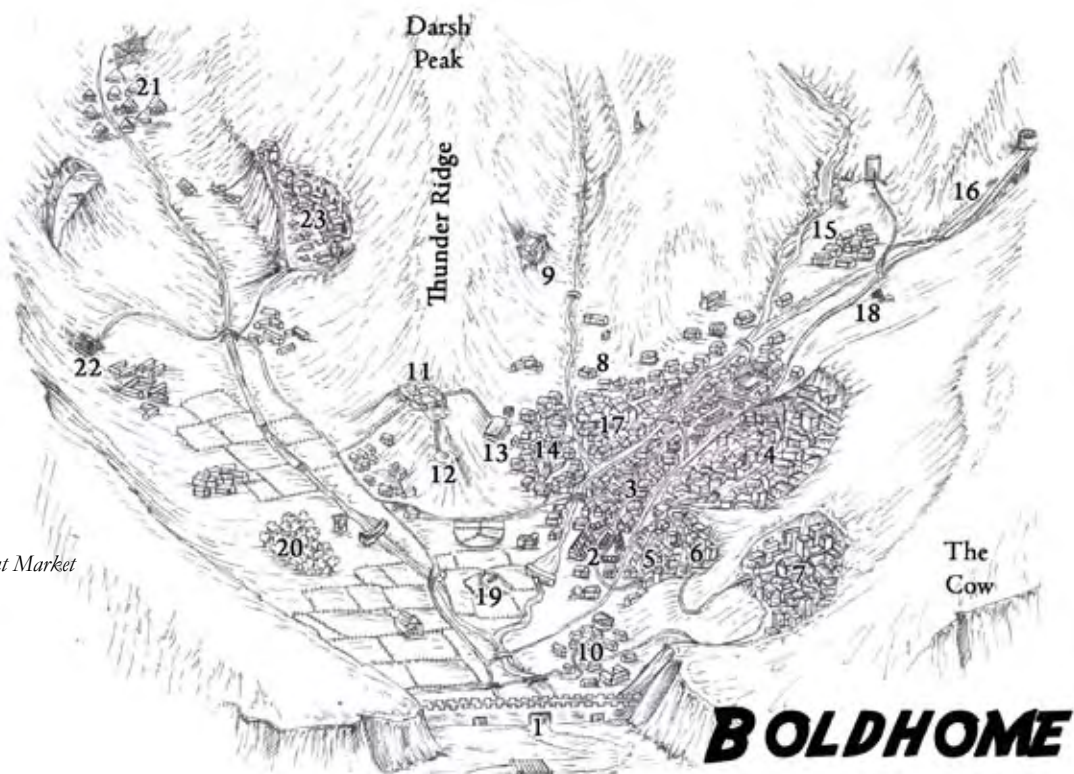
Below Thunder Ridge is the Royal Library. This large temple to Lhankor Mhy, like every other such institution, is a huge warehouse of books, scrolls, documents and artifacts, all arranged in an order that made sense at the time to several generations of now-dead librarians.

## Right Arm

The Right Arm valley is occupied along its length by many tribal manors. Each settlement has several long houses, barns and granaries, and a shrine. When tribal members from the hinterland visit the city they stay here. These steeds are reserved for the kings

### Map Key

1. Main Gate
2. City Market
3. Guild Town
4. West Pocket
5. East Pocket
6. Upper East Pocket
7. Top Pocket
8. High Town
9. Inviolable Dwarf Palace
10. Lunar Pocket
11. Royal Palace
12. Flame of Sartar
13. King's Court
14. Royal Library
15. Tribal Manors
16. Long Ramp
17. Temple District and Great Market
18. Wolf's Den
19. Sacred Fields
20. Aldryami Grove
21. Troll Town
22. Storm Bull Temple
23. Geo's Pocket





The Telmori live at the far end of the Right Arm valley, proclaiming loyalty to Temertain and demanding rights of hospitality first granted them by Sartar himself. They keep to themselves, mostly because everyone else in Boldhome is suspicious of them. They are the first to be blamed when a foal or small child goes missing.

Beyond the tent is Troll Corner. It is as far from humans as possible, tucked into a place no one else wants. There the trolls in Boldhome congregate, when they are present. They are officially allowed to be there, but naturally they distrust it. Their area looks more like a squatter camp for seagulls than

Although ironically named for the Sartarite god of hospitality, Geo's Pocket is the home for those who have exhausted all other welcome. This pocket was built not by precise and skillful Mostali hands, but by poor humans using bad tools, mortar, and poor planning. Ramshackle and pathetic, Geo's Pocket is a slum housing the hopeless, the abandoned, and the rejected. Drunkenness and petty violence are rampant here.



*Temertain has long since abandoned any interest in his official duties as Prince of Sartar, preferring to spend his time in esoteric studies and in the company of his beautiful consort Estal Donge. A noble woman from the Oronin satrapy, Estal Donge shares Temertain's artistic enthusiasms. A friend of Tatus the Bright, she is known to dislike Fazzur Wideread.*







Although the Orlanthe anticipate and welcome these storms, they can still be destructive to crops and animals, and can make travel virtually impossible for all except the mightiest of holy men.

## Flora and Fauna

Mixed forests and rough heathland cover most valleys and foothills, except where people have cleared them for farming. The woods in most sheltered valleys are mainly oak, lime, and hornbeam. The plentiful heathland is used for grazing cattle and sheep. Beech, silver fir, and spruce are common on higher ground, with forests of fir, spruce, and rowan on mountain slopes below 5,000 feet. Above that, there are just alpine meadows or bald rocky crags.

Dragon Pass is rich in wildlife. Wildlife includes alynxes, beavers, bighorn sheep, bison, brown bears, several species of deer, a variety of hawks and eagles, giant insects, sabretooth cats, wild pigs, and wolves. Magical wildlife exists as well, such as chaos monsters, dream dragons, earthshakers (Gloranthan plant-eating dinosaurs), manticores, skybulls, and magical versions of more ordinary beasts. There are also several non-human sentient races in Dragon Pass, including aldryami, Beast Folk (centaurs, minotaurs, satyrs, and other half-man, half-beast hybrids), dragonewts, ducks, dwarfs, giants, and trolls.

## Ruins and Graves

The landscape of Dragon Pass is dotted with ancient ruins of bygone eras: hulking, broken statues of forgotten kings and emperors, and old ruined monuments to forgotten empires; now overgrown with vegetation or bleached by the sun and surrounded by rocks and debris. Abandoned dolmens and plinths stand atop hills, still empowered with magical significance. Barrow mounds rising over the graves of ancient kings and heroes are mistaken for hills, their sacred grave goods still guarded by the shades of those who rest there.

The natives avoid these places, either not caring or superstitiously fearful. Most feared are the twisted remnants of magical conflicts, like the smouldering Cinder Pits of the Starfire Ridge, the notorious Falling Ruins of the Bush Range or the magically powerful Smoking Ruins in the Grazelands.

## Sartar's Royal Roads

The princes of Sartar were road builders. Each "royal road" is 12 to 15 feet wide and usually rests upon a foundation of soil and rubble 4 to 5 feet deep. Its surface is paved with slabs of stone. The road runs in straight sections, with no curves, traversing its way up steeper slopes. At intervals, it widens to allow shrines and wayside rest stops. Watchtowers and guardposts are spaced along the road.

### Below

*A Sartarite shepherd and his herding alynx, sit atop the ruined statue of a forgotten king or god and watch the clan's cattle. The landscape of Sartar is dotted with the ruins and memorials of ancient kingdoms and empires.*





from Wilmskirk: the Duckton Road to Duck Point and the Whitewall Road. Terasarin built his Aldachur Road from Dangerford to Aldachur through Herongreen, linking Sartar and the Far Place.

The Lunar Governor-General now controls the roads (in Temertain's name), and the Provincial Army mans guardposts. Sometimes they suppress bandits, but mostly they impose arbitrary tolls on travelers and set up roadblocks to hamper rebels.

Since Sartar's Flame was extinguished, the magic that kept the roads in good repair has failed; potholes, ruts, and weeds mar the surfaces.

Although Pavis was a Sartarite colony, it was never part of the kingdom. The Pavis Road is not a royal road but a Lunar military road that runs from Herongreen to Torkan's Last Fort, following the traditional wagon tracks, before heading into Prax.

# The Dragonewt Roads

*A network of invisible roads accessible only to dragonwings crosses Dragon Pass. Much of the world was once interconnected, but many roads were broken apart during the end of the Empire of Wyrms Friends.*

The roads are marked by peculiar standing stones which appear mostly to be crude and stylized representations of draconic things. Dragonewts enter the road only in special magical sites located in their settlements, which may, in fact, have originated simply as elaborate guardposts to these sites. The ritual is performed and the dragonewts run, in formation, across the open courtyard of the site and through a gateway of two standing stones and a lintel, and disappear from the mundane world. On the road, movement seems normal to the runners, but in the mundane world, they move with extreme speed.

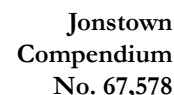
*Outside of the road, passage along the road is noticeable. First, the stones begin to hum slightly and glow. When the dragonents pass by a low roaring sound is audible, and some people can see the immaterial forms streak past. If too many outside bodies or things interpose themselves along the way the dragonents are interrupted and phase into the mundane world again, usually very angry about their interruption.*

When crossing any clan boundary, strangers must petition patrolling warriors for the right to travel through their clan lands, whether they intend to stay or not. The traveler must indicate the purpose of his visit and the length of his expected stay, and then participate in the Hospitality Greeting, a traditional Orlanthi rite. At this time, he may ask for food and temporary shelter, or might just ask for the right to travel across the clan's land. The patrol leader may then choose to accept or reject the Greeting. He is unlikely to extend hospitality to travelers from a clan he knows to be hostile to his own, but will look favorably on petitioners with whom his clan has an ongoing, friendly relationship.

When a patroller rejects the Greeting, he most likely expects the travelers to leave voluntarily, but might drive them off or even try to kill them. If he grants passage across the clan's lands, part or all of his patrol will accompany the strangers to ensure that they do not linger, steal, or otherwise cause trouble. If hospitality is offered, the patrol will escort the travellers to the clan chieftain's stead.

The law does not require that the chieftain lavishly entertain guests, but custom does. Most hosts are anxious to gain a reputation for generosity, which is one of the central Orlanthi virtues. On the other hand, they expect a reciprocal gesture or acknowledgement of obligation on the part of guests. If the guests come from another Sartarite clan, they are expected to remember that they owe a favor to their hosts, and to offer hospitality in turn to the clan. Non-Sartarite guests cannot provide an implied offer of future hospitality, and must find alternate means of discharging their obligation. Usually this means the giving of gifts to their host.





*Geo blesses and defends  
all of his inns. His is a  
close-knit fraternity. The  
innkeepers and staff are  
often veterans who cannot  
find work anywhere else.*

*The bulk of "Geo's Own" are adventurers, outlaws, and wanderers, who always find a mug of beer, a bowl of stew, and a place to sleep when they get "home." Lunar citizens and friends are never allowed inside the inn walls, and Lunar authorities believe the Inns to be a den of sedition but generally leave them alone. It is rumored they fear Geo's Bouncer.*

Glornathan maps are famously inaccurate. For example, many maps of Sartar circulated outside its borders show a network of inns dotted at convenient intervals across the territories of the various tribes. Colorful and inviting names such as “Yellow Bear Inn,” “Dancing Apple

Inn” and “Wark’s Hotel” suggest that sophisticated, comfortable accommodations await visitors to Sartar. However, the reality is somewhat less encouraging. Strangers are never automatically welcome in any Orlanthi community, no matter what the maps say.



However, many raiders and bandits can be negotiated with and bought off (at least when operating from a position of strength). This is not the case with the mysterious but magically powerful dragonewts, whose behaviour is based on some alien logic understandable only to them.

From the Upland Marsh come the undead Walking Corpses, revenants under the thrall of Delecti the Necromancer. Some are little more than



- Chaos invasion of broods and other slimy Chaos monstrosities vomited from Snake Pipe Hollow.
- Dragonewts hunting humans nearby; everyone stays indoors and priests leave traditional food sacrifices at altars.
- Grazelander band on the war path, seeking plunder and slaves. They are well-equipped with weapons and armor and ride the best horses in all Glorantha, but their numbers are small. Perhaps they are actually seeking powerful spirits that could aid their community.
- Band of carousing centaurs and other Beast Men nearby, angering the local clans with their drunken antics.
- Priests of Orlanth seized with prophetic visions of the coming Great Darkness and the Hero Wars – sacrifices and ceremonies must be made.
- A sign from the gods – impromptu fertility festival held by the local clans.
- Dream dragons cavorting in apparent ritual activity.
- Dragonewts reported nearby, standing motionless.
- Small group of Lunar missionaries preaching to a growing crowd.
- Tusk Riders reported in the area and are ambushing travellers and murdering locals.
- Strange winds are blowing and speaking dire things in the Stormspeech.
- Giant reported to be attacking nearby settlements.
- Heavily armed patrol of Lunar soldiers stop players and harass them.
- Heavily armed Lunar company on the march demanding tribute and taking supplies.
- Merchant caravan travelling nearby. Could be just a few traders or perhaps a large, rich caravan with teams of mules and a band of mercenary bodyguards.
- Dream dragon reported to be raiding nearby steads.
- Travelling entertainers on the road. Perhaps a skald is seeking a new patron or perhaps a troupe of entertainers, maybe even the fabled Bundalini and His All-Skeleton Band.
- Hideous army of Walking Corpses leave the Upland Marsh heading this way.
- Band of Praxian nomads passing through. Perhaps they are pillaging and looting or perhaps they are Storm Bull cultists seeking Chaos to fight.
- Dragonic creature nearby is offering Wisdom for some terrible Price.
- True Dragon seen flying over head. A terrible omen – impromptu ceremony to Orlanth, sacrifices to be made.
- Raids by magic-seeking foreigners; Lunar and tribal patrols stepped up, all heavily-armed outsiders detained.

- A settlement filled with suspicious and hostile Sartarites. Recent troubles have made the clan fearful of strangers; a well-armedthane, accompanied by enough armed retainers to fight the party, rides up and issues a challenge.
- A large herd of livestock (cattle or sheep) being herded by several Sartarite herders. Perhaps they are being taken to the city for trade or as tribute to the Lunars.
- A Sartaritethane and his armed retainers all riding on horseback. Perhaps they are a raiding party or perhaps they are on a mission for the clan chief or tribal king.
- A godtalker or priest performing a magical ceremony accompanied by a throng of cultists. The players may find themselves in the Otherworld or perhaps their presence disrupts the ceremony and angers the gods and their worshippers.
- A raiding party ambushes the party.
- A group of hunters stalking prey. They are angered that the players have frightened away their quarry.
- Violent and fanatic band of Uroxing berserks seeking Chaos to kill. Failing that, they will happily fight anything that crosses their path.
- A swarm of hungry trollkin stalk the heroes until they camp for the night. They plan to take and eat whatever they can: food, supplies, mounts, and even the heroes themselves!
- Strange winged Air people called Wind Children visit with news from distant locations and word from the spirits and gods of Air.
- Fierce and savage dark troll raiding bands, accompanied by swarms of trollkin, are attacking travellers and settlements at night. Perhaps they are Zorak Zoran cultists who love murder and mayhem, or dark trolls from Dagori Inkarth seeking tribute and plunder.
- A troll insect caravan is passing through accompanied by swarms of trollkin raiders and unusual trading opportunities.
- Troll band hunting livestock (and perhaps humans) for food. They are not necessarily hostile, but they are very hungry.





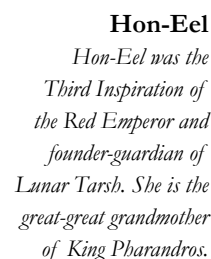


For three centuries, Belintar, the God-King of Kethaela, protected Esrolia from outside foes and managed its relations with the other Sixths of Kethaela. Belintar appointed governors and dukes

**What Sartarites think:** *The Esrolians are people like us but are ruled by their Grandmothers and Priestesses. They are rich and numerous, but weak in war. They speak a similar dialect to ours, and are marked with tattoos similar to our own, although they dress differently from us. They worship the same gods and some different ones as well; they revere Ernalda above all other gods and goddesses.*

When Dragon Pass was thought uninhabitable by humans, after the Dragonkill War, our holy founder, Arim the Pauper, came here anyhow. His tribe was driven out of the country of Holay by a

<i>Beast Men:</i>	25,000
<i>Creatures of Darkness:</i>	200,000
<i>Ducks:</i>	10,000
<i>Dwarfs:</i>	15,000
<i>Dragonets:</i>	20,000
<b>Total:</b>	<b>270,000</b>





**What the Sartarites think:** *The Tarshites are much like us, except for those that copy the ways of their Lunar masters. They speak a language related to ours, but hard to understand. They are marked with tattoos like ours and have many of the same heroes as we do. They once worshipped the same gods but the demon Hon-eel and her children betrayed Orlanth and now the Tarshites worship the Red Goddess and are the slaves of the Emperor.*



*The lands of the Yelmaliu cult - usually called Sun Dome Connty or Sun County - are now home to approximately 12,000 people. However, only about 2,000 are initiates of the Yelmaliu cult; the rest are women, children and a large population of slaves called ergeshi - descendents of the Kitori captured and enslaved during the wars. The servile ergeshi allow the Yelmaliu Templars to spend their time on spiritual practices and military service. Sun Dome County can muster massed archers, spearmen and two superb regiments of Templar pike, although half the army always remains to keep an eye on the ergeshi.*



## ☐ Old Tarshite

We are the true Tarshites, who still worship Orlanth. We were driven out of our own land by false kings in the thrall of the Lunar deceivers. Hon-eel the Artess slew the last true king of his dynasty, Pyjeemsab, in their wedding bed. Who knows if Phoronestes was really of his flesh? More likely he was nothing more than a Lunar bastard, or maybe one of their demons. It would not matter even if he were really of the dynasty, for he and those who followed him were nothing more than fools and traitors.

We revere the memory of the hero-king Palashee Long-Axe, and long for the day when Chaos-addled Pharandros, who taxes the people unfairly to feed the unholy Empire, tastes the ashes of defeat. Along with the Sartarites and Hendrikings, we are the last Orlanthi, and we will fight until the temples of our god are restored, and those who gave in to the blandishments of the Red Goddess must face the judgment of the true gods.

**What the Sartarites think:** *The Old Tarshites saw through Hon-eel's lies and kept faith with Orlanth. They are old allies of the House of Sartar. A fierce people, they are protected by the dread goddess Maran Gor.*

## ☐ Sun Domer

We are the warriors of the Cold Sun, fierce and proud. We are the pikemen of Yelmlio, son of the Sun. We are a small community, but are strong. We have been attacked and ridiculed, but persevere, just as our god, Yelmlio, did when Zorak Zoran, ambushed him on the Hill of Gold and stripped him of his fire powers. He retained his light powers, and that is enough, because light is the power of truth.

Though there are farmers attached to our community, we mostly make our living as mercenaries. We live in a strict military hierarchy, for hierarchy is the blessing handed down from great Yelm to Yelmlio. We believe in discipline, because it is discipline that makes a formation of pikemen more formidable than as many individual fighters. We show this belief to Yelmlio by taking on geases, strengthening ourselves through limitation. We may vow celibacy, swear to eat no meat (or never the meat of birds, or always the meat of birds), swear to use only certain types of weapons, or select traditional enemies like Mostali or Uz, who we will always challenge.

**What the Sartarites think:** *The Sun Domers are a strange cult who betrayed Elmal for the Cold Sun. They speak our language and know our ways, but their own customs are strange. They ape the ways of the foreign Dara Happans and offer sacrifices to Yelm and the Fire Tribe. However, they were the good friends and allies of King Tarkalor and can be trusted to keep their word, for good or for ill.*

## ▼ Telmori

We are the Telmori, who are part man and part wolf. We live in packs with our wolf brothers and sisters, who walk on four legs but are otherwise the same as we are. On every Wild day, the two-legged wolves become four-legged wolves, and our four-legged tribesmen take on two-legged forms. This was a power given to our people over a thousand years ago by a god we were tricked into following, a god called Nysalor. But it turned out that this god was really Gbaji, a being of Chaos. This gift became a curse. When Wild day came, we became monstrous killers, ravening beasts with a thirst for violence found in no natural wolf. We were reviled and hunted down as dangerous killers, and wandered the world in search of a home.

We all have wolf hides, which we must wear when we take wolf form. Our wolf hides cannot be cut by bronze or bone, crushed by stone or wood, or mangled by flesh or claw. When we wear our hides we are the most dangerous warriors in Sartar and even Orlanthi thanes and Lunar soldiers flee from us. Unfortunately, most of us can only wear our hides on Wild Day when the Moon is full – a few of us are magically powerful enough to wear wolf form whenever we want.





## The Feathered Horse Queen □

*The highest magical authority of the Grazelands is the Feathered Horse Queen, the incarnation of La-ungariant the Mistress of Ceremonies. She speaks for all the goddesses and bears sovereignty over all Dragon Pass; her husbands are the High King of Dragon Pass. The current bearer of that title is the "Single Matron Woman" who has vowed to take no husband.*

We eventually fought our way to Dragon Pass, where we made war with its Orlanthi tribesmen. The war was bloody for both sides, until an Orlanthi named Sartar showed us his special magic and brought our slain chieftain back from the dead. He showed us how to soften our curse, so that we would still change, but would not act like Chaotic monsters. In exchange, we made peace and agreed to join his kingdom, to be treated as any other tribe of Sartar. When the Lunars came, we fought them, because they want to bring Gbaji back. Their moon powers will put us on a leash; make us into their dogs. When the Lunars took over, some of the other tribes of Sartar attacked us, not knowing who their real enemies are. The sting of this betrayal is great, but we know our foes. When the rebellion came, we fought for Kallyr. Our leader, Kostajor Wolf-Champion, is now in exile. A true hunter, he waits for the moment to pounce.

**What the Sartarites think:** *The Telmori are monsters. They steal sheep and kill cattle; they raid our steads and herds. They are tainted by Chaos and are under the dominion of the Red Moon even if they fight the Empire. Only the House of Sartar could tame them; now they are no more than wild beasts.*

## ☐ Grazer

We are the Grazers, horse-herding nobles who worship the sun. We – that is, both the people and our horses – are the pure

creations of the true sun god, Yu-Kargzant. We live in the Grazelands, a hilly country to the west of Sartar. It is not the best land for horse people, but it is the land we have.

We live by herding horses, and horses alone. To herd cows means the death of the soul. We breed the best horses in all of Glorantha; people from all over Dragon Pass clamor to trade for them. *Vendref* serve us; these are our slaves. They are like Orlanthi, but they know their place, as lowly walking people should. Sometimes they revolt, and we put them in their place. They till the soil, harvest the grains, and make the bread that we eat. Our neighbors fear our fire-quick raids and our Goldeneye horses; we are mighty on the battlefield, and foreigners often want us to fight for them.

Our highest magical authority is the Feathered Horse Queen; currently Single Matron Woman, also known as Bearer of the Head. Our king is Jarsandron Tenherds, whose alliances with the Tarshites and their Lunar friends have served us well. All Grazers are of noble blood, and all owe him homage. We belong to roving households of nobles, who inspect herds, watch for signs of rebellion among the *vendref*, and engage one another in the ferocious riding competitions that wreath us in glory. Both men and women are important. What is important is our heritage, our blood, and the size of our herds.

Yu-Kargzant, the Sun, is the men's god. La-ungariant, wife and mother, smiles on the women. Henird the Leader is master herdsman, wise father, and the patron of poetry. Arandayla, the Horse Goddess, brings us status when rewarded with love. It was Hyalor the Rider who taught us to tame her. Josad the Elder brings us knowledge. Jardan the Archer fights; Dastal hunts; Orest Earth Mother gives us life. Our magic comes from these gods, and it is mighty.

We do not have enemies; other people have us as enemies. We raid Sartar when it pleases us. We fear no trolls, no tusk riders, no dwarfs or dragonmen. Sometimes, as is the case now, we are the allies of the Tarshites. We are wary of them, for they always seem to betray us in the end. We help the Lunars fight, but will not worship their false sun god or crazy moon goddess.

**What the Sartarites think:** *The Grazers, or Horse-Spawm, alternate between being powerful allies and terrifying enemies. They are skilled, brave and true horsemen but also arrogant, cruel, and fearful rulers.*

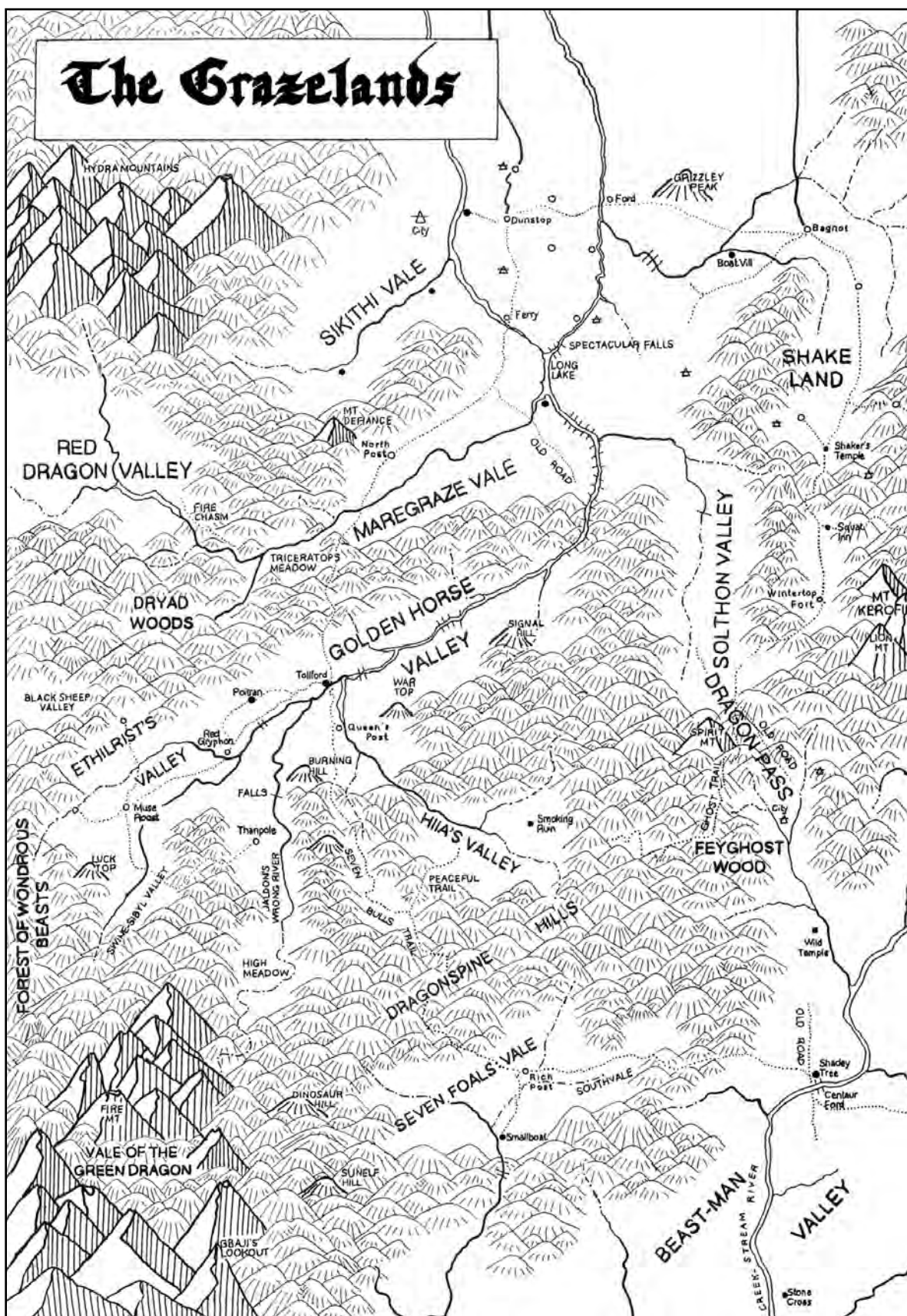


## Sartar Kingdom of Heroes



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## Grazelands Map

Prior to the Dragonkill, the hilly lands west of Kero Fin were solid Orlanthi lands, the heirs of the ancient Koroltes kingdom. When Orlanthi from Kethaela and Saird resettled Dragon Pass, they discovered that the land was now inhabited by a proud tribe of Pure Horse People. The settlers pushed the Grazers into what is now call the Grazelands, and contest with land-hungry Tarshites and newer settlers like Sir Ethilrist and his Black Horse Troop.



## The Elder Races and Other Non-Humans ♣ Aldryami

We are the Aldryami, called “elf” by the Orlanthi. We are shaped like the meat folk – the destructive humans and the devouring Uz – but we are the true people, the plant men. We are part of the forest. We care for it, and it cares for us. If the forest is threatened, we fight to protect it. Even when there are only a few of us, and we face many humans and Uz, we do so at an advantage if we strike from the woods. Ours is the battle of the silent tread, the sudden arrow, the vanishing into the green. Those who cut our forests do so at risk of their lives. To cut down a tree is worse than to cut off one of our limbs – the limb will grow back faster. Our Elfsense enables us to tap into this oneness, and detect the health of plants, the goodness of the soil, and feel the pain of our distressed brethren.

We eat only plants. When the time comes for reproduction, the she-elf bears a seed. We tend the seed and it grows into a stalk. Leaves sprout, and a pod grows. Two years later, the pod opens, and a child is born.

Our magic is based upon the Song of the World. Aldrya is paramount; she is our Creatix and Preserver. From her we spring eternal. Flamal is our great Father, the first plant. Halamalao and Gata are our protectors and nurturers. Bengara and Veratha are the twins who came to us in the Darkness and restored the cycle of Life.

We have no kingdom in Dragon Pass, but wherever there are forests, there are Aldryami. In this area, two types of Aldryami mix together: the Embyli, who are spring from broad-leafed trees, and the Vronkali, who are born from evergreen trees. The Embyli hibernate in the winter.

**What the Sartarites think:** *The elves are a strange folk and look like men grown out of wood and plants. They are archers without peer and none can survive in their woods without their permission. They*

*bate Men, with our farms and herds (although they revere Ernalda), but they hate trolls and dwarfs even more.*

## ★ Dragons and Dragonkin

*Dragons and their humanoid kin, the dragonewts, are intended to be the most alien of the various intelligent creatures of Glorantha. They are not intended for use as player characters.*

Dragons are extraordinarily powerful beings found throughout Glorantha. As its name suggests, Dragon Pass in particular is steeped in dragon magic. Physically, dragons are enormous; they may be the size of mountains or even mountain ranges. They spend most of their time sleeping, and may in fact be mistaken for mountains. They express, or are expressions of, an ancient and primal mystical perspective. The world is a web of illusion. The goal of life is to pierce that illusion. Dragons have reached that goal already, and need only continue to resist the temptations of existence to remain in their exalted state.

The Orlanthi have a long history with dragonkind. Orlanth is the great Dragonbreaker and took the Dragon Power from the Father of Dragons. Despite this (or perhaps because of this) the dragonewts were allies of the Orlanthi at the Unity Battle and joined with them to form the Unity Council at the Dawn.

## Lestus Creeping Ivy ♣

*One of the most ancient Vronkali in Glorantha, Lestus Creeping Ivy is a child of Flamal who never slept during the Darkness. He is a merciless enemy of humanity, dwarfs, and trolls and leads a cruel army of elves from the Stinking Forest.*





Dream dragons are the physical manifestation of the thoughts of the slumbering dragons. While a dragon can be as big as a mountain and can devour an army, a dream dragon is only as big as a couple of steeds, and can devour only a regiment at a time. Their actions tend to express emotional impulses forbidden by draconic mysticism, such as hunger, anger, passion, or affection. People are afraid of them, with good reason.

Dragonewts are immature dragons in humanoid form. Through right action, they seek experiences that enable them to deny the shackles of illusion. If they die in a manner that does not contradict the requirements of their mystical doctrine, their souls are immediately reincarnated in eggs that are located in their perennial birthplaces. If they have advanced metaphysically during the life just lived, the new incarnation may be physically changed, a sign that the dragonewt's soul is making progress towards its ultimate goal, the form of a true dragon.

Outside scholars have broken down the stages of their physical development into four stages: the crested or skirmisher stage, the beaked or warrior stage, the priest stage, and the lord stage. There is

also a single Inhuman King, the earthly leader of all dragonewts in an intermediate stage between dragonewt and dragon status. The Inhuman King lives in Dragon Pass, in the city of Dragon's Eye. The dragonewts probably recognize many more stages than these, with gradations of change invisible to the outside eye.

To advance spiritually, dragonewts must avoid entanglements with the illusionary world. They must avoid becoming obligated to others; this is challenging because any favor done for a dragonewt obliges it to reciprocate. Their code of behavior also obliges them to respect their ancestors and leaders. As a last resort, they can honorably withdraw from circumstances of great spiritual danger by committing *utuma*, a ritual suicide.

Dragonewt behavior is inexplicable to other races. Portray dragonewts as highly variable and capricious. Multiple encounters with the same dragonewt may reveal a radically different personality each time. The outward signs of their spiritual questing can be downright bizarre. Dragonewts might show up in the players' clan lands to engage in a slow interpretive dance, to engage in debate with a

nest full of hornets, or to kill and eat a child.

Dragonewts can have any abilities you wish to assign to them. Their magic is mystical; their specialty is Personal Transformation.

They are reluctant to use this magic to create concrete effects in the world of illusion, because it threatens their spiritual progress.

**What the Sartarites think:**

*Dragonewts are an extremely powerful and capricious race. They are treacherous and incomprehensibly alien. Most of all, they are dangerous. They are the children of the True Dragons that destroyed the kingdoms of our ancestors in the Dragonkill War. Avoid them!*





## △ Dwarfs

We are the Mostali of Dwarf Mine. We exist to repair the World Machine. The Godtime was the perfect time, when the World Machine was whole. Then Umath the Destroyer came and broke it. Then Aldryami murdered Mostal the Maker, and things got worse. Then Uz came and ate us. Then Time came and the World Machine was damaged even more. These setbacks were to be expected. They were laid out in advance, in the schedule. Today we labor, as the schedule dictates. We can see the fruits of this labor when we leave our underground work places to look at the Red Moon in the sky. It is a sign that the restoration of the World Machine is near. When the work is done, Time will be expunged from the system. The Godtime will return.

We are shaped like men. Average height: 115 cm. Average weight: 45 kg. Humans think our faces are ugly, and see us as misshapen. But we are the exact size and shape we need to be, to do our jobs, and to be efficiently distinguished from one another. Our Earthsense allows us to navigate underground. It is like being able to touch a tunnel wall from far away. We know where all the walls and ceilings are; we know the layers of temperature and pressure in the air.

Our leader is Isildian the Wise. He is one of the original Mostali from before Time. We do what he says because he has the best understanding of the schedule. He teaches us that there are things to be

gained from dealings with outsiders. Other Mostali leaders say he is wrong, or a heretic.

We do not think about such matters. We are too busy working. We all have numbers. We live in numbered work groups. We have our tasks to fulfill. If we do them with sufficient exactitude, we will live forever. This is the best way to be. If we are inefficient, we die and are dissipated as energy, and that is that.

Our magic is the magic of Making. We take the materials of the earth and forge them into the parts we need. Others call this alchemy, and classify it as wizardry. These categories do not occur in the documentation left to us by Mostal. This magic allows us to make gunpowder, which makes our flintlocks and cannons go “bang!” If outsiders get ahold of these special weapons, we have to track them down and kill them, and get the weapons back.

Everyone who opposes a return to absolute stasis, or ignorantly prevents us from adhering to the schedule, is an enemy. Aldryami and Uz are the worst offenders. Isildian says that some outsiders can be worked into the schedule. There are many human slaves who live with us at Dwarf Mine. They work as we do, live as we do. They hope for the immortality of efficient Mostali. But they are poorly constructed, and wear out quickly.

**What the Sartarites think:** *Dwarfs are the greatest crafters of Glorantha. They made the weapons and armor of the gods and built Sartar's city overnight. They are rich*

## Isildian the Wise △

*The Dwarf of Dwarf Mine is one of the friendliest dwarf leaders of the world. Isildian is ancient, having been forged in the God Time and it is said that he was a member of the Unity Council in the First Age. He has been known to give out gifts or offer rentals for unusual mercenaries, like the cannon cult. The Dwarf was an ally of King Sartar and supported the House of Sartar until Saronil misused the secrets Isildian had given his father.*





## Cragspider the Firewitch ●

*Cragspider is the powerful troll demi-goddess residing in Cliffhome, high above the Skyfall Lake. At her beck and call are all the powers of fire and darkness. The great spiders of that region are under her protection. She created the first great trolls in an effort to break the Trollkin Curse, and she commands an immense black dragon. Beyond politics, beyond mortality, she is a living goddess with designs that come to fruition in other worlds.*

*beyond belief, immortal ... and extremely treacherous. They hate Men and the gods, always betray their allies, and have no sense of honor or generosity. Their gifts carry a terrible price; all deals with them are by definition bad. But their skill as crafters is so great that kings and heroes are always willing to risk dealing with them.*

## ● Uz

We are Uz, the darkness folk. The humans call us trolls. Kyger Litor was our first goddess; our earliest ancestors crawled out of her during the pre-Time. She is our Great Mother, we worship her today and our women are still the most powerful among us. Our war god is Zorak Zoran, who conquered fire (which we hate), learned how to make death (and killed Flamal Big Elf, who we hated), and fought Chaos (which we hate more than anything). The most important animal is the insect, and Gorakiki is the god who helps us with our gigantic beasts of burden. Aranea the Spider is our nature goddess. Xiola Umbar heals us. Argan Argar is our trader, who helps us deal with the surface world in a non-violent way. Korasting is our fertility goddess, but she was terribly wounded by the Chaos god Gbaji, when we fought him in the First Age.

There are many different types of trolls. The ancient Mistress Race, the Uzuz, are the best of us; they are very magical and now very rare. This race, at least two feet taller than the average human, was lost when Gbaji maimed Korasting, and our powers of

birth were forever damaged. If we are lucky, new Uz are born as Uzko, who are just a little smaller and less magical than the Mistress Race. More likely, mothers give birth to litters of Enlo, stunted, pathetic and annoying creatures only three or four feet tall. (The humans call them trollkin.) We call this the Trollkin Curse, and it is our greatest shame and weakness. During the Second Age, one of the greatest of our priestesses, Cragspider, tried to lift the curse, but instead created the Uzdo, the great trolls, who are bigger than Uzko but unfortunately very stupid.

We use our Darksense to navigate in our blessedly lightless underground world. We send out tiny sounds, and hear the way they bounce off of things. We can tell where walls and ceilings are, find traps, and even tell whether someone's belly is full or empty.

Food is the most important thing. We get hungry fast. Luckily we can eat almost anything. We have many rules to discourage us from eating each other. Trollkin do not always count, although they are not as tasty as elves, humans, or even dwarves.

Birth is the second most important thing. We pray and do whatever magics we can in hopes that our women will bear dark trolls and not trollkin.

The destruction of Chaos is the third most important thing, but is related to the second. When all the Chaos is gone, Korasting will be healed.

Uz live in many places throughout the world. Our most important and ancient Queendom is





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## Chaos Monsters

*The Chaos gods were defeated with the Great Compromise; but many of their evil creations and servants survived. Others crawled out of the unholy and corrupted places of Glorantha; places like Snakepipe Hollow, the Chaos Print, Devil's Glove, and the Wastelands of Prax. These monstrosities and obscenities continue to threaten existence and are hated and feared by all.*

makes us want to set up an ambush – so long as the risk is not too great – and steal their precious gold! Yes, that would show them!

Even the Orlanthi mock us, though we worship the same gods they do. Sure, our worship is a little different; we know that Orlanth and Ernalda and all the rest once had beaks and feathers and that these attractive traits were stolen from them during the Great Darkness. No wonder the featherless ones are jealous – they were robbed of these features, too.

We live in the area of the Upland Marsh, and have learned to fight the undead to survive. This is why Humakt is one of our most important gods.

**What the Sartarites think:** *Ducks are greedy, thieving cowards but they control all waterborne traffic along the Creek-Stream River and are the only folk who know the safe paths through the Upland Marsh.*

## ☛ Broo

**At a glance:** human-bodied and goat-headed.

The Broo are a scar upon the cosmos, a festering wound upon the body of the world. They were born when their mother-goddess Thed consorted with Ragnaglar the Mad God, to further her hateful vengeance against the world. The spawn of that union polluted the world during the Great Darkness and still scourge the world with their miserable lives.

Broos are intelligent. That, in combination with their other predilections, only makes them more loathsome. Their vile habits (such as rubbing diseased dung in their fur and on their weapons and engaging

in sodomitic practices with anything they catch) while seemingly degenerate and vile, aid them to continue their harsh lives. Unlike some other chaotic creatures they willingly work together, even though they respect only strength. They inextricably tied to Chaos and draw power from the worship of diseases and their obscene ancestress. Like all active followers of Chaos, they evince those strange characteristics called Chaotic Features by the ignorant.

Broos are not creators. Their urges are towards wanton and pointless destruction. If broos hold items of value, their initial impulse will always be to destroy or mar them. They are man-eaters. Like most creatures of Chaos they kill and eat other sentient life, including members of their own race. In all areas, they are ferocious and wildly destructive predators.

**What the Sartarites think:** *Broos are Chaos monsters; disease-ridden creatures of rape, hate and murder. They worship the Unholy Trio and hate all Life. Warn the clan immediately if you see one!*

## The Imperial Occupiers

Although most Sartarites see the Lunar Empire as one unified, oppressive, Chaos-worshipping whole, it is extremely diverse in its cultural traditions, political objectives, and in its ways of interacting with the Other Side. The followers of the Red Goddess are but a tiny fraction of the population of the Lunar Empire, albeit the most influential one. The fertile valley of the Oslir River, to the north of Dragon Pass, is densely populated and highly civilized. It is



## Sartar

## Kingdom of Heroes



home to many different cultures, most of which have conquered, and been conquered by, the others over the course of history. There is more on the specifics of the Lunar Occupation in the next chapter.

## ☾ Lunar

We have been illuminated into the worship of Sedenya the Red Goddess who is manifest in the skies above us, as the Red Moon. She has always been with us, but we could not see her until four hundred years ago when a great magical restoration was performed. Seven mighty magicians did it. The broken pieces of Sedenya were reintegrated, and she was incarnated as a mortal who walked our world.

The worshippers of the old gods, including those of Orlanth, tried to destroy her, but she defeated them. She healed the Chaos in the world, so that it could be controlled and put to the good and eternal uses for which it was intended. With these and other powers, she helped us conquer those who resisted her inevitable truth. The Sun worshippers of Dara Happa were embraced in 1285. In 1313 the dualists of Carmania saw the inevitability of Sedenya's truth. In 1460 the Red Emperor, living son of the Moon, expelled the sadistic horse barbarians of Pent, who had invaded our Empire and defiled Sedenya's truth. In 1561, we defeated them once and for all. Now, in Sartar, our final victory is close at hand; we are about to wipe out the last vestiges of Orlanth worship, the last Rebels against the True Way.

The leader of our Empire is Moonson the Red Emperor who is immortal but changes his mask from time to time, in keeping with his mother's cyclical nature. His current mask is called Argenteus, a peaceful and benevolent emperor.

Our greatest warrior hero is Jar-eel the Razoress, a living incarnation of Sedenya. She is beautiful, graceful, and deadly. Two years ago she slew Belintar, the god-man who ruled the Holy Country, in the midst of his own most sacred rites.

Our most terrifying weapon is the Crimson Bat, a flying Chaos beast the size of a town, which gobbles entire regiments with room for still more.

The Lunar Way recognizes not a single way of magic, but seeks to integrate religion, philosophy, and mysticism. This process of integration is not yet complete but has many applications. Our use of mass formation magics on the battlefield is a benefit of this integration and has contributed heavily to our many victories. This is a reflection of Sedenya's inclusive nature; all are encompassed within her turnings and made stronger through integration with the rest. Everything can be accommodated within the Lunar Way, although it must be transformed into something ancient and new before this can be so.

Within the boundaries of the Glowline, Lunar magic is stronger than all others, and Rufelza the Red Moon Goddess can be seen in her true state, enthroned high in the sky. The current reach of the Glowline is at the border between Tarsh and the Grazelands, but plans are now underway to construct a Reaching Moon Temple in Sartar, so that it will always be ours.

Those of us engaged in fostering the Final Unity are the most ambitious, pious, and dedicated people the Empire has to offer. (Or we might simply be unlucky; nobles in the Lunar Heartland express their rivalries through internecine and sometimes deadly contests called Dart Wars, which are permitted so long as they do not interfere with the collection of tax revenues. Nobles are sometimes sent here as punishment for overstepping that boundary, or are forced to come here to remake their fortunes after spending all on the prosecution of a Dart War.)





## 𐌹𐌽𐌾 Yelm the Emperor

*Yelm is the Dara Happan name for the Solar Emperor killed by Orlanth in the Gods War. The Dara Happans worship Yelm and seek to overthrow Orlanth as King of the Gods by destroying the Cosmic Compromise. They have betrayed Men and Gods to the Red Goddess to carry out this madness. Although Yelm is a necessary part of the world, his worshippers seek to destroy the world so that Yelm might rule the Wastelands alone.*

**What the Sartarites think:** *The Lunars are those who worship Shepelkirt the Red Goddess and her tribe of demons. They consort with Chaos and seek to destroy the Cosmic Compromise and thereby the world. They speak and read an unintelligible language that they use in their rituals; this tongue is dangerous to learn! They conquer all, seducing that which they lack the power to defeat. They are the unwitting slaves of Wakeboth and the knowing servants of Gbaji. It was our duty to resist them when they invaded us but we failed and Sartar fell.*

## 𐌹𐌽𐌾 Dara Happan

We are the most noble people in Glorantha; we are the descendants of Yelm the Emperor of the Universe, and of the celestial gods who sprang from his majesty. We live in the cities of the Lunar Heartland. We are men, superior by birth. We believe in order, in tradition, and in the authority of our nobility. We acknowledge the Red Emperor as the heir of Yelm and the lawful and proper Dara Happan Emperor.

If order is to be maintained, the unpredictable ways of women must be contained. Women are chattel. If they have property rights, darkness is furthered. We have been forced to accept the womanly ways of the Lunars. We did not do so without a fight and still do not allow their heresies to disrupt our own family structures. They need us to help them extend the Empire; without the celestial authority of a Dara Happan Emperor, their battle against the barbarians would be hopeless. Our magic is provided by our priests. To attempt a so-called “personal

relationship” with deities so great as Yelm would be obscene, were it not absurd and impossible.

**What the Sartarites think:** *Blinded by arrogance and ambition, the Dara Happans are the heirs of the Solar Empire destroyed by Orlanth and the storm gods. Their ancient script and tongue is utterly foreign as are their cruel and despotic customs. They worship Authority – the Emperor is their chief god and they worship him alongside the demons of the Fire Tribe and their own living Emperor. They bear no marks or tattoos under their fine robes. They oil their beards and treat their women like chattel (unless that woman belongs to the Red Goddess). They own thousands of slaves and never do the work of a free man.*

*The Dara Happans are an ancient people, rich and powerful, and still seek vengeance against Orlanth for their humiliation in the Gods War. Three times the Dara Happans have embraced evil in their quest to conquer us: first Gbaji, second the EWF, and now the Red Goddess, for in truth the Lunar Empire is the Dara Happan Empire restored.*

## 𐌹𐌽𐌾 Pelorian

For untold generations we have farmed on the banks of the Oslir River, rewarded always by the fecundity of the goddess Oslira and her mate, Lodril. We are a rural people, more pragmatic than the tight-assed Dara Happans. We do not let women rule us, but they are allowed to own property. Without women, there would be no fertility. Those Dara Happans are crazy! We live in large extended families, and worship gods not because we have sticks up our backside and our noses up in the air, but because they tame the river, enrich the soil, and protect the crops. Some of us get rich, and get involved in politics. When our land is threatened, we grab our spears and go to war. But we never forget that we were born with mud between our toes, that the best wisdom is simple wisdom, and that a man starves to death without food.

**What the Sartarites think:** *Thralls of the Dara Happans, the Pelorians’ speech and customs are utterly foreign. They do whatever their masters command, abasing themselves in the presence of their Dara Happan lords, but treat all others with contempt and cruelty.*

## 𐌹𐌽𐌾 Carmanian

We are the people of Carmania, a hilly land on the western border of the Empire. We recognize that society is a pyramid of obligation. Indentured serfs owe their labor to the knights who own the land they work on. Knights owe their horses and armor and arms to their counts, who direct them in war time. Viziers owe their wisdom and magic





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General of the Lunar Empire. Note the iron face mask built into his helmet and the Crimson Bat shoulder pieces.



The Lunar Peace

*These are the terms negotiated in 1613 by Redbird on behalf of Temertain for settlement of hostilities between the Imperial forces of the great Red Moon Goddess and the rebellious tribes of the lands of Sartar:*

- Jorad Sideburn**, Field Commander, is Fazzur's most competent commander. He is originally from Tarsh, a tribesman from an unimportant family who was a spearman in the assault on Boldhome in 1602.

**Sor-Eel the Short**, Field Commander, is currently the Commander of Prax and Pavis. He is a member of the powerful EelAriash clan which has ruled the Satrapy of Oronin since 1543 (and whose illustrious members included the goddess Hon-eel and now Jar-eel the Razoress) He was loyal to the previous General of the Provincial Army and wholeheartedly transferred loyalty to Fazzur, an old friend. He knows the ways of Prax and its peoples and gets along fairly well with them.

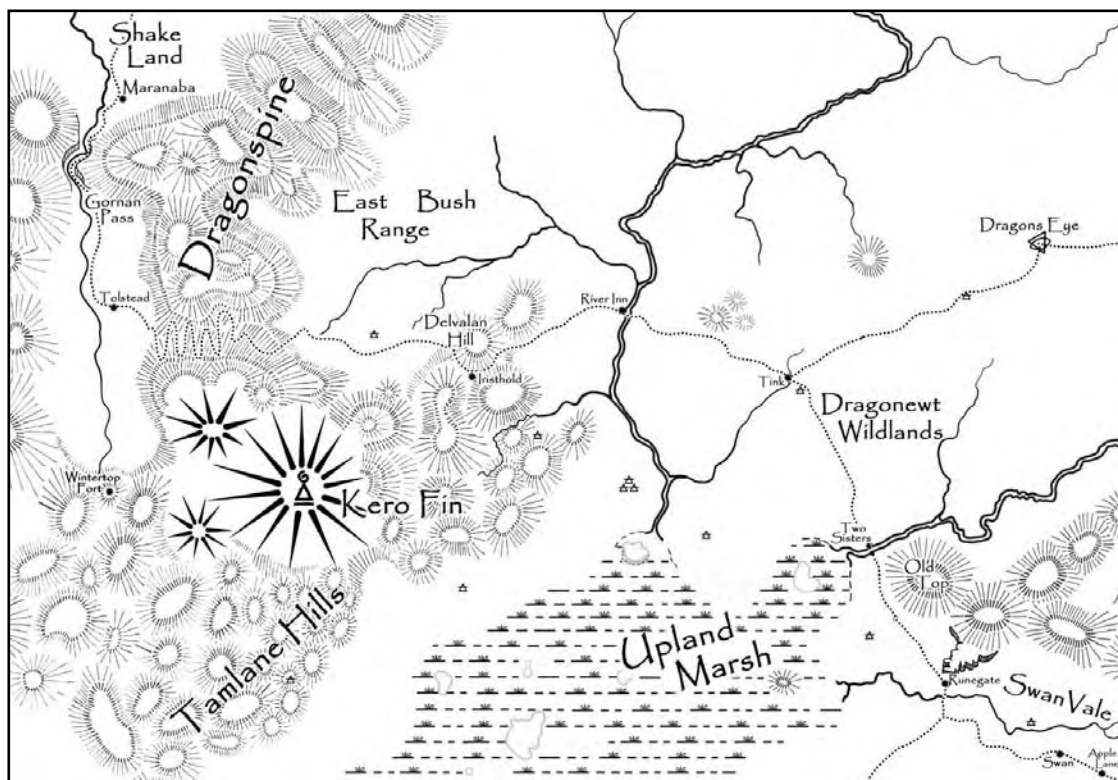
**Tatius the Bright** is Dean of the Lunar Field School of Magic, chief sorcerer of the Lunar Army, and the most feared man in all of Dragon Pass. Tatius is the leader of the powerful Dara Happan Assiday family of Raibanth and one of the most powerful noblemen in the Empire. Tatius is a lineal descendent of Emperor Yelm, leader of one of the Great Seven Associations (one of the broad alliances that shape the Empire). Tatius reports directly to the Red Emperor, bypassing both Fazzur and Appius Luxius, the Provincial Overseer. He is revered by the Dara Happan aristocracy as the Guardian of the Flame of Virtue. He is intensely pious, innately magically powerful, and extremely ambitious.

Under the terms of the peace, each clan is assessed a tax of one cow per two free adults; less for those favored by the Provincial Government. However, the Lunar Provincial Government does not collect this tax; instead, consortiums of tax farmers from the various Imperial Associations loan the Governor-General money in exchange for the right to impose and collect a tax on various clans. The representative of the Imperial Association informs the clan ring of the tax and when it is due, with the threat that failure to pay will bring the wrath of the Lunar army.

When the Empire wants something, they may ask or bargain for it. Or they may just take it, calling it a tax, a reparation, tribute or fine. Some Lunars use their positions to justify theft, but in the eyes of the Empire it does not matter – resisting a Lunar request, even an improper request, is the same as rebellion.

# Sartar





## Kerofin and the Dragonewt Wilds

*This rugged land of freezing winters and treacherous passes is the home of the Tarsh Exiles and the dragonewt civilization centered on the Dragons Eye. Both are extremely dangerous: the Tarsh Exiles are a violent and dangerous Orlanthi people who claim to be the rightful rulers of Tarsh. The Dragonewt Wilds is even more dangerous, for ancient pacts dating from before the Dawn give them the right to hunt anything in the lands between the River and the Creek, including men.*

## Lunar Suppression of the Cult of Orlanth

To suppress the cult of Orlanth, the Lunars started in Boldhome where they closed the Great Temple of Orlanth Rex. They put guards on the mountaintops up above Boldhome and extinguished the Sacred Flame of Sartar. They then went to the other cities and tribal centers and closed the temples there. Later they tried to destroy the rocks and sacred boundary markers. They do their evil deeds on mundane days, since during the rites the defenders are most powerful. Instead, the Lunars try to destroy or disrupt the sites, and keep events from happening rather than interrupting them in progress. The Lunars even go to clan holy sites and prevent worshippers from gathering.

Euglyptus the Fat had hoped that the desecration of the Hill of Orlanth Victorious would begin the process of destroying the cult of Orlanth amongst the tribes of Sartar, as he had already destroyed it in the cities. However, he got Starbrow's Rebellion instead and the Lunars had to spend some time re-consolidating their control. But once he had consolidated his power, Fazzur the Cruel restarted the process of destroying Orlanth in earnest. He installed loyal tribal kings and suppressed the tribal rites. Rebellious tribes were destroyed and Lunar kings imposed.

## The Rebellion

Since the Lunar Conquest there have been several armed rebellions against the Lunars including Starbrow's Rebellion, the Righteous Wind, the Season of Five Storms, the Firebull Moot and the Black Arrow Callings. All were quickly crushed with combinations of bribery, treachery, threats, and brutal military reprisals.

However, not all have submitted to the Empire. Kallyr Starbrow, the exiled queen of the Kheldon tribe, continues to wage guerilla war against the Empire through ruthless attacks against pro-Lunar clans and settlements. Wavering clans are blackmailed or intimidated to ensure loyalty (or at least neutrality). Her small warband of loyal companions, Sartar's Band, is active amongst the tribes of Sartar; when opposed by superior Lunar forces, her followers disappear into the hills and retreat to safety in the sacred fortress of Whitewall, where Kallyr personally serves King Broyan. Other rebels have found shelter there as well, where King Broyan defies the Empire as the Last Rebel King.



## The Great Duck Hunt

*The Provincial Government blamed Starbrow's Rebellion on the durulz – the anthropomorphic duck people of the Upland Marsh. A bounty has been placed upon the durulz by the Governor-General; a proclamation has been made that any Sartarite who delivered the body of a durulz, dead or alive, to the local Lunar military outpost will be relieved of one year of taxes.*







## The Colymar Tribe

*"The wounds of the god can be healed, but the healer shall be from the Cleansed Land where no men now live. When monsters are slain, and mountains are made, and rivers change course, that will be the time to plant the vine. Then we shall await the Liberator."*

- Colymarsaga

### Lunar Population Report

*To Dagius Furius, Chief of Intelligence  
Fire/Water/Dark/7-29*

#### My Lord,

*I do not believe that the entire Colymar Tribe is able to muster any more than 300 real warriors, even now when they are at strength.*

**Here is why:** *Their chief town, Clearvine, has about 650 adults, and another 900 children who do not count. We know from Sylilan evidence that about 10% of a population settles into its urban centers. Therefore, the whole adult membership of the tribe cannot be much more than 6,500 people in all.*

*Of these, 3,250 are men, potentially capable of military action. About 85% of them are capable of mustering out, at the maximum. This leaves about 2,800 warriors in all.*

*However, most of those will be fyrdmen. They carry weapons and know how to run around in the hills and woods, but not how to fight. Their poverty prevents most of them from getting good swords or armor.*

*We know from our own army that 10% of an army is a difficult number of elites to maintain, although it is possible. Let us assume the same for these bumpkins. This gives them at the most 280 qualified soldiers who are capable of standing shield to shield with our hoplites. This is hardly enough to defend the perimeter of their silly hill fort!*

- The Good Rat

Chief Colymar led the Black Spear Clan into Dragon Pass around 1315 when Belintar split the Hendriking tribe in civil war. He settled his people in the Nymie Vale and founded a town and several hamlets. He was the first to settle Dragon Pass after the Dragonkill and when word of his success got out, a multitude sought to follow in his path.

The First Wave came into Dragon Pass about 1325. The clans that came at this stage were generally small. Often they were no more than a single ragged bloodline seeking any refuge, fast. Others were disgruntled half-clans, who had gone off without official sanction. Some departed without even the ceremonial forging of a new clan ring. Some were gangs of desperadoes, murderers, and freebooters.

Around 1325, the settlement of Clearvine was burned by these raiders. Chief Colymar called the clan together, and together they entered and cleared all malignance out of the ancient hill fort that loomed over the valley. They took it as their home, and called it Brondagal. Now everyone calls it Clearvine Fort.

### Earliest Expansion

The Colymar clan flourished and grew strong. They did not balk at adopting newcomers who were fleeing from the south.

After Colymar died in 1335 the clan decided to create a tribe. The clan was already too large and unwieldy, but instead of just splitting into two clans, they split into five.

The Orlmarth and Konthasos clans were led by descendants of Colymar and his wife. The Ernaldori clan was named after the earth goddess, since her temple was there. The Arnoring and Zethnoring clans were not led by descendants of Colymar and Hareva, but were formed from loyal thanes of the Colymar clan.

This initial five-clan tribe was among the most powerful in the region. It grew quickly, when refugees filled up the population.

The Hiordings were the first clan to join the new tribe. They were threatened by outside foes who wished to kill or enslave them, and when Colymar warriors came, victory was assured.









## The Kings of the Colymar

Here are the kings of the Tribe, from its foundation to now. It is compiled from various sources including the lists of Janstan the Poet and Ingard the Wordwise.

### Colymar King List

No king was **Colymar**, the brave pioneer. His spirit was Goes Before, his wife was Daughter of the Vine. He is Founder, Fort-maker, Survey Taker, defeater of the Balmyr clans, Father of Kings. (c.1300-c.1335) Colymar was of the Orshanti Clan, of the Hendriki tribe. His father was named Hordos, and was a farmer.

**Kagradus** was the first king. He was of the Ernaldori clan. He was the Maker of the Five Clans. He was a true warlord, who punished all foes and made many slaves. Twice seven years he ruled. (c.1335-c.1349.) He was a son of Colymar the Chief and Hareva the Priestess.

**Barngradus** was next. He was of the Konthasos clan. He had to fight Borngold the Usurper. Royal seven years he served. (to c.1356) His father was named Farnan, the son of Gardrostan, the son of Garneneva, who fought hand-to-hand against Belintar the Stranger.

**Korlmar** was third. He was born in the Zethnoring clan, but founded the Anmangarn clan. In his reign clans fought over the Black Spear. Korlmar declared this must not be, and sent the spear into the wilderness. Anyone who found it by the deadline was made part of the new clan, and knew where the Black Spear was hidden. Thrice five years he ruled. (to c.1371) He was a son of Jonrik, the son of Orlgard, the son of Fantarl, who served as Lawspeaker for Chief Colymar.

**Varsmar** was fourth. He was of the Orlmarth clan. He fought alongside the Lismelder against the creatures of Beast Valley, and in the Zombie War. (to c.1392) His father was Barntadus, who first contacted the North Tribes.

**Harnkorl** was fifth. He was of the Ernaldori clan. He was the one who welcomed the Hiordings to the tribe. (to c.1406) He was the son of Orstanor, the son of Gardrostan, the son of Yorsar, the son of Kagradus, the son of Colymar.

**Venharl** was the sixth. He was of the Karandoli clan. He ruled during the Taral War, and welcomed the Runegate clans to the tribe. He opened the Zarran War, and died (c.1418) in glorious defeat, and was burned at Venharl's Mound.

**Robasart** was seventh. He was of the Arnoring clan. He continued the Zarran War, destroyed the Karandoli clan, then forced the Malani to give up the whole of the Arfritha Vale. He guided the founding of the Antorling Clan, and he welcomed the Varmandi clan to the tribe. (1418-1440) He was the son of

Broyan, the son of Maniski Firebreath, the son of Kagradus, the son of Dorasor durulz-lover, son of Robasart, son of Anamorl who stood beside Colymar the Founder in battle.

**Intagarn** was eighth. He was of the Hiording clan. He gained his greatest fame when he led the assault which stormed Bagnet. (c.1440-c.1450)

**Rastoron** was ninth. He was of the Woodpecker clan. (c.1450-c.1465)

**Rostakos** was tenth. He was of the Jenstali, or Red Fox, clan. In his reign Enjossi came, and asked for support in performing the Salmon Rite at Seven Falls. Rostakos said he would support it, and Enjossi proved to be Salmon Man. Nothing which the Balmyr could do after that would dislodge Enjossi or his folk from the area. (c.1476) A young man named Sartar saved him and his family from assassins when he turned the killers into termites. (c.1469-c.1479)

**Ortossi** was next. He was of the Karandoli clan. (c.1479-c.1491) He was the son of Hendrik, the son of Ortossi, the son of Hofstaring, the son of Jorastor, the son of Maniski Firebreath.

**Venharl (II)** was twelfth. He was of the Jenstali clan. He led the tribe to join the Kingdom of Sartar. (c.1492-present.) He was the son of Intagarn, the son of Rostakos, who was king.

### Ingard's Colymar Kings List

Here are the kings of the Colymar, from the time of King Sartar to now.

**Venharl Intagarsson**, Jenstali clan, from 1492 to 1502; who led the tribe to join the confederation with the man named Sartar.

**Korstardos Brandigsson**, Hiording clan, 1502-1525; who was present when Sartar went to the winds through the sacred fire

**Jostharl Dangmagsson**, Arnoring clan, 1525-1535; who was killed fighting against the Lunars.

**Dangmet Jostharlsson**, Arnoring clan, 1535-1552; who avenged his father against the Lunars, and got the Red Sword.

**Korlmar Kentventsson**, Orlmarth clan, 1552-1558; lord of Runegate, who won fame at the Battle of Karne Farm.

**Orlgandi Rangorsson**, Orlmarth clan, 1558-1565; who died heroically protecting the High King.

**Umathkar Orlbagsdotter**, Antorling clan, 1565-1573; who slew the Malani King and got alliance from three clans.

**PenterestOrldagsson**, Antorlingclan, 1573-1577; who fought the High King and was defeated.

**Kenstrel Hendsson**, Orlmarth clan, 1577-1582; who was killed at the Battle of Grizzly Peak.











neighboring Malani tribe. The Varmandi lost land to the Orlevings in early feuds, and more recently lost land around Tarkalor Keep. They are famous for their feuds and their violent responses to affronts and feared as bandits, mercenaries, and killers.

## Severed Clans

These are existing clans which used to be part of the Colymar tribe, but no longer are.

## Zethnoring

The Zethnoring were one of the Five Old Clans, formed when the tribe was formed. In 1613, the Lunar authorities ordered the clan to transfer its loyalty to the Locaem and leave the Colymar.

## Lysang

One of the original Tree Triarchy, the Lysang clan was in the "second wave" of migrators. They settled in the Arfritha Vale, and years later tried to make a land-claim. This was disputed by the descendants of Colymar, and the cause for raids for many years.

After the Zarran War, the whole of the Arfritha Vale was granted to the Colymar Tribe. But in 1613, the Lunar imperial authorities ordered the clan severed from the Colymar Tribe and joined them to the Malani.

## Namolding

One of the original Tree Triarchy, the Namolding clan originally moved into the region among the "second wave" of migrators. They settled in the Arfritha Vale, and years later supported the Lysang land-claim which was disputed by the descendants of Colymar. For years the clans raided each other. After the Zarran War the upper Arfritha Vale was granted to the Antorling clan, which joined the Colymar Tribe. The Namoldings gladly joined the Colymar tribe after that.

In 1613, the Lunar Authorities ordered the clan severed from the Colymar tribe and joined them to the Malani.

## Places of the Colymar Lands

### Alebard's Tower

The Empire of Wyrms Friends or perhaps the Second Council built this sturdy stone watch tower high in the Thunder Hills. A haunted place, it was avoided by the local clans until the Humakti priest Alebard cleared it of its ghosts and claimed it as his own. Queen Leika acknowledged the Humakti's claims and the tower is occupied by a Humakti warband in the service of the Colymar tribes.

### Apple Lane

A market hamlet located in territory disputed by the Colymar and Malani tribes, noted for its iron smith, two-story pawn shop, and a temple to Uleria.

### Arfritha Vale

Arfritha was a daughter of Kodig. She lived here in the Gods Age, and the residents of the valley still worship her as the local earth goddess. The valley is famous for its birch tree woods. Settled in the second wave of migrations by the Tree Triarchy clans, Arfritha Vale was the focus of the Zarran War between the Colymar and Malani tribes. Afterwards, the Antorling Clan occupied

the upper Arfritha Vale and joined the Colymar Tribe. The Vale remained in Colymar hands until the Empire came, but the Lunars rejoined the Namolding and Lysang clans to the Malani Tribe after Starbrow's Rebellion.

### Clearwine Fort

Brondagal, or *Clearwine Fort* as it is more widely known, is the oldest settlement in Sartar and ancestral seat of the Colymar kings. The largest settlement in Sartar that is not a city, Clearwine has some 1500 residents and is the tribal center of the Colymar.

## Jonstown Compendium No. 4,503

*Old Man Varmand is the founder of our clan. When he was still young, he came with his family "over two ridges, from the place where birches grow" (traditionally in the Arfritha Vale). They were weak then, a family fleeing from invaders, "three tree men, and their brothers." At the Oak of Vengeance, young Varmand swore revenge on those who had killed his father, and though he often raided far and wide, no chance arose. Varmand was burned, and his ashes scattered at the Oak.*

*Two generations later Varmand's grandson fought against Orlev One-eye, who was grandson of Varmand's enemy. Orlev won, and so began a long-lived feud which eventually drove the Varmandi clan from the Ormthane Valley.*

*When the Varmandi clan was driven from Ormthane Vale, they simply went to the neighbors on the other side of their land and seized the Karandoli clan lands, destroying them in the process. Riding upon this success, they attacked the Lonisi lands too, thereby initiating the Taral War. In this seizure, they were helped by the Hiordings, a clan already joined to the Colymar tribe. In the subsequent peace settlement, some Varmandi people joined the Taral clan in order to remain in the newly-conquered territory.*

*In return for Varmandi agreement about the Taralings, King Robasart of the Colymar had agreed to help the clan recapture the Ormthane Vale. The raids and counter-raids resulted in the Zarran Wars between the Colymar and Malani.*

*In the later Varmandisaga, Aski Harbardsson boasts to his son of their clan's great loyalty to their king. He says that in the past "Many Kings" vied for the friendship of the clan. These kings were probably the Colymar, Malani, and Runegate tribes. The Varmandi joined the Colymar tribe. The war escalated, and the Colymar secured a victory in the Arfritha River valley. Nonetheless, peace was gained only by making the new Antorling ("Apple") clan to occupy the upper Arfritha River, and which would join the Colymar Tribe. A portion of the Varmandi clan was incorporated into the newly-founded Antorling clan, and in this way found their way back to their "original" home, with the birches in Arfritha Vale. Since that time the Varmandi clan has been part of the Colymar tribe.*



The Clearwine Earth Temple is dedicated to Ernalda, in her many aspects, along with many other gods and goddesses of Life, including some otherwise not worshiped in Sartar such as Flamal and the Daughter of the Vine. It was here that the goddess Orane lived



when she bore the Necklace of Life. The center of the Colymar tribal cult of Ernalda, the temple is also supported by the surrounding tribes and is widely recognized as the senior Ernaldan temple in Sartar. Approximately a score of full-time priestesses are supported by the temple.

## Ruins

*There are dozens of ruins of long-gone kingdoms and empires throughout; at least a half-dozen are substantial buildings, temples, or monuments, many more are shattered statues, foundations of now-destroyed buildings, walls, or just stone rubble. These ruins may contain valuable treasures from a lost age or just useful stone for building. Magical guardians placed by the original inhabitants occupy some; others by newcomers: bandits, trolls, broo, or other undesirables.*

## Colymar Wilds

This is a magical wildland in the Thunder Hills – a dense and dark forest. It is inhospitable to mortals and guarded by the powerful spirit Tarndisi. People who enter never exit unless they know the secrets of the Wilds. Many strange creatures and magical entities reside in the Wilds. It is not uncommon to hear of aldryami entering or leaving the wildlands.

The Black Spear clan hides in this land, guarding the sacred spear that Chief Colymar brought from Heortland. King Korlmar negotiated their right to live here along with their black cattle; that right does not extend to others. All the members of the Black Spear clan learn the secrets of the Wilds as part of their initiation rites; the clan are feared as warriors and as raiders who strike from nowhere and return with their booty into the Wilds.

## Dragonewt Plinths

A major Dragonewt Road crosses Colymar lands, connecting the Dragonewt City high in the Quivin Mountains with the other Dragonewt Cities of Dragon Pass. Four magical Dragonewt Plinths form a straight line through tribal lands. The plinths themselves are large, square, rune-carved stones. These plinths are avoided by the local herders and hunters. Dragonewts can often be found near the Plinths and offerings of food are sometimes made to them.

## Fairjowl

Ubran the Good settled Fairjowl during the Resettlement. A large nearby stone is the Jowlstone, the jaw of the demon pig Gouger. He set up a fair to meet there on his lands, which is now a market town of the Antorling Clan.

## Horse Town

Gundvingkor the founder of the Hyaloring Triarchy established the Horse Fair to honor Elmal and Redalda. The yearly Horse Fair is presided over by the Elmal High Priest and attracts horse traders from across Dragon Pass and occasionally beyond.

## Hound Knob

This prominent round hill is the highest point in the Thunder Hills. Atop is a strange dark rock formation said to be the Twilight Hound that ate shepherds and herds until the Orlanthe hero Desaventus Widefarer killed it before the Dawn. Sacrifices are traditionally made here by the Colymar kings to keep the Twilight Hound from returning but King Kangharl has refused, raising fears among the local herders.

## Kjartan's Pool

Kjartan's Pool lies where The Stream and the White and Chorms rivers converge. The ruins of a floating EWF-era village remain near the pool's center. Local boat traffic carefully avoids the site, called Kjartan's Folly and attributed to Kjartan Both Eyes, Lights are frequently seen around the village, and it emits deep moans every Wildday. None of the surrounding clans claims the pond as it is believed that the spirits of the lake are hostile and dangerous.

## Lunar Manors

In 1615, the Lunars built two fortified slave farms in Colymar tribal lands; one in the Nymie Vale, the other in lower Streamvale. The slave farms belong to a Lunar tax farming association called the Third Bridge Latifundia with connections to the powerful Assiday family of Raibanth and Glamour. Foreign slaves from far away lands in the Empire labor, raising strange plants and other services for their Lunar masters. The Colymar clans pay their tithe to the Empire at these Lunar Manors. The current overseer of the manors is Overovash of Raibanth, a minor noble of the Assiday House.

## Nine Leaps Chute

The Stream thunders through a series of impassible cascades and down seven waterfalls as it descends from Kjartan's Pool to the Streamvale. Enjossi the Salmon Man ascended the Seven Falls in Nine Leaps

## Gringle Goodsell 6+Y

*This priest and devotee of Issaries, the God of Trade, is originally from Esrolia but is well known in Sartar for his pawn-shop in Apple Lane. Gringle lends coin in exchange for an item of value given to him as security. Within a specified amount of time, the borrower can repay Gringle's loan plus interest and reclaim the item. Gringle also buys and sells valuable goods.*

*The Pawnbroker is widely known for his skill in evaluating goods, and also for his fast talk and skilful purchasing. Gringle loves to haggle. His stock is extensive: if he does not have exactly the item someone wants, he will have something similar. He is an old man, balding, with one eye that twitches, yet holds himself proud and aloof. Gringle is unfailingly polite except to rude people. He tries to avoid fights, but defends his home like a bear with cubs.*

*Gringle dislikes the Empire very much. He was part of the Sartar High Council and reluctantly supported Starbrow's Rebellion. After the Rebellion failed, he was forced to become a tax farmer for the Lunar Governor-General. Although used as a scapegoat by King Blackmor (who publicly blames him for the Lunar taxes) and now hated by many clans, Gringle has in fact given away a substantial portion of his personal fortune to reduce the burden of Lunar taxes upon the Colymar. Despite this, Gringle has great personal respect for the Governor-General, whom he believes is honorable and intelligent.*

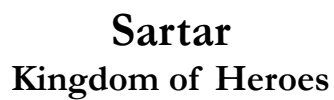








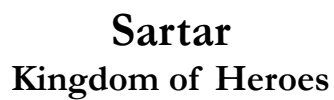














## Guide to Cover Illustration

### 1. Kero Fin

The mighty Mountain Mother, an impossible peak known as Wintertop that stands as a visible beacon across Sartar. She is the mother of Orlanth and his half brother Yinkin.

### 2. Ernalsulva

This beautiful priestess of Ernalda the Earth Mother is dressed in the colors of the Spring Goddess. Her Earth Rune cloak pins and rune-inscribed overskirt show where her powers lie. The headress bears the sacred sows of Ernalda and bestows fertility on its wearer. Ernalsulva's tattoos tell her peers her social rank, clan and tribal affiliations and religious leanings.

### 3. The Clearwine Temple

This beautiful priestess of Ernalda the Earth Mother is dressed in the colors of the Spring Goddess. Her Earth Rune cloak pins and rune-inscribed overskirt show where her powers lie. The headress bears the sacred sows of Ernalda and bestows fertility on its wearer. Ernalsulva's tattoos tell her peers her social rank, clan and tribal affiliations and religious leanings.

### 4. The Colymar Lands and the Goddess Arch

This carved arch is the entrance to the temple grounds; beyond are the fertile lands of the Colymar Tribe.

### 5. The Clearwine Cauldron

These two women, initiated into the cult of Ernalda bring forth the sacred Clearwine in great vessels, decorated with basketry and flowers. This magical brew is central to many Colymar tribal rituals.

### 6. Beast Folk

This beautiful priestess of Ernalda the Earth Mother is dressed in the colors of the Spring Goddess. Her Earth Rune cloak pins and rune-inscribed overskirt show where her powers lie. The headress bears the sacred sows of Ernalda and bestows fertility on its wearer. Ernalsulva's tattoos tell her social rank, clan and tribal affiliations and religious leanings.

### 7. Drunken Warriors

All Orlanthi men drink, but it is a rare site to see a worshipper of Humakt the grim death god so merry; then again it may be the wrestling that brings a smile to this brooding warrior. His opponent is a worshipper of Yinkin, the Alynx Cat god, and a local hunter.

### 8. Killer Branduan

This warrior of the Lismelder Tribe is dressed in expensive war gear; his hound crest and sword hilt marks him as a warrior of the Grey Dog Clan. His taunts and blustering demeanor are common behavior for feisty Sartarite men.

### 9. Alynx

This is a shadow cat, or Alynx, a semi-domesticated animal beloved of the Orlanthi. This smaller animal is often used for hunting; larger cats are used for herding and smaller ones for mousing. The cat's eyes suggest that he has a divinely awoken intelligence and has come to partake in the festival.

### 10. Temple Stones

These stones and the rune carved courtyard once belonged to a much older temple to the goddess from before the time of the Dragonkill.

### 11. An Orlmarth Warrior

This axe wielding warrior has been greatly offended by Killer Branduan. His clan tattoo on his right cheek has been cut through. His scale mail, helm and axe are typical of the Colymar tribe; his tattoos and torc indicate that he is a Thane, a noble of his clan.

### 12. The Red Moon

The body of Shepelkirt, the Red Goddess, goddess of the Lunar Empire. The Sartarites believe the Red Moon is Chaos returned and Her appearance in the sky portends a new Gods War that could destroy Glorantha.





# The Colymar Campaign



*“May Humakt strike down those who reveal the secrets of this book.”*

This Book is for Narrators Only! Players Should Stop Reading Now!



## Introduction

This book is *The Colymar Campaign*, a gamable campaign that places you and your players at the center of an epic storyline of love, vengeance, and mythic adventure. This campaign is not designed as a basic introduction to role-playing game scenario but rather as the foundation of your own epic Sartar saga. Some material in the *Colymar Campaign* may be inappropriate for children under the age of 13.

## Overview

The Colymar Campaign provides a setting and an epic story arc to introduce (or reintroduce) your players to the Kingdom of Sartar and Dragon Pass. The Colymar tribe will play an important role in the upcoming Hero Wars and this Campaign may serve as a jumping-off point for future adventures in the Hero Wars, or the conflicts and feuds described here may become a developed setting in its own right.

The story arc immerses your players' heroes in the twin themes of love and vengeance that drive the heroes of Orlanthi saga. Orlanth killed Yelm the Emperor and began the Gods War so that he might win the love of the goddess Ernalda. King Tarkalor's deadly feud with the Lunar Kings of Tarsh began with his contest for the hand of the Feathered Horse Queen, ruler of the Grazers. Similarly, your epic will begin with love and vengeance: the quest for the hand of a beautiful and important priestess and the hatred that engenders amongst their rivals. This hatred will erupt into violence triggering a feud that will dog the heroes' rise to fame. Wooing Ernalsulva

requires that the heroes accomplish three "impossible deeds:" retrieving the severed hands of the heroic king Hofstaring Treeleaper, Ernalsulva's father; finding the legendary sword of a long-dead Orlanthi hero; and finally traveling to the Underworld to free Hofstaring from his sorcerous imprisonment.

The story arc assumes that most of the heroes are members of the Orlmarthing clan of the Colymar tribe. One hero **must** be an unmarried initiate of Orlanth, who will be singled out as the protagonist in wooing of Ernalsulva. However, all the heroes should be given their time in the spotlight; no one hero can fulfill the Ernalsulva's Three Impossible Tasks on his own.

The heroes should be aware from the beginning of the campaign that their clan god-talkers and priests have said that they are destined for great (or infamous) deeds. Unknown to the players, at least one hero is descended from the Royal House of Sartar, something that should be presented as a surprising revelation in the later part of this arc.

The story arc of the Colymar Campaign takes several years of game time to complete. Other adventures and stories should occur between each of the sections of this scenario; moreover, it is likely that there will be ramifications and consequences resulting from the choices and deeds of the heroes.

The Colymar Campaign is designed to "get the ball rolling" for future adventures and to open possibilities for the Narrator and players to further explore Glorantha. If the heroes fulfil Ernalsulva's "three impossible" deeds, they will establish themselves as great heroes who have already played a significant role in the Hero Wars. They will also have conflicts with another clan, their tribal king, Prince Temertain, the Dancers of Darkness, powerful Lunar heroquesters and sorcerers, and probably many more. We figure that this is just the beginning of their adventures.

## Running this Campaign

If you intend to run this campaign, we recommend that you and your players collectively **Make the Orlmarth Clan** as described in the next section. Have the players create heroes who are linked together through the Orlmarth Clan, possibly members of the same bloodline, or even the same household.

As stated before at least one of the heroes must be an unmarried initiate of Orlanth. The other heroes can certainly belong to any of the other cults presented in this book, although Orlanth and Ernalda are the most broadly useful hero cults. You should secretly determine which hero(s) are descended from the Royal House of Sartar, but should periodically

### What Everyone Knows about the Orlmarth Clan

*The Orlmarth are one of the oldest clans in Sartar, and one of the Five Old Clans of the Colymar Tribe. They were founded nearly three centuries ago by the second son of Chief Colymar, who built his stead above the Nymie River at the place now called Old Man village. They have long herded and hunted along the Starfire Ridge and surrounding Thunder Hills and know many secret paths over the Ridge to Swanvale or into the lands of the Lismelder; as a result, they are sometimes called the "Keepers of Secrets," although perhaps they know more secrets than that.*

*The Orlmarth are more popularly called the "Woodpeckers." All clan members are marked with a woodpecker tattoo; the clan holds the Red-Headed Woodpecker sacred and associates that bird with the guardian wyter of the clan. Sartar the Founder has links with the clan and once transformed a band of assassins into termites before they could murder the sleeping family of King Rostakos, calling upon the sacred woodpeckers to devour them.*

*More kings of the Colymar have come from the Orlmarth clan than another clan - four kings in the last century. The Orlmarth have had several violent feuds with the Greydog clan of the Lismelder Tribe, the most famous reaching its climax when King Orlgandi Orlmarth burnt down Greydog Inn forcing the Greydogs to sue for peace. Every generation or so, the feud erupts again.*



give hints that there is more to that hero's ancestry than meets the eye.

Finally, make this your campaign. Feel free to ignore everything written above. Take the Campaign Arc as a set of proposed stories, not a fixed script. Take as much from them as you wish and change whatever you want. Remember, Your Glorantha Will Vary.

## Making Your Clan and Characters

### Overview

The heroes of the Colymar Campaign belong to the Orlmarth Clan. You and the players should collectively make the clan and then develop characters that are tied to their clan.

### Clan Creation

The Orlmarth clan is the characters' primary community and is central to this campaign. The players should collectively create the background of the clan as described in the Clan Generation Questionnaire.

A few basic facts regarding the Orlmarth are already established. Show the players the map of Colymar lands and of the Starfire Ridge and read the following section to the players. These basic facts serve to answer three questions in the Clan Generation Questionnaire.

**20. The Third Age** - The ancestors of the Orlmarth clan once belonged to the Orshanti clan of the Hendriking tribe and came from northern Heortland. As a result, the Orlmarth clan has an ancient hatred of the God-King of Kethaela and gains a check in the Rebellious and Proud virtues. The ancestors of the Orlmarth clan left the Orshanti clan and followed the Black Spear because they hated the God-King. As a result, they get a check on both the Traditionalist and Rebellious Virtues. They really hate the God-King!

The ancestors of the Orlmarth clan settled in the Hills and Highlands of the Starfire Ridge; rough lands good for herding sheep and defending against foes. As a result, the Orlmarth clan gets 1 check to the War Resource. The Orlmarth have sworn oaths that appease the haunted spirits of the Starfire Ridge (see **Ghosts of the Starfire Ridge** page 259). As a result, the Orlmarth have the Fire Tribe as an ancient enemy.

**22. The New Tribes** - The Orlmarth originally settled in Dragon Pass as members of the Black Spear Clan, which later became the core of the Colymar

Tribe. They have been members of the Colymar tribe since Kagrados was acclaimed first king in 1335. As a result, they get a check to the Magic Resource and Wealth Resources, two checks in the Proud virtue, and one in the Hate Lunar virtue.

The other details regarding the Orlmarth clan will be as you create them. One group of players may describe the Orlmarth as a clan of rebellious anti-Lunar magicians hiding in the hills, and another group as pragmatic traditionalists who fight more with their neighbors than the Lunars. Keep in mind that Your Glorantha Will Vary.

### Making Your Characters

Make your characters as described in the chapter entitled Making Your Orlanthi Characters. Your character's relationship to the Orlmarth clan and the Colymar tribe will be central to this Campaign. The Colymar Campaign assumes that most of the characters belong to the Orlmarth clan. Other players can be from different clans or tribes at the GM's discretion. Such characters should have a strong relationship with the Orlmarth characters as oathmen, retainers, or spouses of the Orlmarth characters.

The cults of Orlanth and Ernalda are central to this campaign. At least one hero, preferably more, must belong to the cult of Orlanth. Ernalda is a very good PC cult for her peace-making and diplomatic skills. Both cults have a temple and at least one priest supported by the clan; Ernalda has a major temple with a dozen priestesses nearby.

Heroes can belong to minor cults if they choose. Issaries, Lhankor Mhy, and Chalana Arroy are always welcome, although the nearest priests for those cults are at Clearwine Fort. The martial cults of Elmal, Humakt and Urox could prove useful; the nearest temple for Elmal is at Runegate, Humakt is at Indrodar's Necklace, but Urox has no nearby temple. Yinkin is also a good option and his cult is often combined with that of Orlanth.

### Making Your Stead

If any of the heroes have at least a carl's wergild, consider setting the heroes up with their own small stead. Assign the stead to one character; whichever character seems most likely to focus on the responsibilities of a farm or herd of livestock. If you choose this approach, create for them a small stead in the Nymie Vale or in the pasturelands between the Big and Little Starfire Ridge. The stead can be named after the hero responsible for it, or for his parents, or maybe for a local event or geographical feature.

### Where Are The Stats?

*You may be wondering where the stats for the various non-player characters are in this book. The short answer: there aren't any!*

*The Assigning Resistances section of the HeroQuest rules tells you to use the needs of the story or the Pass/Fail cycle to determine resistances for a contest.*

*Certain contests have suggested difficulty levels; the Narrator is free to change the difficulty level to fit the needs of his story.*

*The scenarios in the Colymar Campaign are not designed to be played at a specific ability level; instead, the challenges are all relative to the heroes' abilities. Martial contests with clan champions should always be High or Very High, whether you are playing a "low-power" game or a "high-power" one. But that same champion may be easily outwitted, so we've given ideas of where a major NPC excels or is weak.*



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1. *Gates and Fortifications*
2. *Assembly Grounds*
3. *Warriors' Halls*
4. *Guardian Oaks*
5. *Wooden Statues*  
    *of Clan Gods*
6. *Clan Temple*
7. *Thanes' Halls*
8. *Carls' Houses*
9. *Redsmith*
10. *Livestock Pens*
11. *Storehouse*
12. *Thanes' Halls*
13. *Chief's Hall*
14. *Priest's Hall*







## Starbrow's Rebellion: A Flashback

Five years ago, the Colymar tribe mustered under the leadership of King Kallai Rockbuster and joined King Hofstaring Treeleaper of the Culbrea tribe, Queen Kallyr Starbrow of the Kheldon tribe, and the Urox cult in armed rebellion against the Lunar Governor of Dragon Pass, General Euglyptus the Fat. King Kallai is a rich and mighty king and joined the rebellion reluctantly, but ultimately agreed to fight the Lunars rather than allow them to desecrate the Hill of Orlanth Victorious.

This is a good time to revisit Question 29 of the Clan Generation Questionnaire. How did the Orlmarth clan respond to Kallyr's emissaries? Did the heroes themselves join King Kallai and march off to war? Did their experiences in the failed rebellion teach them to fear the might of the Lunar Empire?

## Flashback: The Battle of Hofstaring's Flood

On a rainy day in Sea Season, King Kallai marches the Colymar army into the lands of the Culbrea, near the village of Greenhaft. The Colymar army hides in ambush, and the heroes watch as a Lunar column more than a mile long begins the process of the rain-swollen Lorthing river. Dara Happan hoplites of the Beryl Phalanx are joined by Tarshite mercenaries, Pentan horsemen, and Lunar priestesses. The rain becomes torrential and balls of lightning terrify the soldiers and their animals.

Then came a roaring and rushing from upriver: a great wave of water crashed into the column as it sought to cross the river. Horns blow; King Kallai and his kinsman Kangharl Kagradosson lead the Colymar against the disorganized Lunar soldiers. They are joined by the Kheldon tribe, led by their Vingan queen; on the other side of the river, the Culbrea attack those Lunars who managed to cross the river.

This is not a battle – it is a massacre. For the Lunars, the battle is a complete disaster as the core of the Lunar Army in Sartar is shattered beyond repair. After plundering the defeated Lunars – horses, food, supplies, equipment, silver – the Army of the High Council of Sartar marches on Boldhome and retakes Sartar's city. Sartar is proclaimed free and Queen Kallyr Starbrow reveals her lineage proving she is a heir of the Royal House of Sartar. Sartar is again free! Soon after, the Colymar warriors return to their clans, leaving the kings and priests to argue about when Queen Kallyr will relight the Flame of Sartar.

## Flashback: Larnste's Table

The Lunar Empire's retaliation for Starbrow's Rebellion is swift and terrible. In Fire Season, General Fazzur Wideread of Tarsh arrives in Alda-Chur with a new Lunar Army and takes command. His first published directive is ordering the execution of General Euglyptus for his mishandling of the rebellion. The Sartar High Council once again sends out emissaries to the tribes. Once again, King Kallai reluctantly musters the Colymar tribe for war.

Ask the players what the Orlmarth clan and their heroes do. Do they once again leave their farms and herds for war, or do they "sit this one out"?

The army of Sartar musters at Larnste's Table, a stone table sacred to Orlanth and the powers of Movement, but fewer than expected arrive. Worse yet, despite the Sartarites having the support of the god of Motion, Fazzur Wideread and the Lunar Army is still faster! The Lunar Provincial Army crosses the Creek at Dangerford without opposition and assembles near Jonstown before the Sartar army is even fully mustered. The army of Fazzur clearly outnumbers the Sartarites and places Jonstown under siege.

Each day, the Lunars form up and offer battle to the Sartar army on Larnste's Table. Each day, the Sartarite kings debate and decide the refuse to come down from the stone plateau. The Lunars begin constructing lines of circumvallation (fortifications encircling Larnste's Table) and prevent the Sartarites from slipping away. The Sartarites appear doomed, as more and more Lunar soldiers arrive, blocking off every avenue of retreat.

King Hofstaring and the Uroxing berserks advocate a mad charge of the Lunar line – if they are to die, at least we shall die with sword in hand! Queen Starbrow refuses such glorious suicide but has no better plan. Morale sinks as the realization that the army of Sartar will end up dead on the battlefield or in chains as slaves of the Empire. Ask the players about how their heroes feel about this. Do they welcome a glorious death with King Hofstaring? Do they regret the decision to rebel? Do they blame Kallyr Starbrow for her ambitions?

Finally, on Fire Day of Illusion Week, heralds come from General Fazzur, their safety guaranteed by Issaries. The heralds bring news that another heir of the Royal House of Sartar, Temertain the Librarian, has arrived in Boldhome. General Fazzur summons the Sartarite kings to meet with him on neutral ground. There Fazzur reveals that he has agreed to a treaty proposed by Temertain's advisor Redbird (see page 241 and that he will pardon those

## When should I run these flashbacks?

*The flashbacks for Starbrow's Rebellion are included as an opportunity to remind the players of the last failed Sartarite rebellion against the Empire and to help the players develop and define their characters. You wish to include this flashback as part of the clan creation process – as part of answering Question 29. The flashback to Starbrow's Rebellion can also be used as the introductory scene to establish the campaign, with the actual campaign starting five years after the events of the flashback.*

*Or you might wish to run this flashback after several sessions.*



## Below

*An ox-driven cart brings Priestess Ernalsulva to the Feast of Beasts. Such a rare sight often lines the road with curious spectators.*

Sartarites that accept the treaty. King Hofstaring refuses, tries to escape, but Fazzur's Lunar demons capture him and condemn him to suffer eternally in Lunar Hell. The other Sartarite kings – King Kallai and Queen Kallyr – agree to exile.

Those heroes who joined the rebellion atop Larnste's Table must swear to the Terms of the Lunar Peace. The Sartarite army disbands and returns to their farms and herds. The rebellion failed.

Five years pass.

## The Feast of Beasts

It is five years after the failed Starbrow's Rebellion, early Sea Season 1618. Each year on during Harmony Week of this season the Colymar tribe holds the Flamal Festival at the Clearwine Earth Temple. More commonly called the "Feast of Beasts"; the

festival attracts farmers and thanes from all of the Colymar clans and beyond – and even a delegation of satyrs, centaurs, foxwomen and ducks from the Beast Lands. The festival celebrates the new vintage of clearwine and many barrels of the ice wine are consumed as the festival-goers drink to great excess, enjoying the bounty of Flamal and Ernalda.

Before the festival begins, a town of tents and makeshift buildings are erected on the meadow below the sacrifice stone. In the center, dozens of long benches are set up where the revellers will drink wine from communal goblets, eat sacrificial food, boast, flirt, and be entertained by singers and poets.

The celebration begins with a procession from the Earth Temple to the festival grounds. Yanioth Brandgorssdottir, chief priestess and Queen of the Clearwine Temple, is carried in a wagon driven by cows and accompanied by priestesses and female god-talkers who sing and dance in her wake. A procession of centaurs, satyrs, foxwomen and ducks accompany the priestesses, most playing musical instruments. Everyone else follows behind, parading a small herd of pigs and barnyard fowl, rolling casks of clearwine, and singing praises to the goddess Ernalda:

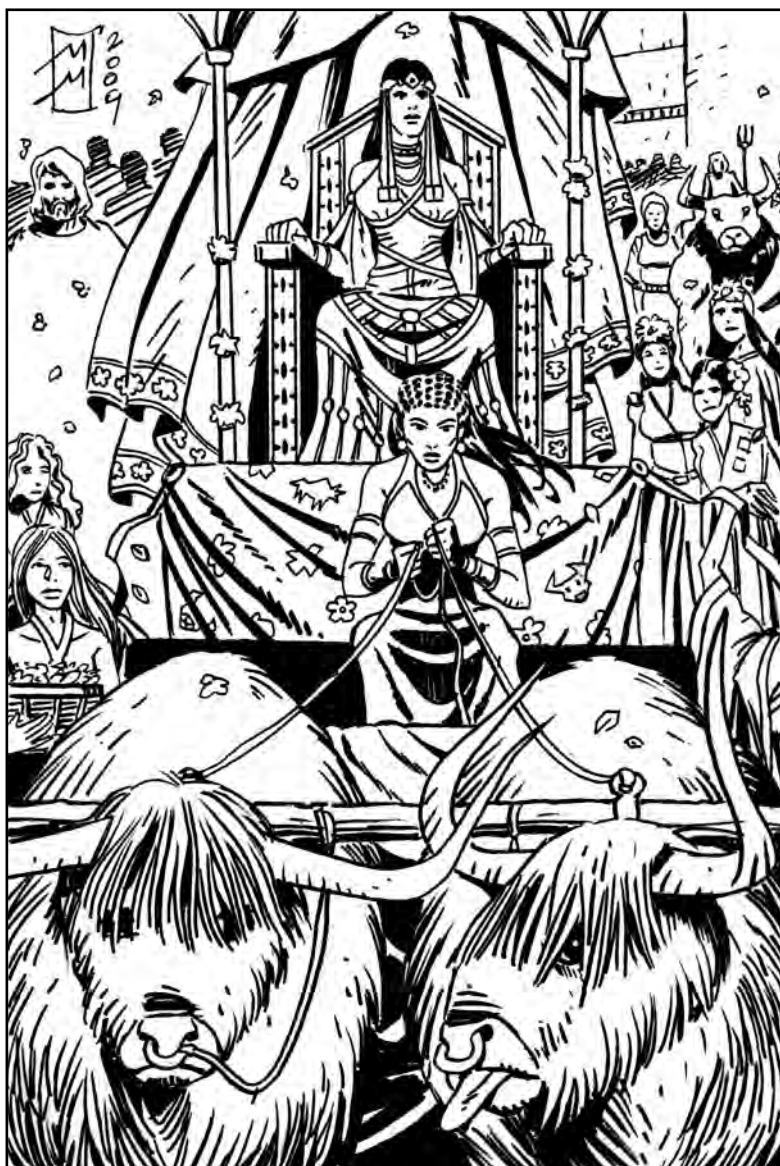
*We sing of rich-haired Ernalda, mother and magician.  
Queen of the gods is she, surpassing all in beauty:  
Wife of loud-thundering Orlanth  
Glorious one whom all the gods revere and honor  
Even as Orlanth delights in thunder.*

The priestesses, women and beasts gather at the sacrifice stone, and the men stay outside, watching. The fiercest of men (perhaps including the heroes) are appointed watch guards; they bear arms and wear helmets decorated with two red feathers. The priestesses and god-talkers are colorfully attired and wear jewellery; some wear fanciful masks. At the

### Flamal and Ernalda ☐☐

*Flamal is called by many names, and known by many races, but for the Colymar he is the King of Plants. Among those he knew his most beloved was Ernalda who was turned bountiful by the meeting with him before that goddess was given to the Emperor by the old gods. Ernalda and Flamal had many children, including the goddesses Aldrya and Konthasos, a local grape goddess.*

*Flamal was killed and eaten by Zorak Zoran, and for this Ernalda withdrew all her support from the world and weakened it prior to the war against chaos. He was liberated by the Seven Lightbringers and reborn, bringing joy and fruitfulness to all in the world whether or not they worshiped him.*









## Can I Gain A Magical Ability From the Feast of Beasts?

*Of course! The Feast took place at least in part on the Other Side and the player heroes can spend Hero Points to learn a magical ability associated with their actions at the Feast. This can be a new ability or a specialized ability within an existing Rune Affinity.*

Far more pleasant to any male heroes is the lively young woman sitting at their table. Her name is Ernalsulva, a priestess of Ernalda and daughter of the great Queen of Greenstone Temple, Entarios the Supporter. Men are immediately struck by her beauty and entranced by her charm.

At least one of the player heroes is even more powerfully struck by her beauty and charm as described in the box "Meeting Ernalsulva".

Those heroes who are not driven wild with passion for Ernalsulva can watch what is going on at the feast, and if they succeed with an appropriate social or perception ability (including their clan keyword) against Moderate difficulty, they notice that Killer-Branduan appears infatuated with Ernalsulva.



## Ernalsulva Entariosdaughter □XIII

A beautiful young Ernaldan priestess of Greenstone and devotee of Ernalda, Ernalsulva has a powerful affinity with the Life Rune. The daughter of two Orlanthi heroes, Queen Entarios of Greenstone (the most powerful priestess in Sartar) and King Hofstaring Treeleaper (a great hero defeated by the Lunars), she is determined to marry a hero who will liberate her father's soul and fight against the Lunars in the Hero Wars. She first seeks to free her father's soul from the Lunar Hell where it was condemned and to avenge his sufferings at the hands of the Lunar Empire. She is completely dedicated to these goals and will do whatever it takes to find a hero who will achieve this for her.

Ernalsulva is the epitome of Ernaldan beauty, with hourglass figure, green eyes and long, reddish-brown hair. Behind all that beauty she is an intelligent, perceptive and skilled negotiator and manipulator — heroes will find her at least Very High to overcome in such matters. She has strong kinship ties with both the Malani tribe (through her mother) and the Culbrea tribe (through her father). A marriage to her would greatly strengthen any clan and would give them powerful allies.

## Meeting Ernalsulva

*During the Feast of Beasts, Ernalsulva's beauty and charm — and more importantly her strong connection to the goddess Ernalda — makes a powerful impact on Orlanthi initiate heroes. If there is only one Orlanthi initiate hero, that hero finds himself chosen by Orlanth to manifest the god. The hero light will glow around him as if he were a devotee — you may "accidentally" refer to the hero as "Orlanth." He will gain a specific ability Love Ernalsulva starting at +1 to his Divine Rune Affinity.*

*If there is more than one Orlanth initiate within the group, they must make a contest of Very Low Difficulty against their Divine Rune Affinity:*

**Appropriate Abilities:** Divine Rune Affinity with Orlanth.

**Resistance:** Very Low Difficulty for unmarried heroes; a married hero can substitute their relationship with their wife as the difficulty level.

**Complete Victory or Major Victory:** You are utterly smitten by her beauty; you'll do just about anything she asks, with pleasure. The hero light glows around you as if you were a devotee of Orlanth. You gain a specific ability Love Ernalsulva starting at +1 to your Divine Rune Affinity.

**Minor Victory, Marginal Victory or Tie:** This woman is stunning and would make an exceptional wife.

**Marginal Defeat or Minor Defeat:** She is truly stunning, but something about her makes her just not your type. (Could it be that look in her eyes, or maybe her perfection, or your knowledge that such women are always trouble?)

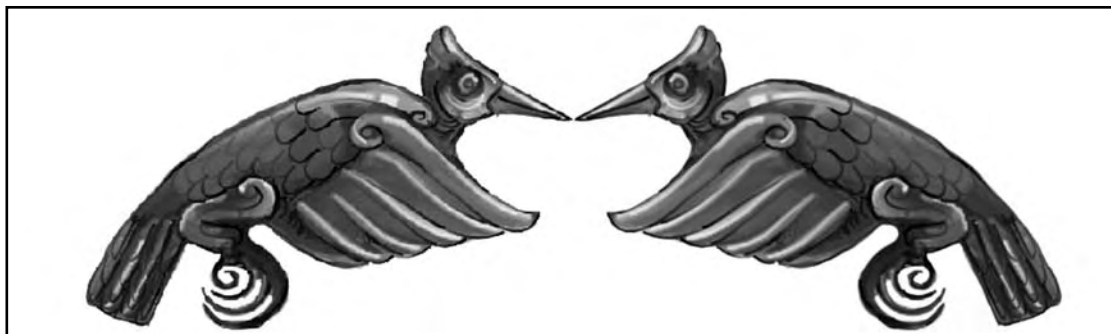
**Major Defeat or Complete Defeat:** You distrust this woman.

## Note to Narrator:

At least one hero **must** get at least a Complete Victory or Major Victory. If no hero gets a Complete or Major Victory then whichever hero rolls best gets his results upgraded to a Major Victory.

**Love Ernalsulva.** The Orlanthi hero is divinely inspired with passion for Ernalsulva by Orlanth. This is a specific ability added to his Divine Rune Affinity, and he can augment other uses of his rune magic with his Love Ernalsulva. He can try to overcome this love, but at the cost of weakening his magic.





*The red-headed woodpecker is sacred to the Orlmarth clan. This pair of carved woodpeckers decorates the entrance to the Orlmarth chieftain's hall. (OLD MAN VILLAGE)*

At this point the character who got the best success is infused with the power of Orlanth. He must act as his god. Tell him to read the following out loud as if directed to Ernalsulva:

*Sweet Green Woman, Look at me!  
I am come, the Conqueror!  
None can stand before me.  
Your Earth must be mine.  
I am yours, what deeds must I do?*

As the hero says this, a tiny silvery “\*ting\*” sound silences all conversation in the entire feast as everyone - worshipper, priestess, thane and god alike - pays careful attention to what is said. The hero will be shrouded in the hero-light and all but his closest companions will see not the hero and Ernalsulva, but the god Veradash (one of Orlanth's names) wooing the goddess Ernalda.

"This is too hasty," Ernalsulva-as-Ernalda says. "There are tests. There are three deeds which you must do for me."

The crowd murmurs, "She invokes Ernalda's Challenge." This is the magical challenge once given

by Ernalda to Orlanth and last given by her own mother Entarios the Supporter to the great Culbrea king, Hofstaring Treeleaper.

The stakes are high. The deeds demanded in Ernalda's Challenge can be earth-shatteringly difficult, impossible for all but heroes. Many have died trying to perform these deeds. However, the hero initiated the ritual (even if he was compelled to do so by his god). If he refuses, he loses his connection to Orlanth and shames himself before his kin, his tribe, his ancestors, and his gods.

Assuming the hero is willing to embrace his role as Orlanth, there can be only one answer: **"I shall."**

## The Greydog's Protest

After the hero says, "I shall," Killer-Branduan leaps up in a fury.

"She was promised to me, Greedy Woodpecker!" he yells. "The goddess was promised to me!"

Killer-Branduan brandishes his sword and rushes towards the hero. Given his reputation, it is likely that Branduan seeks to kill the hero in the middle of the feast. The heroes know that spilling blood during this feast is strictly forbidden by the goddess Ernalda and will result in divine displeasure and curses on **all** combatants – including those fighting in self-defense! The formality of Ernalda's Challenge is broken, and Branduan's actions in the midst of the ritual are as dangerous - for him and everyone else - as stepping off a high cliff. Something must be done!

## What is Ernalda's Challenge?

*When Orlanth sought to woo Ernalda, the Great Goddess tested his worth by requiring that he do something impossible: defeat the Emperor of the World. This feat has been performed by great queens and powerful priestesses in the past, such as when Erilindia Queen of Peloria issued her Challenge or when the Feathered Horse Queen was wooed by Sartar and Tarkalor. It is powerful magic that binds heroes and gods and is the stuff of myths and legends.*

## Isn't This Railroading?

*This is the Call to Adventure. Explain to the player that his character's love for Ernalsulva is divinely inspired by Orlanth and Ernalda. The Gloranthan gods manifest themselves through their worshippers and this sort of thing happens amongst Orlanthi rune magicians as their own identities merge with that of their gods. Such events are familiar in song and story.*

*Let him know the deep cultural and religious importance of this. Hint that Orlanth has chosen him to play a role in the coming Hero Wars. Where that role will take him, nobody knows.*

*If the players refuse the Call to Adventure, strike their clan with the Divine Wrath of Orlanth. The heroes can learn from the clan priests and god-talkers that Orlanth is angered by the hero's refusal to Woo Ernalsulva and they will be urged to placate his anger.*

## My Players Refused To Embrace Being Orlanth!

*Players being players will sometimes refuse the call to adventure. In this case, warn them that refusal will call down the Divine Wrath of Orlanth against the PCs and their clan. The clan priests and god-talkers urge the hero to placate Orlanth by wooing Ernalsulva. If they agree, you can have them initiate the Wooing by travelling to Greenstone Temple and resuming the ritual. If they still refuse, then play out the ramifications of Orlanth's Divine Wrath. Perhaps the heroes will ultimately placate the god by resuming the ritual, or perhaps the campaign will deal with the consequences of their stubborn refusal.*



## Separating the Combatants

*Killer-Branduan needs to be separated from the hero. The heroes need to succeed in a contest of Hard difficulty to avoid bloodshed. Appropriate abilities might include Harmony or Mastery magic, or mundane peace-making abilities; others might work with a stretch. If the heroes fail, blood has been spilled with consequences to be determined by the Narrator. At the very least, it will generate a great need amongst the Greydogs to avenge the insult to Branduan.*

**Complete Victory:** *Tensions are defused very smoothly and Killer-Branduan takes no action against the hero until the Ironfang quest (Section 2).*

**Major Victory:** *Tensions are defused without trouble and the Greydog clan will not support Killer-Branduan taking action against the hero until the Ironfang quest (Section 2).*

**Minor Victory, Marginal Victory or Tie:** *The heroes separate the combatants, but Killer-Branduan will not forget this insult, and seeks an opportunity for vengeance.*

**Marginal Defeat or Minor Defeat:** *The heroes don't manage to separate the combatants until after there is some blood spilled. Killer-Branduan and the Greydogs seek vengeance immediately after the feast.*

**Major Defeat:** *The heroes don't manage to separate the combatants until after much blood is spilled. Several uninvolved feast-goers are wounded. Killer-Branduan and the Greydogs seek vengeance immediately after the feast. Other clans might demand compensation from the Orlmarth clan at the next tribal assembly. Ernalda is angry with both clans, with effects as the Narrator determines.*

**Complete Defeat:** *A fiasco, as there is a full-fledged armed skirmish in the feast area. Many feast-goers are wounded, several are killed. There will be an action against the player heroes in the next tribal assembly, seeking their outlawry. Ernalda curses both clans, with effects as the Narrator determines. The Greydogs seek immediate vengeance after the feast.*

## Bring Me My Father's Hands

Once Branduan is separated from the hero, Ernalsulva returns formality to the ritual of Ernalda's Challenge. She stands tall, infused with the power and authority of Ernalda and says the following:

## The First Impossible Task

*"I am Ernalsulva, daughter of Queen Entarios of Greenstone. My father was a great hero, Hofstaring Treeleaper, King of the Culbrea. It is prophesized that my husband shall be as great a hero as my father; those who would marry me must prove themselves worthy.*

*My father's great deeds are well-known to all. He won the ancient spear Chest-Breaker which could fight of its own volition, and he could leap over mountains. He had lived more than a hundred years when the Lunars came. We all know how my father defended Boldhome in the Disaster Year and how he would have been killed but escaped with his leap. During Starbrow's Rebellion, it was my father who defeated the Lunars at the Battle of the Ford, drowning the foreigners in rivers of blood.*

*When Temertain came and the Rebellion failed, my father would not submit to Warlord Fazzur. My father exploded in anger at Fazzur's arrogant words and attempted to escape using his great leap, but was stopped when something invisible grabbed his wrists. He tried anyway, and his hands were pulled off, and he was held helpless upon the floor.*

*Then Fazzur showed the cruelty of his wrath: he ordered a priestess to open a path into the Lunar Hell. There he showed Sheng Seleris, a famous enemy of the Lunar Empire, roasting. My father was grabbed by demons and dragged into the pit, and the path was closed. Fazzur took my father's hands as a foul trophy. So here is my first challenge: the man who wishes to be my husband must bring me my father's hands. Bring me the Red Hands of Hofstaring!"*

Unless they have read this book, the players likely don't have a clue who Hofstaring Treeleaper was. Read them the following boxed text:

## Who Was Hofstaring Treeleaper?

*Everyone knows the stories of the great Hofstaring Treeleaper, the heroic king of the Culbrea Tribe and one of the greatest Sartarites in history. He was born when Sartar was king and won the magic spear Chest-Breaker and his amazing leaping powers while heroquesting in the Otherworld. He had many incredible adventures and his imprisonment in a Lunar Hell is very demoralizing for all Sartarites.*

The player hero knows without thinking how he is to respond to Ernalsulva's deed and he should read out the following:

*Sweet Green Woman, I shall do this!  
Though others say it is impossible.  
None can stand between me  
And my clear wine-goddess.*

And with that, the ritual ends. The player's hero light fades and he returns from being Orlanth Veradash to being himself again. Ernalda proclaims the feast over – "as the day is over" – and the worshippers leave the sacred precincts of the feasting grounds.

## Returning Home

Once the Feast of Beasts is over, the heroes leave the sacred precinct and return to their lodgings. Clearwine Fort is less than a mile, where they can enjoy the hospitality of their king and tribe, or perhaps they return to their clan lands some six miles away. Ask the player heroes where they plan to go, but remind them that the sun is already setting.

## What's With All the Strange Poetry?

*The Orlanthi love and revere poetry; manifestations of Orlanth's Breath and Issaries' power. Good poems are greatly valued and poets are richly rewarded with good swords, splendid gold bracelets, or other valuable gifts. Although the poems in this book might not sound magnificent when read out, be assured that in their original Sartarite they are strikingly composed.*











## Getting Clan Support

*The heroes need to get the support of their clan for their quest to marry Ernalsulva and may wish to draw on one of the clan Resources. They also might need to get the clan's backing in their growing rivalry with the Greydogs. They might use their Clan Keyword (or any specific Relationship to the Clan ability), oratorical or legal abilities, wealth, the Mastery Rune, or other appropriate abilities or may augment with such abilities.*

*The resistance depends on the stakes. If the heroes have not killed or injured any Greydogs and are not asking for any Clan Resources, the resistance is Low. If only one applies the resistance is Moderate; if both apply the resistance should be High.*

**Any Victory:** *The clan supports the heroes' quest to marry Ernalsulva and allows them to draw on any requested Clan Resource (see HeroQuest "Community Resources and Support" rules). They get a Lingering Benefit towards future dealings with their clan.*

**Tie or Marginal Defeat:** *The clan is not supportive of the heroes' actions and will not allow them to draw on the requested Resource.*

**Minor Defeat:** *The clan opposes the heroes' actions and their relationship with their Clan is Impaired until the heroes take substantive action to repair it.*

**Major Defeat:** *The clan strongly opposes the heroes' actions and their relationship with their Clan is Injured until the heroes take substantive action to repair it.*

**Complete Defeat:** *The clan is horrified by the heroes' actions and there is discussion of outlawing the heroes! Their relationship with their Clan is Dying and the heroes must take immediate actions to repair it. Perhaps they must perform a task for the chieftain or clan council, offer great sacrifices to the clan ancestors, or swear loyalty to a clan thane.*

## Why would the clan oppose the heroes' request?

*Every hero has rivals and opponents within his or her community. This is a good opportunity for the Narrator to introduce local rivals of the heroes who argue against whatever the heroes propose. Perhaps the rivals are jealous of the heroes, perhaps the heroes opposed the rivals in the past, perhaps the rivals just plain dislike the heroes, or perhaps it is obvious to the rivals (and to many other members of the clan) that heroes' actions dangerously entangle the Orlmarth clan in the machinations of the Greenstone priestesses.*

The Orlmarth clan will hold a seasonal moot as scheduled in Movement Week at Old Man village to discuss the heroes' response to Ernalda's Challenge and any support they might wish.

The heroes must defend their actions to their community and ask for any community resources they desire to bring to Boldhome.

Every free adult of the clan attends the moot, and every free adult has voice.

If there was any violence with the Greydogs it will be a major issue of discussion and concern. Some members will raise concerns about the heroes' actions; this is a good opportunity to explain to the players that the entire clan is on the hook for the ramification of their heroes' actions.

If the heroes have already injured or killed a Greydog, the stakes are even higher, for their actions may lead to a blood feud between the clans.

## To Boldhome

Regardless of the outcome of the Moot, the heroes will be granted permission – whether wholeheartedly or grudgingly – to go to Boldhome at the end of Life Week in Fire Season. It will take the heroes six days to go to Boldhome, travelling to either Jonstown or Wilmskirk and then taking a Royal Road to Boldhome, and arriving on Clay Day of Stasis Week. If you want to add a feeling of local color, read carefully through the chapter entitled "Travelling Through Sartar" and use an appropriate Adventure Hook or two. Do not let them get delayed, since it is important that the heroes arrive by Clay Day.

The heroes will enter the Boldhome Valley through either the Long Ramp of the North Fort (if they travelled via Jonstown) or the East Wall (if they travelled via Wilmskirk. As described in more detail in the "City of Boldhome" chapter, the city of Boldhome is in a high mountain surrounded by the Quivin Mountains.

At either gate, the heroes will be stopped by a group of heavily armed Lunar soldiers. Warn the players that there are many more nearby, probably at least a full century of soldiers.

Tell the players that as free members of the Colymar tribe, the heroes are full citizens of Boldhome. Despite this, the Lunar soldiers rudely ask the clan and tribe of the heroes in harshly accented speech. The soldiers will glare at the heroes as Imperial agents carefully inspect their goods and assess a gate tax (an obstacle of likely Low to Moderate difficulty against their Occupation Keyword or the Wealth Resource – however remember that Wealth is subject to Depletion as per the HeroQuest Community Resources and Support rules).

## We Can't Pay the Toll!

*If the heroes can't pay the toll, they have to find some way to get into the city. Maybe a passing merchant from the Colymar tribe is willing to hire them as bodyguards. Maybe one of the Telmori guards mysteriously insists on letting the heroes through. Maybe a thane of Boldhome tells the Lunars that one of the heroes is marked as a citizen, Or maybe they have to sneak over the wall. Let them get in the city somehow, but make them work for it.*



*The High Road leads to North Fort at a narrow overlooking the cliffs above the Valley, its towers overlooking both sides of the gate. A long, man-made ramp almost half-a-mile long leads down to the Boldbome Valley. Once occupied by Sartarites, Lunar soldiers now control the North Fort.*

*The Main Gate into the Boldhome Valley is described in detail in the “City of Boldhome” chapter. This is the main entry point into the city and receives far more traffic than the North Fort. Guards patrol atop the East Wall and on both sides of the gates. Nailed on the huge doors of the Main Gate, and high above the heroes’ reach, are two very large bright-red hands that look like they belonged to a huge man. A spike goes through the palm of each hand and into the wood of the door.*

*In the event that the heroes get a closer look at the hands, they will quickly discover they are made of bronze and merely covered in a thick coating of red wax. In truth the Lunars took these hands from a huge bronze statue they found in near Duck Point.*

Once through the gates, the heroes head into the Boldhome Valley, a high valley surrounded by mountain peaks and divided into two forks, each about three-and-a-half miles long. In the center, cut out of the solid stone of Thunderous Ridge, is the legendary marvel of dwarfish architectural craft, the stunningly baroque Sartar's Palace with the huge green pan where the Flame of Sartar once burnt.

The valley is home to some 11,000 residents settled in several town-like clusters and in the dwarf-made pockets built into the cliff walls. Most of the valley is still open space, dedicated to farms and pasture. All around the valley tower snow-capped mountains. The heroes likely marvel slack-jawed at the wondrous panorama. The Boldhome Valley is indisputably the sacred home of the gods.

The heroes will likely head for the Colymar Tribal Manor located in the upper valley, where they can request the hospitality of their tribe. Each of the tribes of Sartar has its complex with a longhouse and subsidiary buildings. These Tribal Manors function as Inns where members of that tribe can stay when visiting the city.

The main building of the Colymar Manor is a grand stone-walled longhouse with an upper floor and sleeping platforms (which double for storage), and a warm main hall, with storage below. There are stables for animals, smaller buildings for servants and storage, and a small brewery for beer. The sign of the Black Spear hangs over the door.

The thane of the Colymar Manor, Farnan Ernaldor, grants the heroes hospitality, but it is

expected that heroes will give him a gift of wealth, service or flattering poetry (like with King Kangharl although with only Low Resistance). A poor gift will mean poor treatment by Farnan, but a good gift to Farnan can open many doors, and the players should get a Lingering Benefit on social situations in Boldhome based on this contest.

There are usually a dozen to two score guests in the Black Spear Manor. The Black Spear Manor is an ideal place for the heroes' relationships with the other Colymar clans to come into play. Some possibilities include:

- Colymar Tribal merchants with goods to trade in the markets of Boldhome;
- Petitioners seeking Prince Temertain to resolve a dispute (which seems to have gone on for ever);
- A skald seeking patronage;
- Boldhomers from the Main City seeking a safe place to negotiate, plot or simply drink peaceably;
- Boldhomers or members of other tribes who have come to negotiate something with Farnan;
- Quarrelsome duellist that has temporarily exiled himself from Colymar tribal lands after killing someone from another clan;
- Devout Orlanthi who seek to offer sacrifices to the dead kings of Sartar; or even
- A Lunar spy posing as a Sartarite.

As the Tribal Manor of the largest Sartarite tribe, there are always visitors at the Black Spear Manor and it can be a good source of information – especially if the heroes are on good terms with Farnan. Things can get rough in the Manor when feuding clan members show up or drunken insults are made, but Farnan and his bodyguards are ready for almost any problem.

*“Bald” Farnan Findurevsson is a gregarious tribal thane from the Ernaldor clan. His bloodline has managed the Black Spear Manor for “many generations” and they take a strong proprietary interest in the Manor and is assisted by a score of servants (brewer, cooks, grooms, laborers, scullery maids and serving wenches), and is protected by a handful of mercenary bodyguards. Farnan is an influential man in Boldhome and is a remarkable font of information, apparently knowing almost everyone and everything going on in the city.*



## Exploring the City

The heroes need to locate the Red Hands of Hostaring. You may want to make this an exciting extended contest with the heroes travelling throughout the city of Boldhome, querying lowlifes, merchants and distant kinsmen in a variety of haunts until they find Old Andrin. Or just have Farnan tell the heroes to seek Old Andrin at Geo's Inn in Geo's Pocket.

The City is in celebration, for today is Founder's Day, the anniversary of the founding of the Kingdom of Sartar. A small group of priests including Prince Temertain offer private sacrifice of rams and bulls to Sartar, although the traditional feasts for every citizen have not been held since the Disaster Year. Nonetheless, the entire city is in a festive mood.

In their homelands, the heroes' bloodline has always offered sacrifices to Sartar on Founder's Day. Tell the players that their ancestors have always kept fidelity with the House of Sartar and that the ancestors will likely be angry if they don't find a way to offer some private sacrifices. However, large public sacrifices to Sartar would likely attract the hostile attention of Lunar soldiers.

Give the heroes a chance to marvel at the Main City of Boldhome, likely the largest concentration of people they have ever seen in their life. Provide an encounter or two that gives examples of local color, stresses the values of the more rural heroes, and tempts the worldly:

- The heroes discover a noisy, vibrant and pungent international market with merchants selling remarkable goods from far-off lands; local crafts of high quality; exotic spices and foods; skilled foreign slaves and Sartarite thralls; or almost anything else the heroes could desire. A smooth-talking merchant tries to interest the heroes in his goods, while suspicious characters stand too close.
- A troupe of entertainers draw a crowd toward a central square where they will sing, dance and provide other entertainment. Perhaps they are from exotic lands, religious devotees of a strange cult, or perhaps they are a front for a gang of cutpurses.
- A procession of priests singing sacred songs head to their temple to perform a sacrifice, accompanied by a throng of worshipers and animals. Perhaps they are priests of a good Orlanthi god, watched warily by Lunar soldiers. Or perhaps they are priests of a foreign cult or Lunar demon, protected from angry locals by a company of Lunar soldiers.

- A crowd gathers around a holy person who prophesizes the coming Hero Wars and the return of the Great Darkness. The crowd grows angry when Lunar soldiers disperse them and seize the holy person.
- An armedthane and his body guards demand that the heroes lend them wealth for a business venture which they will pay back shortly. If the PCs refuse, they publicly insult the PCS' lack of generosity; if the PCs agree, they refuse to repay the loan.
- A large number of elite Lunar soldiers or sorcerers treat the local Sartarites – including the heroes – as thralls; harassing women, stealing goods, and intimidating all in their path. Perhaps they are veteran Tarshite soldiers or haughty Dara Happan hoplites or other exotic foreigners. Or perhaps they are powerful and evil sorcerers of the Lunar College of Magic with their heavily armed bodyguards, recently arrived from the Imperial Heartlands. Or perhaps even worse.

Impress on the heroes that there are many Lunar soldiers in the city, with horsemen frequently charging down a street or road at breakneck speed, riding to and from the army headquarters in the Lunar Pocket near the East Wall. There the Lunar soldiers are garrisoned in a series of ugly, practical wooden barracks set off by a wooden palisade. More soldiers are bivouacked in the fields by the barracks fort.

Eventually the heroes will make their way to Geo's Pocket. As described in the "City of Boldhome" chapter, Geo's Pocket is the slum of Boldhome, towards which all the dregs of society drift. It is built against the cliff wall, with most of the buildings rudely mortared together. Dangerous looking young men, many obviously armed bandits and brigands, eye the heroes suspiciously, while poor women and stickpickers beg for money.

## Geo's Inn

Geo's Inn is built high on the steep cliff side of Geo's Pocket. A sign hangs above the door depicting a burning flame. When the heroes enter the inn, everyone within the Inn stares and watches them intently.

The innkeeper, Erberen the Rider, is a big, dark-haired man, clearly capable of violence, but of an affable, easygoing demeanor. Erberen will provide the heroes with tasty lamb stew and beakers of amber beer, saying:



*The heroes are recognized by the members of Geo's as Sons of Sartar and Geo's Own. Erberen has no explanation for this, other than "Geo knows his own" and is perfectly content with that explanation. However, the heroes will find that they are welcome in any of Geo's Inns and always treated as one of Geo's Own by the local clientele. The reason for this will only become apparent later in the campaign.*

Anyone in Geo's can direct the heroes to Old Andrin. Humble and unassuming in appearance, Old Andrin is a noted storyteller with a remarkable memory for names and genealogies. With a little prodding, Old Andrin sizes up the heroes and tells them the tale of Hofstaring's Red Hands.

*The sorcerers did exactly what Fazzur said and his plan worked perfectly. Fazzur then gave the hands, which had turned bright red with blood, to Temertain, to be placed under his protection. Each year, on the anniversary of the defeat of the Rebellion, Temertain throws a banquet and shows the Red Hands of Hofstaring to his guests. If you seek the Hands, that is when you may find them!*

As fate has it, the heroes will be attending the banquet whether they plan on it or not.

*Old Andrin is a skilled storyteller, with a remarkable memory for the people and events of Boldbome. He is self-effacing and plain-spoken, and without the rhetorical flourishes needed for his stories to be truly valued by the Orlanthi. He has many friends and his advice is always carefully heeded by those who know him well. Andrin never needs or even accepts gifts, always politely declining what he is offered. Disturbingly, Andrin seems to know far more about the heroes and their quest than he ought. The heroes may suspect, and rightly so, that Old Andrin is much more than he appears.*

*The wine-goddess' wooer  
hides wearing his mother's skirt;  
a gelding who is a coward,  
braying loudly but without  
breath or spear.*

Assuming, the heroes confront Branduan, he speaks another verse:

*I'm ready to tread the field  
Where combat is tried  
- Orlanth grant this Greydog victory -  
a drawn sword in my hand;  
into two I'll slice the head  
of the wine-goddess' pursuer;  
and with my bright sword,  
I'll sever his head from his neck.*







## Refusing the Challenge

*The hero may refuse the challenge and accept the penalty on his use of his divine rune affinities. In that case, the heroes will need to come up with another way to gain access to the Royal Palace of Sartar. A cruel Narrator can inform them that Branduan gets the Red Hands before them and is on his way back to Greydog lands with his companions, requiring that the players somehow ambush Branduan and get the Hands of Hofstaring.*

## I Wanted to Fight the Lunars!

*Some players will try to fight their way out of the temple. Warn them that this will be difficult and have lasting ramifications. If they insist, let them. Have them fight Nearly Impossible odds – if they lose, throw them (without healing) into a locked room in the Lunar barracks until it is time to present them to Prince Temertain. If they win, it will be impossible for Fazzur to turn a blind eye to their actions and he will become a determined enemy, likely taking military action against their clan. Still, it would be glorious!*

it impossible to watch their comrade fight without assistance!

Killer-Branduan is an excellent duellist and fighting him should be given a Very Hard resistance. The other Greydogs should be rated Hard. The duel should be an Extended Contest and it is very likely that some of the heroes will get seriously wounded or even killed.

Keep track of any Greydogs who are Injured, Dying or Dead. If Branduan is Dying, his uncle will use a magical healing stone to restore him to Injured. Any other Greydog reduced to Dying will die.

After the duel, the Colymar and Lismelder witnesses run between the combatants. Farnan says, "People will think it very unfortunate if valiant men go killing each other for no reason," and encourage that they seek peaceful arbitration for their quarrel.

However, it is too late for that, for the surviving heroes become aware that a shield-wall of Lunar soldiers surround the temple. In harshly accented Sartarite, the Lunar war-thane orders the surviving duellists – Greydog and Orlmarthing alike – to surrender and submit themselves to the Prince's mercy for violating his edict against duelling. The heroes could try to fight against Nearly Impossible odds... and then Farnan speaks up and offers to accompany the heroes to mediate with Prince Temertain. Other Colymar and Lismelder witnesses will accompany them as well.

## Consequences of the Duel

*The Duel in the Household of Death will quickly become the most famous Sartarite duel in a generation. Poems will be made about it and songs will be sung; its presence in Boldhome ensures that it will be heard of far and wide. The stakes are high: the winner of the du2el will have a bonus anytime he deals with the loser or his kin (or if the hero loses, he will have a penalty anytime he deals with Branduan and the Greydogs). The winner of the duel will be nicknamed "the Dueller"; if any opponents were killed, he will be nicknamed "Killer."*

*On the downside, if they win, it is very likely the heroes owe wergild to the Greydogs; possibly a very large amount of wergild. A thane like Branduan's wergild is 50 cattle; that of one of his companions is 25 cattle. Usually half the wergild is assessed if someone is only injured. This could easily lead to a blood feud with the Greydogs. If Branduan is killed or left dying, a blood feud with the Greydogs is certain. If it is the hero who is killed by Branduan, the heroes' ability to complete the Marriage Contest may be severely compromised.*

## Meeting Prince Temertain

The Lunar soldiers will accompany the heroes, their rivals, Farnan and the witnesses to the Palace of the Kings of Sartar. This amazing building is perched 80 feet above the surrounding city on the end of Thunderous Ridge. It was carved out of the living rock by dwarfs with superhuman skill; a triumph of monolithic architecture with no equal in the kingdoms of Men.

The Royal Palace is built around a central Main Hall, surrounded by several floors of royal apartments, shrines, kitchens and storerooms. It is a vast, labyrinthine complex and it is easy to get lost within the maze of apartments, stairs, and passageways.

The Palace is guarded by fierce, wolf-skin Telmori berserks, irascible and violent men who are cursed to take the shape of wolves once a week when the Red Moon is Full and whose skin cannot be bit by bronze or bone. They are always accompanied by wild wolves that they have trained and fed since they were pups; the wolves attack any who approach them except their master. The Telmori have sworn iron oaths to defend the House of Sartar and their presence is tolerated in the Palace, even though they are feared and loathed by all normal Orlanathi.

The Main Hall has floors and colonnades of dark marble with streaks of yellow, white and purple. The heroes cannot help but marvel at the intricate and amazingly realistic bas-relief on the walls depicting the gods, kings and heroes, so lifelike they look ready to spring into action. Everything is painted in bright colors and rich tapestries are hung to muffle noise.

Atop a dais at the end of the hall, stands a grey-bearded and armed Tarshite nobleman, attended by several Tarshite thanes, Lunar soldiers and scribes. Fantastic stone rams, griffins and bulls guard the perimeter of the dais. It may take the heroes a few moments longer to notice Prince Temertain, ill-at-ease on a large backless chair atop the dais. A gilded cage on the dais holds a white mourning dove and there is a tall strange **iron** statue of a strange god or king; such things are clearly magical. A middle-aged man wearing an embroidered white tunic and a blue and white headband with the runes of the house of Sartar, Temertain pays no attention to the heroes, but is in rapt discussion with a beautiful and exotic woman.

The Tarshite nobleman watches the heroes enter and is saluted by the Lunar soldiers. "Hail Fazzur!" He is none other than Warlord Fazzur Wideread, the Governor-General of all Dragon Pass and the most powerful man in the world after the Red Emperor himself.







## Estal's Attention

Put care into which hero is the subject of Estal's Attention. Some players may find this subplot uncomfortable, while others may go out of their way to get Estal's attention.

Any hero strong in the Life Rune, the Yinkin Rune, dedicated to the Niskis subcult, or possessing an ability like Handsome or something similar, would be a good choice. If more than one hero fits the bill, chose whoever it would generate a more interesting storyline for.

At some point during the night, Estal Donge has the hero who attracted her attention summoned to her chambers.

If the heroes are in the Stone Room, Lunar soldiers come and drag the hero off without explanation. Play it up and create as much concern and worry amongst the players as possible.

If the heroes are guests, a messenger comes to their chambers and demand that the hero accompany him to Estal Donge. Branduan says, "It seems to me that your decision is made, for the moment you refuse her invitation, she will end your luck and become your determined foe."

Regardless of how he gets there, Estal Donge greets the hero in her chambers; a large ornate and richly appointed room hung with most beautiful tapestries. Food and drink is set before him. Estal Donge does not have the idealized beauty described in Orlanthi poetry or songs; despite that she radiates a raw sensual charisma that the hero will find it hard to resist.

## The Stone Room

*The Stone Room is a room within the Royal Palace used to hold disloyal hostages or prisoners of the House of Sartar; it is also sometimes used for storage. It was carved out of the stone by the dwarfs and has a marvellous stone door that cannot be opened from the inside.*

## Fazzur Wideread 𐌀𐌀

*Fazzur son of Vostor Blacktooth is the Governor General of Dragon Pass, Imperial Provincial General, chief of the powerful Orindori clan, and one the greatest military leaders in Gloranthan history. The uncle of King Pharandos, Fazzur immensely rich and owns vast lands in Tarsh, Sartar and Sylila. He is a skilled fighter, and a military captain of genius. He has never been defeated in battle, earning fame first at Grizzly Peak and later as the leader of Tarshite victories in Sartar, Prax and Heortland.*

*Fazzur is literate and extraordinarily well-read; he routinely uses ancient military tricks and tactics. He is Nearly Impossible to confront on the battlefield. As the Imperial Provincial General, Fazzur offers sacrifices to Yanafal Tarnils, the Red Goddess, the Red Emperor, and Hon-Eel, but also punctiliously performs the rites for his own ancestors and guardians. He is now a vigorous 54 year old man, with greying hair and beard, and a distinctive booming voice.*

## The Seduction

*Estal Donge attempts to work her wiles on the hero and wrap him around her finger. The hero must pit his own charms and wiles against her considerable charms; base the resistance on the Pass/Fail cycle. Lustful personality traits may actually augment Estal Donge!*

*If Estal Donge succeeds, the hero enjoys a night of passion with her and will be at a penalty if he deals with her in the future. Estal Donge will favor the hero until she grows bored with him and warn him that, "If you breathe a word about this, it will be your last." She will insist that the hero (not plural) attend the banquet as her guest.*

*If the hero succeeds, the hero enjoys a night of passion with her and will have a Lingering Benefit in dealing with her, or Temertain, in the future. On any success, she will provide information about the Hands and insist they attend the Banquet as her guests. On a Complete Success, Estal Donge will offer to show the hero the Hand of Hofstaring if he asks for it.*

*If the hero who spends a night of passion is marked with the mysterious Sartar Rune, Estal Donge will ask about the rune. She will ask if it is a common tattoo amongst the Orlanthi, and comment that Prince Temertain is marked with the same rune. She knows nothing of its meaning and is hoping the hero will explain it to her.*

Estal gestures for the hero to sit down beside her and offers him a drink. She will then attempt to seduce him.

Before dawn, the hero will be returned to his companions in their chamber or prison. They have a week before the banquet. Depending on their situation they have a variety of things they may wish to do:

**Get out of the Stone Room.** The heroes will likely want to get out of the Stone Room. Branduan and any Grey Dogs will certainly cooperate in getting out of the Stone Room – they may hate the heroes, but they hate being confined even more. However, the door of the Stone Room is Nearly Impossible to open, although players being players may find a way. Once they escape from the Stone Room they must find their way out of the Royal Palace and into the city of Boldhome.

**The Law Court.** The next day is the Law Court of the Prince. Temertain hears petitions and proceedings in the Main Hall, a proceeding that incidentally bores him utterly. He is completely distracted during the petitions and largely ignores



them while lost in thoughts, doing whatever Estal Donge or Gordius Silverus (Fazzur's legate for Barbarian Affairs) advise and usually parroting their recommendations (although often misstating it). One of the petitions is brought in the name of the Prince against the heroes.

This contest tests the heroes' legal skills or other appropriate ability. If they succeed, Estal Donge will whisper to Temertain that he should free the heroes and gift them with his friendship to show the citizens of Boldhome his compassionate and merciful character; which Temertain dutifully repeats.

If the heroes fail, Gordius Silverus whispers to Temertain that he should execute them to "make an example or two." Surprisingly, Estal Donge disagrees with Gordius, "for it is better to be loved than feared." She recommends that Temertain free the heroes and gift them with his friendship to show the citizens of Boldhome his compassionate and merciful character, even to these wretches; which Temertain will dutifully repeat. The heroes will gain the enmity of Gordius commensurate with the degree of their failure.

**Bring a Petition to Temertain.** Assuming the heroes are not the subject of a petition before the Law Court, they can certainly try to petition to get Temertain to reconcile some dispute. However, even if they win a Complete Success, Temertain's authority outside of Boldhome is all but non-existent.

However, to actually petition Temertain is likely a very costly affair and requires Very Hard contests against Wealth. Most likely the heroes will fail and lose a lot of money in the process.

**Learn About The Banquet.** The heroes can easily learn everything in the Boxed Text entitled "Temertain's Banquet" from any number of people at the Royal Palace.

**Carry On The Torrid Affair With Estal Donge.** Estal Donge will insist that the hero will continue their torrid affair, forcing the heroes to roll to keep it hidden. This contest is an automatic success, Temertain is that clueless. But make the players sweat a little bit.

**Make Their Plans.** The heroes have about a week to come up with their plan for taking the Hands. They might need it. Let the heroes come up with a creative plan; perhaps they plan to kill the Mourning Dove, or perhaps they plan to offer sacrifices to Orlanth to help their Movement magic. Perhaps the heroes plan to steal the Hands before the Feast or have some other plan altogether. Attending the Banquet is the "easiest" means of getting the Hands, but certainly not the only.

## Getting the Hands

The heroes likely have come up with a plan to get the Hands of Hofstaring. Several likely options are described below.

### Stealing the Hands before the Banquet

The heroes may seek to steal the hands before the banquet. They will need to get into the Royal Palace; if they enjoy the favour of Estal Donge that might be of Low Difficulty. If not, they might have to sneak their way into the Palace, a task of Hard or even Very Hard Difficulty.

Once in, they will need to learn where the Hands of Hofstaring are kept. Perhaps they learn this from Estal Donge or from someone like a scullery maid.

The Iron Keys to the Vault are kept by the Prince's dishthane, a great obese woman named Berra Stone. Berra is extremely greedy and might be bribed to open the vault to the heroes. This is likely Hard. Otherwise, the heroes will have to find some way to open the locks of the vault; a Very Hard task.

The vault is a series of vaulted stone cellars constructed by the dwarfs who built the Royal Palace. Wine, foodstuffs, tribute and treasures are stored in the Vault. The Hands of Hofstaring are kept in a large globular bottle with two handles called an "ampulla". The ampulla is kept in the Prince's Strongbox, a locked stone chest of dwarf construction. It is Nearly Impossible to open and might contain other treasures determined by the Narrator.

### Going to Temertain's Banquet

Prior to the banquet, Temertain, his household, and the Lunar army attend sacrifices to the Lunar god of War, Yanafal Tarnils, presided over by Tatius the Bright, the chief Lunar sorcerer. Most residents of Boldhome avoid being anywhere near these sacrifices, as they fear the demons summoned by

#### Temertain's Banquet

*As the heroes already know, each year on the anniversary of the surrender of the Sartarite Rebellion, Temertain holds a banquet at the King's Court with his "friends and supporters." The banquet is increasingly ignored by most of Boldhome, as Temertain has fewer and fewer "friends and supporters" each year.*

*During the banquet, Temertain displays the Red Hands of Hofstaring to his guests. He does not worry about the Hands being stolen, for in the main hall there is a magical Mourning Dove in a gilded cage that sings when a thief approaches the Prince. This is widely known to the residents of Boldhome and can easily be learned by the heroes.*

*Warn the heroes that stealing from your host is a violation of the sacred oath of hospitality and can result in the divine wrath of the gods.*







## Temertain's Response

At this point, give the players a chance to figure out their plan. Unless they have dealt with the Mourning Dove somehow, it starts to sing once the hero approaches the High Table with thoughts of taking the Red Hands. Temertain won't immediately notice, but once the hero gets close enough to grab the ampulla, someone says, "My Prince, the Mourning Dove sings!"

If the heroes try to grab the ampulla and run out of the Royal Palace, run this as an extended contest at whatever difficulty is appropriate for the Pass/Fail cycle; you may want to give a Situational Bonus if they found a way to silence the Mourning Dove before it sings. The Telmori will immediately pull Temertain away and guard his person; he will scream out pathetically: “Guards! Guards! Halt! Stop! Desist!” Estal Donge will be furious and will demand that the Lunar soldiers capture the heroes. The Lunar officers look to General Fazzur who gives them a gesture and they stay seated. A scene of chaos will erupt in the Main Hall; with luck the heroes should be able to escape.

However, if the heroes attack Temertain, the difficulty should go up to Nearly Impossible or higher as the Telmori and Lunars will rush to Temertain's defence. Any survivors will be condemned to crucifixion the next day.

If they succeed in getting out of the Royal Palace, horns will be blown but the heroes escape into the safety of Boldhome and avoid the surprisingly half-hearted search for them in the night by Lunar troops. If the heroes leave Boldhome the next day, they will have no difficulty getting past the gates; as word of the dramatic theft of the Hands of Hofstaring spreads over the next few days, it will become more difficult for them to get out of the city undisguised.

### Alternative Option: Stealing the Hands from the Vault

The heroes may decide that it is too dangerous to steal the Hands during the banquet. If so, the ceremony continues. Temertain makes a long and tedious speech about the Battle of Larnste's Table along the lines of: "Five years ago this day were Kallyr's hopes dashed on the Table of Larnste." After the speech, he raises his bowl and sips from the liquid. The gesture is repeated at each table and the bowls are passed from person to person.

The ampulla is then carried away by slaves and placed in the Prince's Strongbox, a locked stone chest of dwarf construction, kept in the Royal Apartments. It is Nearly Impossible to open but heroes might find a way.

Assuming that the heroes stole the Hands during Temertain's Banquet, the Prince of Sartar will be enraged. He proclaims them "outlaws" (although the Prince does not have that authority) and bans them from Boldhome. However, his fury is likely to be impotent; Fazzur, preoccupied with more important plans, takes no action to have the heroes punished.



## The Hands of Hofstaring

*Inside the glass ampulla float two hands that appear to have belonged to a large human male. They have been severed at the wrists, are bright red in color, but otherwise appear alive. If they are carefully watched, the fingers move and flex periodically. There is a heavy gold ring on the fourth digit of the left hand. The ring has an inscription written according to the **Elasa Secrets**. Only a Lhankor Mhy cultist can translate the magical inscription: "I am the unfettered one."*



He will then return to Greydog lands and his clan will urge a series of cattle raids against the Orlmarth clan. The effect of these raids is described below.

## Gifts for Ernalsulva

The heroes need to travel to Greenstone Temple in Malani tribal lands to present the Hands to Ernalsulva. It is a two day trip to Greenstone, traveling over the northern Starfire Ridge, through the Swan Valley and over the Oakland Back to the rich Ormthane Vale, home of the Orleving clan. You may want to use an Adventure Hook to liven up their travels, or perhaps the heroes have to find a way to bypass or overcome the many bandits of the notorious Varmandi clan that plague the Oakland Back.

A community of worshippers, pilgrims, and refugees inhabit a village of inns, guest hall, and crafters near the temple. The heroes can get lodgings and then present themselves to the Temple.

Greenstone Temple itself is carved into the rock of the hillside. From the outside, it appears to be a green, square building set flush against the hill and facing east. Shrines and altars to numerous goddesses stand at the porch of the building. The temple is a place of obviously powerful Earth and Life magic. The male heroes will be permitted to wait in the antechamber; an ornate room carved out of green stone covered with carvings of naked goddesses and a few gods, and with a single empty chair in the middle of the room. A corridor leads further into the hill, but the priestesses will forbid men from entering further, saying "Beyond here is Her womb, and you have not yet been invited."

After some time, the Queen of the Temple, Entarios the Supporter, enters the antechamber, accompanied by her daughter Ernalsulva. Entarios wears jewelry of gold and silver, with jeweled broaches, rings, ear rings, and bracelets and most notably a great golden necklace dripping with green gems. She wears a green dress embroidered with silver thread and trimmed with fur. Ernalsulva is dressed similarly and is even more beautiful than when the heroes saw her last, if that is possible. The mother and daughter seem like goddesses to the heroes.

Entarios greets the heroes formally and with obvious suspicion, and she is clearly protective of her daughter. The hero wooing Ernalsulva is again moved by Orlanth and should make a contest of his Divine Rune Affinity with Orlanth against Moderate Difficulty. His affinity can be augmented with any appropriate ability, and bonuses accrued during the Boldhome adventure (such as from winning the Duel) certainly apply.

*These dark-red hands are the hands of the Orlanthi hero Hofstaring Treeleaper. They are made of pure bronze and are an Orlanth cult relic associated with the Movement Rune. If a hero wants to cement the hands he can with a Hero Point, but the Narrator should be aware that the hero will have to give up the Hands later in the story. At that point, Narrator may want to transfer any points the hero has spent on the Hands into a relationship with the hero Hofstaring.*

















*This ancient circle of six standing stones is an entry place to Hell, protected by the cult of Humakt. It is one of the most important Humakt holy places in Sartar and the center of the cult of Humakt in this region. Here Humakt emerged from Hell carrying the sword Death and many ancient heroes performed great rituals here.*

*In the Third Age, this place was used by Indrodar Greydog as a mustering place to fight against the Walking Corpses of the Upland Marsh. Even today, the Lismelder tribal musters of warriors are held here.*

*As the heroes travel towards Duck Point, they come across another great Lunar military camp being built. Like the camp outside of Wilmskirk, many thousands of Lunar soldiers have gathered here, residing in tents and in hastily built wooden halls. Slaves and thralls grow crops in the Durulz Vale to support the camp.*

On a Complete Defeat, the clan cannot come up with enough Wealth to pay their tribute. In that case, Overovash orders the clan to turn over twenty adults to him “as thralls.” Slavery and servitude is viewed as the worst possible fate for an Orlanthi, far worse than death. But if the clan quibbles, Overovash warns them of the price of Rebellion.

In any circumstance, Overovash tells the clan elders that a Duck Hunt has been proclaimed and that for each durulz the clan brings him – dead or alive – he will reduce next year’s tribute. Some clan members argue that perhaps the clan should participate; more agree if the clan failed the Resource Crisis.

It gets cold quickly in Dragon Pass and the first snows fall early in Darkness Season. Livestock are slaughtered, and sacrifices are made to Valind the God of Winter. Winter in Dragon Pass can be bitterly cold and this year is no exception. Snow piles up deeply, creeks and lakes freeze over, and travel becomes difficult except on the Royal Roads. Sensible people stay indoors whenever possible or bundled up in wool and furs; only heroes and holy men willingly travel during Darkness Season. It may be difficult for the heroes to persuade others to guide them outside of settled areas.

Worse yet, bands of trolls and trollkin roam Dragon Pass at night during this season. If the heroes are outside of settled lands (excepting places like the

*Overovash is a member of Third Bridge Latifundia Association who supported General Fazzur during Starbrow's Rebellion. In return, he was given lucrative tax farming and slave trading privileges in Sartar. Overovash hails from Raibanth, the ancient capital of the Dara Happan Empire. He always travels with brutal and tough mercenaries, his foreign slaves who carry out menial and administrative tasks, and is at all times protected by a strange Lunar witch named Obeha.*

*Overovash is a fat, rapacious and cruel man. He is also shrewd and manipulative. He despises all Orlanthi as bandits, barbarians, and treacherous rebels, and has a deep resentment for the circumstances that forced him to Sartar. He is deferential towards those barbarians that are useful to him – primarily King Blackmoor and General Fazzur. His true loyalty is only to the mighty Assiday Clan of Raibanth.*

The Lismelder tribe knows a great deal about Indrodar Greydog (as for the Marsh, they would recommend talking to the durulz or to the Humakti at Indrodar's Necklace). The tribal king is Harvald the Hairy, and his Poss Clan are not friends to the Greydogs. However, to get to the Poss village would require a two day trip skirting Greydog lands which could easily result in a violent skirmish. Once there, the heroes could learn much if they suitably gifted and impressed King Harvald, and perhaps gain an ally against the Greydogs. If the players are particularly clever, they might petition King Harvald for the right to initiate a legal action against the Greydog Clan at the Lismelder Tribal Assembly.

Indrodar Necklace is a major holy place of Humakt some two days away in Lismelder lands. The Lismelder Tribe supports the local Humakt cult and calls upon Humakt against the evil of the Upland Marsh (and occasionally against tribal enemies like the Colymar).

The tribe maintains two or three full-time priests to serve the God of Death at his holy place. The priests can tell the heroes about the Demise of Indrodar and the Upland Marsh. Heroes can sacrifice for the One-Use Magic ability Fight Undead (see “Orlanthi Religion” chapter). The cult would be interested in the return of *Wrath*, as they believe the sword is sacred to Humakt; however, the cult will not lead an expedition to the Howling Tower citing a disastrous expedition of 1615.

The sages of the Jonstown Library are the greatest source of knowledge in Sartar. For a price (usually requiring a Wealth contest), the sages of the Library can find the answer to almost any question. Jonstown is about two days away.

The Library itself is described in the “Cult of Lhankor Mhy” chapter. The famed sage Minaryth Purple (see page 166) will take a personal interest in the heroes’ quest, as he was a companion and advisor of King Hofstaring Treeleaper. He knows everything in the “Information for the Heroes” section except “What Polgo Knows.”



As Overovash threatened, the Lunar Provincial Government declared a Duck Hunt over the winter. Those clans who present a duck body – dead or alive – to representatives of the Provincial Government will have their tribute reduced. The more durulz presented to the Provincial Government, the more

*A hardened mercenary of the Varmandi clan, Jarstarulf is a Hard or Very Hard foe in a fight. He specializes in ambushes and raids, and is virtually untrackable. He is famed for brutally avenging his kin and followers. Jarstarulf hates the Lunars, but he is willing to kill ducks and other strangers if it means that his kin have more food to eat. He can be reasoned with and can be bought off with Moderate difficulty.*



*Called "The Mayor" by many of the local durulz and even some Sartarites, Polgo held that office until he was forced to abdicate and flee into Marsh in the wake of the Great Duck Hunt of 1613. Polgo is a somewhat corpulent drake with a great fondness for clearwine and tobacco. A superb swimmer and boatduck, Polgo is extremely knowledgeable about the Marsh, and can find his way easily through the maze of sloughs and channels. This knowledge has greatly enriched Polgo, as he is expert at smuggling men and goods across the Marsh. Good spirited, and even occasionally brave, Polgo has bright green head with a black eyestripe. He typically wears a light tan jerkin and a hat with extravagantly large feathers.*



## Information for the Heroes

*Give out this information depending on whom the heroes ask. You may want to make the heroes travel from place to place, giving out a little information each time, or might give out all the information at once, depending on play style.*

### The Upland Marsh

#### Known By: All

*The Upland Marsh is one of the most dangerous places in Dragon Pass. Only the little durulz know the secret safe paths through the Marsh.*

*Everyone knows of its dread ruler, Delecti the Necromancer and his Army of Walking Corpses. Hundreds, thousands, perhaps tens of thousands of these blasphemous unloving things haunt the Upland Marsh. The corpses of Orlanthi warriors, Lunar soldiers, Trolls, and durulz are all united by Delecti in eternal servitude. Some appear life-like, even beautiful, others are desiccated or rotting corpses; some little more than the animated dead, others possess a malign intelligence; some fight with nothing but bone and tooth, others have been warped by evil sorceries or even use sorcerous abilities of their own.*

### The Demise of Indrodar Greydog

#### Known by: All

*Delecti the Necromancer rules the Upland Marsh and has ever feuded with Death and Life. Long ago, Queen Lismelder and her brave thanes fought a doomed campaign against him, but when they failed their corpses were compelled by evil sorcery to join Delecti's Army.*

*Indrodar Greydog, the Humakti hero, avenged his queen. He was already famous for having fought against Mad-Blood Malan and his sons. Indrodar forced the Lismelder to make peace with the strange ducks and placed the tribe under the protection of the durulz. He won the sword Wrath from the Dwarf, who forged it to fight Nontraya, Lord of the Undead Army, in the Darkness. Wrath was already long famed for its ability to bring Death to Unlife. Armed with Wrath, Indrodar entered the Upland Marsh to find the hungry corpse of his queen. After seven years fighting against the Unlife, Indrodar managed to wound Delecti and later defeat*

*Queen Lismelder's night. He burnt the queen's corpse at Cremation Isle, a place holy to Humakti in the Marsh.*

*Many years later, Indrodar went back to the Marsh and with his duck guides he sought Delecti himself in the Howling Tower. Indrodar did not return (although his guides did). Many warriors have entered the Marsh seeking Wrath but those few who have returned never found it.*

### The Howling Tower

#### Known By: All

*The Howling Tower is one of the easier Marsh locations to find due to the constant howls and wails that emanate from within its confines. Stories from insane and crippled adventures abound about what inhabits the tower. Golden skeletons, an undead king, the hungry dead, and a mad alchemist are amongst the more popular ones. The bronze gargoyle that adorns the Tarshite embassy in Boldhome is believed to have been salvaged by the only known expedition to return after partially exploring the tower over 100 years ago.*

### Delecti and the Walking Corpses

#### Known By: All

*The Necromancer cursed the Marsh so that everything that dies there is doomed to rise again as a malignant Walking Corpse. Worse yet, a defeated Walking Dead will soon rise again and will only meet its Final Death if the head is severed from the body and the funeral rites are performed over the corpse, usually by burning the corpse in a pyre. Only Humakti are not subject to this curse, for the Necromancer is powerless before the God of Death.*

### Other Expeditions

#### Known By: Minaryth Purple

*There have been expeditions into the Marsh since the time of Indrodar Greydog, but very few have returned. There are no stories of any expeditions returning that were not guided by the durulz or led by the Humakt cult. The most recent was the disastrous expedition of 1615, where a legion of Walking Corpses beat off a duck-ferried Humakti assault on the Isle of Dead.*



If the heroes agree, the durulz set out the next morning. It will take a long day to get from Duck Point to the marshes near Yellowflower Island. About halfway, the heroes are ambushed by a band of Varmandi mercenaries led by Jarstarulf Jarankarsson seeking the bounties on ducks. The band is approximately the same size as the heroes and tries to flee if they meet strong resistance.

After 1613, the island became the main place for durulz refugees to flee to from the many Lunar-sponsored Duck Hunts. Deep in the Marsh, it is relatively safe. However, life there is especially hard. Several duck villages are scattered around the Yellow Flower Island living in ramshackle “nests” built on short stilts. There are many boats and rafts about. From here, Polgo agrees to take the heroes to the Howling Tower.

Traveling through the Marsh in Darkness Season is particularly difficult. The sludgy waters of the Marsh freeze over leaving only a few slushy channels open for slow paced boating. The durulz

*As if that is not bad enough, the boat may make detours to pick up other passengers, with their boxes of steaming snails, baskets of cabbages and damp feathers. And then they start bickering and squawking strange songs, while the pilot becomes drunk on smuggled Lunar gin. Many Sartarites are said to prefer confronting the dangers of the Undead to such treatment by the durulz.*

Exploring the Marsh without a durulz guide is nearly impossible. Endless waves of Walking Corpses will likely drag them down into the muck, where they will soon join the ranks of the Unliving Army. The heroes will be hard pressed to stay alive, let alone

*This secret has been a source of shame for all of the Hoarffoot bloodline and weighs greatly on Polgo. The Hoarffoot have long since sought to (secretly) compensate the Greydogs for their crime. If the heroes speak of getting Wrath, Polgo will leap at the opportunity to expunge his bloodline's crimes by returning the sword to the Greydog clan, even if that means ultimately betraying the heroes...*





## The Unlife Rune

**Meaning: Undead**

*This Form Rune is a Chaotic perversion of the Life and Death runes. It is the insatiable hunger of the Void, draining Life from others to preserve a hollow existence. Those who embrace this rune are cut off from the mystic unity of Glorantha and cast apart from Life and Death. It is the rune of Nontraya the Taker, the enemy of Ernalda.*

*Unlife has power over Life and will often have a situational bonus when it is resisted by Life. Death has power over Unlife, for the Final Death destroys Unlife, and users of the Death Rune often have a situational bonus against use of Unlife.*

find the Howling Tower and the rest of the scenario assumes the heroes have obtained Polgo as a guide.

Polgo and his companions take the heroes to the Howling Tower by means of one or more boats made out of water-proofed reeds. There is little room not occupied by passengers, food, or other cargo, and it is nearly impossible to use the boat as a platform. The weather is freezing, if not colder and the ducks slowly pole the boats are through the icy water. One had better hope the heroes wore lots of fur or wool (a cruel Narrator might force them to make a Moderate or Hard contest lest they be weakened by the powers of cold Darkness).

Polgo and Nicholas constantly swig “burnt wine” (a strong distilled wine) from a clay bottle; they claim the strange liquid (which they stole from Lunar merchants) is a tonic against the cold. They are soon noticeably drunk. Nicholas constantly watches for submerged Walking Corpses. You should try to unnerve the players by conveying the feel of the nightmarish trek through the Marsh with several minor (or major depending on their actions) encounters:

- The boats travel through a narrow channel, relatively clear of ice, and flanked on both sides by hummocks covered with dead trees and poisonous plants. As the heroes look down, they can see that they are traveling over myriad submerged corpses. A closer look reveals that the corpses are watching the boats with hollow eyes. Suddenly Nicholas squawks in panic as a thousand hands reach up out of the water, grabbing at the boat with water-bloated hands. The heroes must beat the hands down and help push the boat into deeper waters.
- The boats push through the thin ice in a broad channel, when a loud crash and splash can be heard in the nearby water. The durulz squawk in panic – what do the heroes do? A few moments later, the toothed maw of a huge crocodilian monster erupts out of the water, trying to grab one of the ducks or heroes. If the monster fails to grab its prey, it submerges and is not seen again, although Polgo is certain it follows the boat.
- The channel passes by a cypress grove, covered in snow. A long line of silent, badly decayed figures walks through the grove carrying work mauls, pitchforks, axes, scythes and so forth. They completely ignore the heroes, perhaps even if attacked (Narrator's choice).

- Nicholas suddenly squawks in panic and the ducks move the boats to the shore of the channel and into a cypress grove. If the heroes protest (who knows what horrors lie further in the grove?), he tells them to lie down flat and points to the sky. Above the channel flies the bronze skeletal form of a “dream dragon,” its bony metallic wings motionless, but its head mechanically moving back and forth, scanning the Marsh below. The heroes must overcome their Clan keyword flaw: Fear Dragons (see the Making Your Orlanthi Character chapter) with some other ability or cower motionless until the dragon passes by (which is exactly what the ducks will do). If the heroes foolishly attack it, they will find it Very Hard to survive the flames that the dragon will vomit down below. The dragon will then keep flying west (towards Delecti’s Palace, the ducks ominously observe).
- As the boats slip through the icy waters by the small snow-covered rocky outcropping called Cyclops Mountain (Polgo warns that a one-eyed, flesh-eating giant called the “Trimmer” lives in a cave on the island), Nicholas points to an open expanse of ice-covered water. A very long, narrow boat made from decayed wood and covered in eldritch symbols crashes through the ice, rowed by a dozen Walking Corpses. A small warband of elite Walking Corpses carrying crossbows stand motionless on the deck. The elite Walking Corpses are each Hard or Very Hard in a fight. Once the boat has passed by (which it will unless the heroes insist on a fight), Polgo and the durulz will pole the boat as quickly as possible towards the Howling Tower.

# The Howling Tower

The Howling Tower can be heard long before it can be seen. As the heroes get closer, high-pitched horrible wails, sounding like monstrous funeral mourners, tear through the constant cold wind. The sounds chill the listeners to the bone, as they feel that this is a place despised and mourned by the gods. As they come closer, the winds grow ever stronger and Orlanthi know that their god is angry. The ducks go very quiet, and grimly pole the boat forward towards the howls and through the icy waters.

The Howling Tower is located on a bleak, rocky outcrop and looms through the gray. A tall pentagonal obelisk of dark stone, the Tower is more than 150 feet high, and topped by a distinctive crenulated battlement. The only entrance is atop



## The Upland Marsh



CARTOGRAPHY: PHIL ANDERSON



a high stair; higher up are numerous arrow slits. A furious gale blows sleet and hail against the stone, but the terrible, demoralizing wailing cuts through the sound of the storm.

The durulz beach their boats on the stony shore, but will not step foot on the island, saying, "We do

not dare go any further. We will wait for you." The heroes must try to overcome waves of fear or else be demoralized.

A high stair leads up the tower to the only entrance: a pair of bronze doors. The doors look impregnable but are slightly ajar. With a push, the doors slowly open wider, giving enough space for the heroes to enter. Inside is pitch-black darkness, as cold as the grave and smelling like death.

If the heroes have a light source they can try and investigate around the entry hall. Their light does not illuminate as much as it should, as though it is fighting a losing battle with the darkness, and patches of darkness move around the flickering light. From outside, howls boom and echo through the hall.



## The Howling Wind

*The tortured wailing that surrounds the Howling Tower fills its listeners with dread and fear. All who try to enter the Tower must win a contest or suffer the consequence.*

- **Appropriate Abilities:** *Air or Life Rune affinities, Brave, Proud, Reckless, and other similar abilities.*
- **Resistance:** *Hard or Very Hard.*
- **Result:** *Any success means the hero can approach the Tower without being demoralized. A failure penalizes all actions based on the degree of failure; the hero will need to be forced into the Tower by his comrades.*

## Entry Hall

The entry hall has very high vaulted ceiling and a central pillar. Along the wall a circular stairwell leading up and down; the stairwell leading down stinks horribly. The light illuminates many figures – armed men and winged monsters! A closer look reveals that the men are mail-wearing desiccated corpses and the winged beasts are sculptures of stone or bronze. There are perhaps as many figures as there are heroes. None move under any circumstances, at least not yet.

## First Level

The Great Hall of the Tower is described in more detail later.

## Lower Level

The lower level of the Tower stinks of rotting flesh and is very cold. Eviscerated corpses are chained to the wall, and a pile of skulls is stacked next to a bloodstained altar made from some black stone. In the middle of the room is a low circular stone wall about ten feet in diameter, which surrounds the

## The Tower's Architecture

*The basic layout of the Tower is a pentagon whose sides are 45 feet long, resulting in a pentagonal room on each level whose sides are 25 feet long. Entry is on the second floor. The walls are a massive ten feet thick. The Tower is made out of dark granite stone blocks and is of inhuman craftsmanship.*

*There are four vaulted levels all laid out the same way: a pentagonal room with 25-foot sides, a central pillar supporting the ribs of the vault. The ceiling is between 20 to 25 feet high. A stone stairwell winds around the interior wall. The fifth and sixth levels have much lower ceilings, only about 7 or 8 feet high.*



vertical shaft of a deep (actually bottomless) pit. No light can penetrate the foul darkness of this pit; it is a passageway into the Underworld.

## Upper Levels

The upper levels of the Tower were once the quarters of the servants and warriors who resided here. These rooms have long been abandoned and are badly damaged and decayed.

## The Great Hall of the Corpse-King

The stairs going upwards lead to the Great Hall of the Tower, which is grandly decorated, with many more sculptures and armored corpses. Rotting tapestries hung on the wall and there are the bones of several corpses on the floor, intermixed with many beakers, plates, bowls, and goblets made of gold and silver. Fresh poppies and white roses are littered on the floor in places.

Seated on a stone throne in the center of the room is a tall and horrible figure; a blue-skinned, desiccated corpse, clad in kingly mail, with a full helmet with an animal crest and a great golden neck ring. At its feet lays a great, unsheathed iron sword bearing silver-inlaid runes of power.

The seated “king” is swathed in inky black darkness, and feminine voices whisper together and then laugh. It is a silvery, musical laugh that, although feminine, is clearly inhuman. The voices whisper again in a strange language. Those rare individuals who understand Auld Wyrmish hear the voices say:

“There are kisses for all of us.”

Where there were once patches of darkness, there are now three beautiful women, with skin so pale as to be chalk-white. They are dark with dark piercing eyes, great masses of black hair and brilliant white teeth that shine against the ruby of their voluptuous lips.

The heroes will be momentarily stunned; they watch the women gracefully glide towards them with a deliberate voluptuousness. The women lick their lips and white sharp teeth like an animal, and say, “Embrace us, and join with us for eternity.”

## Dancers of Darkness ●[Undead]•

Delecti is served by a cult of demonic women named the Dancers of Darkness who worship him as the embodiment of Nontraya the Taker and Waster. They are the thanes of the Undead Army, his roving eyes and ears, and his lovers. Dancers are all female, all appear young, all beautiful, all very magically powerful, and all deadly. Meeting a Dancer can be a very bad experience. They may have to be patient and wait their chances outside the Marsh, but inside the

Marsh they totally unleash their inhibitions. Fighting a Dancer is always at least Very Hard, as they use spells and inhuman strength. When defeated, a Dancer dissipates into cloud of Darkness unless killed with Death.

The Dancers are occasionally encountered expanding the Marsh's boundaries. They do this by pounding metal rods into the ground a few feet away from the Marsh's current boundary. They then perform a midnight ritual (it only takes one Dancer to do this) and over the course of the next year, the swamp extends itself around the Blackthorn Grove that is created from the rod. The Dancers do this often, and thus the swamp regularly grows in size. It used to be no wider than Delecti's Ruins.

If any heroes successfully resist the Dancers, the Dancers shriek in frustration and anger: Hell hath no fury like an unliving monster scorned! They withdraw towards the throne (leaving any Completely Defeated heroes to bleed to death) and throw themselves at the corpse “king” seated on the throne, crying pitifully. Patches of darkness swirl around the room and the howling wind grows much louder.

Then the corpse “king” lunges at one of the heroes and the Dancers of Darkness attack the other heroes. This should be managed as a Group Extended Contest.

## The Seduction of Unlife

*The Dancers of Darkness embody the seductiveness of Death and are a perversion of Life. They promise Death and eternal existence as a Walking Corpse slave of Delecti.*

**Appropriate Abilities:** *Life Rune, love for another person, clan keyword, or any other tie to Life. If a hero has the Death Rune, that will actually augment the resistance!*

**Resistance:** *Hard or as determined by the Pass/Fail cycle.*

**Complete or Major Victory:** *The hero recognizes the Dancers as embodiments of the ephemeral False Death and is immune to their charms or threats. The Dancer who confronted the hero flees from the Tower, screaming in anger and fear. The hero gains a Lingering Benefit in confronting the powers of the Underworld, such as the Dancers of Darkness.*

**Minor or Marginal Victory:** *The hero resists the Seduction of Unlife and can act. The Dancers will avoid this hero and the hero gets a Lingering Benefit against the Dancers of Darkness.*

**Marginal or Minor Defeat:** *The hero is seduced by the Dancer and will close his eyes in languorous ecstasy as the Dancer begins to drain him of blood, suffering a penalty on all actions appropriate to the level of failure. The hero gets a Lingering Penalty in any action against the Dancers of Darkness.*

**Major or Complete Defeat:** *The Dancer tears out the hero's throat to feast on his blood, leaving him dying. If the hero survives, he gains a new Flaw: Lust for Death and a Lingering Penalty in any action against the Dancers of Darkness.*



## The Corpse King ●[Undead]

This deadly wight has leathery blue-black skin, pulled tight over its bones, savage talons like iron daggers, and eyes that burn with a cold baleful light. It wears a hauberk of dwarf-crafted iron mail, an iron helmet with a hound crest, and wears the gold neck and arm rings of a king. The wight is Nearly Impossible to fight — it is possessed with inhuman strength, terrible fury, and lightning speed. Worse, weapons made of bronze, bone, stone or wood simply will not bite its hide. Magic, iron and raw strength will work, but little else. The wight is particularly susceptible to Death magic, which gets a situational bonus against it (and a specific ability bonus if it is Undead fighting magic). The wight is terrified of the sword Wrath, and is only Hard to fight if armed with that sword.

The Corpse King is none other than the wight of Indrodar Greydog, animated by the Necromancer's sorcery to spite Humakt and punish Delecti's greatest mortal foe. The Corpse King is only Indrodar's corpse, and is not inhabited by his soul; that suffers endlessly in the depths of Korang's Pit so long as his corpse is subject to Delecti's will. If his corpse is finally laid to rest, Indrodar (and Humakt) will be very grateful to the heroes. The heroes get a +**W** plot augment if any player proclaims the real identity of the Corpse King.

If the heroes defeat the Corpse-King, surviving Dancers of Darkness flee the tower, shrieking curses at the heroes describing what Delecti shall do to them when he arrives:

*May Delecti deny you Final Death!  
May he enslave your body!  
May he torture your soul!  
May he make you beg for our embrace!*

Angry shadows dance throughout the Tower and you should give strong hints to the players that they should get out of the Tower before Delecti summons the Army of the Walking Corpses. If they tarry long, start awakening the many Corpse Warriors and



## The Sword Wrath †

*The sword Wrath was forged by the Mostali during the Great Darkness to fight Nontraya and his Undead Empire. It is a double-edged iron longsword with a cruciform hilt intended to be used with both hands. Silver-inlaid runic inscriptions are carved into the groove; most prominent is the Death Rune (which the sword itself resembles). The sword is sacred to the Humakt cult, part of the Lismelder tribal regalia, and tied to the Greydog nyter.*

*The sword functions as a Sidekick and can be permanently cemented for 1 Hero Point. It has the following beginning abilities (which may be improved as the hero gets a stronger connection with the sword):*

† Death Rune 2**W**

*Bring Final Death to the Unliving +3*

*Vengeful 2**W***

*An ability of the Player's Choice at 13*

*An ability of the Player's Choice at 13*

*The sword also has a Flaw — at some point the sword will be responsible for three terrible deeds on the part of the owner. While possessed by Indrodar, the sword killed Indrodar's own king Mad Blood Malan, and later Queen Lismelder, his queen. It is unknown what the third and final terrible deed was.*



bronze sculptures in the Tower, making the contests progressively more difficult. A cruel Narrator may want to require the heroes fight their way out the Tower, giving escape a suitable difficulty level.

## Marshedge

Assuming the heroes escape from the Tower, Polgo and the ducks are waiting for them. Once on the boats, the durulz quickly pole away from Marsh towards solid land. After several hours of furious paddling, the exhausted ducks beach their boats at Marshedge, a village of the Lismelder Tribe.

The Marshedge clan has close links to the durulz. Their chieftain, Alfgar the Grim, knows Polgo. The heroes should offer gifts, poems, or service to Alfgar in exchange for hospitality (typical when meeting a chieftain or king from outside your clan) – showing Alfgar the sword Wrath can augment this (using Wrath's best ability); the difficulty should be *Moderate*. With a success, Alfgar will be friendly and supportive of the heroes, offering gifts and seating them at the high table along with himself and his thanes. With a failure, Alfgar still grants hospitality, but will be suspicious of the heroes, as he knows of the heroes' rivalry (and perhaps feud) with the Greydogs.

At the feast, there will be much drinking, and the heroes will be encouraged to boast of their deeds. Songs will be sung about the Necromancer's long and unrelenting feud with the living, nothing but war; how he would never parley or make peace with any tribe nor pay the wergild for those he killed. The heroes' actions are seen as payment on some of the blood debt owed by Delecti to the living.

At some point during the festivities, Polgo leaps on the table and wax poetical about the heroes' deeds. He composes a remarkable praise-poem, which calls the heroes "avengers-of-kings, wight-banishers, and king-slayers." After telling the story of how the heroes avenged Indrodar Greydog, Polgo then goes on to add:

*Greydog's avengers returned  
Dread corpse-maker to Greydog's heirs.*

The poem is well received by Chief Alfgar, particularly that last bit. However, Polgo's poem completely ignores the heroes' pledge to return the sword to Ernalsulva. Explain the players that letting Polgo's statement stand would be a betrayal of their pledge to Ernalsulva and could result in the divine disfavor of the goddess Ernalda. Worse yet for the hero who made this pledge, letting Polgo's statement stand would damage his identification with Orlanth, impairing his ability to use Orlanth's Rune Magic.

How this scene plays out depends in large part on how the heroes have acted up to now and how they justify their decision not to bring the sword Wrath to the Greydogs. Some options include:

- Magically displaying the favor Orlanth has for Ernalsulva's Wooer and thus proving this to be a heroquest not to be trifled with. If successful, the hero light around the Wooer is visible and there is broad agreement that the heroes should fulfill their pledge. (Orlanth divine rune affinity).
- Wax poetically about the love Ernalsulva's Wooer has for her and how he must honor his pledge to his love. (Love Ernalsulva).
- Recite the many crimes of the Greydogs against the Orlmarth and argue that they are not worthy of being Indrodar's heirs. (Hate Greydog).
- Proclaim "Nobody can make me do anything!" The sword is yours and it will go to whom you choose. (No roll necessary; this is one of Orlanth's sacred laws).

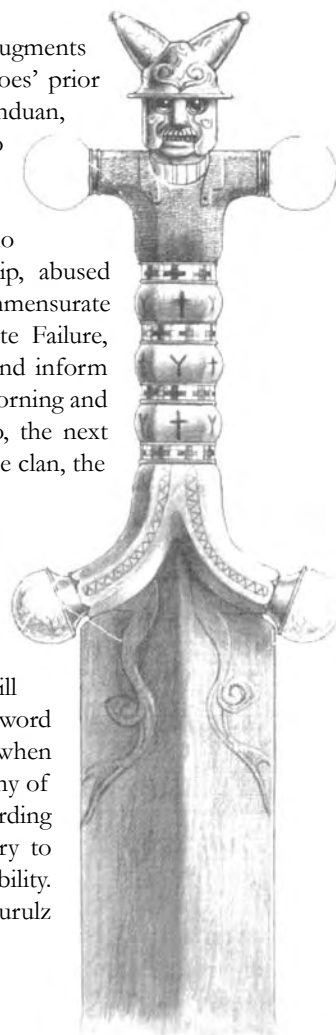
Situational bonuses and even plot augments are certainly justified based on the heroes' prior actions. Heroes who befriended Branduan, aided the ducks in their retreat to Yellowflower Island, or otherwise acted nobly and honorably should receive appropriate plot augments. Heroes who killed Branduan, spurned his friendship, abused the ducks, and so on, should receive commensurate penalties. If the heroes get a Complete Failure, Chief Alfgar will get extremely angry and inform the heroes that they are to leave in the morning and never return to Marshedge lands. If so, the next time the heroes encounter the Marshedge clan, the results will likely be violent.

## Polgo's Betrayal

As stated earlier, Polgo's motivation is to redeem the Hoarfoot durulz by returning the sword *Wrath* to the Greydogs. If the heroes refuse, Polgo will have to take action himself and steal the sword Wrath. He will do this during the night, when the heroes sleep in Marshedge Hall. If any of the heroes are taking particular care guarding the sword during the night, let them try to thwart the theft with an appropriate ability. Otherwise, the theft will just happen; durulz are, after all, notorious thieves!

**Below**

*The sword Wrath,  
made by the dwarfs for  
Indrodar Greydog.*





## The Flight of the Duck

*Wrapping Wrath in blankets, Polgo flees in the night to Greydog lands. The other ducks take their boats into the Marsh. With such a head start it will be Nearly Impossible for the heroes to catch up with him. Once in Greydog village, Polgo presents the sword Wrath to Branduan, who in turn publicly swears to give the sword to Ernalsulva at the Feast of Beasts in Sea Season. Having made restitution for the Hoarfoot betrayal of Indrodar Greydog, Polgo returns to Yellowflower Island, hoping not to cross the heroes' path in the future.*

When the heroes awaken in the morning, the sword Wrath is gone. Alfgar's retainers have no idea what happened, although it is quickly noticed that the ducks are all gone. Where they went is unknown, but their boats are gone. By mid-day, a heavy snowfall makes travel difficult. Alfgar will be mortified by this breach in his hospitality and offers his services in compensation. Some thanes suggest that the ducks took the sword, others suggest that the Dancers of Darkness stole the sword in the night.

The next day, the weather is clear, permitting travel. The heroes soon hear of Polgo's betrayal, as word will come from the Greydogs that:

"A duck presented the Greydog clan with the legendary sword Wrath saying that it belonged to Indrodar's heirs. Killer-Branduan Hodirison took the sword and swore by Orlanth that he would present it to Ernalsulva Entariosdottir at the Feast of Beasts next Sea Season!"

## But My Players Killed Branduan!

*It is entirely possible that the heroes have already killed Branduan. If that is the case, the Greydogs take the sword and give it to their chieftain, Kornos Longbrewer. Kornos will not present the sword to Ernalsulva but will hold onto it as part of the clan regalia. The heroes still need to take the sword back from the Greydogs, but there need not be the same time urgency.*

*Kornos Longbrewer is the latest in a long line of Longbrewer chieftains, known throughout Sartar for their ability to brew fine mead, beer, and cider. He is respected by his clan for his ability to compromise and move with the times. About fifty years old, Kornos is still a strong warrior, and is stoutly defended by his thanes and bodyguards.*

## But My Players Befriended Branduan!

*It is also possible that the heroes befriended Branduan. If that is the case, Branduan will honor his friendship and offer to present the sword to Ernalsulva with the heroes. The bloody feud between the Orlmarth and the Greydogs will be avoided (see next section) and many lives will be saved.*

## The Greydog Feud

The heroes return to their clan, definitely cold (as it is nearing mid-winter), likely frustrated. Most likely they are seething with rage and seeking vengeance against the thieving Greydogs! The heroes will likely seek the clan chieftain to persuade him to declare a clan feud with the Greydogs.

There will be consequences to the heroes' actions as the choices they make will likely lead to a blood feud between the clans and possibly to tribal war. Let the players know that Orlanthi song and story provide some suggestions as to their heroes' next steps:

- They might challenge Branduan (or Chief Kornos) to a duel over the sword. However, he does not have to accept and the Champion Kornard Greydog (a very skilled duelist) may fight for him. Worse yet, he will have the sword Wrath, which could make this a Nearly Impossible duel. However, this could be done at anytime and would require minimal support from the clan (Moderate Difficulty).
- They might gather a band of supporters and attack the stead where Branduan lives and take the sword by force or fire. This would be easiest in Dark Season or early Storm Season and would require moderate support from the clan (Hard Difficulty).
- They might persuade their clan to rally behind them and launch a full-fledged war against the Greydogs, seeking to gain the sword on the battlefield. This would have to be take place in mid-late Storm Season at the earliest (when the snows start to melt) or immediately after the Sacred Time, and would require complete support from the clan (Very Hard Difficulty).

Being players, they may well come up with a completely different plan, which you should just improvise.

The heroes should come up with their plan and approach their clan leaders to rally support for their plan. If they fail to rally support, let them try again the following season; or let them strike out on their own, but warn them that they run the risk of outlawry from their own clan.



## Option 1: The Duel

To challenge Branduan (or Chief Kornos) to a duel, the heroes will have to find some way to confront him without getting killed in the process. The easiest way would be to gather a large number of armed supporters and simply march over the Starfire Ridge to Greydog lands.

The heroes will need to goad their opponent into accepting the duel, using an appropriate ability (Air or Communication Rune, Proud, Poetry, Insult Enemy, Clan keyword, and so on). It will be much harder to get Chief Kornos to agree to fight a duel than Killer-Branduan (Very Hard as opposed to Moderate difficulty).

Orlanthi duels are very legalistic and embody both the passionate violence and the legalist traditionalism of the Orlanthi. The challenger must fight his own duel, but the defender is permitted to have a champion fight for him. Assuming their opponent rises to the challenge; the heroes need to pick a place, date and terms for the duel:

**Place.** The heroes should pick some neutral territory for the duel – otherwise, one side or the other may simply attack their opponents in force. The Greydogs will not accept a Nymie Vale location for the duel! Some good locations would be the Humakt temple of Indrodar's Necklace or atop the cliffs of the Upper Starfire Ridge.

**Date.** The duel should be held three to seven days after the challenge. This gives the parties the opportunity to make arrangements, offer sacrifices to the gods and so on.

**Terms.** The heroes should specify how many people will fight (one or more) and how many witnesses will be allowed to accompany the fighters. The heroes should also specify what they are fighting over.

The duel should be an extended contest at Very Hard Difficulty. Armed with the sword *Wrath*, the Greydog warrior (Branduan or Kornard) will likely be more skilled than the hero-duelist (although player Hero Points may still win them the day).

**Consequences:** If the hero wins, the Greydogs return the sword. If the hero loses, the hero not only loses the sword, but also takes a penalty to reputation commensurate with the level of failure.

If the heroes defeat or kill the Greydog warrior, the Greydogs insist on compensation at the Colymar tribal moot and try to get Lesser Outlawry proclaimed against the heroes.

## Declaring a Feud

*When Orlanthi seek a feud against another clan, they first take their complaints to the chieftain, who decides if it warrants clan consideration. If so, he sets a date for the clan ring and bloodline elders to meet, typically the next clan holy day. The clan leaders make sacrifices to seek ancestral approval and divine outlooks. Plaintiffs state their case before the chieftain and ring. Discussions are held, and the chieftain decides.*

*If a feud is declared, the clan performs a short ritual called "Passing the Red Collar." The elders, warriors, and other interested parties wear the collar to make their vows. The chief priest sacrifices immature cocks to alert the nyter, Orlanth, and Ernalda. The clan then sends a messenger to tell the tribal king(s), another to Issaries (whose herald bears word to the enemy), and others to warn all clan members.*

*The clan and ring decide what to do next. Although they can make a quick strike or a raid, most commonly they "wait for the chance" before sending the warband off. If the clan feels slighted, if their honor has been attacked or diminished, then they have a great reason to redress the balance immediately.*

## Option 2: Attacking the Greydog Stead

Orlanthi songs and stories celebrate the hall-burning as a particularly brutal but efficient tactic in a feud. A hall-burning typically takes place at dawn or during the night; a raiding party (usually between 7 to 35 combatants) sneak up to the stead during the night and surround the doors to the hall. The hall is set alight, and everyone trying to leave the building stead is killed or captured.

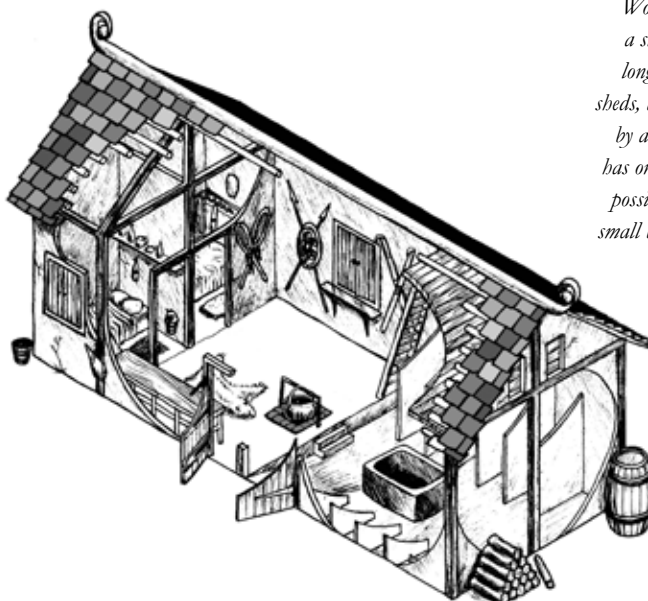
If the heroes take this approach, they will need to gather a raiding party and head over the Little Starfire Ridge to Grey Vale to Snorrirstead where the Hodorisons (including Branduan) reside.

### Snorrirstead (left)

*This is a typical Orlanthi stead with about forty residents (10 adult men, 10 adult women, 5 thralls, 15 children).*

*Olav Iron-Axe, a fine warrior and lawspeaker, informally heads the stead but his cousin Branduan Norrimsson is the stead's most famous resident.*

*Snorrirstead is built in a clearing in the Hare Woods. It consists of a single large wooden longhouse and several sheds, and is surrounded by a low stone wall. It has one door, making it possible for a relatively small band to assault it.*





















sword, tell them that they hear a silvery “ting” sound and see things with a magical clarity.

The final gift is the Red Hands of Hofstaring, now sheltered in a fine fur-lined bag. “Return these hands to my father and he shall be able to go to his rightful place.”

After they receive the three gifts, Queen Entarios dismisses the heroes.

The Third Impossible Task is detailed in the next chapter. It is very unlikely that the heroes will be able to commence preparations for several seasons. Sea Season is the time of much work: planting and sowing seeds, herding cattle to the fresh new grass, plowing fallow fields and harvesting the winter crop.

## Fazzur Wants Peace, Now!

As far as General Fazzur Wideread is concerned, the heroes could not have picked a worse time to start a war between the Colymar and Lismelder. Fazzur plans to take advantage of the war between King Broyan and King Rikard and launch a major invasion of Heortland in late Sea Season 1619. Thousands of soldiers from across the Empire have been gathering at the great Lunar Camp outside of Wilmskirk for the better part of a year; more are expected to arrive during Sea Season. Fazzur intends to use the Creek-Stream-River to help supply this great army. The last thing General Fazzur wants is a tribal war interfering with his supply chain!

### Possible Events Associated With Fazzur Wants Peace, Now!

*A squadron of Lunar cavalry crosses the heroes’ lands. “Nothing hostile, just trying to go on through.” Right before they leave, their leader asks for food from the heroes. If he is refused, he orders his men to kill a cow or three sheep. He clearly is not afraid of the clan. (Wealth)*

*Some Imperial soldiers come to the clan. “The holy day of the Goddess is approaching,” says the leader. “Give us a gift of ten cows and a wagonload of grain, or we will burn your stead and ship you off to slavery just like the Dundalos dogs.” (Wealth)*

*A strong force of Imperial soldiers comes to the clan. “We are looking for a thief. Bring all the men out into the clearing.” The soldiers go house to house and drag everyone out. They kick and throw all the men into a rough line while the women watch in fear and the children cry. The commander walks down the line and peers into the face of every man. “You!” she shouts, and grabs one of the farmers by the hair and drags him out of line. A couple of soldiers rush up and drag him away. The player heroes know exactly who he is. The farmer is taken away and never seen again. He leaves behind a sick wife and several young children. (Morale)*

*An Imperial patrol crosses the clan lands. The herd boy comes running into the stead to report it. He says that they are killing sheep just a mile away. (Wealth)*

In Sea Season, some weeks after the Feast of Beasts, a full regiment of Tarshite heavy cavalry arrives in Quackford, led by Gordius Silverus. News that some five hundred Tarshite mounted thanes are only a day from Old Man Village will make it very quickly to the Orlmarth clan. The following day, the kings of the Colymar and Lismelder tribes, along with their thanes and notable supporters, dutifully arrive in Quackford to pay their respect to the Detachable Right Hand of Fazzur Wideread.

Perhaps the heroes show up to witness the meeting of the two kings, perhaps they remain a safe distance away. In the comparative privacy of his luxurious tent, Gordius Silverus compels King Kangharl to make peace with King Harvald and to pay compensation for the Greydog dead and wounded. The price is stiff, likely hundreds of cattle, many ounces of silver, and other expensive goods. It is reported that King Kangharl has threatened to squeeze reimbursement out of “the hides of those damned Woodpeckers.” But a truce is, at least temporarily, called to the feud between the Orlmarth and the Greydogs.

Word comes to the heroes that whenever their names are mentioned the king grows very silent and angry. Others say that his Lunar sorcerers slander the heroes accusing them of being friends of his enemy, the exiled Queen Leika.

## News of War

In Fire Season, news spreads like wildfire that General Fazzur Wideread has led the Lunar Army to conquer Heortland. Many thousands of soldiers from the two Lunar camps at Wilmskirk and Duck Point marched south in the greatest display of Imperial military might since the Conquest of Sartar. Within weeks, Volsaxiland is all but conquered; only the port city of Karse and the sacred fortress of Whitewall still hold out against Lunar siege.

## The Legal Summons

Some weeks before the tribal assembly in Fire Season, one of the king’s thanes rides to Old Man Village with his Black Oak bodyguards. The thane, Darsten Black Oak, is a kinsman of Kangharl’s and said to be a Lunar sorcerer. In the presence of the chieftain, Darsten swears the Legal Oath, pledging his honor and soul to uphold Justice and asking Orlanth, Lhankor Mhy, Heort and Sartar to guide him as a juror (although it is said that he winced and grimaced in pain as he spoke those names).

Darsten pronounces his judgment: Colymar law demands that the Woodpeckers must compensate King Kangharl for his payment to King Harvald.



The amount he demands is immense and will be Nearly Impossible for the clan to pay without suffering greatly (and many clan members suspect it is far greater than the amount the king actually gave the Lismelder tribe). Even worse, Darsten proclaims that the heroes should be punished with Greater Outlawry for their crimes. This would be a terrible punishment, akin to a death sentence. Darsten informs the clan that he will present his judgment against the Orlmarth at the tribal moot.

The heroes will need the support of their clan at the moot if they are to avoid Greater Outlawry; they will likely want to use one of the clan's resources:

- **Morale Resource** (their ability to present a unified front that will not break despite pressure).
- **Peace Resource** (their ability to get other clans to agree to compromises).
- **War Resource** (having the clan muster and be ready to defend its rights through violence).
- **Wealth Resource** (the clan's ability to buy the support of the assembly).

The heroes might also wish to get the support of other clans like the Ernaldor or the backing of the Greenstone Temple. Perhaps they will seek the counsel of Minaryth the Purple, the great Lhankor Mhy sage of Jonstown.

The heroes will need to recruit three jurors; these can be from their own clan or people respected within the Colymar tribe. Be prepared to give Situational Bonuses or even Plot Augments depending on how the players roleplay this.

## Founder's Day ☿

Founder's Day is the week before the tribal assembly. Ask the heroes if they plan to do anything special or make any particularly grand sacrifices to Sartar.

## The Tribal Assembly

The tribal assembly is a combination of judicial court, fair, and public entertainment. This open-air assembly is held below Clearwine Fort and is attended by every Colymar clan chieftain, their thanes and supporters, priests, and interested freemen, as well as by merchants, entertainers, and travellers. Men arrive with shields and weapons as the assemblies are often raucous affairs and violence is not unknown.

The tribal assembly traditionally begins with sacrifices by the king to the Lawgivers – Orlanth, Vingkot, Jarani, Heort and Andrin. However, Kangharl offers no sacrifice to Orlanth; indeed, several years back he had the Clearwine temple to

Orlanth dismantled and all the property and all the decorations and regalia removed. He then burnt down the temple. Kangharl simply has the laws of the tribe recited by a law-speaker.

The assembly is presided over by the king, who is protected by his grim thanes and bodyguards. Darsten will have three jurors:

- **Markalor Broadsole**, a notoriously greedy merchant of Quackford;
- **Yrsa Almswoman**, a Moon-worshipping servant of the king; and
- **Ornar Greyman**, a Lhankor Mhy sage and lawspeaker from the Greydog clan.

It will be obvious to the heroes that Kangharl is supportive of whatever Darsten and his jurors say. However, the tribal assembly has the final say, as Kangharl is seeking Greater Outlawry against the heroes. If the heroes do not think it is possible to win at the Law Court, it is always possible for them to resort to violence.

The heroes can demand the Combat Option and challenge Darsten to a duel. King Kangharl will have his champion stand in for Darsten: a fearsome Sword of Humakt named Alebard, who long ago swore an oath to fight for Kangharl. Alebard is Very Hard to defeat in a duel, but if the hero wins he gains a Lingering Benefit to his reputation.

### The Law Court

*Manage the law court before the tribal assembly as an extended group contest against the heroes and their supporters, using appropriate legal skills (or defaulting to Clan Keyword or Lawspeaker) and augment and assisted as appropriate.*

**Obstacle:** *The heroes seek to minimize the Orlmarth compensation to King Kangharl and avoid outlawry. Unfortunately, the King is strongly against the heroes' case making the resistance Very Hard.*

**Complete Victory:** *The heroes manage to get themselves and the clan completely vindicated. King Kangharl leaves in a fury, vowing vengeance.*

**Minor or Major Victory:** *The heroes avoid outlawry (although the king may seek to have them killed anyway), and the clan gets an appropriate bonus on the Wealth Resource Crisis Test.*

**Marginal Victory:** *The heroes receive Lesser Outlawry (although only the king is willing to enforce it), and the clan gets a small bonus on the Wealth Resource Crisis Test.*

**Tie, Marginal, Minor or Major Defeat:** *The heroes receive Lesser Outlawry, and the clan gets a penalty on the Wealth Resource Crisis Test.*

**Complete Defeat:** *The heroes receive Greater Outlawry, and the clan is beggared by its penalty on the Wealth Resource Crisis Test.*

*Following the Law Court, the clan will be subject to a Wealth Resource Crisis Test at Very Hard to Nearly Impossible difficulty to see how easily they can compensate King Kangharl.*







## Important Note to Narrators

The Descent into the Underworld is very different from the previous scenarios: it is an exploration of the mythic landscape of Glorantha and, hopefully, an exploration of the psychology of the heroes themselves.

It may take the heroes many seasons to finish this heroquest. The scenario text assumes that the heroquest takes place in Sacred Time of 1619-1620, but with minimal changes, it could take place the following year. Make sure that the heroes (and players) are ready for this quest.

**Warn the heroes that the stakes for this heroquest are very high!!!** Heroes may die or be trapped forever in the Underworld. Worse yet, failure in the heroquest could result in the destruction of the Orlmarth clan.

## Preparations for the Underworld

The heroes need to prepare for entering the Underworld. At the very least, they must do the following:

- Learn about the Hell where Hofstaring is imprisoned;
- Determine how they plan to enter the Underworld;
- Gather any magical support, allies, or items that might help them in the Underworld.

It is very likely that the players have ideas and plans far beyond this list.

The priests tell the heroes that they will need to crossover to the Other Side in a ritual that will bring them to the Underworld. This must be an Otherworld Heroquest – the heroes want to directly interact with the magical powers of the Other Side. The priests know the rites of three magical paths to the Underworld:

**From Orlanth's Hall when Orlanth's Ring descends into the Underworld.** Roughly every two weeks, Orlanth's Ring travels into the Underworld. During this time you can travel from Orlanth's Hall directly into the Underworld. The heroes will inherit Orlanth's enemies by taking this path which requires that the heroquest be led by an Orlanthi initiate.

**From Ernalda's Loom House.** There is a door from the Earth Palace that leads to the Necropolis of Ty Kora Tek, although it is easier to open in the Darkness. The heroes will inherit Ernalda's enemies by taking this path which requires that the heroquest be led by an Ernalda initiate.

**From the Six Stones of Indrodar's Necklace.** This place is an entryway to the Underworld and is

guarded by the priests of the Humakt cult. Anyone can cross over to the Underworld here, assuming the Humakti allow it.

**Other paths exist:** "Perhaps the easiest is a place that leads directly to the Underworld, like the Tarpit on the Shadow Plateau, the Dekka Crevice in Volsaxiland, the Hell Crack of Pent, or Magasta's Pool in the center of the Ocean. Such places usually have powerful guardians though."

## The Pit beneath the Howling Tower

*If the heroes have described the Pit beneath the Howling Tower, the priests will say that is likely an entryway into the Underworld. This is likely the easiest and yet most dangerous way directly into the Underworld, although it does require that the heroes return to the Howling Tower.*

This is hardly enough information for the heroes to hazard going into the Underworld for. The priests warn the heroes that they do not know where the Lunar Hell might be. "And without knowing that, you will be lost in the Underworld, doomed to wander in the Realm of the Dead for eternity." They suggest the heroes consult the Jonstown library. "The priests of Whitewall or the Stormwalkers of Old Wind know the paths through the Underworld, but the Lunar Army is between here and those places. And the priestesses of Ezel know the Underworld like it is was a nearby village, but that is in far-off Esrolia."

The heroes are unlikely to be able to travel until Dark Season, as the clan needs their labors during the Harvest and even beyond, into the first two weeks of Dark Season. Winter comes fast and hard. A bitterly cold Humakt storm comes from the north, bringing no clouds, and sending strong, cutting winds.

News comes from Hendrikiland and the Lunar Conquest. Karse, the fortified city that guards the mouth of the Marzeel River and the Suchara Vale, fell to a Lunar assault. Rumor has it that a regiment of inhuman dragonewts slew the defenders. The surviving inhabitants opened the gates and welcomed Fazzur and the Lunar army. Only sacred Whitewall still holds out against the Lunar army.

## Minaryth Purple

The Jonstown Library is nearest source of information, and the heroes may already have a relationship with Minaryth Purple. If they have not already met him, Minaryth takes a personal interest in the heroes, as he was an old companion and friend of Hofstaring Treeleaper. Even more significant: Minaryth has been in the Underworld himself, having long ago traveled to the Court of Silence to question the Dead!



## Learning About the Underworld

*The first place for the heroes to start is by asking the priests of their own clan. Their clan priests can tell them some common myths, which are described below.*

### What the Priests Tell You About the Underworld

*Underneath the realms of Earth and Water is the Underworld. It precedes all that can be known, and houses mystery, spawns mystery and is a mystery itself. It is where we all came from and where we are all going. The most famous places in the Underworld are the Court of Silence, the River of Hate, and the Hall of the Dead, but there are many other locations that appear in many stories like the Bridge of Bones, the River of Swords, and the Palace of Darkness.*

### The Court of Silence

*Here is what happens when you die:*

*Your soul separates from your body. For seven days the soul lingers near the body, drifting farther apart from it and developing spirit senses. When it is ready, the soul flies inward into the heart space, which is a mirror that cannot be fully penetrated until you are dead, or have acquired a heroquest initiation.*

*On the other side of the mirror is an icy mountaintop. Though no stars, planets, or sunlight the sky, the newly dead can see. The soul joins in a parade of others, all bearing the marks of their life and death upon them. No one speaks. The procession descends through a vast mountain range whose peaks and cliffs are all piercing and jagged. At the bottom of the mountains, where the black sand lies in piles, the path meanders. At this place, the ghosts of broos, and things like them, depart.*

*A bridge made of bone spans a great chasm. At the bottom of the chasm roars the River of Swords, and the only sound is the horrible clashing of arms. On this bridge stands Janak, with a long stick, who knocks all perjurers off into the suffering below.*

*The road leads to a great round tower, so vast that the edges of it cannot be seen from the road, nor can its top be seen. A hundred doors penetrate it, and the vast throng of dead enter the Courts of Silence.*

*The crowd is silent, each awaiting their turn. At the front of the hall is the throne of Darhudan, Judge of the Dead. He used to be Grandfather Mortal, the first person to be made, and the first person to die. And in galleries around all the walls of the hall wait the gods and their servants. Each soul approaches him, to be recognized and judged. Darhudan asks for the history of the person from anyone present. The gods who wish to speak descend from the gallery to serve witness. Then Darhudan assigns him to a fate, and the soul departs, appropriately escorted, through one of the hundred doors at the rear of the Courts of Silence.*

*Through those doors wait the places we might go in the afterlife. Some are good, like Orlanth's Hall or the House of Women. Others are evil, like the Dead Air or the Empty Mountain.*

### Darhudan and Darhudana

*Darhudan was the first mortal made, along with his twin sister and consort Darhudana. Together, they were the ancestors of all mortals. Darhudan was king of all his descendants by the Old Gods and he had no equal in judgment and wisdom. The Old Gods allowed him to live with the gods and goddesses on the Spike and acclaimed him King of the Inner World. He named the five directions and reigned 100,000 years until his judgment failed him and he succumbed to jealousy, fear, and avarice. Jealous of the divine powers of the gods, fearful that he would not receive any of the new powers coming into being, Darhudan succumbed to avarice when Eurmal offered to show him a new power that he had found. That power was Death and thus Darhudan became the first Dead.*

*In the Underworld, Darhudan remained king of all mortals. He is now Judge of the Dead in the Court of Silence. He maintains an unswerving dedication to maintaining order and harmony amongst the dead, and assigns the dead appropriate places in the Underworld for their deeds.*

*Every person must someday confront Darhudana, who knows all men's crimes and righteous acts. Those who were honest and fair will have their gods to plead for them. The wicked will stand alone, condemned. Guided or hounded by spirits, each judged soul leaves the Courts of Silence by a doorway into their own heaven or hell.*

### The Long Descent

*The gates slammed shut, but the Lightbringers could still see, for before them glowed a path of Yelm's blood. Their journey was not easy, and they were not far past the gates when Canis Chaos attacked them for the first time. This was an easy attack to repel.*

*After some time they reached Kaldar's Gate. Eurmal said they must go through it, but the two guardians did not allow this. They were Kaldar and Sinjota. However, Orlanth challenged Kaldar to fight and won, while Eurmal seduced Sinjota to divert her while the rest slipped past.*

*For a long time they marched along the Path of Silence with the recently dead. Lhankor Mhy knew where to leave that path, for it was a secret which had to do with the Elder Tree.*

*At the River of Swords, Issaries negotiated with Jeset the Ferryman for the fare of passage for a live person across it.*

*Each of the companions had a special place, where they alone knew the secret to succeed at something. If they had not shared this secret, they would have failed. And each of them had a moment of failure, when their best and proudest skills were seen to be naught.*

*They passed deep places, and once found their way to the Obsidian Castle, where they were guests of the Only Old One before he betrayed them.*



Minaryth can prove to be an incredible resource to the heroes and the Narrator. He is one of the greatest sages of Dragon Pass, and an ally and advisor to the Sartarite Rebel Queen, Kallyr Starbrow. Through Minaryth, you can provide the heroes with information on any subject, no matter how obscure. Because of his usefulness as a narrative tool, remind the heroes that they can cement Minaryth as a patron for 1 hero point.

## Planning their Descent

Armed with the information obtained from Minaryth and the clan priests, the heroes can now plan their descent into the Underworld. You should carefully read the “Orlanthi Heroquest,” “Short Lightbringers Quest” and “Running a Heroquest” chapters of this Book. The heroes need to:

1. Assemble their “map” to the Lunar Hell.
2. Determine the objective of the quest.
3. Determine whom the hero and his companions are.
4. Decide if they want clan support for the heroquest.
5. Decide if they want to prepare for a heroquest challenge and what ability will be staked.

## Assembling the “Map”

The heroes should now know a number of myths about the Underworld. Work with the heroes to develop what they believe the stations of the heroquest are. This forms a “map” of their quest, allowing them to prepare for what they think the key obstacles will be. They will learn that such maps can be very unreliable.

As part of their “map” the heroes must determine how they will enter the Underworld:

- **Follow Ernalda’s Path into the Underworld.** One hero needs to take the role of Ernalda; the others will be her companions.
- **Follow Orlanth’s Path into the Underworld.** One hero needs to take the role of Orlanth; the others will be the other Lightbringers or companions of Orlanth.
- **Cross Over at the Six Stones of Indrodar’s Necklace or Howling Tower.** The heroes may try to take their own path to the Underworld.

## Determining the Objective of the Quest

The obvious objective of the quest is to free King Hofstaring from the Lunar Hell. Ask the players what they think that would mean for them and for their clan. Do they hope that by freeing the great hero, he will teach them his great leap or his ability to have his spear fight independent of him? Or do they intend that by freeing him, they will learn a weakness in Lunar magic, thereby strengthening their own magic against the Lunars? Or perhaps the heroes hope to gain magical influence over the Greenstone Earth Temple or over the Culbrea tribe. Work with the players to determine the underlying magical objective. The players should also determine if that objective is intended to benefit them personally or their clan collectively. This can be done in tandem with an attempt to obtain clan support.

## Who are the Heroes?

The heroes will have to determine the mythic roles they are representing in their quest into the Underworld. This will depend on the path they plan to take:

### □ Ernalda’s Path

The main character is Ernalda, accompanied by various daughters, sisters, and husbands (and their companions). The heroes will be garbed as the gods and goddesses they represent.

### ⚙ Orlanth’s Path

The main characters are the Seven Lightbringers and their companions (Humakt the Sword, the Thunder Brothers, Yinkin, and so on). This is an extremely powerful framework for Orlanthi heroquesters. Three roles need particular attention:

✠ **Flesh Man, the Mortal.** This role represents mortals and can be filled by anyone: Orlanthi, foreigner, initiate, devotee, spirit-worshipper, sorcery, male, or female. Flesh Man will become increasingly aware of the fate of all mortals to end up in the Underworld. The Flesh Man is also Darhudan, which can be exploited by the Narrator for creative roleplaying opportunities.

⚡ **Eurmál, the Trickster.** This role is the most dangerous for its representative. Few Orlanthi willingly embrace the role of the Trickster – a liar, murderer, and traitor – even in a heroquest. The representative must have either the Disorder or Illusion runes. Often a criminal or outlaw is forced into the role; sometimes a real Trickster can be found. At some point in the heroquest, the Trickster will



## Minaryth's Scrolls About the Underworld

*Minaryth researches in the Jonstown Library for information pertaining to the Underworld. There are thousands of scrolls of the Library and they contain information on hundreds of myths, legends, and forgotten lore. Amongst the many scraps of information Minaryth goes through, he finds the following scraps:*

### Speaking to the Dead

*Before we set off for Havan Vor, we sacrificed four of the sacred Anmangarn black cows and one black-fleeced ram. I took the blood and mixed it with wine and wrapped up several pieces of the sacrificial meat. I brought both with me in the ritual, hoping that it would be enough.*

*We crossed over at the Six Stones and defeated the Guardian of the Threshold and made our way to the Path of Silence. The recent dead who travel on the Path of Silence cannot speak unless they consume the bloody sacrifice. We followed the Dead to Havan Vor. Once at Havan Vor, I saw the dead heroes still bearing the marks of their death and life. There I saw Jotisan, who had been killed at Boldhome. I offered him the wine and meat and he told me of how Harsalter died and of the curses laid on the Flame of Sartar.*

*- Darkness Season 1602)*

### Harmast's Descent to the Court of Silence

*The quest began in Rausa's Palace in Luathela. On his journey to the Court of Silence, Harmast passed through the Cellars of Dusk, followed the Bottler's Stairway to Casey's Tavern, passed near the Ironwood, crossed the Bridge Over Corpses, and entered the Court of Silence through the Mousehole.*

*- From the Harmastssaga of Ferenk the True, 932 ST.*

### King Thanlanth's Trek into the Underworld

*In the Second Age, King Thanlanth Noble-Shield was the leader of the Brotherhood of War that fought against the priests who had betrayed Orlanth to the dragons. To retrieve Ardrinor, he stole into the Underworld and followed the Path of Silence to the Court of Silence. King Thanlanth forced Darbudan to show him the path to the Pit of Hell. There he found the Plateau of Suffering, and took the Spear Ardrinor from the demons.*

*- From the Kings of Orlanthland, circa 800 ST.*

### Lodril Lord of the Underworld

*Lodril remained as the new Lord of the Underworld. He built a home for himself, divided the rest into four parts, and became the Lord of Below. The Four Underworlds that were made by Lodril are:*

**Dubgrulub.** *Underground. This is the place that can be reached by digging in the dirt and rocks. Its top is the Surface World, and people and beings from the Surface World can be found in it.*

**Veskerelgat.** *The God Houses. These are the places that can be reached only by heroes, holy men, madmen, and fools. The lesser deities of the earth live here, ruled by Veskerele.*

**Voshgatyuth.** *The House of Dead Gods. Here Lodril's palace lies, with its four magnificent Founts of Purity, Memory, Bliss, and Rebirth. He shares this realm with the goddess Oria. Any or all the deities of their sprawling household might be found here, depending upon the season.*

**Ershkintu.** *The Evil Demon Prison. When Lodril conquered the Underworld, he put all of the undesirable things into this region, and locked them in with adamant doors and arcane signs of grindingly cruel power. Imprisoned here were Hunger, Madness, Fear, and Disease, along with their leader, Deshkorgos. They come out only when he lets them.*

*- From a Dara Happa religious text from the First Age.*

### The Empty Mountain

*The Empty Mountain is a deep pit and its huge circular valley floor has the heroic holdings of wrathful Alaramsor, the guardian of Asrelia's rich trove. Rastalulf and his companions surveyed the environs of Alaramsor's Hall, and later their tattoos depicted the magical terrain of that place.*

*While scouting the floor of the Empty Mountain, Rastalulf and his companions were ambushed by dread Alaramsor and his many followers. His companions knew fear, for Alaramsor was a foe of Great Orlanth himself and had broken gods and heroes who sought to take what he guarded.*

*- From Rastalulf's Saga, from the late First Age or early Second Age.*

### The Pit of Vakalta

*When Umath cut down Predark with the Seven Powers, he hurled the Howling Void down into the Great Fissure of the Empty Mountain. There all evil things are condemned. It was there that Nontraya the Taker and Waster was imprisoned; it was from there Chaos conquered Hell; and it was from there that the foundations of the Spike were shattered.*

*Within the Empty Mountain is the Pit of Vakalta that reaches down to the Void. Floating on the writhing Predark is the Plateau of Ikadz, one of the demons of Chaos, where the souls of the truly evil are cleansed through suffering before they can rejoin the other dead. It is an evil place, haunted by demons and other Chaos.*

*- Nochet Knowledge Temple, late Second Age.*



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## ☪ The Shade of King Sartar

*As the heroes may guess, the old man is the shade of King Sartar, although he will never confirm his identity. Sartar guides the heroes through the Underworld towards their final destination. The king cannot act against any denizen of the Underworld, nor can they act against him.*

*Sartar is a tool for the Narrator. If asked or otherwise necessary he can tell the heroes who or what a given Underworld denizen is and what its task in the Underworld is. Sartar cannot directly assist the heroes and will speak only with them. No force within the Underworld will interfere with Sartar; indeed, even the guardians appear respectful of him.*

Assuming the heroes pass the Gate of Kaldar, the bronze doors slam shut behind them and the sound of locks and bolts can be heard. The way back is shut and the only way forward is an endless spiral stairway carved out of the rock. The stairs lead down into the formless black, winding around a seemingly bottomless pit. Hours, perhaps days – perhaps weeks – are spent descending those stairs. It is impossible to keep track of time or distance.

After a seeming eternity, the heroes reach the bottom of the stairs and see a figure sitting on a large rock apparently waiting for them; the shade of an old man. He wears the rich clothes and golden torc of a king and the marks of the Royal House of Sartar, but bears no weapons. He greets the heroes kindly, calling them “grandchildren” and states that he shall guide them to Havan Vor and beyond. The shade then leads the heroes down into the Underworld.

## Other Paths into the Underworld

The heroes might not be able to get Clan Support or might want to take a different path into the Underworld. Two alternative options are presented, although these are certainly not the only paths into the Underworld that are potentially available to the heroes.

### Getting the Support of the Six Stones Humakti

*If the heroes wish to enter the Underworld from Indrodar's Necklace, they will need to get the support of the local Humakt cult. They might use the Death Rune or Truth Rune, or perhaps their reputation as warriors or any other appropriate ability. This is likely Hard Difficulty, with modifiers such as the Heroes have:*

*killed a Greydog clansman but paid wergild: -6 penalty*

*killed a Greydog clansman and paid no wergild: -12 penalty.*

*the sword Wrath: +9 modifier*

*Any success results in the cult's permission to cross over to the Underworld and possibly a bonus on their future dealings with the Six Stones temple.*

## The Six Stones of Indrodar's Necklace

The Six Stones of Indrodar's Necklace is a well-known entryway into the Underworld and is guarded by the cult of Humakt. It is the most sacred place of the Humakt cult in Sartar and is located within the lands of the Lismelder tribe. It is not necessary for the heroes to have Clan Support to enter the Underworld from the Six Stones.

The Humakt cult of the Six Stones reveres Indrodar Greydog as a cult hero. The chief priest of the temple, Farangelder the Honest, could become a useful ally for the heroes if they bear the sword Wrath. However, Farangelder belonged to the Greydog clan before he was claimed by Humakt, which may pose complications for heroes who have killed members of his former clan.

If the heroes get the permission of the Humakt cult to use the Six Stones, the priests perform the ceremony whenever the heroes request (although the priests need at least a week to prepare). They sacrifice the animals provided by the heroes and mark the heroes with the blood. The Humakt worshippers form a ring around the Six Stones and sing grim songs to the God of Death while striking their shields with their swords. They call upon Humakt to make this the boundary between the worlds of the Living and the Dead. With great clamor, they let the heroes into the ring of the Six Stones.

When the heroes enter the Six Stones they find themselves at the bottom of a dark vale filled with swirling gray fog. Immediately outside the circle of Stones is a single figure armed with a sword and already in a combat-ready stance: a manifestation of the Death God Humakt. The grim figure informs the heroes: “To cross my barrier requires Death.”

The particular Death is not important. It can be one of the heroes at the hands of Humakt, or the Humakti guardian. Whatever the case, only one person can engage the guardian. One of the two must die.

### Fighting the Humakti Guardian

*A hero will need to fight to death against the Humakt guardian. This will be a Very Hard fight and one contestant will die.*

**Any Success:** *the Humakt guardian dies and the heroes can pass the Six Stones into the Underworld.*

**Any Failure:** *the hero is killed, allowing the heroes to pass the Six Stones into the Underworld. The dead hero can continue with the quest, but now belongs to the Underworld. See So You Died in the Underworld in the “Pit of Hell” chapter.*



Once the heroes pass the Six Stones, they will see another figure, the shade of a young warrior marked with the tattoos of Humakt and of the Greydog clan. The shade thanks the hero carrying Wrath for liberating him from Delecti and states that he shall guide them to Havan Vor and beyond. The shade then leads the heroes down into the Underworld.

## The Howling Tower

The Howling Tower is perhaps the easiest access point into the Underworld and yet potentially the most dangerous. The heroes do not need to enter the Howling Tower on any particular day or as part of a ceremony, although they certain can if they choose. They must once again trek through the Upland Marsh to the Tower. You can determine if the Dancers in Darkness have returned to the Tower. Perhaps the Dancers have some new Unliving guardian or perhaps Delecti himself has devised a fiendish trap for the heroes.

The heroes need to make their way into the lower level of the Tower. They need to enter the bottomless pit; it truly is bottomless and cannot be scaled, flown down, or climbed – at least not in one lifetime. The only way down is to fall. Down, down, down, the heroes fall endlessly in the Dark. Hours, perhaps days, weeks or even years pass by.

## †Y The Shade of Indrodar Greydog

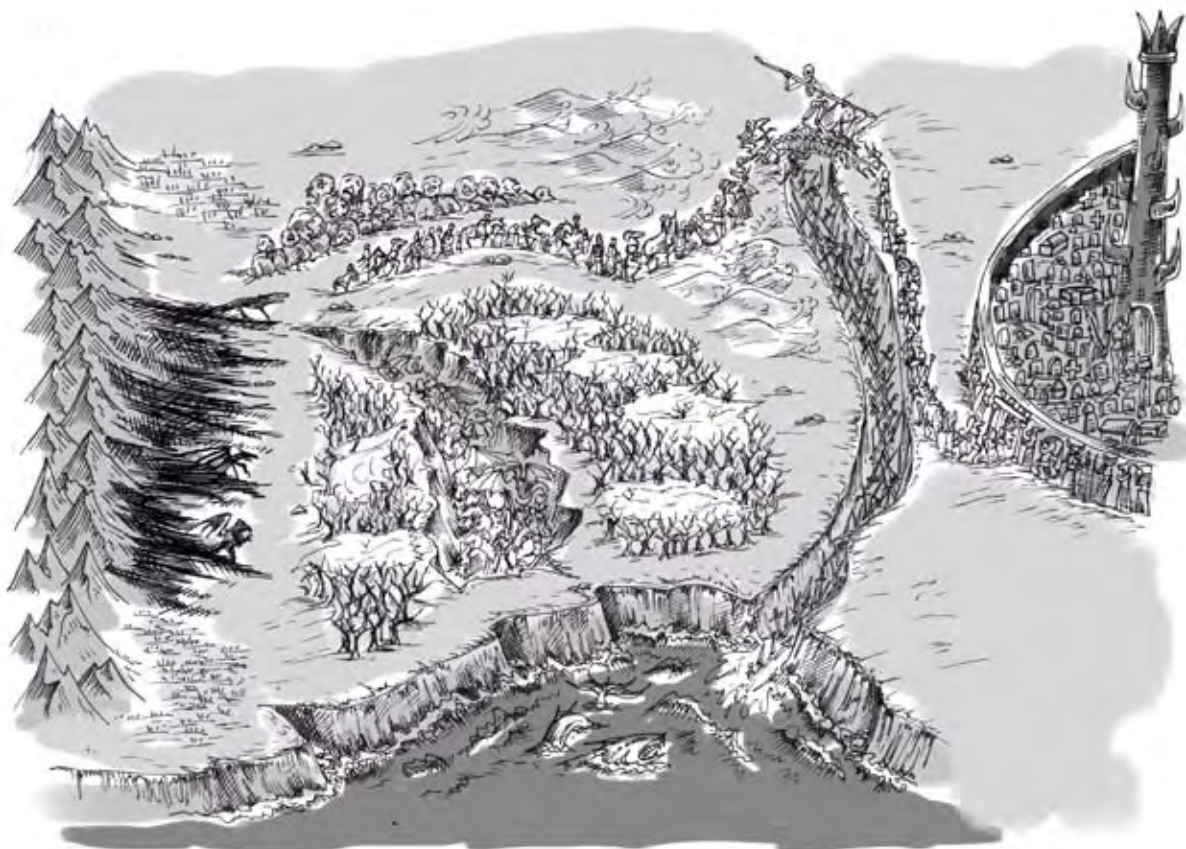
*As the heroes may guess, the young warrior is the shade of Indrodar Greydog. Indrodar guides the heroes through the Underworld towards their final destination. Indrodar cannot act against any denizen of the Underworld, nor can they act against him. If asked, Indrodar tells the heroes who or what a given Underworld denizen is and what its task in the Underworld is.*

*The shade of Indrodar should be a mysterious figure, speaking only when spoken to and silently observing the heroes as they overcome the obstacles that will face them in the Underworld. No force within the Underworld will interfere with Indrodar; indeed, even the guardians appear fearful of him.*

Eventually the heroes reach the bottom; presumably, they had some way in mind to survive the fall down a bottomless pit! Perhaps the easiest way is for an Orlanth initiate to use the Air or Movement Rune to gentle their fall (Moderate to Hard Difficulty). Creative heroes will likely have other ideas; however, you should make the fall survivable since after all they are already dead as they are now in the Underworld without any means of escape other than succeeding in their quest!

## Below

*This map shows the Path of Silence through the Underworld. The Dead pass between Nightwood and the imprisoned giants, and then through the Plain of Black Ash until they reach the River of Swords. They cross the Perjurers Bridge and must pass Janak, the Gatekeeper. If they have not forsworn themselves, they can then enter the City of the Dead and receive judgment in the tower of Havan Vor.*





The Bottomless Pit in the Howling Tower leads into the Underworld. Here a corrosive fragment of the spear of Korang the Slayer burnt its way through the Earth into the Underworld. This wound in the Earth is endlessly mourned by the powers of Air and is the source of the Howling Wind. This was one of the places from which Nontraya escaped the Underworld.

# Welcome to the Underworld

The Underworld is always different every time it is entered. It is a confusing, irrational place, mysterious and fearful. Places move around, and change shape and size. Certain places always are present, but their relative location may change wildly. The Path of Silence always leads to Havan Vor, but it does not always pass by Night Wood and over the River of Swords; sometimes it crosses the River of Hate or even the Ocean of Despair. The deeper one goes in the Underworld, the closer to the formless Chaos of Predark one gets and the more irrational and fearful it becomes.

*“Demon” is a generic label that is applied to any powerful otherworldly entity that is outside of one’s own pantheon. For the Orlanthi, there are demons of Darkness, of Death, Hell, Spirit, Wizardry, and just about every other Rune. As a result, demons can come in every conceivable shape and form, from the sublimely beautiful to the grotesquely hideous. They are not necessarily evil, but they are rarely friendly. A demon can provide any degree of difficulty, from Low to Nearly Impossible. A bewildering variety of demons and dead entities inhabit the Underworld. Some of the more common are given according to their Orlanthi names:*

*The trolls are native to the Underworld as it is their God Home. Many powerful troll ancestors and demigods reside in enclaves throughout the Underworld, aiding by the terrifying Darkness entities called Dehori.*

*The Hell Men of Jagrekriand are monstrous men of flame and fury. They appear like Dara Happan warriors except they burn with an unholy fire and attack all they see that is not within the rule of their god.*

*These Underworld demons take many different shapes; some look like men, some look like beasts, some are scorpions, others have wings. They torment the dead and the denizens of the Underworld with lashes of scorpion tails and whip hordes of the Dead before them.*

The inhabitants of the Underworld change along with it and do not suffer from this disorientation. Thus the dead always know the Path of Silence and Darhubana always knows where to send the condemned.

The Underworld is whatever you the Narrator need it to be to provide fear and mystery to your heroes. Feel free to change things around, to add or subtract to the described locations and to add other encounters and twists. Ideally, the Underworld should explore the heroes' own fears and weaknesses.

In the Underworld, no sun, stars, or planets light up the sky. Indeed, there is no sky above, only a vast empty blackness. The air is both stagnant and poisonous, or howling and malevolent. The ground is broken and treacherous, following no rational geological rules. Jagged mountains like obsidian flints laid on edge co-exist with endless swamps and bottomless pits.

The heroes follow their guide across the bleak and dismal landscape of the Underworld. They travel over sharp ridges and past great gorges, all with rocks sharper than obsidian razors. From their path, the heroes see many strange and disturbing sights:

- Huge moving shadows wander around the land the sight of which fills the viewers with dread and fear. [*“Those are ancient powers of Darkness called Debori. They destroy lesser beings with fear.”*]
- A range of immense giants the size of mountains, buried chest-deep or higher in rock. They rage, cry, plead, curse, and beg at all they see. [*“Those are some of the giants defeated by Orlanth and cast down into the Underworld.”*]
- The sound of ten thousand drums of all sorts alerts the heroes to a huge host of tens of thousands trolls and Darkness demons assembled in a deep valley below them. [*“This is but part of the army of Darkness that gathers to invade the Middle World when the Hero Wars erupts.”*]
- The path skirts the edge of an immense and foreboding dead forest. It is shadowy and gloomy within bowshot of its outer edge. To penetrate further is to leave behind almost all light, leaving only a gray gloom. Patches of fog drift about, odd lights appear and disappear. [*“That is Nightwood, a place as timeless as the dark or the forests.”*]











## † Speaking to the Dead

*The heroes may offer the dead some of the sacrificial blood mixed with wine so they might speak with the Dead. If they present the wine, the Dead stop their march and flock towards their heroes, sensing their connection to Life. They surge around the heroes, hordes of them, reaching out for the wine. They grasp at the wine and try to seize it!*

*The heroes must describe how they propose to keep the Dead from simply seizing the wine and you should frame the Contest accordingly. If they fail, the Dead take the wine and “awaken”; their sighs, groans, and lamentations can be heard in a score of strange languages, giving the heroes a penalty until they reach Havan Vor.*

*If the heroes succeed, they may choose several of the Dead to speak with. You will need to improvise this with the players; The Dead know about their Life and how they met their Death — which could prove very useful to the heroes if they ever return to world of the Living. As for their knowledge of the Underworld, they know that they are on the Path to Havan Vor but little more. A few possible examples:*

**A horribly mangled and mutilated Dundelos chieftain:** *“I was Derinith Horseman, Chief of the Blue Jay clan until I met my doom fighting Lunar sorcery and demons at Jaldonkill. As I died, I watched as they killed the women and children, and tortured the men, offering sacrifices to their Bloody Goddess. Avenge me!”*

**A Volsaxing thane bearing the marks of spears and arrows:** *“I was Brolulf Boldhelm, a thane of the Volsaxing tribe. My king fought the Lunars and I died defending him. They swept us aside as though we were not there. The Red Moon rises above all Glorantha and it spells the doom of gods and men.”*

**A Malkioning Knight wearing a bronze plate cuirass, shoulder plates, breast plates, and lower protection plates:** *“I was Haloric of Karse, pledged to King Rikard of Malkonwall against the barbarians. Lunar sorceries defeated us at Karse; they had allied with inhuman monsters and with barbaric Wolf Pirates.”*

**A Tarshite Soldier bearing deep wounds in his neck and shoulder:** *“I was Torkal Aramsson, a soldier of General Fagzur Wideread. I was killed by Volsaxing bandits while foraging near Whitewall. I shall be reborn into a Glorantha where my kings rule all of Dragon Pass and the Holy Country. It shall be conquered by us; not the Dara Happans, not their Pelorian serfs, but by us!”*

holding aloft an immense bone staff. As the Dead file by the skeleton, it ignores many of them but others it knocks off the bridge with its bone staff, into the chasm below. The heroes’ guide explains:

*“The giant is Janak, a Gatekeeper of the Underworld. He is charged with keeping perjurers, oathbreakers and those who violate hospitality from crossing the Bridge.”*

## Janak and the Perjurers Bridge

Janak tries to knock any hero who has committed perjury (or any other violations of an oath) off the bridge. Discuss the matter with your players. Have any of the heroes violated an oath? Did the heroes violate their oath of hospitality when they stole the Hands?

If the answer is no, then this should be a contest of Moderate Difficulty against an appropriate ability (Truth Rune, Clan keyword, Honorable, and so on).

### ∴ Tricksters and Janak

*If a hero represents Eumal the Trickster, he will likely have a problem getting past Janak; any hero cast as a Trickster has likely committed perjury! However, a Trickster may simply try to lie to Janak using the Illusion Rune or similar ability against Hard or Very Hard resistance.*

If the answer is yes, it is Nearly Impossible to avoid being knocked into the River. Frame the contest creatively; the heroes may try everything from a legal argument to a combat with Janak! Provide Situational Modifiers as appropriate.

## Havan Vor

After crossing the Perjurers Bridge, the heroes continue to follow the Path of Silence across the bleak and blasted landscape of the Underworld. Eventually, they see the tower of Havan Vor: a great black spiked tower reaching up endlessly beyond sight. Surrounding the tower is a silent city of gray stone: the City of Dead. Here the dead wait until they are summoned to Havan Vor for judgment.

The City of the Dead is surrounded by a stone wall covered in brightly colored murals and bas reliefs depicting protective gods and demons. A great open gate leads into the City and towards Havan Vor. Around the gate are carved powerful protective spells that place the city under the authority of entities variously named Darhudan and Darhudana, Grandfather and Grandmother Mortal, Daka Fal, and Havan Vor.

## Lost in the River of Swords

*Most likely a perjuring hero is doomed. If a hero falls off the Bridge of Bones into the River of Swords, he is in a terrible predicament. He will be damaged to a degree commensurate with his level of failure.*

*If he survives, the River of Swords is in a gorge and has a violent current, as swords tumble over swords, slashing and stabbing their way downstream. By the time he can make it to the side of the gorge, he is likely far downstream and the Bridge can no longer be seen.*

*Worse yet is the unstable nature of the Underworld.*

*The hero cannot simply follow the River back to the far side of the Bridge: regardless of which side of the River he escapes to, he will always find himself needing to cross the Bridge again!*

*If his companions do not rescue him, a hero who gets lost in the River of Swords eventually finds himself out of the heroquest and back in the Sacred Time ceremonies. He will have a Lingering Penalty from his wounds in the River of Swords that requires special healing at a Chbalana Arroy cult temple or similar great magic.*



The City is vast with hundreds of thousands of tombs, mausoleums, monuments, crypts, sarcophagi, urns, and other buildings of the dead. Above everything looms the black tower of Havan Vor with its all-embracing gates. Throngs of the Dead silently watch the heroes as they follow their guide to the tower. Some appear stately and comfortable as though preparing for a feast; others are emaciated or rotting, eating ashes or drinking filthy water and glare at the heroes with malevolent hatred. The guide explains:

*“Those Dead whose kin performed the funerary rites wait in comfort for the judgment in Havan Vor. Those who had no funerary rites must wait without food or drink and learn to hate the world of the Living for their lack of care and respect. Enough questions; we must go to Havan Vor. There you must demand entrance from the gatekeepers of Havan Vor.”*

At the gate to the tower, great golden doors depict the judgment of the Dead by Darhudan and his sister Darhudana in a series of bas relief friezes. At the top of the door are the gods and goddesses of the Middle World and the Sky. Beneath them are Darhuddan and Darhudan, the Judges of the Dead. They send the Dead to the appropriate afterlife; the most evil are hurled down into a pit populated by monstrous demons where they are tortured or devoured.

## Answering Culsvula Y

*The heroes' reception in Havan Vor depends on the answers they give the gatekeeper. Answering Culsvula of Havan Vor is part of an ancient ritual as old as Death itself; even gods are subject to it. Here are a few of the more likely answers and their ramifications.*

**Lie:** *The very worst thing the heroes could do is to lie to Culsvula. The gatekeeper returns and opens the first of a sequence of seven doors. At each door Culsvula will take one valuable item (something expressed as an ability) from the heroes until they are naked. To any protest by the heroes, she replies, “quiet, this is the law of the underworld which must be fulfilled. do not question the rites of havan vor.” Culsvula will keep the items taken.*

**We have come to free Hofstaring or we seek the Lunar Hell:** *Culsvula returns and opens each of the seven doors leading to Havan Vor. She says simply, “Enter.” The heroes pass through each of the doors in turn and safely enter Havan Vor.*

**None of your business:** *Culsvula will not let the heroes in without answering her. She simply waits.*

**No answer – we are going to fight our way in:** *Culsvula is Nearly Impossible to fight, but if she is defeated the heroes can force their way in.*

**Sneak past Culsvula:** *It is Nearly Impossible to sneak past Culsvula, but it is conceivable. As always, use Situational Modifiers to help or hinder the heroes.*

The door is closed and the gate is watched by a winged guardian, a beautiful bare-chested female carrying a key and a flaming sword: she is Culsvula, the porter of Havan Vor. When the heroes ask to enter, the porter asks who they are, demanding:

*“Why have You come to the Court of No Return? What makes you travel the road from which no traveler goes back?”*

When the heroes answer, Culsvula says: *“You must wait. I will speak to the King and the Queen.”*

The heroes enter Havan Vor, the grim Court of Silence. They are in a vast hall, with hundreds of doors leading out. High above, thousands of gods watch from their gallery. In the center is a great dais. In the center is Darhudan, King of the Dead sitting high upon his throne. To one side sits his sister Darhudana and on the other sits his scribe.

The heroes' Guide whispers:

*“You must not let the gods plead for you if you wish to be sent to Lunar Hell. You must reject the protection of your gods and demand to choose your own path. You must demand to be cast into the Pit.”*

If the heroes do not have a guide, broadly hint that they must chose their own path.

## The King of the Dead

Darhudan wears a crown of darkness set with golden jewels in it and his face is a mirror. He is garbed in a voluminous black robe that bears magical signs upon it. He has a great key ring with keys for 500 doors, each of which leads to another part of the Underworld. Around him throng the dead; some on their feet, some seated, all clustering around the Judge of the Dead, silently pleading for verdicts.

When the heroes approach the dais, the King of the Dead addresses them:

*“This is the realm of shadows, of sleep and perpetual night. Here you must confront your deeds in the world of Men. Those who were honest and fair will have their gods to plead for them. The wicked will stand alone, condemned.”*

Before they can speak, Darhudan faces the heroes and their deeds, both good and ill, are reflected in his face. Describe each hero's most righteous and infamous deeds as they are reflected in the mirror-face of Darhudan; describe as the heroes are condemned by those they have wronged. These deeds may come as a surprise to the other heroes, as Darhudan sees even deeds that were magically hidden. Make the heroes understand that this is the fate of all mortals. Regardless of their fame and exploits, they will end up here at the Court of Silence amongst the Dead and be judged for their deeds. It is a sobering thought.



Darhudan then faces the hero (or heroes) who are marked as members of the Royal House of Sartar (and have taken the ability). Flames can be seen

With that, the heroes are thrown through the door and it is slammed shut behind them and they hear it being locked.

Eventually the passageway opens into a vast, stinking swamp. The waters are choked with the bodies of the damned that feed a host of demons, monsters, trolls, and other Underworld horrors. The air above the swamp is poisonous from the reeking odors below, but there are many hiding places and their guide knows the way through the vast dismal swamp. The heroes should be able avoid the demons and monsters as they are preoccupied with their meals (Low to Moderate resistance).

**Sneak past Culsvula:** *It is Nearly Impossible to sneak past Culsvula, but it is conceivable. As always, use Situational Modifiers to help or hinder the heroes.*







Above the oven is a great White Throne, occupied by a skeletal black man wearing the high Double Crown associated with the Red Emperor. Below him, a throng of men have assembled as if in worship.

## The Bridge of Demons

The heroes must first cross the bridge spanning the gap between the pit wall and the plateau. Two large demons guard the bridge. The first has the head of a bearded man, the wings of a bird, and the body of a great scorpion. The second has the head of a saber-toothed tiger and the body of a powerful man. Each carries a mace and a sword.

The heroes have a variety of ways to get past the guardians: among their obvious options, they can fight, sneak, or fly. Regardless of the approach, the resistance will be Very Hard. If they succeed, they can cross over to the plateau.

## The Plateau of Suffering

Once the heroes cross the Bridge and set foot on the Plateau of Suffering, the Hands of Hofstaring swing up into the air like they were pulled and point towards the center of the Plateau in the general direction of the Oven and the White Throne. If the heroes move, the Hands still point at the same place. It is obvious that the Hands point where the heroes are supposed to go.

There are countless demons on the Plateau; winged bearded giants, griffins, animal-headed men, man-headed animals, serpent-haired women, man-scorpions and other monsters too grotesque to mention. Men walk amongst the demons.

The heroes slowly make their way through the throng of demons without any interference. None pay the heroes any attention; they are far too busy torturing and inflicting pain upon their suffering victims who cry, beg, moan, and howl piteously. An old verse comes to the heroes' thoughts:

*Torture is like air here; it is everywhere.  
Pain is worn here like clothing;  
Suffering is our bread; we are all well-fed.*

## The Suffering Victims

The heroes may be moved by mercy and try to free one or more of the victims. Each victim is located in or atop a flaming pit and attended to by one or more demons. It should be Very Hard to Nearly Impossible to free just one of the victims from their demonic torturers; it is up to the Narrator to work out the details of such a rescue and its ramifications; both short-term and long. The identity of any victim is up to the Narrator and could range from

an unsuccessful rebel against the Lunar Empire to a truly evil sorcerer or Chaos worshipper.

As the heroes make their way through the throng of demons, the oven and White Throne loom ever-larger. The iron oven is truly immense, glowing red-hot. Thousands of misshapen demons pump bellows and throw fuel into the flames: the wretched souls of evildoers and those condemned to purification by the fire. Above, the huge grotesque demon endlessly reaches deep into the oven with pincers to jab at a man-sized figure that remains completely unharmed despite the unbearable heat of the forge. The demon's back is marked with six X's incised in a triangle; it carries the tools of a smith or perhaps a torturer.

## Who is the Torturer-Demon?

A hero versed in Underworld lore or the demons of Chaos can identify the demon with Moderate Resistance: Ikadz the Torturer. This demon receives the souls of misdoers and cleanses them before they

## Below

*The Underworld guardians of the Bridge of Demons that leads to the Plateau of Suffering attack a group of heroquesters.*





To free King Hofstaring, the heroes must free him from the Lunar heroquesters and get the Hands to him. The four holding Hofstaring and the Red-



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## The Return

The heroes have returned from the Underworld and can now complete the Marriage Quest. However, their victory came with great consequences and potentially terrible ramifications. This section gives you a chance to wind up this episode of the heroes' epic saga and some ideas on where their next chapter might lead.

### Return Day

The victorious heroes return from the Underworld with the liberated soul of Hofstaring Treeleaper and find themselves back in the Sacred Time rituals of the Orlmarch Clan. No more than a week has passed; it is Return Day (Windsday of Godsway).

A feast honors the Lightbringers, who saved the world. The heroes are each entitled to be called "Lightbringer," for they have travelled into Hell and returned. Spring has returned and the cold winter finally vanquished.

The heroes will be changed as a result of their quest through the Underworld and into Hell. They carry magical markings and scars from their conflicts and likely have some changes in personality as well. The heroes are a source of wonder and fear among friends and enemies alike: they have been to the Underworld and into Hell and returned. Give directed improvements to reflect these changes.

The victorious heroes have won Ernald's Challenge. The wooing hero, if he survived, can now marry Ernalsulva. He will be fully backed by his clan (no need to roll for clan support – after all he went to Hell and back for Ernalsulva) and can travel to

### So You Died In The Underworld

*It is entirely possible that one or more heroes got lost or died during their quest through the Underworld and into Hell. A hero who died prior to entering the Corridor of Fear will become one of the Dead, doomed to inhabit the Underworld until his scattered pieces can be brought to Havan Vor for judgment. He will be restored during the Sacred Time ceremonies, but will still bear magical scars from his time in the Underworld as determined by the Narrator.*

*A hero who dies after entering the Corridor of Fear will not be restored during the Sacred Time ceremonies but is trapped in that area of Hell, doomed to wander it until rescued by other heroes or until Glorantha itself dies. The details of such a rescue are beyond the scope of this book, but could involve a repeat of this heroquest (although the heroes will need to find another way out of the Pit of Hell).*

*A hero knocked into the Void beneath the Bridge of Demons is lost forever. If the heroes fail to free Hofstaring while on the Plateau of Suffering, they will be captured by the hordes of demons and condemned to endless torture in Lunar Hell.*

### Result of the Heroquest

*If the heroes are victorious, they return with the objective they sought. You will have to decide precisely what that is; it can take many forms.*

*The soul of Hofstaring has been liberated and returns to the hall of Orlanth, but is indebted to those who freed him. Most likely the clan now has a small hero-cult of Hofstaring Treeleaper and a little votive image of the king who provides the clan nyter with a bonus to its Magic Resource. The value of the bonus is determined by the heroes' victory level in the Heroquest Challenge or from the extended contest freeing Hofstaring.*

*A likely unintended consequence of the heroquest is the impact their deeds have on the reputation with the Culbrea tribe. The heroes have liberated the soul of that tribe's great hero-king! Each hero gets a bonus to any interaction with the Culbrea tribe equal to the heroquest bonus.*

*Additionally, the heroes have Lingering Benefits and Penalties to various abilities as a result of their experiences in. The heroes may have made friends and enemies in the Underworld. The Narrator in future adventures should develop the ramifications of their actions.*

*Finally, the hero who carried the Hands to Hofstaring (or who defeated the Red-and-Silver Goddess in the heroquest challenge if that is a different hero) discovers that his hands are now a bright red color from the wrists on. He will not be able to avoid the nickname "Redhands."*

### Results of Failure

*If the heroes failed to free Hofstaring, the consequences are dire. The Great Darkness enters the Sacred Time rituals and troubles the Orlmarch clan. The clan suffers a penalty based on the following:*

*If the heroes made it to Havan Vor but were returned to the realm of their gods, the heroquest is a Minor Failure.*

*If the heroes failed to even make it to Havan Vor, the heroquest is a Major Failure.*

*If the heroes are lost in the Pits of Hell, the heroquest is a Complete Failure and they will have brought doom and misery to their kin. It is possible that in a failed heroquest, some heroes may have returned to the realm of their gods and others remain lost in the Pits of Hell. Consider that heroquest a Complete Failure.*







## Extending the Campaign

Although the heroes have succeeded in Ernalda's Challenge, they have made many dangerous enemies in the process:

King Kangharl will push hard to have the heroes outlawed from the Colymar; the king sees the heroes as an ever-growing threat and seeks their deaths.

The Greydog Clan likely hates the heroes with a deep passion. The peace imposed by the tribal kings is unlikely to last as the Greydogs look for any opportunity to hurt the heroes and their clan.

In Boldhome, Temertain and Estal Donge stew in hate for the heroes' humiliation of him. If word comes that one of the heroes is a member of the House of Sartar with a claim on the throne as good or better than Temertain's, that hatred becomes fear. Estal Donge will work with the increasingly numerous Dara Happans and Pelorians in Boldhome to eliminate this threat to their position.

The Lunar heroquester who represented Natha in the Pits of Hell will seek vengeance against the heroes. Her identity is up to you; perhaps she is a powerful Lunar priestess in Glamour or a companion of Tatiush the Bright. Perhaps she is someone far more dangerous.

Most worryingly, Tatiush the Bright suddenly takes a strong interest in rumors of Orlanthi heroquesters who freed King Hofstaring from a Lunar Hell. Although the heroes have no way of knowing it, Tatiush was the Yellow God with the Grimoire in the ceremony and saw the heroes disrupt his ceremony. With the full support of the Red Emperor, the mighty Assiday family has dedicated their entire resources and two generations to complete a great magical ritual that will change Glorantha. The ceremony the heroes disrupted was a small part of the overall ritual. Tatiush leads this entire project, tasked by the Emperor himself. Although the heroes' action did little more than temporarily delay the inevitable culmination, Tatiush is not pleased.

Finally the heroes make an unexpected acquaintance. Soon after the wedding, they will be paid a visit by none other than Kallyr Starbrow, the Outlaw Queen and acknowledged leader of the House of Sartar, seeking their aid in the defense of Whitewall against a vastly superior Lunar Army. But that is a later story.

The Sartar Campaign continues in *Whitewall: the Last Rebel King* and in the *Paris Book* the next Moon Design supplements in the Dragon Pass setting.



## Sartar

### Kingdom of Heroes















violence. The women offer her sacrifices of sows and chickens, asking that she come when they need peace.

## Great Goddess Day ☐X☐

On her high holy day, Great Ernalda is worshipped as source of the Feminine power that created the Universe. The goddesses of the community make their way to the Loom House, accompanied by their priestesses and holy women. Other women bring along things to be offered to Great Ernalda: snakes, fir-cones, food and drink, pigs and piglets, and other animals for sacrifice. The men remain outside of the Loom House, singing for the goddesses, while within the women worship Great Ernalda with dances and sacrifices and partake in her secret rites.

## Shutting the Door Day $\pi \times \square$

Maran is propitiated on this day with offerings of boars and dogs. Maran is a destructive and malevolent goddess but as the sister of Beloved Ernalda she is worshiped. The day ends with a low rumble felt by everyone as the gateway closes behind the living for the rest of the year.

## Harvest Day ☐☐☐

Only the women of the community celebrate this holy day. In the rite, Ernalda reveals the secret of Esrola, explaining how she returned from the clutches of Angdartha despite her being cut into many pieces. At dawn, the priestesses reveal the straw figure of Esrola cut from the first sheaf of the harvest. They spend the day singing songs in the Loom House, in the fields, and in the wilds. At dusk, the women wrap the straw figure in blankets, put it into a basket, and hide it from view. They mourn the goddess and state their hope that someone will take responsibility for the act, express genuine grief, and promise atonement. Finally, they burn the discarded body of Esrola so that she can be reborn again at the turning of the cycle. (The men perform the same ritual the next day [Reaping Day].)

## Reaping Day 62□

Orlanth leads the reapers to the fields on this day. At night the men gather in secret, drink the bitter drink, and weep and lament over the slaughter they must do to the Goddess. At dawn the priests bring out the second sheaf cut in the harvest (knotted into human shape) and give it a sacrifice of sheep. The men then work all day while they fast. They pause at certain times to pray to the straw figure and spill libations of water, beer, or blood onto the ground, then go back to work.

At sunset, the end of Windsday, the men bury the straw figure to carry their prayers to Ernalda. They admit their responsibility, express genuine grief, and promise atonement so that the goddess will not curse them for cutting her. The men pray all night. If they perform the ceremony properly and the Sun rises the next day, they know that Ernalda has forgiven them.

Sacrifice Day ~III●

Sacrifice Day asks for the protection of Voriof the Shepherd from the forces of winter. Animals selected the previous day are named for the gods. As the god-talkers slaughter each animal for the winter, they sacrifice it to Voriof. As each animal dies, so to do the gods. Ernalda and Orlanth are the last two sacrificed; with their deaths, winter truly begins. Finally, only Voriof remains to lead the few remaining beasts to protection from the forces of darkness.

## Ancestor Day π†●

The ancestors receive collateral worship from sacrifices to the gods and the clan wyter. On Ancestor Day their mortal descendants give them their own sacrifice. They come to the Inner World to visit with their living relatives. This is the one day of the year that people might recognize individual ancestors. On this day, the ancestors have great power over their descendants, and even the gods cannot save someone from them.

The ancestral rites begin at sunset two nights before, and no one eats for two days after that. The god-talker contacts the wyter and sacrifices the burnt barley, bull, and beer. The initial rite lasts until midnight. Afterwards, everyone takes home a part of the sacrifice. The next day, they perform a similar rite for their bloodline's ancestors. On Ancestor Day, the family lays out the family goods for inspection and a sumptuous feast is laid out for the ancestors. The ancestors send signs during the day, and everyone looks for them as they prepare the house.

After nightfall the ancestors appear and travel as a group to each of the steeds. The ancestors are welcomed at the door of each stead, and one of them steps forth. The householder leads the ancestor around to view the goods and peoples, and offers it a chance to eat. Often, the ancestor that enters the house is recognizable as an individual, usually (but not always) the most recently deceased member of the household.

The ancestor that enters the house always accepts the offer to eat. If it is pleased with the food and display, it says so in a loud voice. The crowd outside then murmurs its satisfaction (or displeasure) and pronounces any curses or blessings on the stead and its residents. They then travel to the next stead. The ancestors return to the Otherworld at dawn, and the steadholders can finally sit down and finish the feast, which the sacred place, time, and actions have blessed.

## Loom Blessing Day ☐X●

Ernalda gathers the women together in the Loom House on this day. There, they perform rites to protect themselves, their families, and the entire community. All of the women collectively make a shroud for their goddess. Afterwards, the women read omens about the coming winter, and then the entire community consumes the feast of meat and bread.







## Defense Day

Earth Season is a time of calm weather and weak winds. Towards the end of the season, however, the winds grow stronger, and eventually Vinga, the Defender Storm, comes. Sometimes she comes early and sometimes late, but she always comes. When her storm strikes the people praise Orlanth and his daughter with sacrifices and ask for protection from trolls and outlaws. God-talkers and priests conduct divinations on this day to determine when Valind and his followers will arrive during Darkness Season.

## Rest Day

Rest Day is held after they bring the harvest in, lay away the hay, and stack the firewood as high as possible. The Asrelia priestesses come forward and present a count of everything, then prescribe the rations for the winter.

## Tribute Day

Tribute Day heralds the true beginning of winter. Occasional snows and frosts occur even as early as the end of Earth Season, but when snow stays on the ground for two full days then everyone knows that Valind's time is at hand. The Tribute Day rites involve the Tribute Sacrifices. Each clan knows local umbroli and storms, and they offer a sacrifice to each asking that they spare the clan. God-talkers and priests conduct divinations on this day to determine when the Thunder Brothers will arrive during Storm Season.

## Brothers Day

Brothers' Day occurs when the first warm wind blows after the snows of winter. Individual Thunder Brother winds and storms blow throughout the season with no predictable pattern, but eventually they all gather and help Orlanth to fight off the forces of winter. Worshippers of Orlanth take to the skies and the Otherworld to help fight against the cold winds and destructive storms. The collective strength of the Thunder Brothers is too great for Valind and the Vadrudi to resist. Together they call Ohorlanth, the greatest storm among them. His winds begin to blow on this day and continue until his arrival on Thunder Day. Although snow often does fall after Brothers' Day, the winds grow warmer, and everyone knows that winter will finally end. God-talkers and priests conduct divinations on this day to determine when the great Thunder Storm will arrive, usually during Sea Season.

## Other Important Holy Days

There are many holy days outside of the Twenty-Eight Days of the sacred calendar. Some are fixed holy days, always occurring on the same day each year. Others ceremonies result from the conjunction of dangerous celestial phenomena, such as the sacrifices that occur when Orlanth's Ring crosses the Red Moon or the path of Jagrekriand. Below are listed a few important fixed holy days that are not part of the sacred calendar.

## Initiation Day 𐄀𐄁𐄂

Heort always receives sacrifices on this day. Although this is called Initiation Day, and most clans try to begin their initiations on this day, in practice they begin the initiation rites when they can, as close to this day as possible.

## Founders Day "Day 88" 𐄀𐄁𐄂

Sartar was traditionally offered sacrifices on this day in a ceremony presided over by the Prince of Sartar and his House.

## Presentation Day \*𐄀𐄁

On Presentation Day, all the priests belonging to the tribe present themselves to the tribal king carrying their cult regalia and bringing sacrificial animals and goods. They acclaim the king as Orlanth Rex's priest and the king offers the sacrifices to the Rex Statue.

## Sacred Time 𐄀

**Sacred Time** equals two weeks in length (called Fateweek and Godweek), but is thought of as being 14 days instead. Activities halt at this time and the world sets aside its daily life to suffer the death and rebirth of the cosmos in rituals. Oracles are sought and spells are cast to protect the land. All religious persons participate in re-enactments of their creation myths: to live, one must descend into death and be reborn. It is necessary for all people to participate in these annual ceremonies, for their commitment integrates the participants more fully into the world. The massive release of energy during this time is a major factor in rejuvenating the cosmos. Failure to complete these acts will result in Chaos seeping again into the world.

## Together Day 𐄀𐄁𐄂

Together Day celebrates the long and happy marriage of Orlanth and Ernalda. It begins joyously, with the unmarried worshippers praising married couples, giving them gifts of bread, wine, bright clothing, and copper and silver ornaments. As the day passes, they spend more time apart. By dusk the women are gone, just as Ernalda left Orlanth during the Darkness. Although men and women worship together in most of the Sacred Time rites that follow, married couples spend the next week and a half apart. They sleep and eat separately (even though unmarried people share their meals and even their beds if they wish), and come together again only on Return Day.

## Lightbringer Day 𐄀𐄁𐄂

Lightbringer Day commemorates when Orlanth set off to heal the world. The two weeks between his high holy day and this day are full of special celebrations leading up to the day when the Lightbringer's Quest is re-enacted (or, sometimes, begun for real). Each initiate and devotee taking the part and living the ordeals of his or her deity. Without these ceremonies, the clan will face Chaos and darkness: the very earth will be infertile, streams will dry up, the wild wind will ravage the tula, and healing will be impossible. At the height of the rite's first day, seven leaders leave on the Lightbringers' Quest. They are gone until Return Day, a week



on this day. It is the last day of the Sacred Time and the moment before Time begins. The wise men, “those who know,” cast the net of knowledge into the future, derived from the events of the previous two weeks. The priests make prophetic statements of warning and blessing for the year to come. Sometimes this is in the form of a rite, begun to ensure something come true. These ceremonies are the most efficacious of all their rites.

All Orlanthi sacrifice to Elmal on this day. Elmal worshippers share their god's greatest trial in ceremonies on this day, renewing their faith in themselves and their god. All fires are reduced to banked coals, not to be refreshed until Lightbringers' Return.

Issaries' high holy day falls in the middle of the Lightbringer's Quest. When the Lightbringers were lost and without hope, with no way to move forward, Issaries found the secret way that allowed them to pass from the trackless Underworld into the Hall of the Dead. Worshippers celebrate on this day by offering the best of their goods to the god, burning them and scattering the ashes to the winds.

All initiates and devotees except the seven involved in the Lightbringer's Quest participate in these rites. Each person faces the armies of Chaos alone, but together they defeat the Devil. Everyone is tested by the rituals, and this is the most dangerous day of the year. Real Chaos creatures are faced, and it is not unknown for a person to be killed during the rite. However, as long as all Heortlings perform the rituals, the killed participants will be healed and returned by the collected magical power of the people.

Chalana Arroy's high holy day is also called Resurrection Day. It is the climax of two weeks of ritual and ceremony for the healers, and commemorates Chalana Arroy's resurrection of Orlanth in the Underworld. This victory of Life over Death was the final barrier the Lightbringers had to pass to succeed in their quest. The rites on this day begin a weeklong celebration during which worshippers use this spark of healing to resurrect and heal the rest of the world after the Lightbringers' Return.

The Lightbringers return from the underworld with Ernalda. Together they heal Elmal who leaps joyously across the sky, bearing the Sun Torch. The other gods and goddesses awaken from their death-sleep. Time begins, Chaos recedes, and the world is healed of all ills. The feast honors the Lightbringers, who saved the world. Just as this day reunites Orlanth and Ernalda, married couples who were separated on Together Day celebrate the return of love to their marriage.

Lhankor Mhy's high holy day celebrates the end of the Lightbringer's Quest, the recreation of the world, and his reunion with the Light of Knowledge. All Heortlings attend the sacrifices

The Red Goddess was born in Peloria in 1220 S.T. Lunar chronomancers always begin their chronologies from that date. She lived on the surface world for 27 years before her apotheosis.

When she departed and took her place in the sky, the goddess was at the height of her power. Her possessions upon earth suffered a decrease in available magic for 27 years after her ascent, then increased again for 27 years to the levels available while the goddess had been on the earth. This created a 54 year period between crests of power, with a central low. This 54 year cycle is called a Wane, since the power is at a wane during its center.

The wane is the primary number in Lunar calendar notation. If the first number is a 1, then the event was in the first wane; if it is a 7, then the event was in the seventh wane, and so on. Events of the goddess' lifetime took place in the Zero Wane.

The second number of a Lunar date denotes the year of the wane in which an event took place. This could be any number from 1-54. Lunar daily and seasonal notation is as the solar time calendar, explained above.

0	The Dawn
375	Sunstop
379	Gbaji defeats Orlanthi at the Battle of Night and Day
420	Harmast departs on the Lightbringers Quest
450	Gbaji destroyed in Dorastor
775	Empire of Wyrms Friends ensnares Orlanth with the Dragon Power.
918	Orlanth defeats Zistor at the Machine City
920	Alakoring Dragonbreakers frees Orlanth from the Empire of Wyrms Friends.
935	The Closing destroys the God Learners
1050	Hendrikings rule most of Esrolia
1120	Dragonkill War kills all humans in Dragon Pass. Whitewall becomes the center of the Orlanthi religion south of Dragon Pass.
1150	Finelvanth the Adventurer King rules Hendrikings and Esrolia. His empire collapses over the next twenty years.
1247	Red Moon first rises in the sky.
1313	Belintar swims to shore in Kethaela
1318	Belintar kills the Only Old One and proclaims himself the God King of Kethaela. Hendrikings







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